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Philanthropy in Israel 2016: Patterns of Individual Giving

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► About the Institute

Six of Israel's leading philanthropists joined together and partnered with the Tel Aviv University Law School to establish The Institute for Law and Philanthropy (ILP) in October 2014. The Institute's creation was led by Ms. Dafna Meitar-Nechmad and Ms. Edna Fast, joined by Ms. Irith Rappaport, Ms. Marcia Riklis and Mr. Zeev Feldman on behalf of Peami Tikva Foundation and Mr Allan Barkat.

TAU Law's strong commitment towards social justice inspired the mission and formation of ILP. The overriding mission of the Institute is to help integrate philanthropy into Israel's socio-economic policy, in the hopes of supporting the country's philanthropic sector to foster a more prosperous and equitable society. ILP strives to achieve this through research and policy recommendations, education programs and conferences, networking and inter-sector dialogue.

► About the Authors*

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Galia Feit is currently the Executive Director of the Institute for Law and Philanthropy at Tel Aviv University. After completion of her LL.B studies Galia served as an intern and legal assistant to Justice Shlomo Levin, Deputy-President of the Israeli Supreme Court of Justice (1997-2003). In 2003, she joined the Clinical staff at TAU Law and served as a clinical instructor for the Welfare clinic. Soon after that she established the Micro Business and Economic Justice Clinic and served as its director and senior clinical instructor, supporting the development of micro businesses run by low income clients (mostly women), the development of the social business movement in Israel and community development projects (2004-2014). Prior to her current position Galia also served as deputy director for the TAU law Clinics (2011-2014).

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► Abstract

Using a representative random sample of 614 Jewish and Arab Israeli adults (18+) we asked questions about attitudes of Israelis towards philanthropy, and about their giving behaviors, motivations for giving, organ donations, volunteering and social trust. We find that Israeli society is generous, with more than three-quarters of respondents making a philanthropic gift (cash and/or in kind), nearly one-third volunteering their time in the last 12 months, and over one-quarter are registered organ donors. Israeli donors support different types of organizations with their prosocial behaviors. The three most popular beneficiaries are social welfare, health, and religious organizations. Most respondents give spontaneously. They give to beggars on the street, when a person comes to their door, or when passing a *tzedakah* box. Most respondents report what can be viewed as impure altruistic motivations for their philanthropic giving, simultaneously wanting to help and fulfill their “moral obligation,” while still enjoying the feeling of “warm glow” associated with giving. Finally, we find that generalized trust is positively correlated with giving.

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Introduction

Individual and household giving play an important role in the funding of the nonprofit and civil society organizations. Moreover, individual and household giving is often viewed as an important expression of community spirit, social engagement, and civic virtue. However, little research to date has looked at the patterns of giving behaviors of Israeli citizens and their motivations, attitudes, and preferences for their philanthropy.

The data on giving patterns in Israel is grossly insufficient. While the Israeli Central Bureau of Statistics (CBS) inquires about the act of giving in its ongoing Social Survey, the data collected in that survey is minimal and does not allow for in-depth and nuanced analysis of this important prosocial behavior.

Thorough surveys of giving relying on representative samples of the Israeli population were performed in the past by the Israeli Center for Third-sector Research (ICTR), but these have been discontinued. The last one – “Philanthropy in Israel” – was conducted almost 10 years ago in the year 2008 and published in 2011 (Haski-Leventhal, Yogev-Keren & Katz, 2011), but no other representative sample measuring levels of giving among individuals and households in Israel has been performed since then.

In light of this, the Institute for Law and Philanthropy (ILP) undertook the task of developing a database for Giving in Israel, both by encouraging the regulatory authorities to collect comprehensive data regularly and by re-launching regular surveys of giving in Israel, with the aim of generating a time series of data that will provide insights into the causes, patterns and manifestations of giving and other prosocial behaviors among individuals and households in Israeli society.

One of the aims of this study is to establish the baseline dataset and report on individual and household giving that will allow for regular data collection tracing the patterns of giving in Israel over time. The current study is a collaboration between Noah D. Drezner from Teachers College, Columbia University in the City of New York, Itay Greenspan from the Hebrew University of Jerusalem and the Center for the Study of Civil Society and Philanthropy in Israel, Hagai Katz from Ben-Gurion University of the Negev, and Galia Feit from the Institute for Law and Philanthropy at the Tel Aviv University Buchmann Faculty of Law.

Giving is one of the three main manifestations of prosocial behavior, or voluntary actions to help others. Robert Payton (1988) notes that prosocial behavior includes volunteerism and participation in voluntary associations, in addition to the philanthropic giving. For this report we define giving as a voluntary act in which individuals, organizations, groups and foundations

contribute cash or in-kind (services or goods) for the benefit of individuals, organizations or public bodies. Economists further define philanthropic giving as a transfer of goods without expectation of financial return with its purpose being to “promote the well-being of humanity, to relieve suffering and improve quality of life through personal actions of generosity, compassion and financial support” (Anheier & List, 2005, p. 198). Philanthropy can be spontaneous or planned, offered to an organization or to an individual person, in large amounts or miniscule micro-transfers, occasional or ongoing (Haski-Leventhal, Yogev-Keren & Katz, 2011). Formal giving are donations made directly to organizations, while informal giving includes donations to others, including family or friends in need, beggars on the street, or through *tzedakah* boxes.

Giving in modern day Israel continues a long history of giving from the Jewish and Muslim traditions (Katz & Greenspan, 2015). Jewish tradition of *tzedakah* and Muslim tradition of *sadaqa* are viewed as important religious and community practice, a norm and a religious obligation (Lowenberg, 2001). However, giving is not merely a preserved tradition of the past. Giving took new forms during modern Israeli history and has become an expected and accepted behavior in contemporary Israeli society (Gidron, Katz, Bar-Mor, Katan, Silber, & Telias, 2003; Haski-Leventhal & Kabalo, 2009; Katz & Greenspan, 2015; Silber & Rozenhek, 2000).

Haski-Leventhal, Yogev-Keren and Katz (2011), in the most recent comprehensive survey on giving in Israel, found that a considerable percentage of respondents give to charity, but the median annual sums are not very high. Approximately eight out of every ten Israelis (78%) gave in 2008, but the median annual sum given was only 600 NIS.

Giving in that study was more frequent among those who identify as religious, respondents with an academic degree, and individuals with higher income. Donors gave most often to organizations working in the fields of food security, health and social services addressing youth and children.

The most recent Social Survey of the Central Bureau of Statistics found slightly different giving behaviors. Three-fifths (59.4%) of respondents gave in the year 2015. Of those, nearly half gave to organizations, 14.5% gave to individuals, and 35.5% gave to both organizations and individuals. About one-third of the respondents gave only up to 100 NIS per year, and another third gave up to 500 NIS per year.

This report presents the findings from a new comprehensive survey of individual and household giving in Israel, including attitudes towards giving, decision making in giving, scope and forms of giving, and elements of prosocial behavior and trust effecting giving. It is worthwhile to note that all differences mentioned in this report were found to be statistically significant.

Methodology

► Measurement approach and research instrument

The measurement approach used in the current survey is the perceptual approach. Compared with the behavioral approach which predefines what specific behaviors are counted as giving, this approach leaves the definition open. In this approach, respondents are asked a direct and open question – “Did you give over the past year?” This approach was used in most major studies of giving and volunteering, such as the volunteer surveys of the Bureau of Labor Statistics in the United States (BLS), the Johns Hopkins University International Comparative Nonprofit Sector Study, and the giving and volunteering surveys conducted by the Israeli Center for Third Sector Research (Haski-Leventhal, Yogev-Keren & Katz, 2011; Levinson, Katz & Gidron, 2007; Shye, Lazar, Duchin & Gidron, 1999). The use of this approach greatly simplifies the survey, and examines what the respondent perceives to be philanthropic activity. It provides more conservative estimates of the volume of philanthropic behavior in the public (Toppe, 2005). However, there is a risk that certain behaviors may not be included in these perceptions, while behaviors that are not perceived as relevant by the investigator may find their way into the data. Generally, the way the different surveys deal with this problem is by preceding the question with a brief definition of the behaviors sought. In the current study respondents were asked:

In the past 12 months, did you donate cash money or goods to an organization? Organization refers to non-profit organizations and various associations such as social clubs, hospitals, community organizations, social change organizations, synagogues and more.

The research instrument contained 118 questions, including questions about attitudes towards giving, giving behaviors, motivations for giving, organ donations, volunteering, social trust and socio-demographic variables. The questionnaire generally followed the questionnaires used by the Israeli Center for Third Sector Research with various additions and modifications. The questionnaire was pretested and edited before the survey was fielded. The questionnaire was also translated into Arabic.

► Procedure

The questionnaire and data collection strategy were approved by the Internal Review Board of the Tel Aviv University. The data was collected through telephone interviews, using both landline and mobile phone numbers, through the B. I. and Lucille Cohen Institute for Public Opinion Research at Tel Aviv University. Interviews were performed in Hebrew and in Arabic. Data collection took place from March 29 to April 19, 2016. Sampled individuals were contacted as many as four times for up to five days, and one additional call was made to individuals who refused to respond in the first contact.

