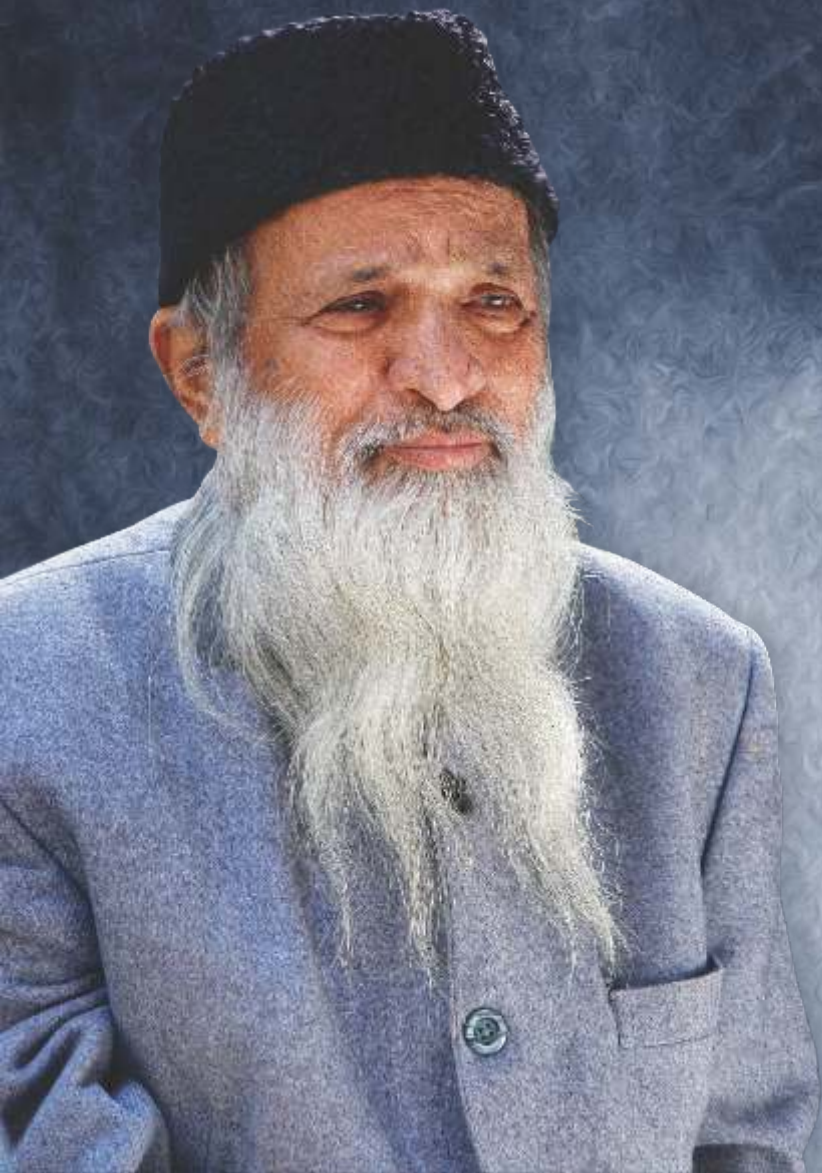




“
*Serving
humanity is the
spirit of all
religions*
”

ABDUL SATTAR EDHI
1928 - 2016

A CASE STUDY OF EDHI FOUNDATION

A RESEARCH STUDY ON THE ADMINISTRATIVE STRUCTURE OF EDHI FOUNDATION





“
*Serving
humanity is the
spirit of all
religions*
”

ABDUL SATTAR EDHI
1928 - 2016

A CASE STUDY OF EDHI FOUNDATION

A RESEARCH STUDY ON THE ADMINISTRATIVE STRUCTURE OF EDHI FOUNDATION

By

Pakistan Manpower Institute (PMI),
in collaboration with
National University of Modern Languages (NUML)
&
Life Development Foundation (LDF)

June 2018

ACKNOWLEDGMENTS

It is a great privilege for Pakistan Manpower Institute (PMI), National University of Modern Languages (NUML), and Life Development Foundation (LDF) to collaborate on this distinctive research activity. This report analyzes and discusses the administrative structure of Edhi Foundation – unarguably the largest and most reliable indigenous welfare organization in Pakistan.

We express our gratitude to Mr. M. Ali Kemal, a consultant for this study and research economist at PIDE, for supervising this report and providing expert advice.

Special appreciation is due for the Minister, Secretary, Additional Secretary and Senior Joint Secretary of M/o Federal Education and Professional Training (FE&PT) for their continuous guidance and patronage for this research study through all its stages. Their motivation and support enabled us to revive research activities at PMI. Efforts of Ms. Farhat Shafiq, Deputy Director PMI for majorly contributing in the research study and Mr. Nasirullah Khan for helping in editing and proofreading are also appreciated.

We wish to acknowledge Maj. Gen. (Rtd), Zia Uddin Najam HI(M), Rector NUML for encouraging his research team at the main and regional campuses to conduct this study. Efforts of core team of NUML and LDF are also acknowledged.

Lastly, we appreciate Edhi Foundation for their cooperation in collecting data for the study. We are also grateful to Mr. Amir Jhangir, CEO, Mishal Pakistan for connecting us with Edhi Foundation. It is necessary to mention the support extended by Mr. Faisal Edhi and Mrs. Bilquis Edhi, without whom the study would not have been completed. We value the input of all zonal managers, center in-charges, staff members and other internal and external stakeholders who have, directly or indirectly, provided information to the best of their knowledge. We hope that this study truly reflects the perspectives put forward by them.

Khalida Gulnar

*Director General,
Pakistan Manpower Institute*

CONTENTS

Acknowledgments	III
Contents	IV
Acronyms	VI
Tables & Figures	VII
Executive Summary	VIII
1. Introduction	02
1.1 Role of Pakistan Manpower Institute	02
1.2 Role of National University of Modern Languages and Life Development Foundation	02
1.3 The Significance of the Study	03
1.4 Objectives of the Study	03
1.5 The scope of the Project	03
1.6 Research Questions	04
1.7 Structure of the Report	04
2. Sector Analysis	06
2.1 The Work of the Social Sector	06
2.2 Evolution of the Social Sector	06
2.3 Role and Significance of NGOs	08
2.4 Future Trends and Challenges	08
3. Edhi – The Personality	10
3.1 Early Years	10
3.2 Inspirations and Services	10
3.3 Ideology and Vision	11
3.4 Personal Life	12
3.5 Lifestyle	13
3.6 Death, Funeral, and Reactions	14
3.7 Honors and Awards	14
4. Edhi – The Foundation	18
4.1 History	18
4.2 Community Services	19
4.3 Budget and Funding	22
5. Research Methodology	26
5.1 Research Design	26
5.1.1 Conceptual Framework	26
5.1.2 Geographical Context	26
5.1.3 Target Audience of the Research	27
5.2 Target Population	27
5.3 Study Sample	27

5.4 Data Collection Tools	28
5.5 Data Entry, Review and Analysis	29
5.5.1 Data Entry and Cleaning	29
5.5.2 Analysis of Data	29
5.6 Ethical Considerations and Human Subject Protection	30
5.7 Limitations	31
6. Findings	34
6.1 Demographics	34
6.2 Optimal Resource Utilization	35
6.2.1 Budgeting	35
6.2.2 Overhead Expenditure Management	37
6.2.3 Channelization of Human and Financial Resources	38
6.3 Best Social Welfare Strategies and Practices	40
6.3.1 Linkages with Regional Offices and Staff	40
6.3.2 Documentation Procedures	42
6.3.3 Transparency Issues	42
6.3.4 Accountability Methods related to Collection and Spending	43
6.4 Recruitment Process	45
7. Discussion and Conclusion	48
7.1 Learning from Edhi Foundation's success story	48
7.1.1 Challenges faced by nonprofits	48
7.1.2 Abdul Sattar Edhi's philosophy of impartiality and self-reliance	48
7.1.3 Edhi Foundation's administrative structure	49
7.1.4 Optimal Resource Allocation	49
7.1.5 Best Social Welfare strategies and practices	49
7.1.6 Recruitment Processes	50
7.2 Way Forward	50
References	53
Additional Bibliography	54

ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
AJK	Azad Jammu Kashmir
APS	Army Public School
BOD	Board of Directors
CSO	Civil Society Organization
CSR	Corporate Social Responsibility
DG Khan	Dera Ghazi Khan
DHA	Defense Housing Authority
FGD	Focused Group Discussion
FPAP	Family Planning Association of Pakistan
GB	Gilgit Baltistan
GoP	Government of Pakistan
ICT	Islamabad Capital Territory
IDI	In-Depth Interview
ISPR	Inter Services Public Relations
LDF	Life Development Foundation
LHRLA	Lawyers for Human Rights and Legal Action
MDGs	Millennium Development Goals
MoFE&PT	Ministry of Federal Education and Professional Training
MOLM	Ministry of Labor and Manpower
NGO	Non-Governmental Organization
NPR	National Public Radio
NUML	National University of Modern Languages
OECD	Organisation for Economic Cooperation and Development
PCP	Pakistan Center for Philanthropy
PKR	Pakistani Rupee
PMI	Pakistan Manpower Institute
SBP	State Bank of Pakistan
SHARP	Society for Human Rights and Prisoners Aid
SIUT	Sindh Institute of Urology and Transplantation
TCF	The Citizens Foundation
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
USD	US Dollar
USSR	Union of Soviet Socialist Republics

TABLES & FIGURES

TABLES

Table 1: Sample Size with Breakdown of Edhi Centers	27
Table 2: Sample Size w.r.t Data Collection Tools	28
Table 3: Staff Demographics	34
Table 4: Staff Employment Status	35
Table 5: Budgeting process of organization (Staff Survey)	36
Table 6: Rating last year's budget analysis (Staff Survey)	36
Table 7: Development & maintenance of a robust financial management system (Staff FGD Vs Stakeholder FGD)	38
Table 8: Suggestions to the management to increase efficiency(Staff Survey)	41
Table 9: Workers participation in management (Staff Survey)	41
Table 10: Organization's cooperation with stakeholders (Staff Survey)	41
Table 11: Documentation Procedures	42
Table 12: Transparency Issues	43
Table 13: Organization audits to make management responsible (Staff Survey)	44
Table 14: Effectiveness of the interviewing process	45

FIGURES

Figure 1: Scope of the Project	04
Figure 2: Abdul Sattar Edhi and his wife at Edhi Center (Courtesy ARY News)	07
Figure 3: PKR 50 Abdul Sattar Edhi Commemorative Coin issued by State Bank of Pakistan	15
Figure 4: Abdul Sattar Edhi begging in front of an Edhi Ambulance	23
Figure 5: Research Framework	26
Figure 6: Qualitative Analysis Framework	30
Figure 7: Approval Structure within the Foundation	37
Figure 8: Edhi staff member entering donation received via checks	44
Figure 9: Effectiveness of the interviewing process	45

EXECUTIVE SUMMARY

Abdul Sattar Edhi Foundation is considered as one of the best social welfare service providers in Pakistan and across the world, operating on non-commercial, non-political, and non-communal basis. Starting with the philanthropic services of Mr. Abdul Sattar Edhi, this Foundation has emerged as one of the fastest growing and most reliable charitable organizations in Pakistan, setting standards in the development sector. The Edhi Foundation also works internationally with seven offices in USA, UK, Australia, Bangladesh, Japan, Nepal, and Afghanistan. In Pakistan, it has 335 centers in 140 cities, staffed by 6,000 regular employees.

This research aims to study and acknowledge the unique administrative model that has evolved at the Edhi Foundation. It also outlines their best practices, which can be replicated at public and private sector organizations, particularly in the non-profit sector, to improve their efficiency. The case study uses a mixed-method approach to explore complex interventions through 10 focus group discussions, 53 semi-structured interviews, 112 center observations, 233 structured questionnaires and one consultative session. The life and personality of Abdul Sattar Edhi is also analyzed comprehensively. Data is collected to identify the administrative model of Edhi Foundation, focusing on three areas of operations; optimal resource utilization, social welfare strategies, and staff recruitment. The survey includes around 335 employees (5.5 percent of total staff) in 112 centers (33 percent of total), spread across 33 cities from the four provinces of Pakistan, the capital Islamabad, and the administrative regions of Gilgit Baltistan and Azad Jammu & Kashmir.

The central feature of Edhi's personality was his impartiality as he treated all his volunteers, benefactors, and beneficiaries equally. He empathized with his beneficiaries and introduced a new 'self-reliance' philosophy of charity and welfare, valuing only the 'common people' as donors. Edhi also devised a financial cycle system which prioritized saving over spending. He was autocratic in his decisions/principles but democratic in his deliverables, making him a strategic and transformational team leader. All activities of the Edhi Foundation were his brainchild and were executed with exemplary intensity, vigor, selflessness, and focus.

Optimal Resource Allocation: The Edhi Foundation follows a centralized financial management system including the annual budget-making process. To ensure transparency in budget execution; cross-check mechanisms are in place. However, external audits are conducted at the Head Office in Karachi only and information of the budgeting procedure and financial documents is inaccessible to stakeholders. Alms in cash and overhead expenditure are managed by different levels of management in simple traditional patterns with provision for utilization.

Best Social Welfare Strategies and Practices: Two major indicators used to evaluate performance are 'number of beneficiaries' and the 'emergency response time'. The social practices which differentiate Edhi Foundation from other organizations are its vast national coverage, 24-hour service, the largest private fleet of ambulances, shelters for the homeless, and morgue services for unclaimed dead bodies. All regions and centers are connected via an internal wireless system with a centralized control room at the Head Office in Karachi. Transparency and accountability strategies include a manual documentation system with a computerized ambulance network and text message verification of cash donations.

Recruitment Process: Only high-level or senior positions based at the Head Office are advertised in newspapers. In general, beneficiaries of Edhi, retired armed forces personnel, and the needy are preferred due to their dedication, and low turnover ratio, salary anticipation, and career growth expectations. Informal means of job advertisement are also used for low to mid-level positions, such as referrals and placing banners outside the centers with information on the vacancies.

The Edhi Foundation's administrative model has proved to be a success and can guide other welfare organizations, academicians, and research scholars, and can be adapted to other public and private bodies to help improve their productivity. Since the Edhi Foundation has not been studied systematically before, this research study fulfills a major literature gap in the nonprofit sector and can pave the way for similar studies in the welfare sector.



1

INTRODUCTION

1. INTRODUCTION

The civil society in Pakistan is a significant driver of social and political change. It includes a wide range of organizations and entities that work for the interests of the nation's population. There are around 45,000 civil society organizations (CSOs) functioning in Pakistan, one of which is the Edhi Foundation (Khan & Khan, 2004). It is the largest operating local non-governmental organization (NGO) in Pakistan and is known to be one of the best social welfare service providers across the world. It operates on non-commercial, non-political, and non-communal basis; serving around-the-clock without discriminating against color, class, and creed. Starting with the philanthropic services offered by Mr. Abdul Sattar Edhi, the Foundation has emerged as one of the fastest growing and most reliable charitable organizations in Pakistan. It is important to thoroughly analyze Edhi Foundation, its services, and infrastructure, as narrated by Edhi himself, as it can help developing countries to evolve into welfare

states.

“From its (Edhi Foundation's) study will arise many answers to questions that established welfare states should adopt into their own system and we will catch a glimpse of world unity.”

– Abdul Sattar Edhi, Founder of Edhi Foundation

With this idea in mind, Pakistan Manpower Institute (PMI), under the Ministry of Federal Education and Professional Training (MoFE&PT), initiated this study to evaluate and suggest an ideal administrative model and set of standards and procedures for welfare organizations. Countries around the world can analyze the success factors of Edhi Foundation and assist their public and private sector stakeholders to improve their social services incorporating these factors and presenting them as part of an evidence-based model.

1.1 ROLE OF PAKISTAN MANPOWER INSTITUTE

Pakistan Manpower Institute (PMI) is an impact-oriented training and research institute working under the administrative control of M/o Federal Education and Professional Training. In addition to implementing annual work plan, it operates through public-private partnerships, collaborations, joint ventures and by exploring possible interventions. PMI aims to offer quality learning experiences for individuals, organizations, and industries. It strategizes to become a progressive, commercially viable and functionally stable and sustainable training body striving to achieve excellence in

delivering quality programs. Through innovative and customized training programs in many viable disciplines, PMI has successfully trained the human resource of the Government of Pakistan (GoP) and private sector bodies, helping in their career advancement and professional development. To provide dynamic solutions for individuals and organizations to learn and progress, PMI decided to launch a case study on the Edhi Foundation and present it as a benchmark and model for others to understand and follow.

1.2 ROLE OF NATIONAL UNIVERSITY OF MODERN LANGUAGES AND LIFE DEVELOPMENT FOUNDATION

National University of Modern Languages (NUML) is the leading implementing partner of PMI for this research project on the Edhi Foundation with Life Development Foundation (LDF) as co-partner.

The National University of Modern Languages (NUML) was established in 1969 to help people communicate in different oriental and occidental languages, to assimilate different cultures, and as a springboard for emerging disciplines. After becoming a fully autonomous university on 29th May 2000, NUML has established vibrant and well-grounded research programs in various disciplines. Currently, there are four faculties, 35 teaching departments and over 1000 well-qualified faculty members at NUML. One unique attribute of NUML

is that it has seven regional campuses in all four provinces of Pakistan which offer programs in various disciplines. It also has an international campus in Urumqi, China. Office of Research, Innovation and Commercialization (ORIC) at NUML is responsible for conducting this research study. This office is established by the university at its main campus to implement HEC's plan of developing a research culture in Pakistani universities. It aims to serve national institutions, corporate sector and local industry to ensure compatibility between research and requirements in order to increase its utility to the optimum. Therefore, this office facilitates, promotes, monitors, publishes and sells research conducted with the view to maximize utility of research studies attempted in this regard.

The Life Development Foundation (LDF) – a dynamic and progressive non-profit organization – provided technical guidance and support on this project. It was established as a social service organization in 2005 by a dedicated group of professionals from the fields of research,

development, consulting and academia. It was formally registered under the Societies Registration Act XXI of 1860 on 19th February 2011 and has been involved in research projects in education, health and enterprise development.

1.3 THE SIGNIFICANCE OF THE STUDY

The purpose of this research is to study the unique administrative model that evolved at Edhi Foundation and to identify its best practices. The report recommends for these best practices be replicated at public and private sector organizations, especially in the non-profit sector, to improve their efficiency.

