

# Religious charities

Business



Religious Charities Religious Charities There have been many policy debates relating to responsibility and ability of non profits and religious charities in relation to welfare reform and devolution. The nonprofit sector comprises of small organizations, and their main characteristics include diversity in roles, mission and financial capacity. Mostly non-profit organizations do not provide social services but are majorly involved in civic life of the country through advocacy. Advocacy may be controversial as non profits may face opposition, both direct, and from other groups, business concern and government agencies; achievement of some causes may mean malfunction of others. For instance, pro-choice groups use community backing, legal action and public education in protecting the woman's choice to manage her reproductive choice while anti-choice, especially religious charities, use the same to discourage abortion because of their sacred and moral values. However, the presence of these civic organizations is viewed as fundamental to success of a democratic system (Berry & Jeffrey, 2005).

There are deep controversies over values played out in the nonprofit sector around religious beliefs, personal responsibility and individual right, as well as the separation of the state and the church. On the other hand, the impact of religious charities in society is profound and long-term. Religious charities provide the spiritual needs of members and protect the religious dogma and ideals. Social, as well as health services, crises care, and advocacy activities, child care, as well as psychotherapy, are all services provided by religious charities. In addition, they impact on civic skills to their followers who learn to classify and join forces for common ends; for instance, voting in a certain direction. In the U. S., there has existed continuing debate on the disjoining of church and the state (Ehrlich & Clotfelter, 1999).

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Most religious entities fall outside the government regulatory framework for nonprofit organizations; they are exempted from tax deductions on contributions. This has raised a debate over the actual impact of separating religion and state. Traditionally, religious entities, as long as they offered services under government contracts, used to be free to monitor and supervise, unlike secular entities (Boris & Eugene, 2006). As religious leaders advanced charitable choices, it turned out that increased government revenue was accompanied by government demand for accountability and compliance with the laid down standards. They realized that continued dependence on government funding may compromise their capacity to speak the truth. As a result, most of them declined to avail themselves of the opportunities offered by secular charitable organizations (Steinberg & Powell, 2006).

The traditions of religious charities affect the legal structure governing both secular and religion based charities. There has been increased regulation of these non-government community service providers by the government both factual and alleged. According to Boris and Eugene (2006), the most apparent form of government interventions entail licensing and certification of both unlike in the past. Government regulations take different forms. One form consists of health and safety such as cooking facilities, food storing, and clean drinking water, fire safety, which sometimes become expensive for both the secular and religious non-state actors.

There are also the legal requirements put across to prevent prejudice against certain groups of the populace that have been subjected to prejudice before. For instance, people with disabilities should be enhanced to function as any other member of the general public. Such includes the law requiring

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nongovernment actors, both profit and nonprofit, to modernize old buildings to conform to the law shielding people with disability. Nevertheless, there are laws that exclude religious charities from having to meet the regulatory requirement that the other secular nonprofits have to meet (Berry & Jeffrey, 2005).

#### References

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