► Sample

The data was collected from a representative random sample of the adult (18+) Israeli population, Jewish and Arab. The sampling was done from the complete database of persons in Israel of the Ministry of the Interior, and the original sample was cleared of inaccessible individuals. The final sample included 614 respondents, representing a 31% response rate. Comparisons with the demographic makeup of the overall Israeli populations show that the sample is indeed representative. The socio-demographic composition of the sample is shown in Table 1.

Characteristics	Details	% of total sample
Gender	Male	50.0%
	Female	50.0%
Generation (age of respondent)	WWII - 1925-1945	6.3%
	Baby boomers - 1946-1964	31.9%
	Generation X - 1965-1985	33.6%
	Millennials - 1986-2006	28.3%
Education	Less than undergraduate degree	68.0%
	Undergraduate degree or more	32.0 %
Income	Below average	52.7%
	Average	16.9%
	Above average	30.4%
Immigrants	Israeli born	77.0%
	Immigrants prior to 1990	13.9%
	<i>Olim</i> since 1990	9.1%
Religion	Jewish	80.5%
	Muslim	16.2%
	Christian	1.6%
	Druze	1.6%
Religiosity	Secular	34.8%
	Traditional	37.7%
	Religious	27.5%

Table 1. Socio-demographic composition of the sample

Chapter I: Attitudes, Motivations, Incentives & Considerations in Giving

► Basic Attitudes towards Giving

All survey participants were asked about their general attitudes towards giving. Overall, respondents expressed more positive than negative attitudes towards the act of giving. The vast majority of respondents (86.7%) agreed or strongly agreed that they “feel good about themselves” when making a donation (Fig.1). The donor’s good feeling associated with giving is often referred to as a “warm glow” (Andreoni, 1990).

Almost two-thirds of respondents (61.7%) identified with the statement that “It is important to contribute to (nonprofit) organizations because without donations the organizations will not survive.” Yet, less than one-third (17.8%) of respondents thought that their contributions should be the main source of funding for nonprofit organizations, suggesting that they see their contribution as supplementary to other revenue streams (Fig. 1)¹.

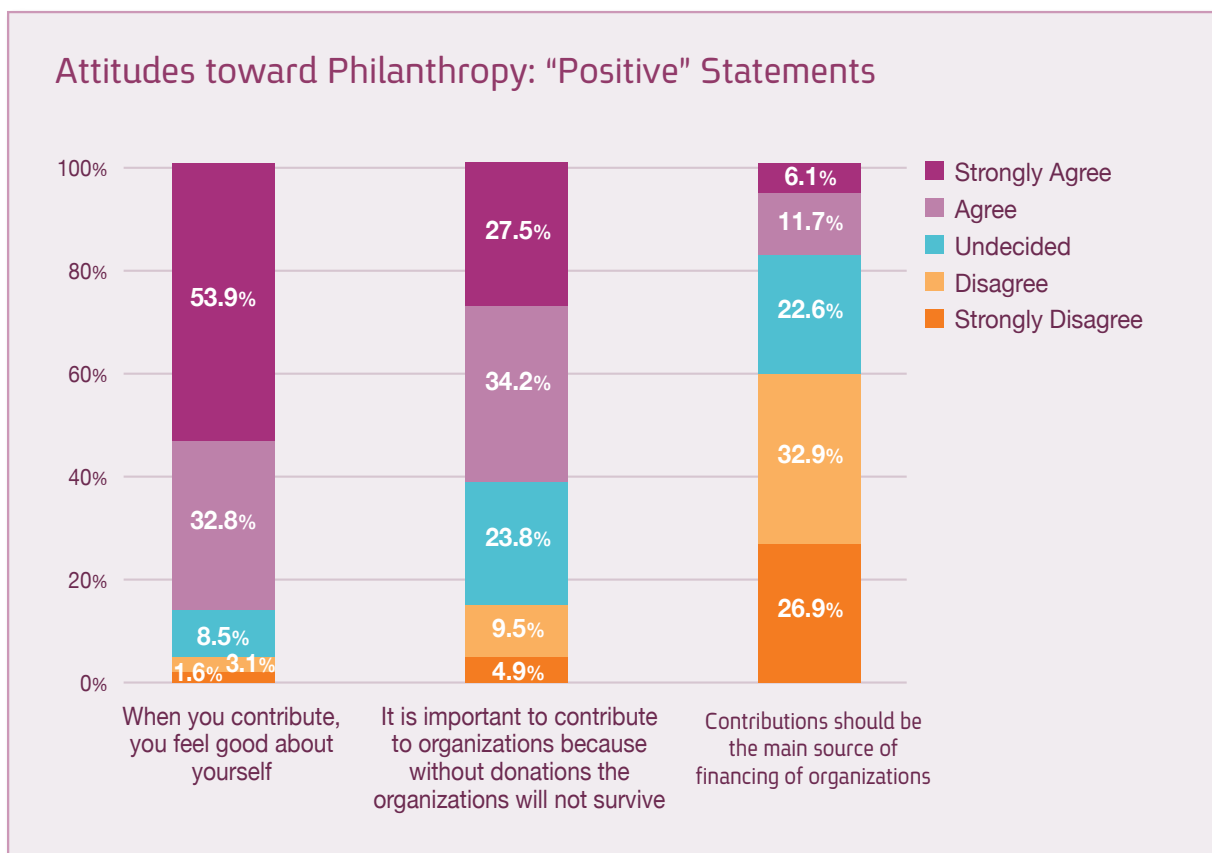


Figure 1

¹ It is important to note that in some cases, due to rounding, numbers in the graphs do not sum up to precisely 100%.

Negative feeling towards giving were lower than expected. Contrary to popular opinion, most respondents do not think that the taxes they pay replace the need to contribute to social causes. Only a quarter of respondents (24.2%) believed that payment of taxes releases you from the need to support nonprofit organizations. Respondents also strongly disagreed (48.4%) or disagreed (31.9%) with the statement that when they donate they tend to feel gullible or credulous, unduly trusting or confiding (“kind of a sucker”) (Fig. 2).

While nearly three-fifths of Israeli donors (59%) do not have negative feelings associated with their act of giving (Fig. 2 middle column), still some expressed negative or at least ambivalent attitudes towards philanthropy: 16.6% said that when they think of contributing to Israeli organizations negative feelings arise within, and an additional quarter (24.7%) of the sample were ambivalent toward the act of giving, expressing indecision about negative feelings when thinking of contributing to Israeli organizations (Fig. 2).

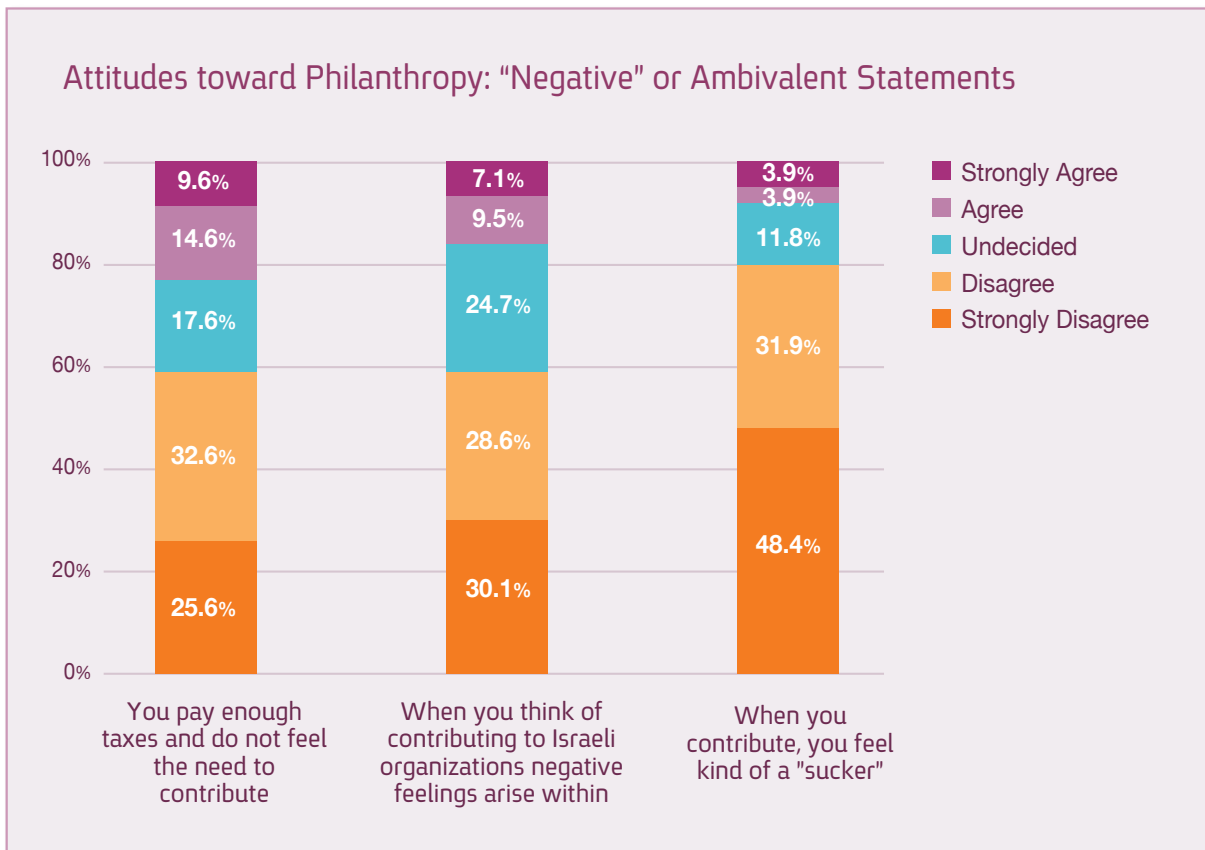


Figure 2

Generational Differences

There were remarkable generational differences in the understanding of the importance of philanthropic support to nonprofit organizations (Fig. 3). Nearly a third (30.9%) of those respondents born prior to World War II (1925-1945) did not think that giving is important for the survival of organizations. This differed drastically when compared with the percentage of younger generations that held the same view (e.g; Baby Boomers born 1946-1964 (15.9%), Generation X, born 1965-1985 (13.3%), and Millennials born 1986-2000 (10.5%)). Additionally, those born before World War II and part of the Baby Boomer generation were more likely to feel as though they were “suckers” when they contributed (Fig. 4).