Edhi Foundation has emerged as a highly successful and reliable charitable organization in Pakistan, backed by a mission and vision to serve humanity and extended living beings. The Foundation stands out for the nature and scale of the emergency relief services it provides and their accessibility. This study focuses on the administrative model of Edhi Foundation and isolates success factors, which can be valuable for other welfare organizations, academicians, and research scholars.

Specifically, the results of this study can help other government and private bodies to enhance their productivity by experimenting with Edhi Foundation's unique success variables. This can be done by utilizing the Foundation's administrative model which works with minimal operational costs. While this research study is one of the few academic studies of its kind, it will open new doors and pathways for similar studies and assessments. Hence, this case study is an acknowledgment of the achievements of the organization and recognition of the services it has provided to the people of Pakistan. A thorough analysis of the Foundation's systems and standard procedures would also be useful to suggest a strategic plan for Edhi Foundation to sustain itself after the demise of its founder, Abdul Sattar Edhi.

1.4 OBJECTIVES OF THE STUDY

The aims and objectives of this study are:

- Study the administrative model of Edhi Foundation and identify a set of best practices that will ultimately improve the efficiency of public and private sector organizations,
- Identify the evidence of the success of a social welfare organization,
- Encourage all social work volunteers and employees to learn lessons for their social and professional work endeavors,
- Provide an opportunity to the Edhi Foundation to critically analyze their own work,
- Acknowledge the services of Mr. Abdul Sattar Edhi and his team to humanity and Pakistan.

1.5 THE SCOPE OF THE PROJECT

The research study has investigated three major areas and their respective sub-areas of administrative operations performed by the Edhi Foundation:

• Areas of Administrative Operations

I. Optimal Resource Utilization

- Budgeting
- Overhead expenditure management
- Channelization of human and financial resources

II. Best Social Welfare Strategies and Practices

- Linkages with regional offices and staff
- Documentation procedures

- Transparency issues related to collection and spending
- Linkages with regional offices and staff
- Accountability methods related to collection and spending

III. Recruitment Process

• Domains of Services

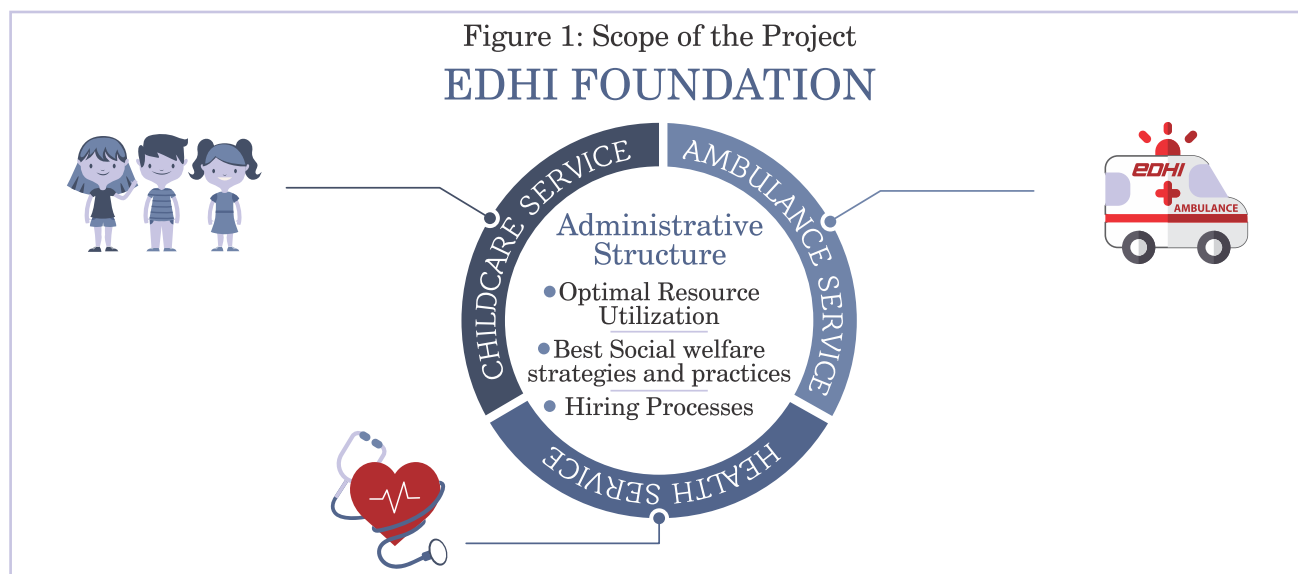
The administrative operations studied under this research were limited to three domains of services offered by the organization. These services are:

- Ambulance services
- Health services
- Childcare services

Even though the Edhi Foundation has an international presence, the scope of this study is limited to the administrative structure of three major services provided in Pakistan – childcare, health, and ambulance. To identify a set of best

practices and connect them with the philosophy of Edhi sahib, the administrative structure is studied in-depth, focusing on the mature and conspicuous interventions of Edhi Foundation.

Figure 1: Scope of the Project
EDHI FOUNDATION



1.6 RESEARCH QUESTIONS

- i. What are the Foundation's key performance measurement indicators derived from its objectives, key success factors, strategies, and plans?
- ii. What financial management mechanisms are in place and what are their features? How does the system ensure accountability and transparency?
- iii. What, if any, are the salient features of the Foundation's information management system? How are policies and procedures communicated internally and externally?
- iv. Does the Foundation's constitution require the appointment of Board of Directors or other members and does it prescribe procedures for appointment, fix responsibilities/duties and the powers of Board of Directors or other members?
- v. Which stakeholders does Edhi Foundation interact with and what are their respective roles?
- vi. What is the recruitment process? What factors determine staff performance? What is the staff turnover rate and what are its causes?

1.7 STRUCTURE OF THE REPORT

This report captures data collected through four different research tools from Edhi centers across the country. Chapter 1 introduces the report and delineates the role of all parties involved in the project and the breadth and depth of the scope. It also explains the significance and objective of this research study. Chapter 2 analyzes the civil sector in Pakistan and the evolution and role of NGOs. Chapter 3 explains the context of the early experiences, philosophy, and vision of Abdul Sattar Edhi, the man behind the Edhi Foundation. It focuses on the personality of Mr. Edhi, his ideology, lifestyle, and his efforts to establish Edhi Foundation. It also talks about his idea about other NGOs and includes a discussion on his post-departure reactions.

Chapter 4 explores Edhi Foundation in detail

including its history, services, and its budget and funding. Chapter 5 explains the research methodology, including the target population, sample size, research design, data collection tools, and the data analysis techniques. The findings of the study are presented in Chapter 6, including in-depth qualitative and quantitative analysis of data collected from each of the four tools. The graphical findings are thoroughly discussed and focus on the trends and distinctive factors within the administrative structure of Edhi Foundation. Each finding is matched with the respective research objective it was designed to meet. The final chapter, Chapter 7, accumulates the distinctive success factors identified in the organization, based on the findings of the report and presents a sustainable way forward.



2

SECTOR ANALYSIS

2. SECTOR ANALYSIS

This chapter reviews and assesses the current condition and prospects of the social sector of Pakistan. The primary objective of sector analysis is to identify the opportunities for social and economic

development in a community, and the support structures, programs, facilities, and resources that can help those opportunities to materialize.

2.1 THE WORK OF THE SOCIAL SECTOR

The social sector is crucial for national development as it designs and implements policies, strategies, action programs and projects to reduce the extent and severity of poverty. Effective social infrastructure is the key to sustaining higher economic growth. Social work is a more practical discipline than sociology, as it entails hands-on steps to reduce social problems, at the individual or community level. These social problems are caused either by a shortage of material resources, by other people or by social institutions. Ethical reflection is important in social work it can be treated as action-oriented and value-oriented compared to sociology, which is not practical work, but a way to understand society (Berger, 1967). Social work requires consideration of the people being served, in addition

to behaving carefully, critically, and reflectively. In addition, social workers cannot disregard their personal values when making decisions, particularly those relating to their social work.

Economists, with a few exceptions (for example, Porter and Kramer 1999), have traditionally taken little interest in social work and NGOs. Sociologists, political scientists, and historians have had only a little more to say about the existence of such social organizations. One general theory of their existence is that they are vehicles for individual altruism and leveraging private money for public purposes (Prewitt, Dogan, Heydenmann, & Toepler, 2006; Hammack and Anheier, 2013).

2.2 EVOLUTION OF THE SOCIAL SECTOR

Historically, social welfare organizations have broadly depended on donations to provide their support services. The primary advantage of this arrangement was to have a sustainable annual income from sources like zakat. This allows the organization to conduct operations with a high degree of self-sufficiency. A potential disadvantage, however, is that such a permanent source of funding encourages organizations to be more introvert, less accountable, and inefficient towards achieving original mission goals. Therefore, it is essential that while grants should cover the core budget, nonprofit

organizations should also raise funds from market sources to finance the remaining expenditures and build efficiency in their models.

NGOs are of three types: a) welfare and charity oriented, b) community development-oriented c) and sustainable development and advocacy focused (Khan & Khan, 2004). The first category includes NGOs that are mostly alleviative; the third are primarily transformative, while the second is a mix of both.

■ FIRST GENERATION NGOs

These NGOs have been in existence since Pakistan's independence. They only provide alleviative services and include large and small trusts that fund charity hospitals, educational institutions, and orphanages. They also include small community-based mosques and graveyard committees, and neighborhood schools. They may serve one community only or the larger public. Some of these organizations, like mosque committees, are structured loosely while others, like trusts, are structured more formally. They thrive primarily on community donations

(zakat, khairat, sadqa, and government resources like Zakat Fund/Bait-ul-Maal). The members of such organizations have credibility and are entrusted with raising and managing funds for community welfare projects.

On the other hand, despite enjoying an informal profile and community trust, most first-generation NGOs interact only minimally with the government. They don't engage with the government on policy and advocacy work and do not directly or officially work

for transformative socio-political change. However, the leadership may privately engage in political processes or interact with the government on different forums, for advice or to enhance the

credibility of the forum. Nevertheless, they consciously keep their organization separate from their public or political roles.

■ SECOND GENERATION NGOs

NGOs in this category are community development oriented and emerged in the 1980s. They were meant to fill a vacuum left by the government's incapacity to provide basic services, a result of overly centralized planning and a top-down approach. Second generation NGOs may also provide alleviative services and in that way, they overlap with first generation NGOs. However, they differ from this category because they also provide development services, which are traditionally in the domain of the government. In recent years, many successful

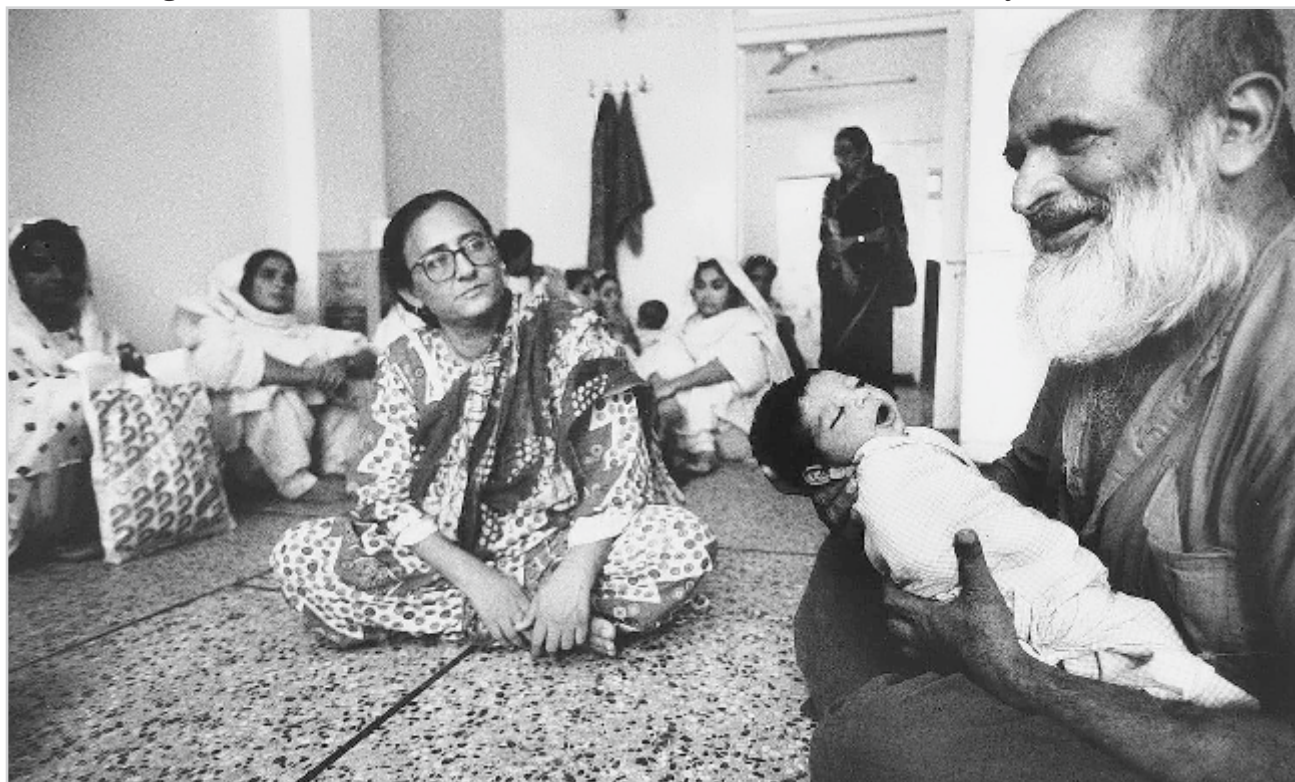
welfare oriented non-profit organizations that are doing alleviative work, are expanding into community development work. Edhi Trust, for instance, is largely a welfare organization but also belongs to the second generation as it provides emergency relief, and ambulance, water supply and health services to needy communities. Similarly, the Leyton Rahmatullah Benevolent Trust, a public trust, is the largest non-profit service provider for eye treatment after the government and provides quality and reliable eye-care.

■ THIRD GENERATION NGOs

The third and youngest generation includes the sustainable development and advocacy NGOs. These are actively engaged in equitable development, community empowerment, and transformation and they lead advocacy campaigns and lobby for social and economic change. Some of these groups originally emerged between 1985 to 1995 as a fall-out

of the policies of General Zia-ul-Haq's military government, which curtailed progressive trends especially in the media, art, and culture. Fewer NGOs are found in this category as it is riskier to operate while taking adversarial stands against the government, local power elites, and vested interests.

Figure 2: Abdul Sattar Edhi and his wife at Edhi Center (Courtesy ARY News)



2.3 ROLE AND SIGNIFICANCE OF NGOS

In the past couple of decades, there has been a significant upsurge of organized private, and non-profit activity in Asia, Africa, and Latin America (Salamon and Anheier, 1997). Long recognized as providers of relief and promoters of human rights, such organizations are now increasingly viewed as critical contributors to economic growth and civic and social infrastructure essential for a minimum quality of life for people (Salamon and Anheier, 1997).

In the past decade, the influence of local, national, and global CSOs and their networks has grown significantly, to drive policy change, for instance, with debt relief and trading arrangements. NGOs and community organizations, professional associations, and other civil society groups are regularly called on to help design and implement poverty reduction strategies. Their participation is also built into special initiatives, like the Global Fund to Fight AIDS, Tuberculosis, and Malaria. These new approaches reflect the three modern roles of civil society: as participants in the design of strategies, as service providers through community organizations and national NGOs, and as watchdogs to ensure government fulfillment of commitments. But in many countries, these roles are taking root only gradually, with governments continuing to dominate decision making and inefficient implementation.

2.4 FUTURE TRENDS AND CHALLENGES

Increasing global inequalities has been a major concern for the international community for many years. The new century dawned with an unprecedented global declaration of solidarity and determination to rid the world of poverty. The Millennium Declaration, adopted at the largest gathering of heads of state in September 2000, commits countries – rich and poor – to do all they can to eradicate poverty, promote human dignity and equality and achieve peace, democracy, and environmental sustainability. World leaders promised to work together to meet the Millennium Development Goals (MDGs) with specific targets, including that of reducing poverty by half by 2015.

However, the nonprofit sector, as most sectors, has suffered from global isolation, restrictions, limited resources and insufficient interaction with other sectors. The widespread acceptance, even admiration, of this sector has also been accompanied with periodic suspicion and criticism (Karl and Katz, 1981; Nielsen, 1996; Hammack and Anheier, 2013). Some key themes emerge in the criticism including that nonprofits inappropriately use private funds to influence public policy, interfere with the

However, even as their global importance grows, civil society organizations remain only partially understood. Even basic descriptive information about these institutions – their number, size, the area of activity, sources of revenue and their policy framework – is not easily available.

Moreover, the civil society sector falls in a conceptually complex social terrain that lies outside the economic market and the government. For much of recent history, social and political discourse has been dominated by the 'two-sector model' that acknowledges the existence of only two actors – the market (for-profit private sector) and the State. This is reinforced by the statistical conventions that have kept the "third sector", civil society organizations, largely invisible in official economic statistics (Salamon & Sokolowski and Associates, 2004). On top of this, the sector embraces entities as diverse as village associations, grassroots development organizations, agricultural extension services, self-help cooperatives, religious institutions, schools, hospitals, human rights organizations and business and professional associations. Hence, a comprehensive and representative understanding of the role and significance of the civil society sector continues to be a major gap in the literature, particularly in developing countries.

democratic process, and function on "dirty money". Foundations are often required to prove that the benefits of their services outweigh the costs. Porter and Kramer (1999) have presented broad criticisms of Foundations including that they have a responsibility to achieve a social impact disproportionate to their spending because the money they use comes from the taxpayer. They reach two conclusions: few foundations work strategically "to do better" to achieve this disproportionate impact, and they are a costly way of creating social benefits.

In addition, there is no clear-cut, comprehensive or cohesive government policy on NGOs. Their approach towards the non-profit sector ranges from indifference to complete support depending on the type of organization. In the case of NGOs engaged in advocacy, human rights, and political education, the government's stance ranges from indifference to hostility. Moreover, the macro-political environment plays an important role in shaping this attitude as well. Overall though, public policies towards the nonprofit sector have lacked consistency (Pasha, Iqbal, Asif & Mumtaz, 2003)



3

EDHI - THE PERSONALITY

3. EDHI - THE PERSONALITY

3.1 EARLY YEARS

Abdul Sattar Edhi's family belonged to the industrious Memon community. Three centuries ago, they first migrated from Hala in Sindh (Pakistan) to Kathiawar in Gujarat (India). They eventually settled in Bantva near Joona Garh in Gujrat (India) and therefore, are known as Bantva Memons. Edhi was born in 1928 in a small village of Bantva. His mother sent him to school at the age of seven and he finished his formal education at the age of thirteen. He never enjoyed school nor was he ever interested in getting educated, preferring to play and serve others. From a young age, his mother taught him to be kind to all and help the poor and that is why Edhi always attributed his social work to the upbringing of his mother. She taught him how to disregard personal desires and work for the underprivileged as she was more concerned about his moral development rather than his secular education.

When Edhi was eleven, his mother became paralyzed and eventually developed a mental illness. He started caring for all her needs; cleaning, bathing, changing clothes and feeding. He used to say to her, "Do you not remember how many times you washed me? You are my child now, I am your mother." Although Edhi's father and brother were equally upset, they could not give up their work to provide care and so, Edhi undertook this responsibility independently. The struggle proved to be a losing battle against the disease and she died when Edhi was nineteen. Her persistently woeful condition left a lasting impression on young Edhi and her infirmity helped sow the seeds of compassion for the suffering of humanity in his soul.

The around the clock care that Edhi gave his mother affected his academics and he could not complete high school. At the age of thirteen, he left school and started selling pencils, pens, and matchboxes in Bantva bazaar and in the afternoons, he read newspapers, books, and magazines to educate himself. During that time, he read Muslim Gujarat Gazette, Bombay Samachar, SANDES magazine and these introduced him to the ideas of Karl Marx and

Lenin. He learned about the struggle of the oppressed (Mazloom) people in Russia by the capitalists (Zalim). The theme of Zalim and Mazloom became clearer when Edhi read the epic story of Hazrat Imam Hussain (RA). He also learned that Capitalists (Sarmayadars) are Zalim and poor people are Mazloom. Due to this, Edhi became passionate about Pakistan's struggle for independence and started to follow newspapers and books on Mahatma Gandhi and Mohammad Ali Jinnah. Another personality that fascinated Edhi was Abuzar Ghafari (RA), a dear companion of Hazrat Muhammad (PBUH). He also read about Ghaffar Khan's Khudai Khidmatgar Party and started adopting his dress code. Edhi's intellectual development took place entirely through reading and reflecting biographies.

At the partition of the sub-continent in 1947, Edhi and his family migrated to Karachi in Pakistan. There, he worked in a market at a wholesale shop – initially as a peddler, and later as a commission agent selling cloth. The severity of deprivation in Edhi's town of Bantva inspired him to devote himself towards the uplift of humanity. He initially started working at the Bantva Memon Dispensary but disapproved of their working system because they served only their own community and eventually quit his job there. His father supported this decision and told him, "The only way to fight back is to ignore them. The only way to win is to forge ahead against them."¹ This had a profound effect on Edhi who decided to inculcate this in his ideology and vision to develop a system of services to reduce human miseries.

Since Edhi had no resources, he pursued this vision by begging for alms. After a few years, he collected meager funds and established a free dispensary with help from his community. In a media interview, Edhi sahib revealed that in the early years, he took patients to hospitals himself in his ambulance, either during the day or night eventually becoming a leading philanthropist of Pakistan.

3.2 INSPIRATIONS AND SERVICES

Abdul Sattar Edhi launched his philanthropic initiative at a time when many did not acknowledge the concept of social welfare. In his biography, Edhi

narrates his childhood inspirations for and stories of helping his fellow beings. When he was in school, his mother gave him 2 piasas every morning and

1. contactpakistan.com

instructed him to spend one on himself and the other on a poor person. He used to walk to school deciding who to spend the other paisa on. His personal experiences and care for his mother allowed him to empathize with the thousands and millions who are sick, poor, and alone. This was the primary inspiration behind his vision to develop a system of services for the old, mentally ill and disabled people.

3.3 IDEOLOGY AND VISION

Edhi's ideology was composed of a unique blend of Islam and Communism, and later also of his personal beliefs. This combination which is based on humanitarianism stems from his religious upbringing, his readings of Communism as a teenager, and his innumerable life experiences. He serves the downtrodden, the destitute, and the sick. He explicitly states,

“Humanitarianism is my religion and that is the purpose and meaning of all religions.”

– Abdul Sattar Edhi

Edhi depended solely on donations from the public and did not take favors from political parties or pressure groups, inspired by advised dispensed by his father, “honest people should avoid taking favors and entering into partnerships”.² Edhi believed that the only form of politics is the public service and the leadership should aim at psychological change rather than seeking power (Durrani, 2010).

Islamic elements manifest themselves in his ideology from the conservative Memon community he was born in. He affirms the sixth pillar of Islam to be 'Huquq-ul-Ibaad' or humanitarianism. In his own words,

“The five basic tenets of Islam continue onto the sixth for me. Huquq-ul-Ibaad, or humanitarianism. That it is not proclaimed as obligatory has a deeper meaning; as right or wrong are left to human initiatives, its importance would be lost if forced.”

– Abdul Sattar Edhi

He further continues to explain,

“Within this tenet lies the essence of all religions and test of all mankind, a universal brotherhood is evident from it. All religions move in the same direction and towards the same goal.... humanitarianism and all Holy Books convey the same message.”

This vision included multiple welfare centers and hospitals that would alleviate the pain of these people and would embed personal values of simplicity, hard work, and sensitivity to others' feelings, humanity, and truthfulness (Durrani, 2010). It also extended beyond his death and was built on the idea of sustaining all vulnerable and marginalized people across the world.

Edhi's philosophically profound vision treats poverty is a mental rather than a physiological construct and he aimed to change this through a psychological revolution. He envisioned Pakistan to be a modern welfare state which provides social safety nets for the poor and vulnerable and basic health, education, and vocational skills. He felt that this is the collective responsibility of the society, rather than of any one individual only.

Edhi's ideology prioritized quantity over quality as the poor do not require luxuries but mere necessities to survive. Therefore, the facilities provided by Edhi Foundation, for example, the Edhi Village, are not up-scale or luxurious but provide adequate and minimum services to the society's vulnerable and marginalized. Edhi's vision extends beyond his death as his institution is designed to carry on his life's work and sustain itself for years to come.

To achieve this great vision, Abdul Sattar Edhi dedicated his whole life to this cause and believed that getting Barakah or blessings in his life is proof of the soundness of his ideology. Whatever he aimed for, Allah granted it to him, one way or the other.³ He states the purpose of his vision as:

“Not for the atonement of sins, nor in any attempt to reach heaven, but as an essential and practical obligation towards mankind. As the responsibility of one who has become aware of its needs.”

– Abdul Sattar Edhi

2. contactpakistan.com

3. Edhi's interview in contactPakistan.com

3.4 PERSONAL LIFE

Edhi met his wife Bilquis, a trained nurse, at the dispensary and married her in 1965. He could not attend his own wedding because of an emergency in which he had to save a girl who had fallen from the third floor of a building (Durrani, 2010). Bilquis gelled into the unconventional routine of her husband, becoming an ideal wife and playing a phenomenal role in boosting Edhi's vision to a national scale.

Edhi admits in his autobiography that Bilquis injected a vision in him (Durrani, 151), motivated him when he was down, advised him when he was confused, and worked diligently alongside Edhi:

"She (Bilquis Edhi) humanized me as well as made me capable beyond the ordinary."

– Abdul Sattar Edhi

Edhi was both a strict and affectionate husband. He used to snap at his wife for being childish when she used to play around with their grandson, Bilal. On this, she would protest by saying "I'm behaving like an ordinary mother, the kind you never let me be" (Durrani, 2010). He also displayed instances of intense love and affection towards her. On their way back from Mecca, Bilquis's nose bled for four days and he immediately boarded his wife back to Karachi. The time Bilquis got a severe heart attack; Edhi remained perpetually upset, prayed for her and visited her twice a day, taking time off from work.

Bilquis adopted Edhi's vision of Pakistan as a welfare state and a role model for the developing world. This vision was supported with hard work and consistent sacrifice, with Bilquis's motivation and encouragement of "we are not 2, we are 11". The respect Bilquis had for her husband and the belief she had in his work is reflected from her following statement,

"A man like Edhi cannot be born again. A person, who has dedicated his whole life to humanity, cannot be replicated."

– Bilquis Edhi

Neither Edhi nor Bilquis received any salary from the Foundation for their time and services. They lived on the income from government securities that Edhi owned, thereby freeing them to devote themselves to their missionary work.

Bilquis still runs the free maternity home at the headquarters in Karachi, six nursing training schools, and organizes the adoption of abandoned babies, including those born out of wedlock. Altogether, over 40,000 nurses have been trained, a million babies have been delivered, and 20,000 abandoned babies have been saved in these facilities. Bilquis also supervises the food that is supplied to the Edhi hospitals in Karachi.

The couple shared the idea of single-minded devotion to alleviate human suffering and respond to each call for help, regardless of race, creed or status. They remained very private and shunned publicity. They had little formal education but a shatterproof resolve to help the poor and vulnerable. Of their four children, two daughters and one son still assist in running the orphanages and automating them. Edhi used to say,

"I do not have any formal education. What use is education when we do not become human beings? My school is the welfare of humanity."

– Abdul Sattar Edhi

The Edhi family lived in a two-room apartment adjacent to the premises of Edhi Foundation's Head Office in Mithadar, an old Karachi locality of narrow streets and congested alleyways. Edhi would spend time with his children once a week, after Friday prayers. Although his time with his children was short, he ensured it was full of love and affection.

Edhi was conservative in providing material joys to his children, for instance, he refused to buy his son a bicycle, and a television set for his family (Durrani, 2006). However, behind this strict and austere behavior was the rationale that he could not justify providing these childhood pleasures if there are other deprived children in the world.

Edhi's family was instrumental in supporting him in his life and spreading his vision after his death. His wife, daughter Kubra, and sons Faisal and Qutb continue to spread his vision and his work and extend the services of Edhi Foundation. Edhi stated in his autobiography:

"As our children have been personal witnesses to my life, it will necessarily inspire them."

– Abdul Sattar Edhi

3.5 LIFESTYLE

Edhi was considered the 'Mother Teresa' of Karachi because he practiced simplicity despite his popularity and vast sums of money that he handled. He remained down-to-earth and inclined towards asceticism. At any one point in time, Edhi owned only three pairs of clothes (usually pairs of grey homespun cotton shalwar kameez), one pair of plastic sandals, and one Jinnah cap.

Up until 2009, Edhi's protested bad governance in Pakistan by sleeping on a wooden bench in his dispensary to encourage values of simplicity, trust, and service (Javed, 2009). Early in his marriage, Edhi used to refuse fresh food made by his wife Bilquis, to avoid impacting his humble life (Durrani, 2010). Shehzad Roy, a Pakistani pop singer and a philanthropist acknowledges the simplicity in Edhi's lifestyle:

"Abdul Sattar Edhi works day and night and does not care what clothing he wears or what kind of food he eats... He is simply Pakistan's greatest asset, and an angel of mercy" – Shehzad Roy, artist and philanthropist.

Edhi's was often asked to appear as a chief guest on special occasions but he declined and did not wish to waste his time on inconsequential and superficial events. In an interview given to a journalist in Lahore in 1991, Edhi said,

"I want to request the people not to invite me to social gatherings and inaugural ceremonies. This only wastes my time which is wholly devoted to the wellbeing of our people."

– Abdul Sattar Edhi

Edhi was personally involved in all Foundation's activities, from fund-raising to bathing corpses. When he was younger and healthier, he used to drive an ambulance round the clock, patrolling the city. If he found a destitute or an injured person, he would escort them to the nearest medical facilities. According to him,

"Chasing after desires creates inner turmoil. When the devil becomes a guide, dacoits (armed robbers) and gangsters are manufactured. He makes men fight against their souls to survive expensive items and most lose everything in the face of his strength. The internal enemy can only be overcome by a personal revolution."

– Abdul Sattar Edhi

Although he was raised in a religious household, Edhi did not identify as a religious person. He was

first a humanitarian and then a Muslim, as the former was a pre-requisite for the latter.

"I am Muslim but I am a Humanitarian above all because the basic principles of all religions are rooted in humanity."

– Abdul Sattar Edhi

Practically exhibiting humility and obedience to God was more important than verbal praises,

"Empty words and long praises do not impress God. Show Him your faith by your deeds."

– Abdul Sattar Edhi

On another instance, he expressed his faith in the holy book of Quran and said,

"The Holy Book should open in your souls, not on your laps. Open your heart and see God's people. In their plight, you will find Him."

– Abdul Sattar Edhi

Edhi shared a deep bond with his grandson, Bilal, and used to take him along when asking for alms from people on the street. During this activity, Edhi used to give him some money to spend it on a needy person. He would then ask him who he gave the money to and whether he believed the person was needy or not. Bilal would tell him that even if he did not believe in the person's need, he gave the money to him or her anyway because they claimed to need it. Bilal's response would remind Edhi of himself, as he would help anyone in need, without verifying their need.

Edhi's grandson Bilal tragically died in an accident in one of the relief centers when a female mental patient poured boiling hot water on him on Eid. After spending many days in extreme pain, he died; leaving his mother, grandmother and grandfather devastated. Edhi pre-occupied himself in emergency relief activities and it was the first and the last incidence when his team saw tears in his eyes. At this point, Edhi developed a very rational interpretation of death:

"Never take anyone's death to heart... Remember God by the equality with which He implements it. Nobody is different, the richest to the poorest, from here to the end of the globe face it equally. What an example of equality."

– Abdul Sattar Edhi

Edhi's affection extended to all children and materialized in Pakistan's largest orphanage, the Edhi Village, where more than 20,000 children receive shelter. He was fond of playing with children in the Edhi Village where he was referred to as 'Nana' (maternal grandfather). Edhi Foundation also helps families adopt children through a transparent and comprehensive mechanism, in which no family can adopt a child without Bilquis Edhi's investigation. This is to ensure that the family is fully capable of giving the child food, education and other necessities of life.

Despite his busy schedule, Edhi found time to spend with the residents of Edhi Homes. He also spent Fridays with destitute children, where he helped bathe the disabled children, offered Friday prayers with them and occasionally, took them out for picnics.

3.6 DEATH, FUNERAL, AND REACTIONS

On 25th June 2013, Abdul Sattar Edhi's kidneys failed and he resorted to dialysis treatment while his family managed the operations of the vast organization. After being placed on the ventilator, Edhi died on 8th July 2016 at the age of 88. Even in death, his charitable nature was evident in his request that his organs were to be donated. He was laid to rest at the Edhi Village, Karachi.

The Prime Minister at the time declared the day after Edhi's death for national mourning and ordered a state funeral for him. In his statement, he said:

"We have lost a great servant of humanity. He was the real manifestation of love for those who were socially vulnerable, impoverished, helpless and poor."

3.7 HONORS AND AWARDS

Edhi received numerous national and international awards during his lifetime and after his death including Nishan-e-Imtiaz, the Ramon Magsaysay Award, the Lenin Peace Prize, and the Balzan Prize. In 2011, Prime Minister Mr. Yousuf Raza Gilani proposed Edhi's name for the Nobel Peace Prize. It was nominated again by a young Pakistani Nobel laureate, Malala Yousafzai.

In July 2016, the executive board of Defense Housing Authority (DHA) renamed the Beach Avenue on Sea view in Karachi's DHA Phase VIII as Abdul Sattar

Edhi used to begin his day with Fajr prayers after which he responded to calls for help, and organized to meet people in need. His breakfast consisted of 'doodh wali chai' (milk tea) and traditional bread 'roti'. He spent his afternoons visiting Edhi centers and hospitals all over the city and in the evening, he dined with hundreds of poor at his 'langar' – the free communal meal service.

His wife, Bilquis, believed that her husband's simple and effective habits contributed to his success. These included sleeping early at night, avoiding addictions like cigarettes, tea, and tobacco 'paan', eating a simple diet, and preparing for emergencies by keeping his wireless on him. In addition, she identified his character traits that also determined his success, including 'mehnat' (hard work), 'saadgi' (simplicity), 'imandari' (honesty), 'darguzar' (austerity), and 'maaf karna' (forgiving).

Abdul Sattar Edhi is the third Pakistani to receive a state gun carriage funeral and the only civilian to receive such an honor. According to the Inter-Services Public Relations (ISPR), Edhi was given a guard of honor and a 19-gun salute as part of his funeral at the National Stadium in Karachi. Many dignitaries attended his funeral prayer including the President of Pakistan, Chairman of the Senate of Pakistan, Governor of Sindh, Chief Minister of Sindh, Chief Minister of Punjab, Chief of Army Staff along with Chiefs of Staff of the Pakistani Navy and Air Force.

Avenue in recognition of his legendary services. The renamed road remains popular in the metropolis and is frequented by city dwellers and tourists visiting the beach.

Abdul Sattar Edhi received several other recognitions and accolades. The company Google honored him on his 89th birthday on 27th February 2017. It changed its search engine logo in the United States, Iceland, Portugal, Australia, New Zealand, Japan, Estonia, UK, Denmark, Ireland, and Pakistan to an illustration of the humanitarian and added,

“In celebration of Abdul Sattar Edhi, let's all lend a hand to someone in need today.”

– Google Search Engine

On 31st March 2017, to commemorate the services of Edhi, the State Bank of Pakistan (SBP) issued a PKR coin through the exchange counters of their Banking Services Corporation's field offices, which can also be collected from specific Edhi Centers.