Figure 3

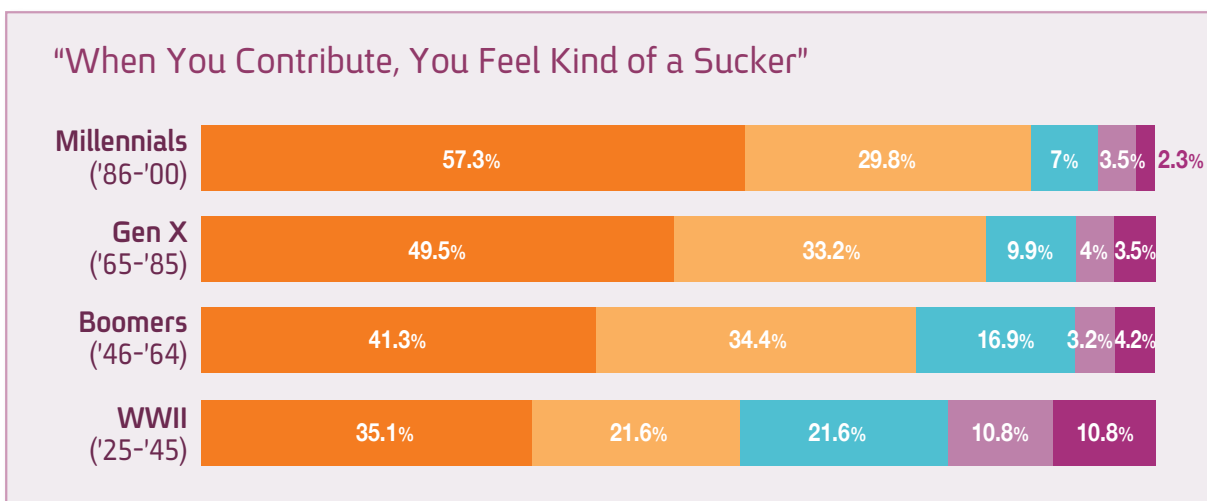


Figure 4

■ Strongly Disagree
 ■ Disagree
 ■ Undecided
 ■ Agree
 ■ Strongly Agree

Size of Donation

We distinguish between smaller-scale donors who give under 1,000 NIS annually, and larger-scale donors - who give above 1,000 NIS annually.² Smaller-scale donors had stronger negative feelings toward giving compared to larger-scale donors. A quarter of the smaller-scale donors (24.9%) in our sample believed that having paid their taxes, they have fulfilled their obligations and were less compelled to donate to a nonprofit organization, while only 17.5% of larger-scale donors shared the same view. Not surprisingly, over two-fifths (43%) of larger-scale donors strongly disagreed that paying taxes is a substitute for making philanthropic donations, while only one-fifth (22%) of smaller-scale donors strongly disagreed with this statement (Fig. 5).

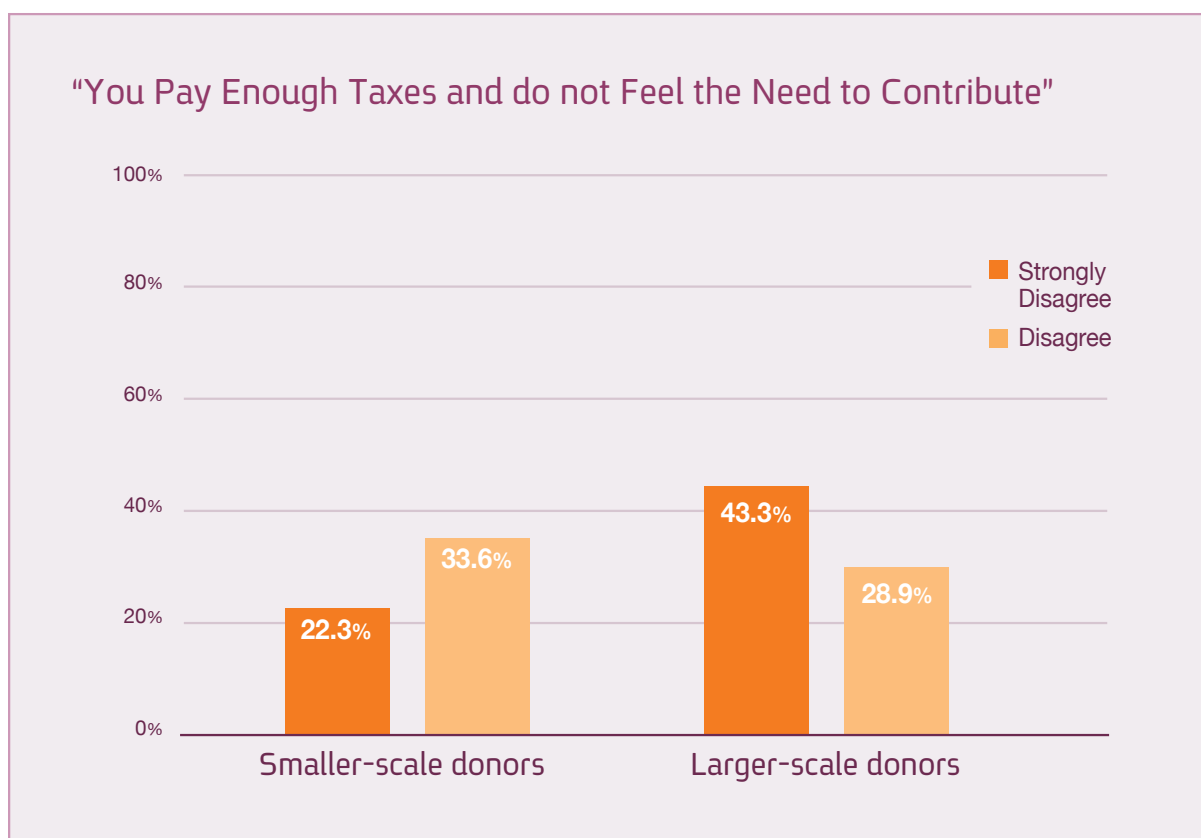


Figure 5

² The cutoff point was set at 1,000 NIS because it represents the threshold of giving of the top quintile in our survey, and is a useful and culturally appropriate distinction.

► Motivations to Give

Respondents were asked to rate their various motivations for donating to nonprofit organizations from a list of validated motivations (rating was on a scale from 1-to a very little extent, to 5-to a very large extent). The four highest ranked motivations for giving were: “to help those in need of help” (91.5% rated ‘to a large’ or ‘to a very large’ extent), “to support organizations doing important work” (89.5%), “because it is a moral obligation” (75.0%), and “because it makes you feel good about yourself” (72.1%; Fig. 6). Religious duty is one of top 5 main reasons for giving, while not ranked in the top stated motivations. Religious respondents ranked religious motivations high (32.7% rated ‘to a large’ or ‘to a very large’ extent’), while secular respondents reported it as having little effect of their giving (51.8% rated it ‘to a little extent’ or ‘to a very little extent’). This is not a motivation shared by all respondents, unlike “to help those in need of help.”