In April 2017, a school in Lyari Town's Gulistan Colony called DMC Girls and Boys Secondary School was re-named after Abdul Sattar Edhi to pay homage to the famous philanthropist. Following is a comprehensive list of the national and international awards Edhi has received:

- Ramon Magsaysay Award for Public Service (1986)
- Silver Jubilee Shield by College of Physicians and Surgeons (1962–1987)
- Lenin Peace Prize (1988)
- Peace Prize from the former USSR, for services during the Armenian earthquake disaster (1988)
- The Social Worker of Sub-Continent by Government of Sindh (1989)
- Nishan-e-Imtiaz, civil decoration from the Government of Pakistan (1989)
- Recognition of meritorious services to oppressed humanity during the 1980s by Ministry of Health and Social Welfare, Government of Pakistan (1989)
- Bacha Khan Aman (Peace) Award in 1991
- Pakistan Civic Award from the Pakistan Civic Society (1992)
- Paul Harris Fellow from Rotary International (1993)
- Jinnah Award for Outstanding Services to Pakistan was conferred in April 1998 by The Jinnah Society. This was the first Jinnah Award conferred on any person in Pakistan.
- Hamdan Award for volunteers in Humanitarian Medical Services (2000), UAE
- International Balzan Prize (2000) for Humanity, Peace and Brotherhood, Italy
- Peace and Harmony Award (2001), Delhi
- Peace Award (2004), Mumbai
- Peace Award (2005), Hyderabad Deccan
- Gandhi Peace Award (2007), Delhi
- Peace Award (2008), Seoul
- Honorary doctorate from the Institute of Business Administration Karachi (2006)
- UNESCO-Madanjeet Singh Prize (2009)
- Ahmadiyya Muslim Peace Prize (2010)
- Honorary Doctorate by the University of Bedfordshire (2010)
- 2013 Person of the Year by the readers of The Express Tribune
- Moiz ur Rehman Award (2015)
- Shield of Honor by Pakistan Army (E & C)
- Khidmat Award by the Pakistan Academy of Medical Sciences
- Human Rights Award by Pakistan Human Rights Society

Figure 3: PKR 50 Abdul Sattar Edhi Commemorative Coin issued by State Bank of Pakistan





4

EDHI - THE FOUNDATION

4. EDHI - THE FOUNDATION

Pakistan has thousands of social welfare organizations across Pakistan but Edhi Foundation remains unique. It was formed for a distinctive reason, has an exceptional administrative structure, enjoyed organic and fast growth, and sustains the spirit to serve humanity. The Edhi Foundation – the largest welfare organization in Pakistan – builds on the catchphrase 'Live and let live' and embodies 'Live and help live'. This means that if you have been bestowed with the gift of life, you must not let others live in hardship and should help ease their pain and challenges.

4.1 HISTORY

Edhi Foundation's inspiration came from Abdul Sattar Edhi's personal observations of severe poverty and inadequate access to basic medical and educational facilities. It also came from his personal experience – that of caring selflessly and unconditionally for his ailing mother. His upbringing also instilled in him the necessity of assisting the vulnerable, destitute, and the helpless.

After collecting a meager sum of PKR 5,000, Edhi established the Edhi Foundation in 1951 and a welfare trust called Edhi Trust, which was later renamed as the Bilquis Edhi Trust. In 1957, a flu epidemic swept through Karachi and severely affected thousands of people. While most were concerned with the recovery of their immediate loved ones from this flu, Edhi launched a donation campaign and collected approximately PKR 200,000. With these funds, he bought a treatment room for flu patients and an ambulance. Later, in 2009, he told National Public Radio (NPR):

"I saw people lying on the pavement ... The flu had spread in Karachi, and there was no one to treat them. So, I set up benches and got medical students to volunteer. I was penniless and begged for donations on the street. And people gave. I bought this 8-by-8 room to start my work."

—Abdul Sattar Edhi

Edhi Foundation's first ambulance was an old van which Edhi called 'the poor man's van'. He drove this van around the city providing medical help and burying unclaimed bodies. His van became synonymous with his name and he came to be known for his social work. Consequently, donations started pouring in and operations expanded with remarkable speed. A maternity home was

The Edhi Foundation, with its fleet of ambulances and volunteers, sets an example for other social service providers to emulate. Some unique services of the Foundation include free burial services for unclaimed dead bodies; shelter for the disabled and destitute people, orphans and abandoned children; free hospitals and dispensaries in neglected areas; and rehabilitation of drug addicts. Mr. Abdul Sattar Edhi believed in the principle of self-help and community help and so all the social welfare activities of the Edhi Foundation are still run without public or donor funds.

established and an emergency ambulance service was started which soon expanded into the world's largest private fleet of ambulances covering land, air, and sea. The financial support was so sustainable that Edhi sahib, on numerous occasions, declined donation offers made by international organizations. The city of Karachi witnessed laborers handing over their entire day's earnings and ladies stepping out of their cars and donating their jewelry to the cause of Edhi Foundation. The passion, dedication and hard work of Edhi made the Foundation Pakistan's largest welfare organization and the world's largest volunteer network, gaining him the title of Pakistan's Angel of Mercy.

In 1973, when an old apartment building collapsed in Karachi, Edhi's ambulances and volunteers were the first to reach the scene and commence rescue operations. Since then, Edhi's ambulances have been rescuing and transporting the injured to hospitals and burying unclaimed bodies throughout the country. They have accessed places where even government agencies either hesitate or are unable to venture while armed groups and bandits are known to spare his ambulances in conflict and stand-off situations. According to the BBC,

"Edhi was considered Pakistan's most respected figure and was seen by some as almost a saint."

– BBC News

4.2 COMMUNITY SERVICES

The Edhi Foundation provides several services which range from emergency to non-emergency ones. In Karachi alone, it runs eight hospitals offering free broad-based medical care including eye-care, diabetes treatment, surgical units, and mobile dispensaries. In addition to these, the Foundation also manages two blood banks in Karachi which are operated by professionals and volunteers. The Foundation also has a legal aid department which provides free services to secure the release of countless innocent prisoners. Doctors commissioned by the Foundation regularly visit jails for medical check-ups and supply food and other essentials to the inmates.

There are numerous safe havens and shelters for runaway children and mentally disabled people.

■ AMBULANCE SERVICES

Across Pakistan, the Edhi Foundation operates a fleet of 1,800 road ambulances, 35 marine ambulances (boats), and 2 air ambulances (including one helicopter and one aircraft). In Karachi alone, 300 to 350 ambulances operate with 100 of them responding to emergencies. They are known to reach the site of impact within three minutes and they provide free services to every person regardless of their cast, color, creed or religion. Edhi was once disappointed by and disapproved of the suggestion to exclude non-Muslims from his ambulance service. He said,

“So, many years later there were many who still complained and questioned, 'Why must you pick up Christians and Hindus in your ambulance?' And I was saying, 'Because the ambulance is more Muslim than you'.”

– Abdul Sattar Edhi

■ RECOVERY AND BURIAL OF UNCLAIMED BODIES

This service is one of the most remarkable ones offered in a violence-plagued country like Pakistan. Unidentified bodies are commonly reported and the Edhi Foundation's team not only recovers these bodies but arranges their burial. In his life, Mr. Abdul Sattar Edhi recovered bodies himself and performed the last rituals of the deceased – he bathed more than 20,000 unidentified bodies.

Over the years, 3 million children have been rehabilitated and reunited with their families through the Edhi network. They have an education scheme which helps children learn to read and write and provides vocational skills including driving, pharmaceutical, and para-medical training. All services emphasize on helping vulnerable people become self-sufficient.

The Edhi Foundation operates in several countries including USA, UK, Canada, Japan, and Bangladesh, where they provide relief to refugees. In 1991, the Foundation also provided aid to the victims of the Gulf war and the earthquake in Iran and Egypt. Following is a comprehensive overview of Edhi Foundation's broad and comprehensive services.

■ EDHI WELFARE CENTERS

All over Pakistan, there are 335 Edhi Centers including a chain of emergency centers, the brainchild of Bilquis Edhi. This project has wirelessly connected centers located after every 25 kilometers on main highways and link roads from Sindh to Baluchistan, across Punjab and beyond Khyber Pass to Siachen Glacier. Bilquis Edhi initiated this project after surviving a severe road accident, also involving her late husband which highlighted the importance of having basic emergency services on the highways across the country.

■ RURAL CENTERS

These centers provide medical aid to poverty and drought-stricken areas of Uthtal in the province of Baluchistan, and Cholistan and Thar in the province of Sindh with 25 centers in Thar alone.

■ EMERGENCY POSTS

The Foundation has set up 60 emergency posts as focal points for civil defense and for conducting routine checks in public gatherings and reaching the site of disaster within minutes.

■ APNA GHAR

About 15 Edhi homes in the cities of Karachi, Quetta, Peshawar, Multan, Lahore, and Hyderabad take care of the destitute, runaways, and the mentally ill. These 'Apna Ghar' centers have rehabilitated more than 3 million children and over 80,000 mentally ill and drug addicts.

■ EDHI MATERNITY HOMES AND NURSING SCHOOLS

These centers focus on training poor women including those taking shelter in Edhi homes to re-enter society and provide basic medical help to others in need. Over 10 million babies have been delivered in these homes. Six nursing schools in Karachi have provided basic training to over 40,000 women from backward areas, most of whom have become financially independent.

■ EDHI JHOOLAS (CRADLES)

In 1970, when Edhi started offering this unusual service, it was met with fierce opposition from conservative Islamic clerics who thought that the cradles would excuse illicit relationships and result in more children born out of legal wedlock. There were also formal issues of the Quranic laws that exclude orphans from inheritance and bearing their adoptive father's name. But the cradle idea was eventually accepted and now they also take babies of married parents who cannot afford to keep them.

Most newborns are left in the cradles at night – a watchman is always around and it is also possible to alert the staff by ringing a bell (Raponi & Zanzucchi, 2013). Edhi's cradles are an innovative and humane answer to a social tragedy and give all infants the opportunity to live a life. The cradles answer to the general principle of the Qur'an:

“whosoever saved the life of one, it shall be as if he had saved the life of all mankind”

- Surah Al Ma'idah

Babies found in the cradles are taken to the central nursery in Karachi, run by Bilquis Edhi and her daughter Kubra. For Edhi's wife, the Jhoola (cradle) project is the one dearest to her, and the Foundation's flagship activity. According to the Foundation's website, newborn babies abandoned in other towns and cities around the country are brought here too, as are those found dumped on top of piles of urban waste (Raponi & Zanzucchi, 2013).

■ EDHI HOSPITALS

Eight Edhi hospitals in all four provinces provide free medical care facilities to the public. In Musa Lines, a six-story hospital with 200 beds has been constructed. It is fully equipped with a delivery room, Operation Theater, X-ray facilities, and an analysis unit. In addition, there is a 50-bed eye hospital and 5 diabetic centers in Karachi, Hyderabad, and Multan.

■ FREE DISPENSARIES

Most big cities of Pakistan have 30 free dispensaries of Edhi Foundation and so far, 15 mobile dispensaries have served one million people and provided emergency services to over two million people in riots and natural disasters.

■ EDHI VILLAGE

The Edhi Village is spread over 65 acres of land on Super Highway in Karachi and consists of eight blocks of buildings. Approximately 2,000 boys are accommodated in four of these blocks while the fifth block is a rehabilitation center. There is also a training center for the rehabilitated persons who are taught to read and write. It also provides technical and vocational training such as driving, dispensary work, accident care and clerical training. Those who graduate and opt to work for the Foundation are provided with marriage expenses, wages, and retirement allowances (Durrani, 2010).

The Edhi Village also has a special area for protecting and treating mentally ill people, a service very near to Edhi's heart. He once said that the real pilgrimage is the one which takes him to the Edhi Village – his home for those who are poor, without family, with disabilities, ex-drug addicts, and young, middle-aged, and elderly people. They are, each in their own way, victims of society, fate, poverty, disease or circumstance. For every need, Edhi tried to provide a practical answer which, for many of these people, was a chance at redemption (Raponi & Zanzucchi, 2013).

■ THE BUFFER ZONE CENTRE

The Buffer Zone Center is for women who are psychologically ill as Edhi believed in protecting such women. He realized that for brief physical pleasure, men are ready to reconcile with hysteria and mental illness. For this noble purpose, Edhi suffered himself as his beloved grandson Bilal was burnt by a mentally ill woman, a patient at the Foundation.

■ HOSTEL AND TRAINING CENTRE FOR WOMEN

Situated in North Karachi, the Center accommodates 2,000 women. The facility has 252 rooms and 88 halls with a foreign language teaching center and an industrial training center. All women receive free family planning from the Family Planning Association of Pakistan and free immunization from UNICEF.

■ EDHI WAREHOUSES

The Foundation has eight warehouses, of which five are on standby for natural calamities. These warehouses supply ration to refugee camps, government hospitals, sanitariums, and poor people. In emergencies, the Edhi Foundation has fed 1,000 patients daily in government hospitals. These storage units have also provided over one million handicapped people with free hospital beds, wheelchairs, suction units, oxygen cylinders, and crutches.

■ PUBLIC KITCHENS

These kitchens operate in almost all major cities of Pakistan, especially in drought-stricken areas and feed the poor and hungry.

■ GRAVEYARDS

The Foundation maintains six graveyards in major cities of Pakistan and has buried over 200,000 unclaimed bodies after recovering them, and continues to do so all over Pakistan.

■ BLOOD BANKS

Every day, two blood banks in Karachi supply 80 pints of blood to government hospitals. Edhi dispensaries and drug banks in Multan and Karachi supply medicines to government hospitals.

■ VETERINARY CLINICS AND ANIMAL SANCTUARY

The Edhi Foundation has not limited its services to humanity, it helps and treats injured and stray animals too. The Foundation runs three veterinary clinics for animal care and a 4-acre animal sanctuary on Karachi highway to look after animals and release them in safe terrains.

■ SERVICES FOR PRISONERS

Edhi Foundation provides legal aid to prisoners and has assisted in the release of 3,000 kin less and mentally ill prisoners and their commissioned doctors have provided them with medical care. The prisoners also receive ambulance services, food items, books, stationery, sports equipment, clothing, blankets and gifts on special occasions.

■ EDHI OLD HOMES

Edhi's Old Homes are present in all big cities and look after old people who have been abandoned by their families, irrespective of their socio-economic background.

■ RELIEF TO INDIAN FISHERMEN

Abdul Sattar Edhi wrote to the Governments of Pakistan and India to stop harassing fishermen who accidentally stray into the waters of the neighboring country. Since he was concerned about the welfare of these poor people who are sole breadwinners of their families, he expanded his relief services to them. The Edhi Foundation provides legal aid to release captured Indian fishermen, makes travel arrangements to get them home, and supplies them with food, medicines, and gifts.

■ REHABILITATION CENTERS

The Edhi Foundation runs three rehabilitation centers in Pakistan, and are some of the very few free rehab centers in the country, run by small local NGOs or by international ones (Raponi & Zanzucchi, 2013)

■ RECOVERY OF MISSING PERSONS

The Edhi Foundation provides food and shelter to lost people, mostly to children estranged from their families and mentally ill people who are found on the streets by Edhi volunteers (Raponi & Zanzucchi, 2013). Periodically, the Foundation publishes a full page in the newspaper consisting of 180 passport-size photographs of people who are lost in the hopes of reuniting them with their families.

■ ADOPTION SERVICES

Adoption at Edhi Foundation is managed by Bilquis Edhi's office and she personally interviews the potential adoptive parents to test the solidity of their marriage and economic status. She also requires the parents not to have any other children, to have been married for at least ten years, and to have their own house. Between 1947 and 2010, around 16,000 adoptions took place (about 250 to 300 per year). According to Raponi and Zanzucchi (2013), the adoption office has thousands of folders documenting each case with details of the circumstances of the child's arrival, analysis of the child's health with any therapy undertaken, and notes on their growth and development.

■ INTERNATIONAL MISSIONS

The Edhi Foundation has also provided international aid, notably to the victims of the Persian Gulf War in 1991 and the earthquake victims of Iran. This was in the form of blood plasma, medicines, and surgical instruments. The Foundation has also provided relief services to many other countries during natural disasters.

■ 115 EMERGENCY HOTLINE

The 115 Emergency Hotline of Edhi Foundation is perhaps one of the most responsive services in times of disaster and tragedy. It was launched in 1990 based on the concept of the 911 emergency line in the United States. This service allowed Edhi rescuers to be the first to reach the Army Public School (APS) in Peshawar on 16th December 2014 – the site of a terrorist attack.

The Edhi Foundation is the perfect case to study owing to its immense scale and scope of work for the well being of all living kinds, exhibiting willpower, and resilience (Durrani, 2010). According to Edhi,

“I gazed up at the unassuming, innocuous and accessible old building at Mithadar, it was symbolic of the conditions of most of the people world over. The work I had accomplished from there was essentially due to the driven passion of faith in the labor of mind and body... A study of the network would prove its ingenuity.”

– Abdul Sattar Edhi, Founder Edhi Foundation

4.3 BUDGET AND FUNDING

As the services provided by Edhi Foundation are enormous, so is its budget. Mr. Abdul Sattar Edhi started with a mere PKR 2,300 (or US\$ 20), and now the Foundation has funds in billions of rupees. Raponi and Zanzucchi (2013) report the annual budget of Edhi Foundation to be around 9 million euros (~10 million USD). This budget covers the Foundation's normal operating expenses up to 30,000 euros, from launching new projects to responding to emergencies.

The Foundation does not receive any grants from the Government of Pakistan, other countries, or

international donor agencies. Majority of the funding is donations by Pakistanis, those living in country or abroad. To avoid side-tracking his Foundation from its goal, Edhi rejected large funds offered by the Government of Pakistan as they always came with conditions. Other than funds, the Foundation received little attention from the government, as Ms. Benazir Bhutto was the only Prime Minister to visit Edhi Centre and Mr. Zulfikar Ali Bhutto was the only Prime Minister to accept Edhi's demand of compensating residents of the fallen building in Karachi.

Figure 4: Abdul Sattar Edhi begging in front of an Edhi Ambulance





5

RESEARCH METHODOLOGY

5. RESEARCH METHODOLOGY

5.1 RESEARCH DESIGN

5.1.1 CONCEPTUAL FRAMEWORK

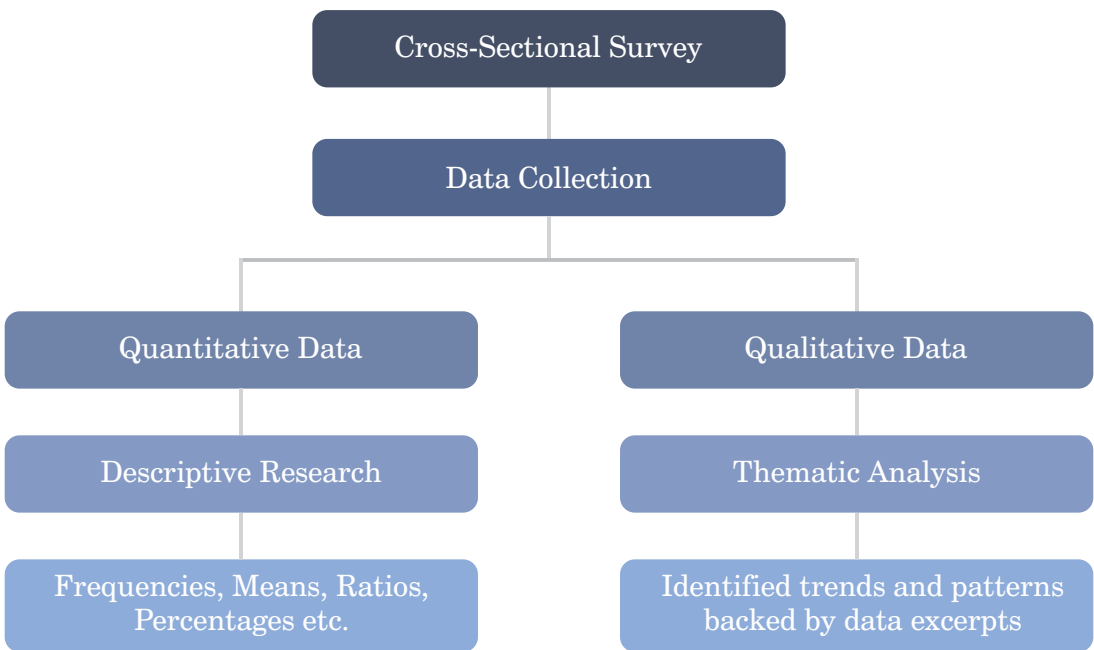
This report is based on the data collected through a cross-sectional study conducted on the Edhi Foundation. A case study model is used with a mixed-method approach involving qualitative and quantitative data analyses. These two types of analyses help to identify the administrative model of the Foundation focusing on three areas of operations: optimal resource utilization, social welfare strategies, and recruitment process.

The quantitative data collected is analyzed to explain the descriptive component of the study or the 'what' characteristics of the data. This analysis included simple statistical measures like frequencies, means, ratios, and percentages of the data obtained. In addition, tabular and graphical representation of the descriptive data allows understanding the practices of the Foundation. The qualitative data however, is

analyzed using an in-depth thematic analysis. The resulting themes, patterns, and trends reveal the 'why' of the data i.e. the underlying causes of the results in the descriptive study.

The data collected from the Focus Group Discussions (FGDs), In-Depth Interviews (IDIs), and the survey was methodologically triangulated to increase the credibility and validity of the results. Triangulation helps to understand the data better using multiple data sources and is an "attempt to map out or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint" (Cohen, Manion, & Morrison, 2000). Triangulation is generally used by researchers to ensure that a qualitative account is rich, robust, comprehensive and well-developed, instead of solely a method of validation or verification.

Figure 5: Research Framework



5.1.2 GEOGRAPHICAL CONTEXT

The study sample included representation from all major areas of the country as every province has a distinct culture and set of values. In addition to the four provinces of Pakistan, the areas of Islamabad,

Gilgit Baltistan (GB) and Azad Jammu and Kashmir (AJK) were also included. Urban and rural representation was ensured too as can be seen in Table 5.3(a).

5.1.3 TARGET AUDIENCE OF THE RESEARCH

The results of this report are aimed to benefit a broad-based audience. These include public and private entities, NGOs and INGOs, donors and implementing partners, community organizations, welfare and charity organizations, youth and volunteering societies, and all stake holders of the Edhi Foundation. The report intends to help them understand the unique administrative model of the Foundation and the factors responsible for its

effective and efficient performance. This would help organizations to embed these variables in their systems to replicate a high-performance model that executes successful social projects. The report results will also be useful for Edhi Foundation to improve their knowledge and understanding of the strengths and weaknesses of their administrative model towards increasing sustainability of their systems.

5.2 TARGET POPULATION

The target population of the study is the entire cadre of centers of the Edhi Foundation. This is because of the three focus areas of the study – optimal resource utilization, best social welfare practices, and recruitment processes – within three categories of

services i.e. healthcare, childcare, and emergency. The target population included officials of the Edhi Foundation centers including the top, middle, and front-line management.

5.3 STUDY SAMPLE

The data for the study has been collected using two-stage sampling technique. In the first stage, convenience sampling methodology helped select 112 Edhi Centers considering geographical spread to ensure general nature of the data. Therefore, centers from all provinces of Pakistan, including Islamabad Capital Territory (ICT), Gilgit Baltistan and Azad Jammu and Kashmir, were included in the sample. In

the second stage, purposive sampling technique was applied to identify key informants/respondents from Edhi Centers based on set criteria defined for each of the four research instruments used for the study.

The break down of the total 112 centers across 33 cities studied for the case study are as follows:

Table 1: Sample Size with Breakdown of Edhi Centers

Breakdown of Edhi Centers Included in the Sample			
Regions	Urban Centers	Rural Centers	Cities
ICT	05	00	ICT
Punjab	20	10	Rawalpindi, Lahore, Multan, Faisalabad, DG Khan, Sargodha, Vehari, Khanewal, Deska, Kharian, Gujrat, Jalalpur Jatta, Sialkot, Okara, Narowal, Gujranwala, Chakwal
Sindh	25	10	Karachi, Hyderabad, Larkana, Jakobabad
KP	10	10	Peshawar, Kohat, Hawelian
Baluchistan	10	10	Quetta, Sibi, Mastung, Loralai, Zhob
Gilgit Baltistan	00	01	Skardu, Gilgit
AJK	01	00	Rawalakot
Total	71	41	33

Table 2: Sample Size w.r.t Data Collection Tools

Sample Size W.r.t Data Collection Tools				
Sr.#	Research Tool	Respondents	% of Participants	Total Participants
1	FGDs (10)	Top Management at Head Office (01)	8-10 per FGD	64-90
		Top Management at Provincial Level (6)		
		Stakeholders (3)		
2	IDIs (53)	Top Management at Head Office (10)	01 per IDI	53
		Top Management at Provincial Level (43)		
3	Staff Survey (~233)	Center Staff Members	2-3 per staff center	233
4	Observation (112)	Edhi Centers	01 per center	112

5.4 DATA COLLECTION TOOLS

Four tools were developed to collect data that focuses on the administrative model of the Foundation. All four instruments were developed in English and then translated into Urdu to assist enumerators and respondents. Enumerators were advised to use the most convenient medium of communication with the respondents. Therefore, the questions were either

asked in Urdu or local languages to make them clear and understandable. In the first step, each response was recorded in Urdu and was later translated and transcribed into English. The following description explains the nature, purpose, unit of analysis, and sample size of each tool:

■ FOCUS GROUP DISCUSSIONS (FGDS)

For this study, three types of FGDs were conducted: one with the top management of Edhi's Head Office, six with the top management of Edhi's provincial headquarters, and three with stakeholders.

■ IN-DEPTH INTERVIEWS (IDIS)

A guide which included open-ended questions was developed for the interviewers and then translated into Urdu. IDIs were conducted with top management at the Head Office and at the provincial headquarters. Persons fulfilling the set criteria were contacted to make an appointment for the interview. The enumerators were advised to follow IDI protocols to ensure data reliability and validity.

■ STAFF SURVEY

The staff survey had closed-ended self-administered questions and was filled by two to three staff members from each Edhi center selected in the study sample. These questionnaires were translated into Urdu for the convenience of respondents. Moreover, the staff members or respondents who had difficulty filling out the questionnaires were assisted by other members.

■ OBSERVATION TOOL

An observation tool was designed to assess the state of facilities and resources available at Edhi Centers. It consisted of a checklist and open and close-ended questions for the enumerators to fill out after observing the conditions and facilities at the targeted Edhi Center.

5.5 DATA ENTRY, REVIEW AND ANALYSIS

5.5.1 DATA ENTRY AND CLEANING

The data collected for the study was entered in Excel spreadsheets in a way to fulfill the requirements of each tool, after which it was analyzed quantitatively and qualitatively first, this data was cleaned at multiple levels to ensure that it is complete and correct. To validate data, each enumerator was required to scan it for every response in the field before submitting the filled instruments to the team lead. As a second check, basic inconsistencies, human

errors, calculation mistakes and missing information were highlighted and cleaned by the team supervisors. Finally, after entering the data in Excel spreadsheets, it was examined thoroughly to identify inconsistencies and discrepancies within the data set. If data was found to be incompatible, it was treated or re-collected if required. Similarly, missing information was obtained from the respondents through telephone calls.

5.5.2 ANALYSIS OF DATA

The data collected for the study is only as functional as the analysis done on it. A technically correct and rational analysis converts the data into meaningful information to answer the objectives of the study and benefit the audience. This study applies a mixture of

qualitative and quantitative data analyses to explain the comprehensive findings, using graphs, charts, and tables; and is supported by real data excerpts where possible.

■ QUANTITATIVE ANALYSIS

Descriptive analyses techniques were applied to the quantifiable data collected through the survey. In

addition, the characteristics of each variable of interest are studied through uni variate analysis.

■ QUALITATIVE ANALYSIS

Structured, semi-structured or unstructured tools are used to subjectively understand data that is unquantifiable. These tools help to identify themes, trends, and patterns in the behavior of participants to explain the quantitative results. Qualitative analysis is done in three stages: transcription, coding and thematic analysis.

- i. Transcription – Qualitative data was collected from all the survey tools employed. As most of the study population is comfortable with English and Urdu, a blend of both languages was used to conduct the FGDs and IDIs. Local language was also used where respondents found them to be more convenient. Hence, transcription was done at two levels: the initial level was done by field enumerators in Urdu while the second level involved translation of the data into English by data entry operators. Enumerators were trained to consider the local context while transcribing. Group bias was also reduced – a major drawback of FGDs – by individually asking responses from participants, rephrasing these responses and further probing the participants.
- ii. Coding – This is the process of organizing and sorting large quantity of data into a manageable number of categories or labels called codes.

These codes then form themes and trends which are the basis of qualitative analysis. The data collected from the study sample was coded at two levels: at the first level, open coding technique was used to group chunks of data together using textual meaning. The second level called axial coding identified relations between open codes by using information regarding the context in which the data was collected, in this case, by reviewing secondary data sources.

- iii. Analysis – To analyze qualitative data and construct themes and sub-themes, the six-phase approach to thematic analysis by Braun and Clarke (2006) is used. They define thematic analysis as “identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this and interprets various aspects of the research topic”. This analysis searches across a data set to identify repeated patterns of meaning. A theme or pattern “captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set”(Braun and Clarke, 2006). Figure 5.5.2 shows the six phases of thematic analysis which

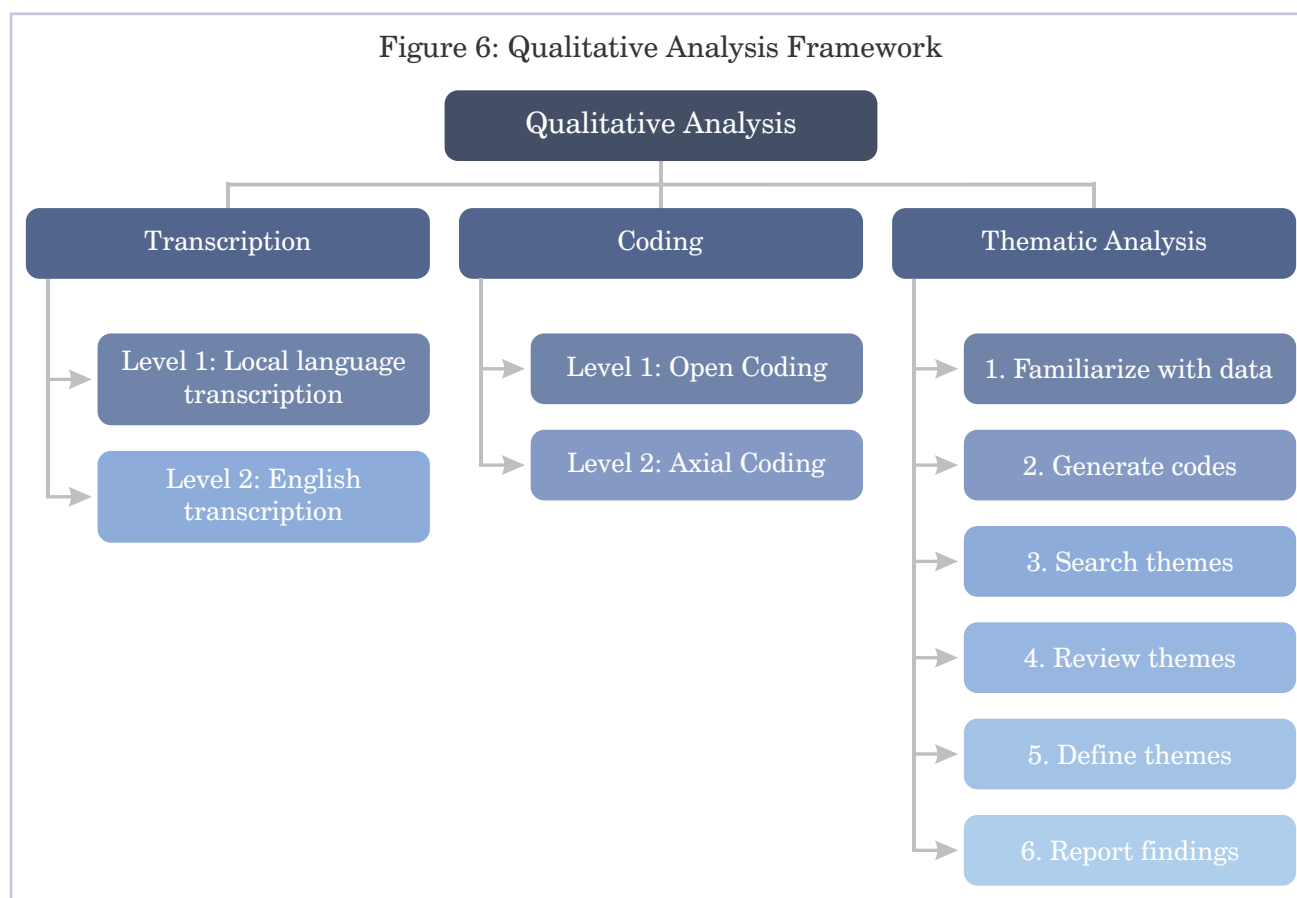
is not a linear process where you simply move from one phase to the next. Instead, it is a more recursive process in which you move back and forth as needed, throughout the phases.

METHODOLOGICAL TRIANGULATION

To increase the credibility and validity of the results, the data collected from the FGDs, IDIs and the survey has been methodologically triangulated. According to its definition, triangulation is an "attempt to map out or explain more fully, the richness and complexity of human behavior by

studying it from more than one standpoint" (Cohen, Manion, & Morrison, 2000). In addition to using this method for validation or verification, this technique is also used in qualitative research to ensure that an account is rich, robust, comprehensive, and well-developed.

Figure 6: Qualitative Analysis Framework



Source: Braun and Clarke, 2006

5.6 ETHICAL CONSIDERATIONS AND HUMAN SUBJECT PROTECTION

Ethical principles and standards have been strictly adhered to throughout the research study process. A four-day training informed the enumerators of ethical considerations for collecting data and protecting human subjects. They were asked to remain professional and avoid conflict of any sort while collecting data. As a standard operating procedure, enumerators were required to first introduce themselves and explain the purpose of collecting data. They were to seek verbal consent from participants before conducting interviews,

FGDs, or before being photographed or recorded.

At all levels of data collection, entry and analysis, the validity of data was ensured as field teams were closely monitored to prevent data forgery. Inconsistencies and discrepancies were identified and treated in later stages of data entry and cleaning. Data entry sheets were spot checked before the analysis which was free from bias and was reviewed before reporting. The contents of this report have been checked for plagiarism and secondary data

sources have been properly cited.

Participants were guaranteed the confidentiality of their identity and their personal information could only be accessed by relevant persons. This

confidentiality was also respected while writing the report, quoting data excerpts anonymously and keeping other means of identifying participants undisclosed.

5.7 LIMITATIONS

The scope of the study has been limited to the administrative model of Edhi Foundation focusing on only three categories of services offered. These include emergency, childcare and health services.

The data collection was halted considering the current wave of criticism on Edhi Foundation's services on various social media platforms such as You Tube, Facebook, and Whatsapp. Personnel in-charge at Centers became unwilling to cooperate with field teams without written instructions from

the management of Edhi's Head Office. The top management also became reluctant to collaborate as they viewed the activity as a critical evaluation of the transparency mechanisms of the Foundation. Managers were hesitant to provide the right information especially related to sensitive issues such as funding, transparency, and budgeting. Therefore, the data collected for certain components of the research may not be as complete and exhaustive as expected at the time of planning the study.



6

FINDINGS

6. FINDINGS

6.1 DEMOGRAPHICS

The Edhi Foundation has 335 centers in 140 cities around Pakistan with 6,000 regular employees. A case study method was used involving a mixed-method approach to explore complex interventions through 10 FGDs, 53 semi-structured interviews, 112 center observations, 233 structured questionnaires and one consultative session. In addition, Edhi's personality was also comprehensively analyzed to complement the case study method. Data was collected to identify the administrative model of Edhi Foundation focusing on three areas of operations: optimal resource utilization, social welfare strategies, and staff recruitment.

The study included 112 (33 percent of total) centers from all four provinces of Pakistan including Islamabad, Gilgit Baltistan, and Azad Jammu & Kashmir in 33 (23.5 percent of total) cities. Around 335 persons (5.5 percent) of the total 6,000 employees of the Edhi Foundation were targeted. Purposive sampling technique was used to select staff members for the study. The ratio of sample to population (335/6000) is 5.5 percent and it is safe to assume that the sample is a close representation of all staff members of the Edhi Foundation. With 95 percent

confidence interval and 10 percent heterogeneity, the random sample is close to 170 respondents from the staff. Therefore, it is safe to collect a sample size that is larger than that required for random sampling.

Within the sample, the staff is dominated by male members at 93 percent with the remaining 7 percent being females. A major factor for the gender gap is the nature of jobs at Edhi Foundation as most roles are of drivers, computer operators, and clerics, which culturally do not appeal to women. Majority of the employees (45 percent) are over 40 years of age and around half of, the employees have been with the organization for a decade or more, reflecting efficient retention strategies of the organization and high motivation and loyalty levels of employees.

The largest chunk (76 percent) of employees are educated up to middle or intermediate level, out of which almost half (45 percent) of the staff have passed 10th grade or matric. Almost 89 percent of the staff is employed full-time while the rest are engaged on a part-time basis. About 81 percent of employees get financial compensation for their services and the rest are volunteers.