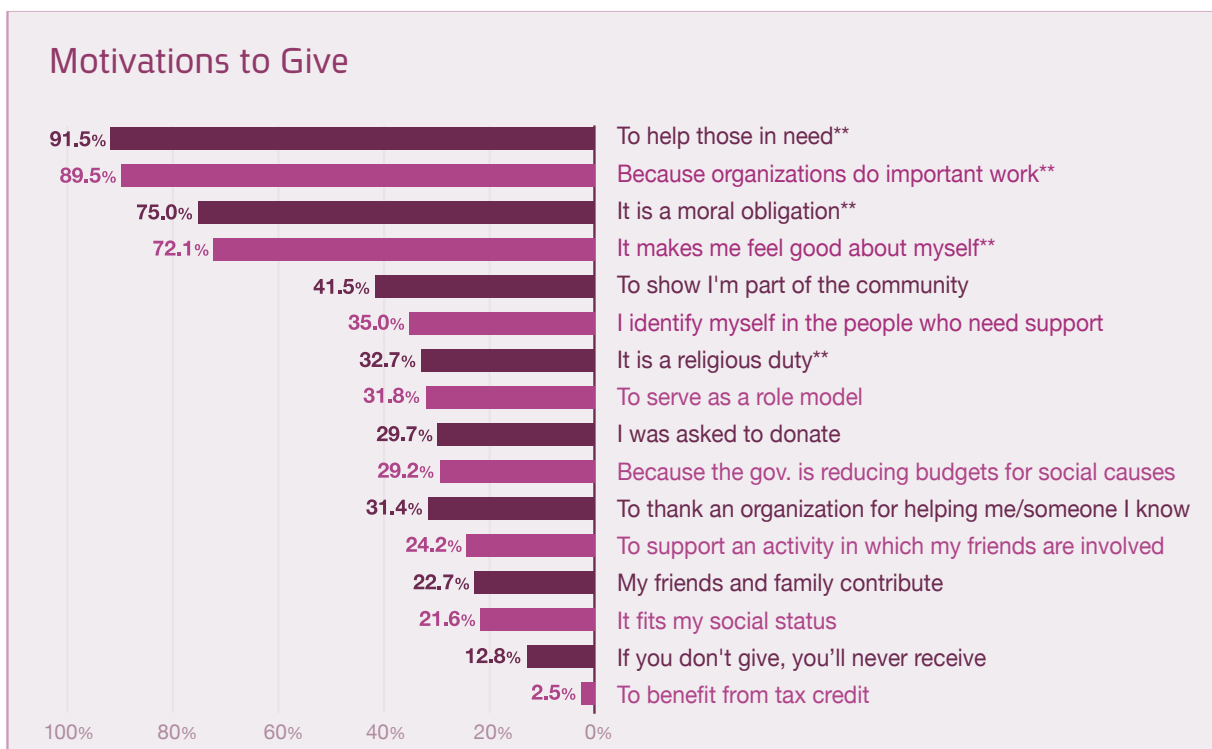


Figure 6: ** indicates top 5 “main” reasons

Interestingly, at the bottom of the list of motivations ranked by respondents was the motivation of receiving a tax benefit. Only 2.5% of the sample rated this motivation as an important motivation to a large or very large extent. This is different from the US case, for example, where tax benefits are ranked higher on list of donor motivations.

When testing for differences in motivation to give between larger-scale and smaller-scale donors, we found a significant difference regarding the religious motivations for giving. This is to suggest that the division between smaller-scale and larger-scale donors is associated with level of religiosity (Fig. 7).

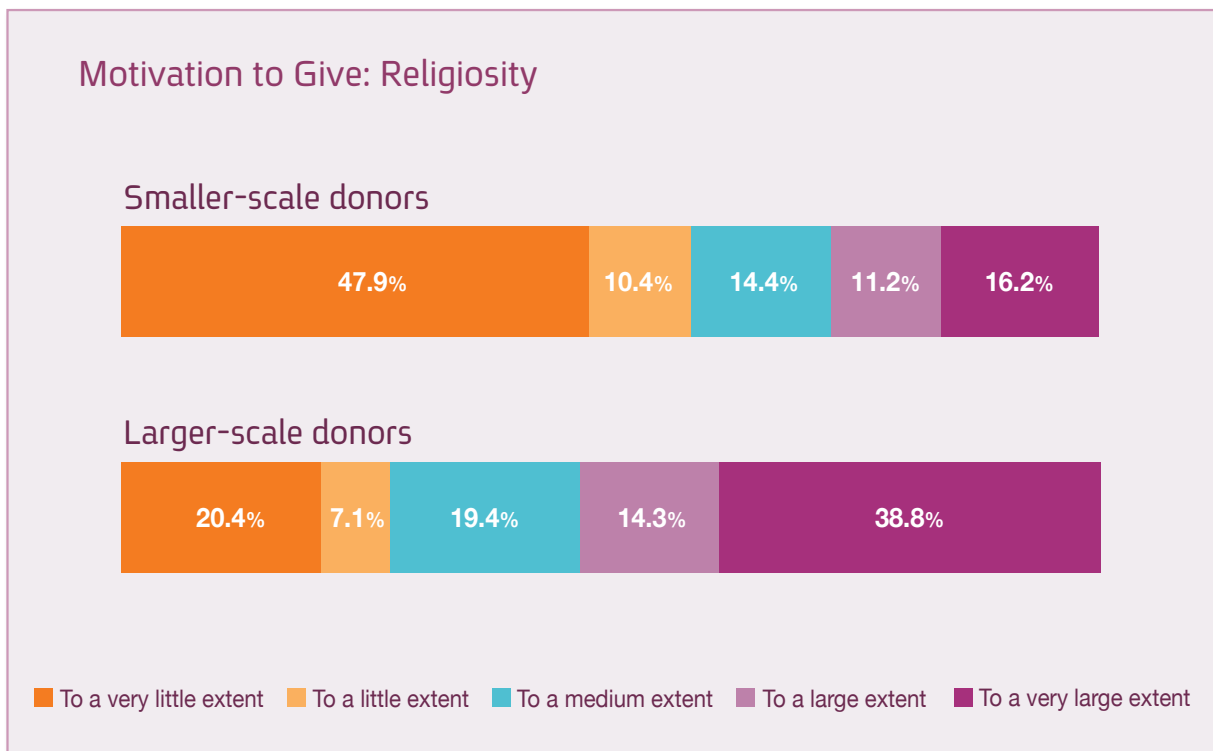


Figure 7

Purchase of Products with an Added Social Value

We asked respondents about their reasons for purchasing products with an added social value. First, we found that lottery tickets were not generally considered donations. Most respondents buy a lottery ticket mainly for themselves (63%). Less than 10% state they buy lottery tickets for philanthropic motives. However, nearly-half of respondents (47.9%) stated that when purchasing a product from an NGO or a social business they regarded it as being both a contribution to others and having a personal benefit. Two-fifths (40%) of respondents viewed these kind of purchases as mainly philanthropic. Only 12% viewed their purchases as an act solely for their own benefit. Finally, somewhere in between the first two acts described in this section, is the purchase of tickets to events organized as a fundraiser in support of a social cause. Most (58%) respondents saw buying tickets to such events to be motivated by a mix of philanthropic and personal motivations (Fig. 8).

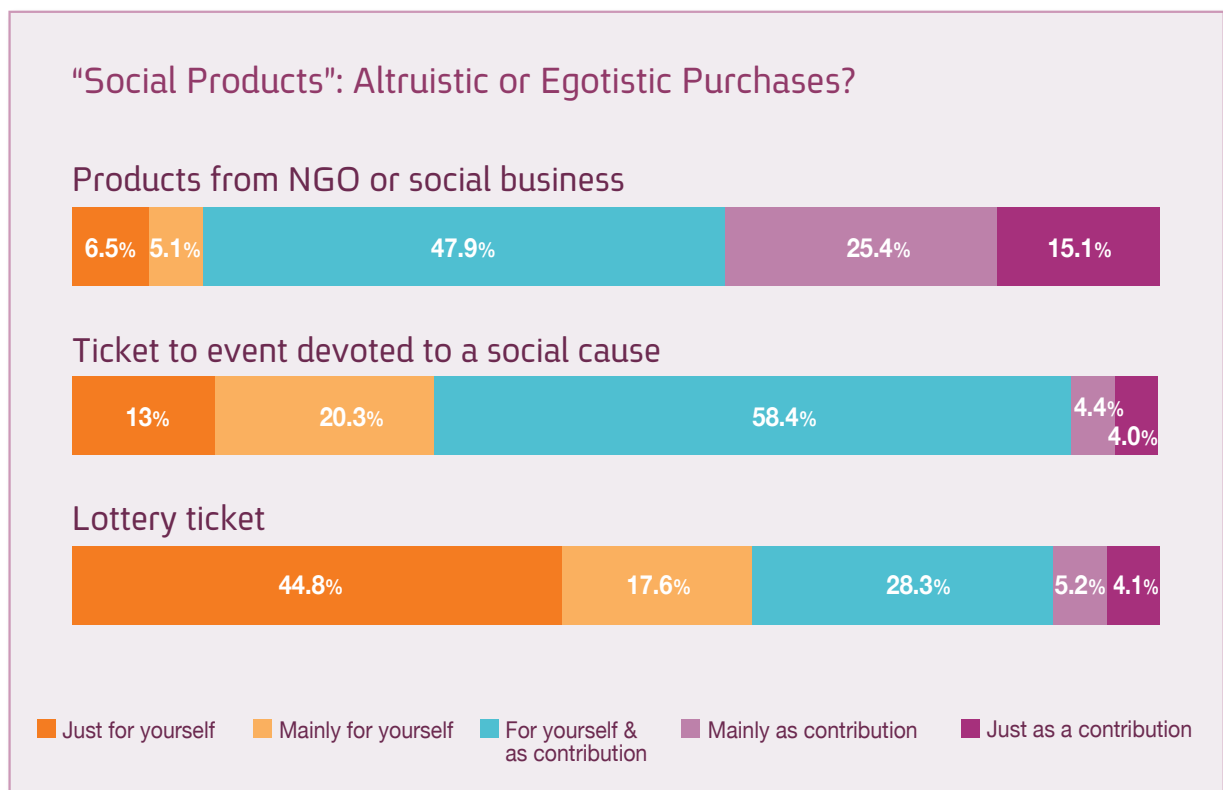


Figure 8

► Tax Benefits

As shown above (Fig. 6), the tax benefit was considered the lowest motivation for giving among Israeli respondents. This finding is reinforced by another measure showing the low level of respondents reporting to the tax authority with the purpose of receiving a tax credit (Table 2). Less than one-tenth (9.3%) of respondents stated they reported their donations to the tax authorities either with the support of their accountant or through their workplace. The remaining 90% of respondents did not report their giving to the tax authorities due to either the low sum of donation (42.6%), the complicated procedure (8.3%) or other reasons. One-fifth of the respondents (21.3%) did not even know that the option of tax benefits exists in Israel.