Table 3: Staff Demographics

Demographics: Gender		
Options	Responses	Percentage
Male	216	92.70
Female	17	07.30
Total	233	100.00
Demographics: Age		
Less than 20 years	6	2.58
20-29 years	30	12.88
30-39 years	55	23.61
40-49 years	61	26.18
50-59 years	45	19.31
60 years and above	36	15.45
Total	233	100.00
Demographics: Qualification		
Unqualified	18	7.73
Primary	9	3.86
Middle	40	17.17
Matric	106	45.49
Intermediate	32	13.73

Graduate	22	9.44
Master	4	1.72
Other	2	0.86
Total	233	100.00
Demographics: Experience with Edhi Foundation		
Less than 1 year	22	9.44
1-4 years	46	19.74
5-9 years	62	26.61
10-14 years	48	20.60
15-24 years	45	19.31
25 years and above	10	8.58
Total	233	100.00
Demographics: Experience before joining Edhi Foundation		
Less than 1 year	34	14.59
1-2 years	24	10.30
3-4 years	45	19.31
5-9 years	36	15.45
10-14 years	27	11.59
15 years and above	67	28.76
Total	233	100.00

Table 4: Staff Employment Status

Demographics: Employment Status (Full Time/Part Time)		
Options	Responses	Percentage
Full Time	208	89.27
Part Time	25	10.73
Total	233	100.00
Demographics: Employment Status (Permanent/ Contractual)		
Permanent	168	72.10
Contractual	65	27.90
Total	233	100.00
Demographics: Employment Status (Paid/Volunteer)		
Paid	191	81.97
Volunteer	42	18.03
Total	233	100.00

6.2 OPTIMAL RESOURCE UTILIZATION

6.2.1 BUDGETING

■ BUDGET PLANNING

The Edhi Foundation follows a centralized approach to budget making within their overall centralized financial management system. According to the findings triangulated from all sources of data, the budget is prepared annually by the Board of Trustees and top management based at the Head Office

located at Mithadar, Karachi. The budgeting procedure is monitored by the Chairman of the Foundation who also approves the final budget. Middle-level managers including Zonal and Circle in-charges are also taken on board to provide information to assist in the process.

"Station managers and circle in-charges suggest and Faisal Edhi (Chairman) gives the final approval."

– Station Manager

The staff of Edhi Foundation believes that submitting cash inflow and outflow summaries of each center to the Head Office makes the budgeting process effective. However, the lower level staff remains uninformed of the budgeting process including the approved budget and allocated resources. For staff at centers, the only financial management is the reimbursement of expenses against the evidence provided. According to a Human Resource Management employee;

"Circle in-charges participate who forward recommendations given by station managers. Actually, there is no proper budget making, work is done on records and (cash) statements by circle in-charge and station managers. Only necessary expenses are granted (reimbursed by Head Office)."

– Employee in HR

While the majority (89 percent) of the staff did not know about the budgeting process of the Foundation including financial documents and management procedures, they generally seem to be satisfied with the process. This is because they seldom face a shortage of funds, proof of the effective budgeting of the organization. Since, most of the staff members did not know about the budgeting procedure, they had no opinion on the last year's budget analysis. The people who had this information though, approved of it.

One possible gap in the financial management of the Foundation is that the budgeting procedure and financial documents are inaccessible to stakeholders. They believe that the organization might not be following a proper budgeting procedure as cash inflows and outflows are unexpected and so, they should follow better financial management mechanisms. Stakeholders also expressed concern on the structure of Board of Directors (BOD) of the organization as it consists entirely of Edhi's family, increasing the vulnerability of the transparency and credibility of the organization. They deemed it necessary that non-family personnel are given representation in the BOD as well.

Table 5: Budgeting process of organization (Staff Survey)

Q: Do you know about the budgeting process of your organization? (Staff Survey)		
Options	Responses	Percentage
Yes	26	11.16
No	207	88.84
Total	233	100.00

Table 6: Rating the last year's budget analysis (Staff Survey)

Q: How do you rate the last year's budget analysis? (Staff Survey)		
Options	Responses	Percentage
Highly Satisfied	14	6.01%
Satisfied	66	28.33%
Neutral	144	61.80%
Highly Dissatisfied	3	1.29%
Dissatisfied	6	2.58%
Total	233	100.00%

■ BUDGET EXECUTION

The Chairman monitors the budget execution with the zonal managers and circle in-charges responsible for executing the approved budget and other projects, reporting directly to the Chairman. According to a senior employee;

"The supervision is done by the central office; however, district-level supervision is assigned to center in-charge."

– Senior Employee

To ensure transparency in budget execution, cross-check mechanisms are used and centers document all cash inflows and outflows in dedicated logbooks and registers. Moreover, all transactions between the Head Office and Centers takes place through bank transfers allowing management to keep a money trail.

The public and stakeholders support the organization as they express trust and faith in their

financial management. However, after the death of Mr. Abdul Sattar Edhi, stakeholders expect the organization to strengthen their documentation procedures and follow international standards.

“People blindly trusted Abdul Sattar Edhi because of his personality but after his death, the public

needs proof of transparency in donation handling. This can only be done by improving the documentation procedures and following at least minimal standards required.”

– A representative of a stakeholder organization

6.2.2 OVERHEAD EXPENDITURE MANAGEMENT

All non-charitable expenses of the Foundation are overhead costs while the overhead ratio refers to the percentage of a nonprofit organization's expenses devoted to administrative and fund raising costs. Administrative expenses include investments in an organization's infrastructure and operations, for example, staff dedicated to accounting and human resource activities and the portion of information technologies devoted to these functions. They also include governing board expenses, producing annual reports, and managing systems. Fund raising expenses include any costs incurred in the process of or with the intent of asking potential donors to contribute funds, materials, or time. Examples include staff time dedicated to donor development, direct mail expenses, maintenance of donor mailing lists, and holding fund raising events.

The overhead ratio is a widespread indicator to measure the performance of not for profit organizations. However, in a recent campaign “The Overhead Myth”, three eminent charity watchdogs: Guide Star, Charity Navigator and BBB Wise Giving Alliance, used financial ratios to determine the performance of charity organizations and encourage focusing on the quality of the results.

The analysis of on-site visits to centers of Edhi Foundations shows that the organization has succeeded in maintaining low overhead costs and focusing on the number of beneficiaries served. These are the only indicators on which the Foundation evaluates its performance and are used to report their progress in their special Annual

Activity Reports, available on their website.

To manage overhead expenditures, the Edhi Foundation maintains a centralized bank account where donations are deposited from nation-wide centers and expenses are reimbursed. Centers have a ceiling spending limit up to which they can make expenses. Although there is no official fixed ceiling limit, some centers report it to be PKR 10,000. One staff member states;

“For small expenditures, the centers have the authority (to make expenses). For more than PKR 10k they have to seek permission from head office (before proceeding).”

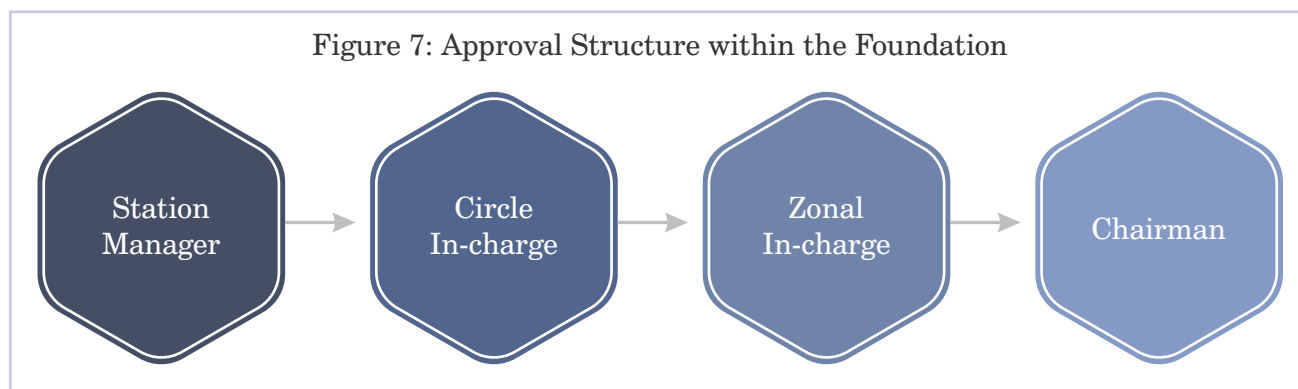
– Staff member

All expenditure over and above this need to be approved by the Chairman in advance. The following procedure is used to attain approval for deviating from spending limits. Staff members inform station manager of any discrepancy in spending/expenses of the center. The station manager informs circle in-charge who seeks approval from the zonal in-charge after which the final approval is granted by the Chairman of the organization.

"Changes in expenditure are made through a procedure where the station in charge presents a report to circle in-charge and circle in-charge gets it approved from Faisal Edhi."

– Member of Senior Management

Figure 7: Approval Structure within the Foundation



4. <https://www.charitywatch.org/>

5. <http://overheadmyth.com/>

Generally, the staff is encouraged to maintain low administrative costs, evident from the state of resources and facilities available at the centers. According to the comments of an enumerator;

“... the center in-charge was sitting in a poor place. Center infrastructure and office furniture are in such a poor condition.”

– Enumerator

The check and balance mechanisms for accountability purposes are strengthened by the different levels of management involved in the procedure. Most of the employees are satisfied with the expenditure procedures and policies and don't identify any major hurdle in implementation. They also believe that the expenditure policies at Edhi Foundation are sound and reliable because the top management makes decisions after discussing with lower management staff.

"Yes, the proposed expenditure policies are soundly based because before taking any financial decision top management takes all in-charges in confidence."

– Employee dealing with accounts

Staff was asked to determine the accuracy of cost estimates used to propose the organization's budget for the following year. While a majority believe cost estimates to be accurate, there are instances where

some fluctuations can occur.

“Yes, they are accurate. Prices are checked from a number of places before taking the final decision.”

– Senior Employee

More than three suppliers are invited to provide price quotations of a product/service for the costing procedure. The best bid is selected after considering the quality of the product/service and the economy.

According to the stakeholders, the Edhi Foundation should handle appropriations-in-aid by making all transactions through banks to satisfy external partners and donors. The data triangulated by all sources show that stakeholders believe that despite the large volume of donations, the Foundation has maintained low administrative costs and low overhead ratios, earning them the public's trust. However, they also believe that surplus amounts should be kept in reserve for emergencies/natural disasters but should be spent on project expansion so more people can benefit.

“It's fine if they (Edhi Foundation) keep a reserve of all surplus money, but the money should not just be kept in bank accounts. It should be spent on new projects and expansion of current services which Edhi Foundation is offering and more people should be benefitted from the donations.”

– Participant of Stakeholder FGD

6.2.3 CHANNELIZATION OF HUMAN AND FINANCIAL RESOURCES

■ FINANCIAL RESOURCE MANAGEMENT

Table 7: Development & maintenance of a robust financial management system
(Staff FGD Vs Stakeholder FGD)

Q:Does the organization develop and maintain a robust financial management system? (Staff FGD Vs Stakeholder FGD)		
Options	Staff Responses (%)	Stakeholder Responses (%)
Yes	86.36	59.09
No	13.64	40.91
Total	100.00	100.00

Most of the staff (about 86 percent) is satisfied with the current financial system and believe that it ensures smooth financial management of the organization, performed centrally at the Head Office. They also believe that the organization has sufficient financial resources to operate effectively. However, some staff members show concern for the security of financial resources, as the organization is dependent on donations which can vary in amount and regularity. The staff characterizes the financial management system as a) centralized, and with b)

cross check mechanisms, and c) regular internal audits. Stakeholders' rate of satisfaction is significantly lower (about 59 percent). Although they trust the Foundation, they expect them to make their policies and audit reports open to the public, to win the trust of large donors.

Staff report that the excess of income over expenditure is kept as a reserve for emergencies. However, in case of a fiscal deficit, this reserve is used to meet operating expenses as allocated by the

accounts section of the Head Office. Some stakeholders also believe that excess donations should be returned to the donor.

After the death of Mr. Abdul Sattar Edhi, criticism of Edhi Foundation has increased on social media platforms. Stakeholders believe this to be an

■ HUMAN RESOURCE MANAGEMENT

Salary and Rewards:

Salaries of the staff are extremely low relative to the time they devote to the organization and they are not eligible for overtime compensation. They are also unaware of a fixed policy for rewards or promotions and instead, are motivated by intangible rewards such as respect from the society. Employees report supervisors' appreciation as compensation for achieving performance targets. Such employees are also acknowledged at festive events such as Eid through cash rewards, up to PKR 1,000 to 2,000.

Most employees, however, did not think that the Edhi Foundation observes labor laws.

"Labor laws aren't followed. There is a 12-hour duty with almost negligible pay."

– Center In-charge

"No. Labor laws are not followed. If a volunteer has an accident, the organization doesn't help."

–Center In-charge

Promotions and Demotions:

The two criteria for promotions at Edhi Foundation are a). good performance and b). years of experience with the organization. In the words of a Circle In-charge:

"Every worker begins from a zero and then gets promoted based on his performance and experience. And yes, we do have the right persons for the right jobs."

– Circle in-charge

Skills and Training:

While recruiting drivers, employees who have prior first aid training and driving experience are preferred. Employees observe and report that the Foundation prefers to hire retired armed forces

intentional part of a larger conspiracy to defame Edhi Foundation and steer donations towards other competing organizations. The stakeholders propose that to tackle the propaganda, the Foundation should improve the documentation procedures and strengthen transparency mechanisms in collecting and spending donations.

A senior manager explained that labor laws are not applicable to the employees of Edhi Foundation since they work as volunteers. However, the organization adheres to child labor laws and only hires adults.

"People here work on a volunteer basis; they sometimes take a break after 12 or 24 hours. Therefore, labor law (and) policy isn't applicable here."

– Senior management

A little over half of the employees said that the nature of their job at Edhi Foundation and the work shifts did not leave room to fulfill their social responsibilities.

"Our job demands a greater responsibility from us, therefore, we sometimes don't find time for our social responsibilities."

– Circle In-charge

In case of unsatisfactory performance, the staff member is counseled first and if the issue persists, warning letters and fines are sent to the employee by the Zonal Office. After one to three warnings, the employee is fired from the organization.

personnel because they have a dedication to serving their country and a low turnover ratio. Most staff members are satisfied with the recruitment process and their colleagues' work.

6.3 BEST SOCIAL WELFARE STRATEGIES AND PRACTICES

The employees believe that the social practices that make Edhi Foundation unique are its national coverage, 24-hour service, the largest fleet of ambulances, shelters for the homeless, and morgue services for unclaimed dead bodies. Some employees also added that the Foundation's low service charges is another distinguishing factor. About 88 percent of the employees are satisfied with the social welfare activities of the organization, whereas only 1.3 percent of staff are highly satisfied and 10.7 percent are neutral, believing that other charity organizations are bringing in competition. Therefore, even though Edhi's philosophy focused on quantity of services provided, it is important for the Foundation to build on this to include quality as well.

A popular belief among staff and stakeholders is that the coverage of Edhi Foundation's social services has earned it people's acknowledgment, respect, donations, and volunteer time. However, 52 percent of employees report that there is no practice of

setting performance targets. They specify many beneficiaries as one of the distinguishing features of Edhi Foundation as it focuses on providing selective services such as morgue and ambulance at a greater scale than other organizations. Stakeholders also think that Edhi's good will and passion to help people has won the Foundation its popularity across the nation. This is also owing to its operations beyond political and religious interests and solely for the welfare of humanity. They believe that in Karachi's highly politicized and culturally diverse environment, the unbiased status of the Edhi Foundation and its staff's motivation are major factors leading to its high level of ownership by the community.

"There's a high level of trust for the organization on part of the public because the organization has been providing relief services that are up to the mark."

– Stakeholder FGD Participant

6.3.1 LINKAGES WITH REGIONAL OFFICES AND STAFF

■ COMMAND AND CONTROL

This study shows that the Edhi Foundation has a clear and definite administrative structure which consists of Zonal Managers, Circle Managers, Station In-charges and Center In-charges. Zonal managers are at the top of this structure and report directly to the Chairman. All the employees agree that this top to bottom command system is firm as all assigned tasks are completed.

"The strength of this organization lies in its strong command and control system. That is why we are working efficiently even after the death of Mr. Abdul Sattar Edhi."

– Circle In-charge

"Yes, the organization has a strong command and good control on their workers, zonal in-charge heads circle in-charge etc. while zonal in-charge has strong command on their circles and other area branches."

– Center In-charge

■ COMMUNICATION CHANNELS

The wireless system is the primary channel for internal communication between the control room at the Head Office of the Foundation and all regional centers. This system covers almost all areas of Pakistan and according to employees, is among the largest wireless systems in the country. Almost all ambulances are equipped with this system to keep the driver updated on ground information from staff. Secondary communication channels include mobile phones, landline phones, car trackers, post and social media such as WhatsApp. Generally, employees have a clear understanding of communication and command and control channels of the organization.

■ TOP TO BOTTOM COMMUNICATION

The Foundation has an internal wireless system with a centralized control room to collect and disseminate information among its employees. Internal policies and SOPs are communicated to employees informally through on-the-job training. Internal memos are used to communicate changes in policies and procedures but every person is not informed and neither given access to all documents of the organization. Information is provided to employees on a need basis only. Therefore, most of the staff is unaware of organizational policies and financial reports. Meetings are conducted regularly with the head offices and zonal offices to discuss problems, finances and ensure quality controls and accountability.

■ BOTTOM TO TOP COMMUNICATION

Approximately, 69 percent of employees say that they have given suggestions to the management to increase the efficiency of services in the past, while the remaining 31 percent have never forwarded their suggestions for improvement. Suggestions are taken seriously if they are relevant and Head Office also acts accordingly if they deem necessary. Similarly, more than half of total staff surveyed believes that involving workers in managerial decisions enhances working relationships and increases the efficiency of services.

Some of the employees' suggestions include revising salaries, upgrading office infrastructure and improving the recruitment process. Staff also provides ample information to Head Office on conditions of roads and traffic, issues in maintenance and ambulance services, contacting people and relevant organizations which help Edhi Foundation's operations.