Value	Percent
Yes, you reported on your own or through an accountant	9.1%
Yes, through the workplace	0.2%
No, too complicated procedure	8.3%
No, you didn't know you can do it	21.3%
No, donation amount is too low	42.6%
No, for other reasons	18.5%

Table 2

► Factors and Considerations in People's Giving Decisions

People can employ various considerations in their giving decisions. The extent to which people actively pursue or employ these considerations reflects the level of engagement in the act of giving. The survey results in the following section indicate that although most respondents give to charity, very few of them do so in a planned and well thought manner. We asked respondents how likely they are to take into account several considerations when giving to charitable causes.

Donors' Considerations

The most prevalent finding in the decision process of donors is their advance decision of the amounts and the destinations of their giving (Table 3). Yet these decisions were not necessarily strategically made. Nearly three-fifths (59.4%) of respondents said that they consider in advance the amount of their giving according to their annual household income, and 46% said they decide in advance which organizations they were going to support. These were important decisions showing some pre-planning, yet not necessarily strategic planning. Our survey respondents do not normally give to one specific organization in order to create a larger impact, and they do not consult with their family members before making a decision. Interestingly, larger-scale donors were more likely than smaller-scale donors to consult with their family about donations, showing some type of strategic reflection of their giving practices.

Statement	Likely or very likely (%)	Very unlikely (%)
You decide in advance the amount of the gift according to household income	59.4%	15.8%
You decide in advance to which organizations to contribute	46.1%	23.7%
You consult with your family regarding the amount of money you donate	28%	47.8%
You contribute a large amount to one particular organization, rather than small donations to a number of organizations	22%	37.8%

Table 3

The Selection of Where to Donate

We examined whether and how people select their beneficiary organizations. Survey results show that donors only minimally employ strategic or other considerations (Table 4). Just over a quarter of the respondents stated that they have preference (likely or very likely) to give to organizations in their local community (27%) or to organizations with which they have a personal connection or previous familiarity (26%). We found that political orientation was not a consideration that is very frequent among respondents. Somewhat contrary to the media portrayal of this issue, only 22% of the respondents stated that they were likely or very likely to consider the political orientation of a beneficiary organization as a factor in their giving decision.

Statement	Likely or very likely (%)	Very unlikely (%)
You choose to donate to an organization in your local community	27.2%	41.5%
You choose an organization because you personally know the people involved in it	25.8%	44.0%
You consider the organization's political orientation	22.1%	51.8%

Table 4

Interestingly, as Figure 9 shows, larger-scale donors were more likely to express these geographic and personal preferences compared with smaller-scale donors. Whereas 34% of larger-scale donors said they were likely to prefer organizations to which they have personal connection to, only a quarter (25%) of the smaller-scale donors had such preference.

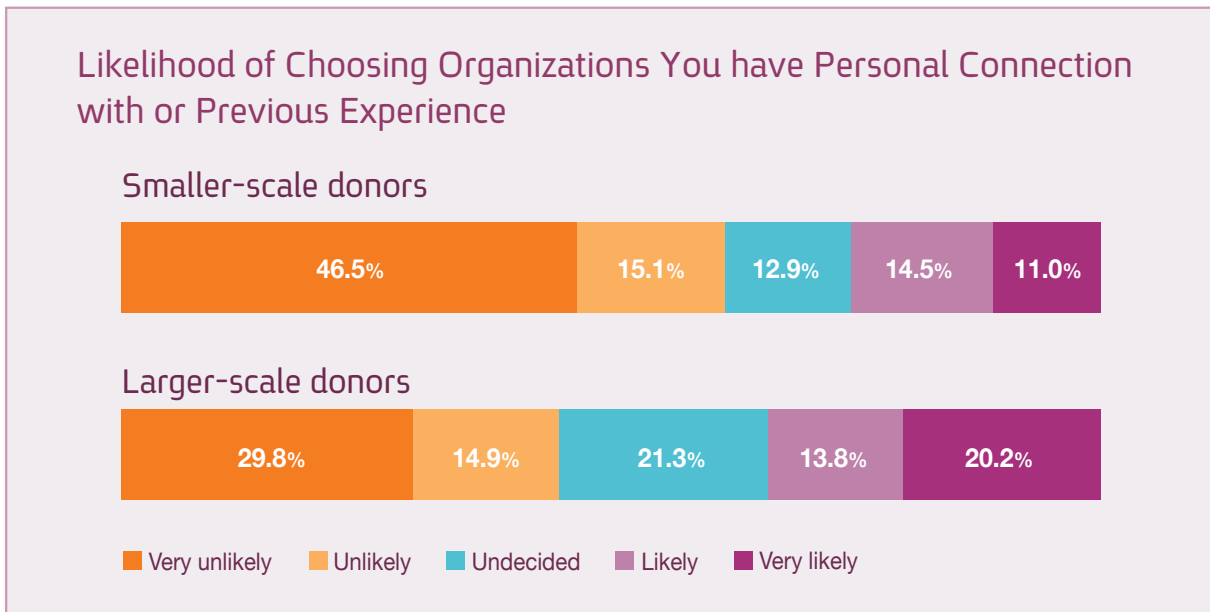


Figure 9

Performance Evaluation

Generally, we found that donors only minimally evaluated the conduct of operation of organizations to which they donated (Table 5). Over two-thirds of respondents said they were very unlikely to check the fundraising costs of the organization (69%) or the salaries of its directors and employees (69%). Even more surprising is that only one-fifth of the respondents (20%) were likely to follow up on the activities of the organization to which they gave a gift. Even so, if they happen to hear that the outcomes of the organization's operations were not satisfactory, only 46% of the respondents stated that they were very likely or likely to discontinue their support.

Statement	Likely or very likely (%)	Very unlikely (%)
You check the salaries of the directors and employees of the organization.	13.9%	69.4%
You check the fundraising costs of the organization	10.7%	69.3%
You follow up on the activities of the organization to which you gave a gift.	19.6%	44.0%
You do not donate to an organization if the results of its operations are not satisfactory	46.1%	26.2%

Table 5

Larger-scale donors were a little more likely (15% very likely) to appraise the organization's performance compared to smaller-scale donors (7% very likely). Both, however, show quite low levels of performance evaluation (Fig. 10).

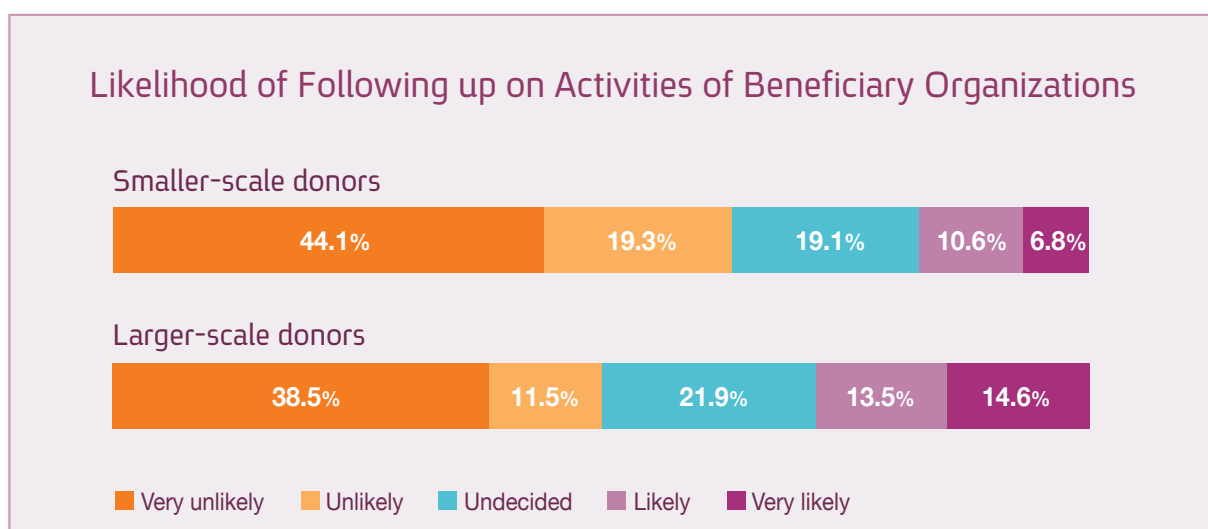


Figure 10

Inter-generational differences on performance evaluation were found on one consideration only - the likelihood of checking salaries of managers and employees: WWII and Baby boomers tended to examine this factor more often than Gen X or Millennials (Fig. 11).