Table 8: Suggestions to the management to increase efficiency (Staff Survey)

Q: Does staff give any suggestions to the management to increase efficiency? (Staff Survey)		
Options	Responses	Percentage
Often	47	20.17
Sometimes	114	48.93
Never	72	30.90
Total	233	100.00

Table 9: Workers participation in management (Staff Survey)

Q: Does worker participation in management tend to promote the following? (Staff Survey)		
Options	Responses	Percentage
a. Better relation between workers & management	63	27.04
b. Increase in productivity	35	15.02
c. Both a & b	122	52.36
d. None of them	13	5.58
Total	233	100.00

■ EXTERNAL COMMUNICATION

The Edhi Foundation interacts infrequently with other organizations with no long-term partnerships or joint projects. Private companies and social agencies have collaborated with Edhi Foundation but on short-term activities only, to increase donations. Employees believe that joint activities can positively affect the organization by increasing

donations and supporting its system. Stakeholders also say that joint ventures with other organizations can provide Edhi Foundation with HR capacity or technical advice and increase their donations. Moreover, they have faith in creating alliances with the Government that can provide land and other resources.

Table 10: Organization's cooperation with stakeholders (Staff Survey)

Q: Is the organization's cooperation with stakeholders going well? (Staff Survey)		
Options	Responses	Percentage
Yes	131	56.22
No	2	0.86
Don't Know	100	42.92
Total	233	100.00

It was observed that while information is shared without side stakeholders, there is no evidence of capacity building. More than half (56 percent) of staff members think that the organization cooperates well

with stakeholders as they have neither resisted or has any external party ever protested the operations of Edhi Foundation.

6.3.2 DOCUMENTATION PROCEDURES

The Edhi Foundation follows a manual documentation system with log books, registers, receipts, and hiring forms. On the other hand, the ambulance network is computerized. Almost 89 percent of the staff reports that the organization has an administrative record keeping policy; 82 percent of them are aware of this policy but only 79 percent can comprehend it. The staff is generally satisfied with the current documentation system and believe that both manual and computerized features should be part of the documentation system and donations should also be collected through the banking system to accommodate donors. A healthy 98 percent of staff regularly maintains their records which are reviewed frequently by the Head Office.

Employees believe that stakeholders are happy with the documentation procedures and that is why they are supporting the Foundation. Moreover, since

stakeholders don't object, employees believe they are confident and accept the performance of Edhi Foundation as sustainable.

“Donors always appreciate but some media groups have spread some false news which caused problems.”

– Supervisor

Stakeholders identified by employees include donors, government hospitals and bodies, and government emergency rescue bodies, among others.

“Yes, government hospitals, government institutes, rescue 1122 and public all are getting benefit from this foundation.”

– Senior Circle In-charge

Table 11: Documentation Procedures

Q: Does your organization have an administrative record keeping policy? (Staff Survey)		
Options	Responses	Percentage
Yes	208	89.27
No	2	0.86
Don't Know	23	9.87
Total	233	100.00
Q: Is your staff aware of these record-keeping policies? (Staff Survey)		
Yes	191	81.97
No	17	7.30
Don't Know	25	10.73
Total	233	100.00
Q: Do they understand them? (Staff Survey)		
Yes	185	79.40
No	17	7.30
Don't Know	31	13.30
Total	233	100.00

6.3.3 TRANSPARENCY ISSUES

■ POLICIES AND PROCEDURES

The organization's defined policies and procedures are disseminated to the staff via informal means like on-the-job training and discussion. Majority staff

members are confident about the transparency mechanisms and consider them as the organization's strength.

“Edhi Foundation will stay forever due to its transparency, performance, and dedication.”

– Shift In-charge

At audit times, the relevant personnel is briefed in detail about the policies and procedures for various operations within the organization. Changes and orders regarding policies or implementation are sent through an internal memo from the Head Office to the zonal and circle in-charges.

“Head office defines policies and zonal in-charge keeps it and then zonal in charge implements these policies.”

– Zonal In-charge

as the employee collecting donations can also spend them in emergencies provided the higher authorities are in the loop. Half of the employees' report that funds are allocated to projects on time, while the other half report that funds are provided in time. Almost 89 percent of staff remain uninformed of the budgeting process and cannot identify the cause of unavailability of funds on time. Nevertheless, they believe that external stakeholders are satisfied with the transparency and documentation procedures of Edhi Foundation and hence, support its mission.

“Yes, stakeholders believe that organization's performance is reliable because we give special importance to transparency. Whatever the projects/programs are, they are completed in time thus maintaining stakeholders' confidence in us.”

Roles in the organization don't seem to be segregated

–An employee in Accounts Section

Table 12: Transparency Issues

Q: Were funds allocated to projects on time? (Staff Survey)		
Options	Responses	Percentage
Yes	116	49.79
No	20	8.58
Don't Know	97	41.63
Total	233	100.00
Q: Were funds provided to projects on time? (Staff Survey)		
Yes	120	51.50
No	14	6.01
Don't Know	99	42.49
Total	233	100.00

■ PERFORMANCE EVALUATION

The Edhi Foundation uses simplistic performance indicators to measure and report the progress and scale of its services. One indicator used is the number of beneficiaries as reported in the Annual Activity Reports – the only document available on the website. Separate records are kept for the number of people served under each category of service.

Another indicator used to measure employees' and centers' performance is the speed of providing emergency relief services. This indicator is given

high priority at the Foundation as it is normally the first emergency relief provider. To maintain a low response time, Center In-charges have been authorized to make prompt decisions in emergencies so that immediate relief can be provided.

Apart from these two indicators, staff members also believe that the amount of donations received is also evidence of the Foundation's admirable performance. If a center receives ample donations, it indicates the local community's satisfaction with its services.

6.3.4 ACCOUNTABILITY METHODS RELATED TO COLLECTION AND SPENDING

■ POLICIES AND PROCEDURES

The staff is not sure if a policy manual exists for the Edhi Foundation, however, necessary information on policies and procedures are communicated to employees by internal memos or informal

communication. Employees ensure accountability in their activities through documentation procedures which are regularly monitored by the Head Office. These include checks and controls regarding

expenses, for instance, centers can spend up to PKR 10,000. Expenses higher than this amount require the Head Office's approval with employees held accountable for their actions. In case of nonconformity, employees are given warning letters and are fined for inappropriate conduct and if the issue persists, the faulty employee can also be fired.

Stakeholders relate that accountability is taken seriously because of the influence of the Abdul Sattar Edhi's personality. One stakeholder recalls,

"Edhi Sahab never compromised on accountability. One day he fired a driver from work because he ate out of the food reserved for orphans. Edhi Sahab scolded him by saying that the food was for orphans, not for you. You get paid and you should buy your own food. This food is for the ones who cannot buy."

– Stakeholder FGD Participant

Internal and external audits are performed regularly within the organization. Internal audits are led by the accounts section of the Head Office and involve senior managers including zonal and circle in-charges. The Head Office teams may visit centers to check performance and documentation with certain staff members responsible for visiting assigned centers to investigate their procedures. Senior management in the accounts section of the Head Office confirm that audits are done by external parties but most staff members are unaware of it.

"Yes, the organization conducts internal and external audits. People from accounts dept. do the internal one, and people from outside Edhi Foundation, belonging to other institutes conduct the external one."

– Head Office Employee

Figure 8: Edhi staff member entering donation received via checks



Table 13: Organization audits to make management responsible (Staff Survey)

Q: Does the organization conduct audits to make management responsible? (Staff Survey)		
Options	Responses	Percentage
Yes	158	67.81%
No	23	9.87%
Don't Know	52	22.32%
Total	233	100.00

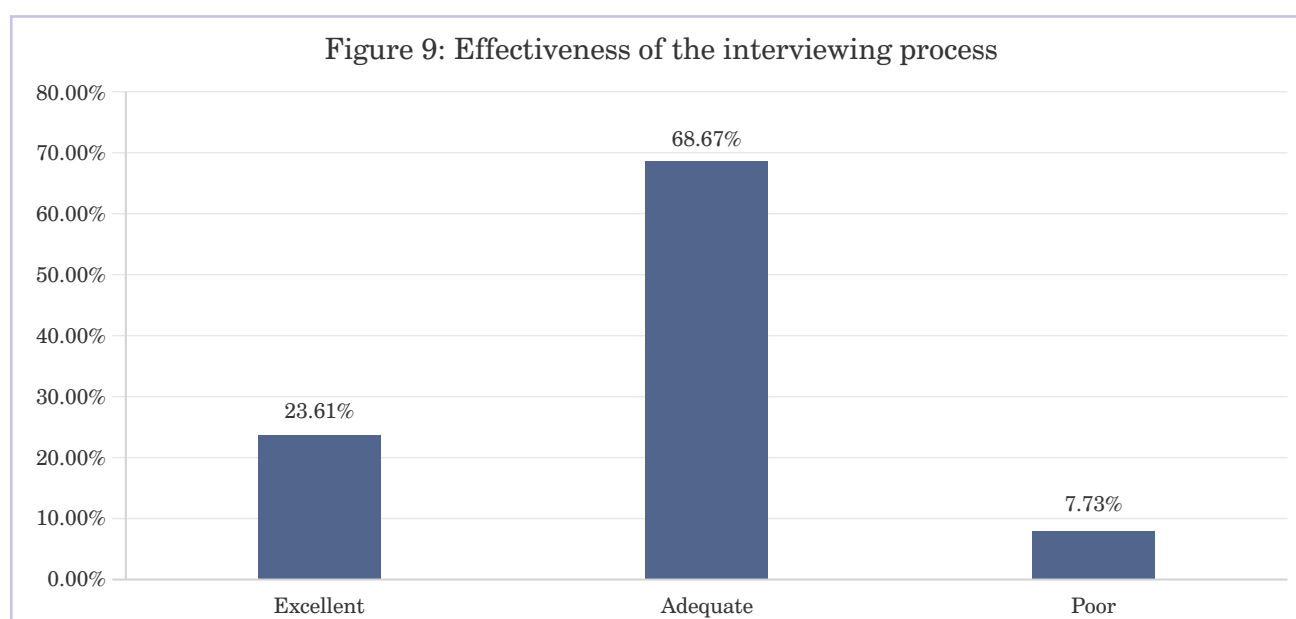
6.4 RECRUITMENT PROCESS

Majority of the employees (92 percent) are satisfied with the effectiveness of the hiring procedure of the organization and 82 percent of them believe that the

organization is selecting and hiring staff on a timely basis.

Table 14: Effectiveness of the interviewing process

Q: Rate the effectiveness of the interviewing process and other selection instruments? (Staff Survey)		
Options	Responses	Percentage
Excellent	55	23.61
Adequate	160	68.67
Poor	18	7.73
Total	233	100.00



■ VACANCY ANNOUNCEMENTS

Junior level staff is recruited by placing banners outside the centers with vacancy announcements, and referrals are welcome for finding potential candidates. If a senior position requires a competitive person, then newspaper ads are used to spread the word. Manual documentation procedures such as hiring forms are utilized for staff recruitment.

“Organization makes use of banners and newspapers for vacant positions. If the qualified staff is required then we use newspapers and if the general staff is required a banner outside the centers is displayed.”

– Head Office Staff

■ SELECTION CRITERIA

The availability of human resources determines the criteria for positions in each center and are tougher in larger cities than in rural areas and small towns. A basic requirement for all centers is for clerks to have a matriculation degree and drivers to have driving experience and a valid license. Computer operators also need to be aptly educated before they are hired. About 78 percent of employees believe that the position requirements and candidate specifications are clearly defined at the time of recruitment. The Foundation prefers to hire resilient, strong, and motivated people who can be retained. Retired army personnel are also preferred because of their high retention, resilience, and dedication to serving their country. Political and religious affiliations of candidates are also checked before hiring. Some centers have an initial probation and training period of three days during which, they are screened and then hired. Although the staff is aware of the organizational hierarchy and their responsibilities, they are required to do more in emergencies.

■ CAREER PATH

Most roles in Edhi Foundation don't have a definite career path. Drivers and computer operators can't be promoted to higher positions and may have to work several years in the same position. Clerical positions, however, have a certain career path, and staff who perform well are promoted to higher positions. However, there is no career growth after the position of Circle In-charge. The gender gap is obvious in the organization as there are no attractive employment opportunities and career paths for females. One female employee states;

"I don't think so (there is a career path here), because other than telephone operations, driving and calculating there isn't any major area which you can choose as a career."

– Female Employee

■ JOB SECURITY

Almost all staff of Edhi Foundation are concerned about job security as their jobs can be terminated at any time by higher management.

"No proper career path is present in fact, there isn't any job security also. Even after years of service, if someone files a complaint against you, you're terminated ..."

– Center In-charge

Moreover, there is no pension scheme or bonuses for employees:

"No, there isn't any job security. You'll get salary as long as you work. No pension, bonus or any other facility."

– Center In-charge

■ STAFF TURNOVER

The Edhi Foundation maintains staff turnover statistics and record of all previous employees. It has an estimated 20 percent annual turnover rate as people have high workloads and disproportionately low compensation packages. Even so, the Foundation has strong employee retention as over half of the employees have been working there for more than 10 years.



7

DISCUSSION AND CONCLUSION

7. DISCUSSION AND CONCLUSION

7.1 LEARNING FROM EDHI FOUNDATION'S SUCCESS STORY

The Edhi Foundation's administrative model has proved to be a success and can guide other welfare organizations, academicians, and research scholars, and can be adapted to other public and private bodies to help improve their productivity. Since the Edhi Foundation has not been studied systematically before, this research study fulfills a major literature

gap in the nonprofit sector and can pave the way for similar studies in the welfare sector.

This report discusses the contemporary challenges faced by the non-governmental sector in Pakistan and offers the simple and unique administrative model of Edhi Foundation to address them:

7.1.1 CHALLENGES FACED BY NON PROFITS

A fundamental challenge faced by nonprofits is the insufficient data environment and partial documentation. Even basic descriptive information of these institutions – their number, size, and the area of activity, sources of revenue and their policy framework – is not systematically available. This gap widens further when one considers the number and types of civil society organizations, around 45,000 were estimated in 2002 but can be a lot more.⁶ There is a lack of a centralized system to register civil society organizations to provide reliable information on, for instance, the number of nonprofits registered under each law, their functions and coverage of operations.

In addition, lack of data transparency within nonprofits is a growing concern and a cause of opposition against them. Several CSOs fail to comply

with obligatory public disclosure of information required by the government and investors. This is a primary method by the masses to hold charitable organizations accountable particularly when they use foreign funds. Hence, institutional improvement requires a transparent nonprofit system of governance and regulation. Organizations must regularly maintain their websites and post their governance and financial management details online.

Another challenge is inadequate organizational capacity stemming from deficiencies in the educational sector and lack of economic mobility (especially of women). Combined with salary packages that are lower than in the private sector, this means that the nonprofits attract human resources with lower skills and capacities than ideal.

7.1.2 ABDUL SATTAR EDHI'S PHILOSOPHY OF IMPARTIALITY AND SELF-RELIANCE

An important lesson to be learnt by the nonprofit sector comes from the extent of impartiality practiced by the Edhi Foundation towards their beneficiaries as they don't discriminate between the founder, volunteers, benefactors or beneficiaries. This ethic was embedded into the system by Abdul Sattar Edhi who empathized with his beneficiaries as his equals, leading to an unmatched level of ownership of the Foundation by the donors, beneficiaries, and the Pakistani public.

While most CSOs today rely on government or foreign funding, the Edhi Foundation has demonstrated an extraordinary resilience by relying on their own funding abilities. Edhi believed that the people of Pakistan can change their fate by relying on their own resources instead of depending on others. To him, psychological change in the mind sets of people that 'poverty grows in the mind' is needed to

transform Pakistan to a welfare state. This was one of the reasons that Edhi focused more on outreach and expansion of activities and less on building state-of-the-art infrastructures and ideal models. That is why he rejected grand interventions and monetary help offered by donor agencies as he didn't believe in solving the problems of ordinary people in an extraordinary setting. He believed in finding solutions on the streets in collaboration with those people, rather than in lavish environments.

Edhi only received grants to strengthen the Foundation's interventions so that he never had to compromise his principle to favor the grant makers. This allowed the Foundation to avoid the ultimate consequences of 'Resource Dependence Theory' (Pfeffer and Salancik, 1978) – a theory stipulating that most development organizations are not self-sufficient, requiring resources for their survival. He

6. The figure comprises private, self-governing, voluntary organizations that do not distribute profits. It includes organizations registered under various laws as well as unregistered agencies. However, religious worship organizations, labor unions, and professional associations are excluded from the total. Dimensions of the Nonprofit Sector in Pakistan (Preliminary Estimates) – 2002

avoided taking favors and entering into partnerships. Donor funds, however, come with conditions and failure to comply with them can stop the NGO's funding. This dependency can jeopardize the NGO's mission, activities, and purpose and they may be forced to perform roles and responsibilities outside the scope of their vision and mission.

The fact that the Edhi Foundation can sustain itself through philanthropic contributions by individuals

reflects their sustainability. The Foundation only sought funds from the 'common people' and Abdul Sattar Edhi reinforced his desire to continue this practice after this death by placing a donation box at his grave at Edhi Centre Karachi. This principle of 'self-reliance' is also evident in all the centers where the beneficiaries give back to the organization by performing chores.

7.1.3 EDHI FOUNDATION'S ADMINISTRATIVE STRUCTURE

The administrative structure of the Foundation presents a unique learning opportunity for struggling nonprofits in Pakistan. Its simple hierarchy and centralized budgeting and financial management system have earned it trust among its employees and stakeholders. Transparency in donations accompanied by cross-check mechanisms encourage faith in the system. These values were

introduced by Edhi himself who believed in minimizing the layers of administrative complexity to focus on solving the problems at hand. Moreover, the personal interest he took in his beneficiaries moved him to work with them directly, day and night – an attribute uncommon in the development sector and which perhaps, helped set the Edhi Foundation apart from others.

7.1.4 OPTIMAL RESOURCE ALLOCATION

- **Budget management:** The Edhi Foundation receives donations with no formal fixed source of income except interest on fixed deposits and some permanent and regular individual/institutional donors. Zonal and circle in-charges monitor the budget under the Chairman's supervision. Donors and stakeholders appear satisfied with the procedure of budget management.
- **Overhead expenditure management:** Simple traditional methods are used to manage overhead expenditure by different levels of

management. Each level can utilize this expenditure with defined limits. Centers can use cash donations directly for expenditure that is properly recorded. Formal approval from senior management is required for expenditure above the defined limits.

- **Funds transmission:** The Foundation is dependent on donations and alms through a centralized financial system at the Head Office and a manual accounting system at regions and centers.