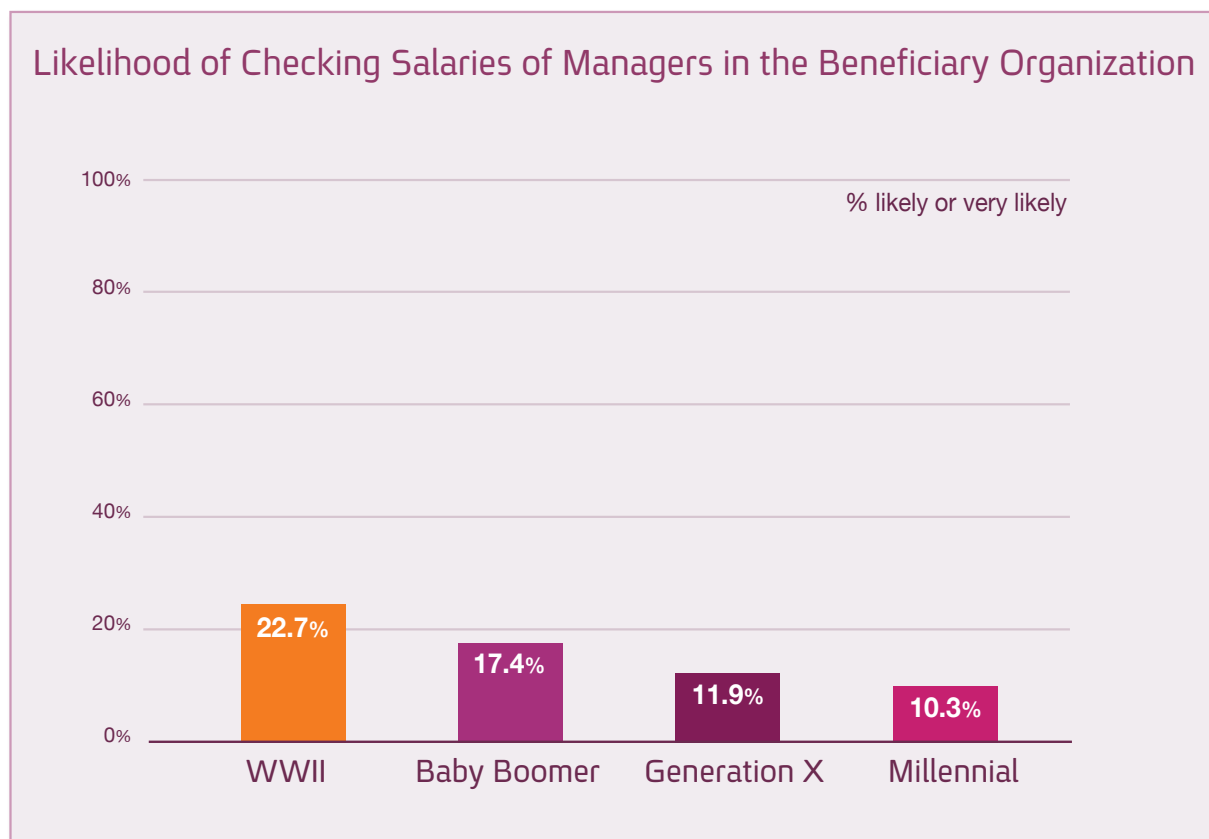


Figure 11

Expected Recognition

Very few respondents expect to receive “public” or “personal” recognition for their donation (Table 5). Three-quarters (75%) of respondents said that they do not expect a “personal” thank you, or a modest gift, and over four-fifths (81%) stated the same low expectation for “public” recognition of their donation.

Statement	Likely or very likely (%)	Very unlikely (%)
Following your charitable gift, you expect gratitude such as a personal thank you note or a modest gift	4.6%	75.5%
Following your charitable gift, you expect a public gratitude such as mentioning your name as a donor	3.3%	81.5%

Table 6

Chapter II: Giving as Prosocial Behavior

► Scope of Giving

Over three-quarters (76%) of our respondents reported that they donated money or in-kind gifts to any nonprofit organization, associations such as social clubs, hospitals, community organizations, social change organizations, synagogues, etc. More specifically, three-fifths (61%) of respondents reported donating money in the past year (38% cash only and 24% donated both cash and in-kind gifts). Additionally, just over one-seventh (15%) contributed in-kind gifts such as equipment, food, objects as their sole means of donation.

Expectedly, demographic characteristics played a role in giving (both cash and in-kind donations) in Israeli society. We found significant differences by religion, income, educational attainment and generation.

Religion

Giving is high among all respondents regardless of religion. However, while less than two-thirds of Muslim, Christian, Druze and other non-Jewish respondents (60%) reported giving in the last 12 months, 81% percent of Jewish respondents reported giving (Fig 12).

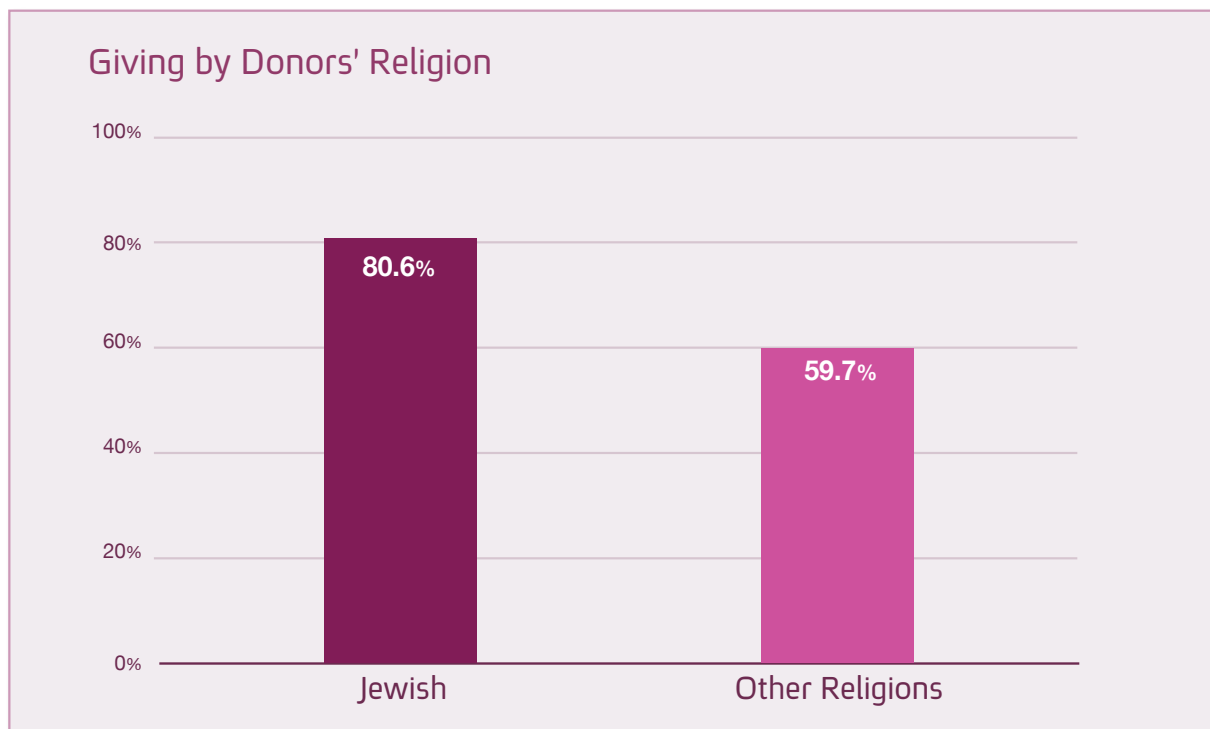


Figure 12

Income

The higher a respondent's income level was, the more likely the respondent was to give. Less than three-quarters (72.5%) of respondents with below average incomes reported giving over the past 12 months, compared with over three-quarters (77%) of those with average incomes and over 86% of those with above average incomes. (Fig 13).