7.1.5 BEST SOCIAL WELFARE STRATEGIES AND PRACTICES

- **Linkages:** An internal wireless system connects all regions and centers with a centralized control room at the Head Office in Karachi. Secondary means of communication include mobile and landline phones, car trackers, post, and WhatsApp, also a source of prompt information for external stakeholders.
- **Documentation:** A manual documentation system entails log books, registers, receipts, and hiring forms, and are regularly monitored by the Head Office.
- **Transparency and accountability:** The Foundation has a simple and transparent fund-raising mechanism. All donations, irrespective of amount are accepted only with a receipt. One copy is retained in the local record while the second is forwarded by the zonal office to Head

Office. The third copy is put in a stamped envelope and given to the donor to post to Mithadar, where donations are reconciled. This cross-check mechanism between all receipts leaves no room for corruption, with over ninety-five percent of receipts passing through this mechanism successfully at the Edhi headquarters. The donor also receives receipt and text message and funds can also be traced and verified. Documentation procedures and audits ensure accountability, with external audits conducted at the Head Office only.

- **Sustainability:** Edhi evolved charity as a business model, based on simplicity, hard work, savings, and fairness. Adapting economic ideas from Karl Marx's 'Das Kapital', Abdul Sattar Edhi designed the 'financial cycle' in which one billion rupees were allocated for recurring

expenditure and over one billion towards profit earning reserves to ensure the Foundation's sustainability. He completely institutionalized the organization and categorized 16 sections with distinct reserve funds under the Foundation's main board. These reserve funds are replenished from the profits earned on saving schemes.

7.1.6 RECRUITMENT PROCESSES

Recruitment at the Edhi Foundation is done based on skills, experience, and qualifications. Preference is given to beneficiaries of Edhi Foundation, retired armed forces personnel and the needy. Such candidates show dedication, a low turnover ratio, and low salary and career growth expectations – practicing a system of 'self-reliance'. The staff most dedicated to serving others include former drug addicts, rape and domestic violence victims, the homeless, and the orphans raised in Edhi homes. This recruitment strategy has worked for the Foundation as reflected in very low staff turnover and staff costs and can be

In short, self-reliance was the most important principle that has made the Foundation sustainable, paving the way for a national welfare industry. Edhi believed that development requires funds, but also skills, self-reliance, and dignity.

replicated in other NGOs to function effectively on limited resources.

However, there is no fixed policy for rewards or promotions and good performance is acknowledged at festive events only. There is no career growth after the position of Circle In-charge, even for managerial staff whose positions are advertised in the newspaper. Job vacancies for junior staff positions are announced by hanging banners outside the center and word of mouth.

7.2 WAY FORWARD

The Edhi Foundation's administrative model serves as a stepping-stone to initiating a broad-based and much-needed shift in approaching development problems. This is particularly true for a heavily-populated country like Pakistan where public resources are limited, public service delivery is deficient, and social protection excludes the most vulnerable and marginalized communities. Such an arrangement leaves a wide service delivery gap that can be filled by social welfare organizations efficiently if they adopt the factors that make Edhi Foundation effective. These successful factors include their simple budgeting process, transparent financial management, comfortable monetary reserves, and Human Resource administration which focuses on selfless dedication.

Another unique aspect that makes the Edhi model successful is their priority to provide access to crucial but bare minimum services to as many people as possible, allowing the Foundation to flourish in all corners of Pakistan. Other nonprofits in Pakistan can learn from this prioritization technique so they can improve their coverage. In addition, they can also dynamically build on these factors and incorporate innovative solutions that have proven to work in similar areas around the world:

- 1. Designing successful social welfare models require dedicated research on international best practices and their adaptability to Pakistan's context.**

a. This means that there is a need to establish a social welfare research and advocacy center that studies the history of social welfare in countries around the world and draws a comparative analysis with Pakistan. Worthy international examples to study include Doctors without Borders, Kiva, Human Rights Campaign, and Green Peace. Such a center can be formed through a public-private partnership and can enjoy a broad mandate.

b. It can also take stock of existing social welfare institutions in the country and identify the reasons for their success or failure, to inform future social welfare trends.

c. Another mandate of this center should be to assist the unbiased advocacy of smaller social welfare organizations in far-flung areas in raising funds. Partnerships with development agencies like the United Nations can contribute to building the training and HR capacity of these organizations. Hence, the center can mediate between smaller social welfare organizations and larger well-equipped development partners.

d. It can also help set up partnerships with the government for instance, with Ministry of Social Welfare and Special Education, provincial Social Welfare Departments, Ministry of Parliamentary Affairs, National (and provincial) Commission on the Status of Women, and provincial Child Protection and Welfare Bureau.

e. Valuable ventures with other entities are also possible including with Lawyers for Human Rights and Legal Action (LHRLA), Society for Human Rights and Prisoners Aid (SHARP), Pakistan Center for Philanthropy (PCP), and Family Planning Association of Pakistan (FPAP).

f. All this can help build a wealth of knowledge on social welfare in Pakistan and the broader South Asian region. It will also assist in coordinating among and forming much-needed partnerships between the developments sector, government, and donors, hence, allowing philanthropy to thrive in a systematic manner.

2. Expanding the scale of the Edhi model across Pakistan necessitates a re-thinking of the rigid and conditional donor-driven development agenda.

a. An underlying inspiration of the Edhi model is the 'Khankahi Nizam' or a thought-process that prioritizes a selfless motivation to serve people. Edhi Model is responsibility centric whereas contemporary NGOs are rights centric in their approach and ideology. This makes foundation distinct, indigenous and superior. On the other hand, several contemporary NGOs and nonprofits have been formed as extensions of an international parent entity who do not formally practice selflessness. Many other nonprofits are locally formed development organizations based on the idea of providing limited social welfare services to tight-knit communities. In the former case, while nonprofits have access to plenty of donor funding, their administrative models are built on inefficiency, largess, and are driven by the donors' specific agenda. Local organizations suffer from a different sort of constraint since they may understand the local context better but are functioning with limited financial and human resources.

b. One idea to detach all nonprofits from political and sectarian motives is to de-link their administration and senior management from the source of the funding. In addition, the donors can discipline the organization through implicit or explicit warnings to cut funding should the organization become side-tracked. As a rule of thumb, donors should only fund organizations that have no political, religious, socio-ethnic, or gender inclinations.

c. Interestingly, there is also high potential for apolitical, nonsectarian 'Khankahi nazam' and 'Mudarsa system' associated NGOs to scale-up their services to address different socio-economic cultural issues at regional level by adopting or

adapting Edhi model.

d. In short, the social welfare sector in Pakistan should absorb the 'Khankahi Nizam' idea in their model particularly while scaling up their services. Integral values in this sector that blend selflessness and contemporary efficiency should revolve around austerity, patience, hard work, impartiality, and underpinned by a core responsibility to serve all living beings.

3. After Abdul Sattar Edhi's death, it is necessary for the Foundation to sustain its momentum by evolving and dynamically responding to changing social welfare needs.

a. This involves relying on modern and effective fund-raising methods such as the 'Eidi for Edhi' communication campaign, in collaboration with Coca-Cola. A digital donation drive designed and executed by Coca-Cola, this campaign is currently ongoing and will culminate in a Digithon, airing live on Facebook. Using current social media trends as leverage, this campaign aims to target the young by allowing them to pledge their donations to the cause. Featuring Faisal and Bilquis Edhi, this campaign will let the common masses connect with the Edhi family and with celebrities who have also been encouraging people to donate. Moreover, Coca-Cola has pledged to match all donations received up to a limit of Rs. 25 million. Such partnerships with commercial entities is a lucrative way to raise funds since they are driven to fulfill their corporate social responsibility too.

b. Other forms of partnerships with private companies in similar ways also exist. One option involves companies to volunteer the man-hours of their young, talented, educated, and skilled employees to the Edhi Foundation centers in that city.

c. The Foundation cannot rely on the Edhi's charisma to sustain public's trust after his death which is why it must adopt modern and transparent fundraising tools. The latest Charity Financials Top 100 Fundraisers report reveals that the largest charities in the United Kingdom spend almost 10 percent or more of their income on fundraising. The Edhi Foundation must resort to a trade-off in which they spend a larger portion of their reserves on effective fundraising, to remain competitive.

4. To reduce propaganda and keep the public's trust, it is important to strengthen financial transparency and accounting including through strong audits.

a. The antiquated financial system of the Edhi Foundation was simple enough to allow smooth day-to-day operations, however, it also allowed occasional leakages, theft, and fraud. Higher fundraising is also necessary to allow room for more governance measures including frequent and comprehensive internal and external audits, the cost of holding Board of Director meetings, and providing legal advice to trustees. The Foundation should conduct external audits for its centers beyond the headquarters.

b. All financial reports including information on budgeting procedure should be available to stakeholders. Apart from an annual report, the Foundation should publish audited financial reports and statistics of all the services they provide. They can also improve and consolidate their online website by including information on their events, quarterly newsletters on activities, job vacancies, and partnerships.

c. A formal policy manual needs to be drafted and disseminated widely in all Foundation centers ensuring that all staff members are thoroughly familiar with it.

5. To remain competitive, the Edhi Foundation should continue focusing on the quantity of services provided but in parallel, should start improving the quality of those services, of their centers, and that of payroll staff.

a. Abdul Sattar Edhi's initial philanthropic philosophy focused on saving money and on the number of services provided over their quality. This technique served the Foundation well by allowing them to build monetary reserves and expanding their coverage to vulnerable people across Pakistan. However, the Foundation now faces severe competition from other social welfare providers including The Citizens Foundation, Shaukat Khanum Cancer Hospital, and Sindh Institute of Urology and Transplantation (SIUT). In this scenario, the Foundation needs to retain control over the quantity of broad array of services it provides but should start focusing on the quality too. One way

to do so would be to incorporate more performance evaluation indicators relating to outcomes of services provided. Some additional indicators can include return on investment on fundraising, return on investment on services (for example, cost per life saved), social media engagement, the percentage of pledges fulfilled, donor retention rate, year-on-year donation growth, average gift size growth, and cost per rupee raised.

b. A distinct fundraising campaign can be undertaken to revamp the 335 centers of Edhi Foundation across Pakistan including new office infrastructure and replacing old manual documentation systems with modern automated ones. Since the staff and volunteers form an integral part of the social welfare cause, it is important to equip them with modern and comfortable office equipment and infrastructure.

c. Similarly, the Foundation also needs to consider revising the pay scales of its staff and setting performance targets to keep them motivated, attract a more talented pool of candidates, and build equity into the system. There should also be some compensation for overtime work to retain hardworking and motivated employees for as long as possible. Improving the working conditions of the social welfare organization is akin to serving their benefits so that they are motivated to serve the Foundation to the best of their efforts and abilities.

d. Finally, staff and volunteers should be trained periodically to ensure they can keep growing their skills portfolio. Larger development partners like Oxfam and United Nations can arrange such training to, for instance, provide first aid, clerical, and other social welfare skills to all staff.

e. Focusing on the staff can vastly improve their efficiency and productivity by including them in decision-making processes, and keeping them informed of budgetary and financial information.

REFERENCES

1. Berger, P.L. (1967). *Invitasjon til sosiologi*. Pax. Oslo.
2. Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2), 77-101, Retrieved from: <http://eprints.uwe.ac.uk/11735>
3. Cohen, L., Manion, L., & Morrison, K. (2000). *Research Methods in Education*. London: Routledge Falmer
4. Durrani, T. (1996). *Abdul Sattar Edhi, An Auto Biography: A Mirror to the Blind*. Islamabad: National Bureau of Publ., 1996. Print
5. Durrani, T. (2006) *Abdul Sattar Edhi, An Auto Biography: A Mirror to the Blind*, 5th Edition, A. Sattar Edhi Foundation, Karachi
6. Durrani, T. (2010). *Abdul Sattar Edhi, An Auto Biography: A Mirror to the Blind*.
7. Hammack, David C., and Helmut K. Anheier. (2013). *A Versatile American Institution: The Changing Ideals and Realities of Philanthropic Foundations*. Washington, D.C.: Brookings Institution.
8. Karl, B. D., & Katz, S. N. (1981). The American Private Foundation and the Public Sphere, 1890-1930, 19 (2), 236-270
9. Javid., L. (2009). *Leaders of Pakistan*, Available at <http://www.szabist.edu.pk/Publications/Books/LeadershipBK-CP-09.pdf>. Retrieved on [August 01, 2017]
10. Khan, A. & Khan., R. (2004). *Drivers of change Pakistan*. IDS & DFID Retrieved from https://www.researchgate.net/profile/Ayesha_Khan27/publication/237725424_DRIVERS_OF_CHANGE_PAKISTAN_Civil_Society_And_Social_Change_In_Pakistan/links/540d97420cf2df04e754d5d2.pdf
11. Nielsen, W. A. (1996). *Inside American Philanthropy: The Dramas of Donorship*. Norman: University of Oklahoma Press.
12. Pasha, G., Iqbal, A., Asif, M., & Mumtaz, S. (2003). *Nonprofit Sector In Pakistan Government Policy And Future Issues, Papers and Proceedings PART II Eighteenth Annual General Meeting and Conference of the Pakistan Society of Development Economists*, Islamabad, 41(4)
13. Pfeffer, J., & Salancik, G.R. (1978). A Social Information processing approach to job attitudes and task design. *Administrative Science Quarterly*, 224-253
14. Porter, M. E., and Kramer. M.R. (1999). "Philanthropy's New Agenda: Creating Value." *Harvard Business Review* (November/December): 121-30.
15. Prewitt, K., Dogan, M., Heydemann, S. & Toepler, S. (2006). *The Legitimacy of Philanthropic Foundations: United States and European Perspectives*. New York: Russell Sage Foundation.
16. Raponi, L., & Zanzucchi, M. (2013). *Half of Two Paisas: The Extraordinary Mission of Abdul Sattar Edhi and Bilquis Edhi*. Oxford: University Press.
17. Salamon, L.M. and Anheuer, H.K., 1997, "The Third World's Third Sister in Cooperative Perspective", Working Paper of John Hopkins Comparative Nonprofit Sector Project, the John Hopkins University Institute of Policy Studies.
18. Salamon, L.M., Sokolowski, S.W. and Associates (2004). "Global Civil Society: Dimensions of the Nonprofit Sector", Volume Two, Kumarian Press, Inc.

ADDITIONAL BIBLIOGRAPHY

1. Abdulla, Faisal. (2003) "A Conversation with Bilquis Edhi." Available at <<http://www.jazbah.org/intbilquis.php>>.
2. Andrews, F. Emerson. (1956). *Philanthropic Foundations*. New York: Russell Sage.
3. Anheier, H., & Leat, D. (2013). *Philanthropic Foundations: What Rationales?* *Social Research*, 80(2), 449-472. Retrieved from <http://www.jstor.org/stable/24385611>
4. Khan, A. (2001). "Critical Engagements: NGOs and the State," in Weiss and Gilani, eds. *Power and Civil Society in Pakistan*. Karachi: Oxford University Press.
5. Berger, P.L. & Kellner, H. (1982). *Nytolkning af Sociologien*. Lindhardt og Ringhof. Aalborg.
6. Berle, A. A., and Means, G.C. (1968). *The Modern Corporation and Private Property*. New York: Harcourt, Brace, and World.
7. Bhatti, J. A., Waseem, H., & Razzak, J. A. (2013). Availability and quality of prehospital care on Pakistani interurban roads. *Annals of advances in automotive medicine*, 57, 257.
8. Burlingame, D. (2001). "Corporate Philanthropy's Future." In *Third Sector Policy at the Crossroads: An International Nonprofit Analysis*, edited by H. Anheier and J. Kendall. London: Routledge.
9. Compton, B.R. & B. Galaway, B. (1984). *Social Work Processes*. 3. utgave. Homewood Ill. Dorsey.
10. Daft, R. L. (2014). *The leadership experience*. Stanford: Cengage Learning.
11. Edhi, A., & Ahmad, K. (2004). Karachi's quiet revolutionary. *BMJ: British Medical Journal*, 328(7443), 790-790. Retrieved from <http://www.jstor.org/stable/41707301>
12. The Foundation Center. (1983). *The Foundation Directory*. 9th Edition. New York: The Foundation Center.
13. Hashmi, W. H. (2011). Abdul Sattar Edhi: A Tribute. *Pakistaniaat: A Journal of Pakistan Studies*, 3(2), 116-23
14. https://www.academia.edu/1517220/The_Principle_and_Practices_Behind_the_Success_of_Abdul_Sattar_Edhi
15. <https://www.Contactpakistan.com>
16. <https://www.edhi.org/index.php/about-us/about-edhi-foundation>
17. https://www.en.wikipedia.org/wiki/Edhi_Foundation
18. http://www.researchcollective.org/Documents/Civil_Society_And_Social_Change_In_Pakistan.pdf
19. <http://www.scholarlyexchange.org/ojs/index.php/PKN/article/view/8363>
20. <https://www.techjuice.pk/6-life-changing-lessons-from-the-life-of-abdul-sattar-edhi/>
21. <https://www.thenews.com.pk/latest/133643-Edhi-The-National-Hero-honoured-State-funeral>
22. <https://www.thenews.com.pk/latest/195715-State-Bank-unveils-Rs50-coin-to-commemorate-Edhi>
23. <https://www.thenews.com.pk/print/133453-Edhi-moves-on-Edhi-ism-will-live-on>
24. <https://www.tribune.com.pk/story/1478122/malala-edhi-bacha-khan-featured-peace-heroes-vienna-museum/>
25. <http://www.theyouthimpact.org/3-qualities-of-edhi/>
26. NGORC (2003). *Civil Society in Pakistan*. Karachi: NGORC.
27. Pasha, G., Jamal, A. H. & Iqbal, M. A. (2002). *Dimensions of the Nonprofit Sector in Pakistan (Preliminary Estimates)*. Karachi, Pakistan: Social Policy and Development Centre.
28. Shulman, L. (1992). *The Skills of Helping Individuals, Families, Groups & Communities*. Belmont, CA Brooks/Cole Cengage learning
29. Smillie, I. (1992). *A report on NGOs and Pakistan's National Conservation Strategy*. Karachi: IUCN Pakistan.
30. Varghese, M., Sasser, S., Kellermann, A., Lormand, J. D., & World Health Organization. (2005). *Prehospital trauma care systems*. Geneva: World Health Organization
31. Wileman, J., Cope, E., & Alunna. (1906). Problems of Charity. *Charity Organisation Review*, 19(109), new series, 49-53. Retrieved from <http://www.jstor.org/stable/43788092>

Pakistan Manpower Institute (PMI),
in collaboration with
National University of Modern Languages (NUML)
&
Life Development Foundation (LDF)