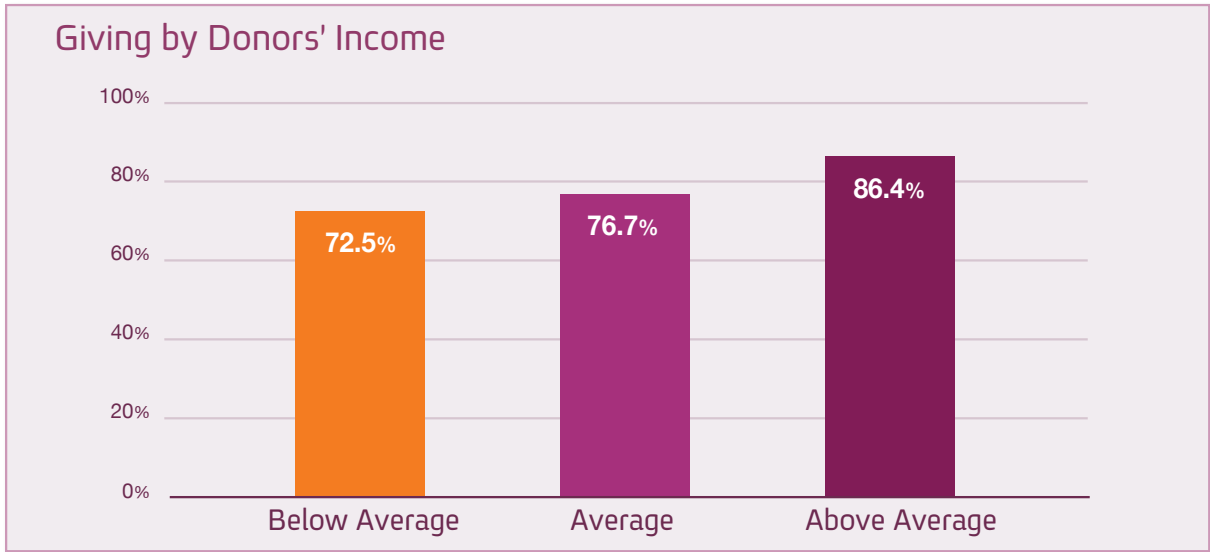


Figure 13

Educational Attainment

While many respondents, regardless of their educational attainment, engaged in philanthropic giving over the past year, giving was related to the level of education they attained. Significantly more respondents with academic degrees of BA or higher (82.6%) reported giving than those without academic degrees (74.0%). (Fig 14).

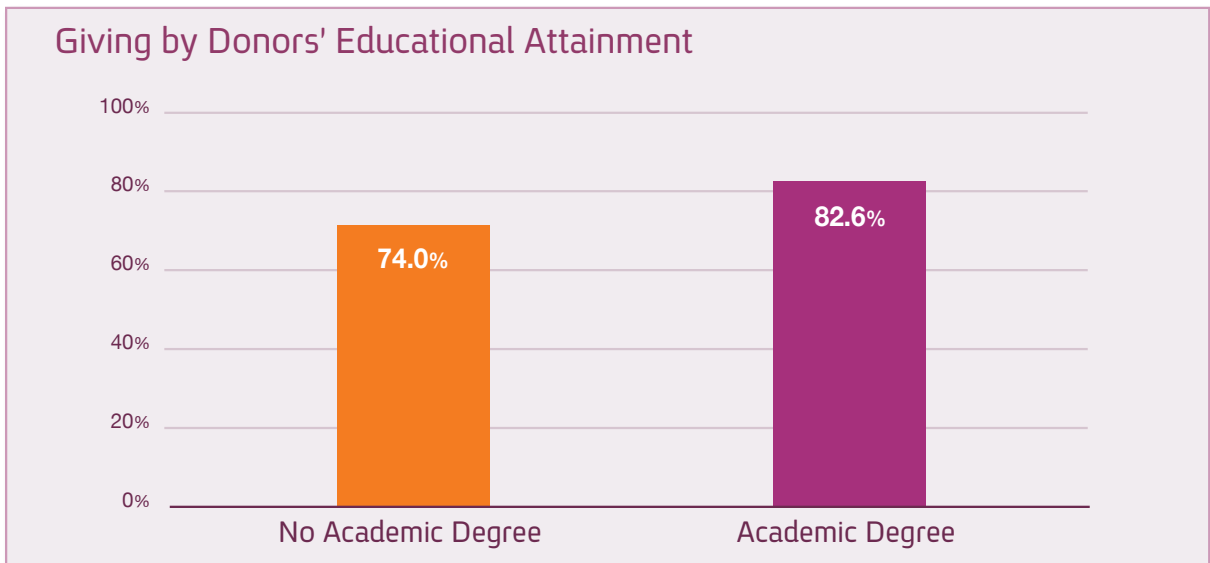


Figure 14

Generational Differences

Philanthropic giving was specifically high among those born after 1946. Half of those born as part of the World War II generation (born 1925-1945) reported giving in the last 12 months. Baby Boomers (1946-1964) and Generation X (1965-1985) were significantly more prone to give (79% and 81%, respectively), and three-quarters (73%) of Millennials (1986-2006) have donated in the past year. (Fig 15).

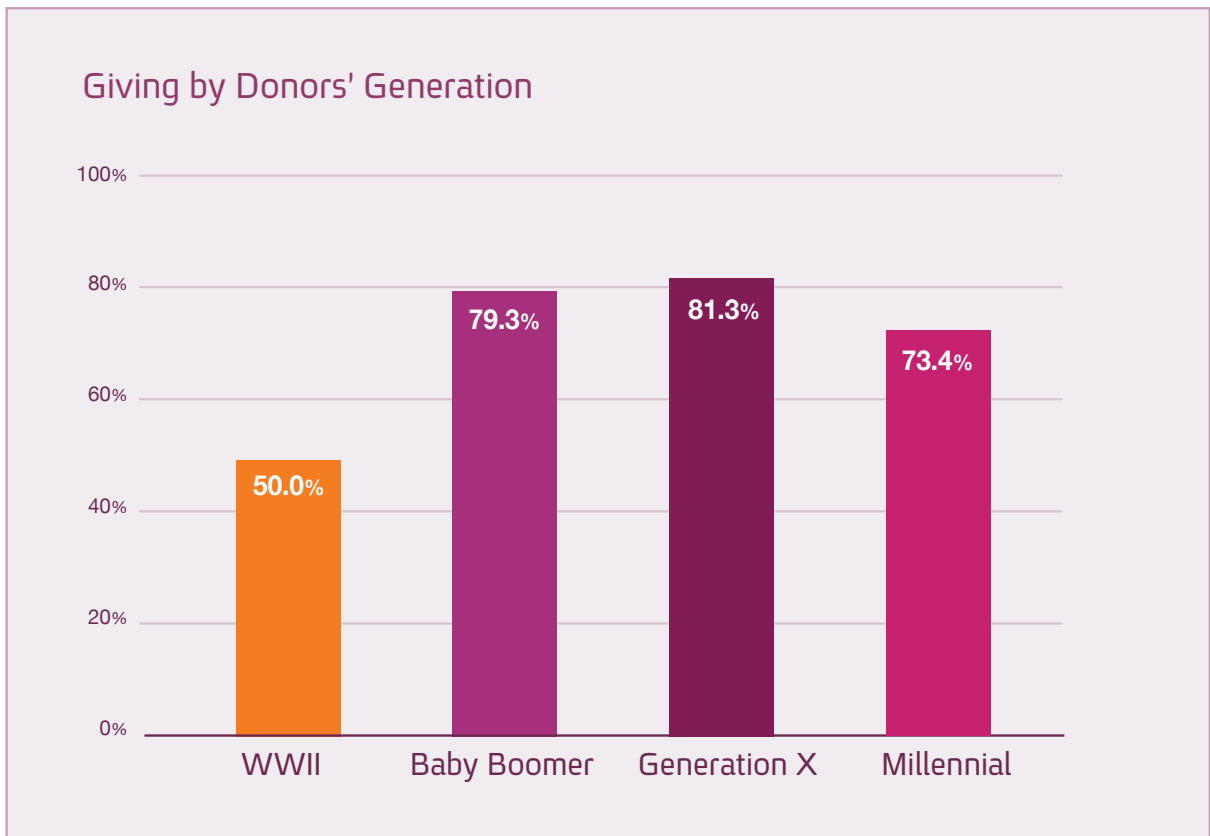


Figure 15

► Interplay between Giving and Other Prosocial Behaviors

Volunteering

The survey included two questions about incidence and extent of volunteering. A little under one-third of our respondents (30%) stated that they volunteered during the last twelve months; yet, the extent of volunteering is normally quite low. Of respondents who volunteered, only one-quarter reported volunteering more than five hours weekly.

Volunteering and giving were closely related (Fig. 16). One-third (33%) of donors also volunteered, while of non-donors, only slightly more than one-fifth (22%) volunteered their time. Also, volunteering was more prevalent among larger-scale donors – 42% compared to 30% among smaller-scale donors.

Organ Donor Registration

We also asked about registration as organ donors. Just above one quarter of respondents (27%) reported being registered as an organ donor. Again, there is an overlap between giving and organ donor registration: the rate of registration is substantially higher among those who give – 29.9%, compared to 18.7% of non-givers.

The three-way relationship between giving, volunteering and organ donor registration, demonstrated in the figure below, is also important. While only 15% engage in neither of these behaviors and 44% engage in only one behavior, 41% of our respondents engage in two or more prosocial behaviors. Of those who volunteered or were registered as organ donors, 84% also give.

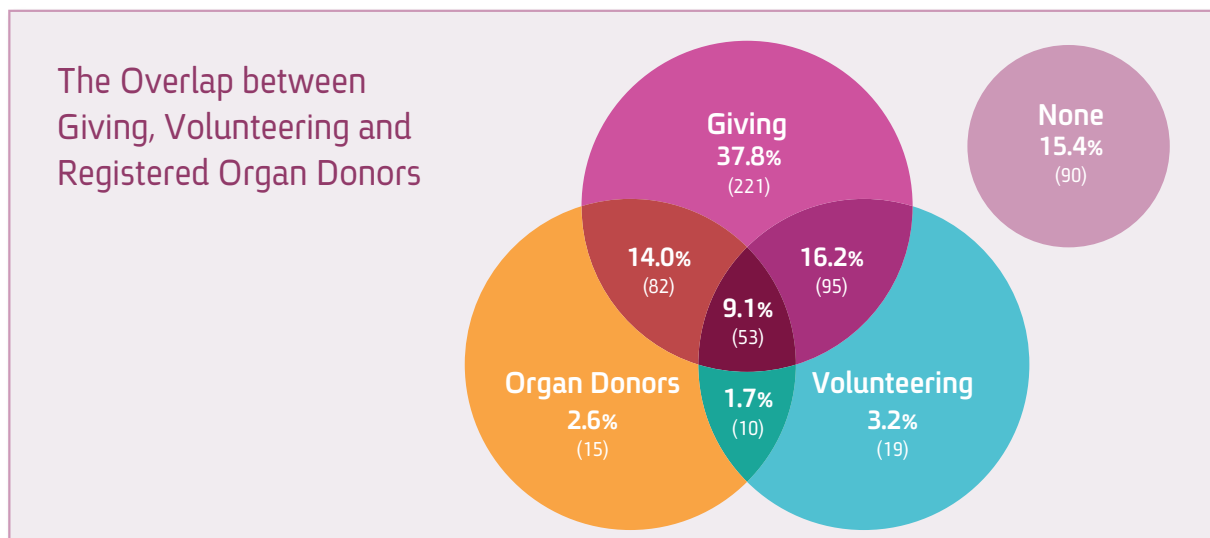


Figure 16

Trust

Another important variable in the study of prosocial behavior and social engagement is social trust. We measured a generalized trust index using three items, calculated as the mean response on the three questions:

1. Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?
2. Would you say that most of the time, people try to be helpful, or that they are mostly just looking out for themselves?
3. Do you think that most people would try to take advantage of you if they got the chance or would they try to be fair?

We divided generalized trust into three levels - low, medium, and high. The distribution of generalized trust in our sample shows that more of our respondents lean towards mistrusting rather than trusting others. Nearly two-thirds (65%) of our respondents ranked at medium generalized trust or less.

Trust is positively correlated with giving. Among donors, 56% had above-average generalized trust, while among non-donors the rate of those with above-average trust was 44%.

The likelihood of giving was lower among respondents with low level of trust (65%) compared to those with medium and high levels of trust (79% and 80%). Similarly, the likelihood of volunteering was lower among respondents with low and medium levels of trust (both 25%) compared to those with high levels of trust (40%).

Giving also significantly correlates with trust in nonprofit organizations and in government. While respondents reporting trust in nonprofits were more likely to give, those reporting trust in government were less likely to give (Fig. 17).

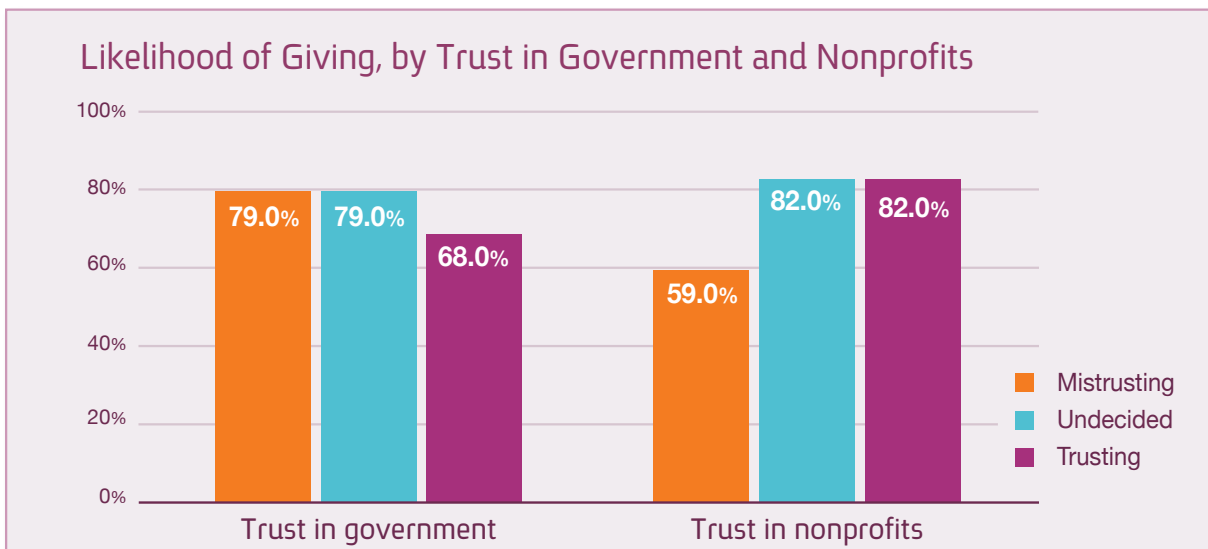


Figure 17

Chapter III: Forms of Giving, Amount Donated & Charitable Causes

► Means and Forms of Giving

Israelis are given the opportunity to donate to charitable causes through a number of different means (Table 7). Interestingly, the most popular way for Israelis to give was to beggars on the street, with nearly three-fifths (58.4%) noting that they had done this in the past 12 months. While popular among all Israelis, giving to beggars on the street was contingent upon age. Out of all the age groups, Millennials gave when asked on the street at the highest rate (61.8%), whereas Baby Boomers came in a close second (60.3%), and Generation X respondents a close third (58.0%). The oldest Israelis, WWII respondents, were least likely to donate on the street (36.8%).

Nearly two-thirds of respondents (57.1%) gave when someone asked them at their home, making this the second most popular means of contribution. However, Jewish respondents (61.4%) were much more likely to give through this means than non-Jews (40.0%).

The third most popular means to donate was through *tzedakah* boxes with just over half of Israelis (52.1%) giving in this manner. Giving via *tzedakah* boxes was contingent upon income. The lower the income of a respondent, the more likely they were to give via *tzedakah* boxes. Those with below average incomes were most likely to give via *tzedakah* box (58.5%), those with average incomes the second most likely (48.3%), and those with above average incomes the least likely to give (47.2%). Further, giving via *tzedakah* boxes was contingent upon age. Similar to our findings with regards to those that give to beggars on the street, younger respondents were more likely to use *tzedakah* boxes than the oldest respondents. The differences among Millennials (54.8%), Generation X (54.8%), and Baby Boomers (52.8%) was slight. However, fewer respondents in the WWII Generation gave via *tzedakah* boxes, at just over one-quarter (26.3%). Many respondents, regardless of their religiosity, gave via *tzedakah* boxes, but not surprisingly, of those who did, a higher percentage, nearly three-quarters (72.8%) of religious respondents gave via *tzedakah* box, while only just over one-third (35.1%) of non-religious respondents gave in this manner.

Donations at supermarkets were the fourth most popular means of philanthropic giving in Israel with near half (49.9%) of respondents reporting giving through this means. Nearly a third of respondents (36.5%) gave through an effort sponsored by a kindergarten or school. Similarly, a third of respondents (33.3%) gave at their workplace. However, this was contingent upon income, with those with above average incomes most likely to donate (41.5%), followed next, perhaps surprisingly, by those with below average incomes (31.2%) and finally, only a quarter (26.5%) of those with average incomes donating at work.

Means of Donation	Percent of Respondents
Beggars on the Street	58.4%
At Home	57.1%
<i>Tzedakah</i> Boxes	52.1%
Supermarkets	49.9%
Through a Kindergarten or School	36.5%
Through a Workplace Initiative	33.3%
Voluntarily Giving to an Organization	29.6%
Purchasing a Ticket to a Fundraiser	24.2%
Via Credit Card	23.6%
Over the Phone	23.6%
Rounding-up on a Credit Card	17.1%
Online	7.4%
SMS/Text	4.2%

Table 7 - Percentage of respondents who donate by different means

A little over a quarter (29.6%) of respondents voluntarily initiated a contribution to an organization of their choice. However, those who gave in this manner differed by income level. Slightly more than two-fifths of respondents with above average incomes (40.4%) voluntarily initiated a contribution to an organization of their choice. Again, similar to giving at a supermarket, those with below average incomes (26.91%) were the second most likely to voluntarily initiate a contribution, with only one-fifth of those average incomes (19.5%) choosing to give this way.

In general, just less than a quarter (24.2%) of respondents said they purchased tickets for a fundraiser, such as concerts, meals, and lectures, in the last 12 months. However, of those that did, their income was a factor, the higher the income of a respondent, the more likely they were to buy fundraiser tickets. Over one-third (35.9%) of respondents with above average income bought tickets to events. While less than one-fifth of the remaining respondents participated in this form of philanthropy (19.5% with average incomes and 19.0% of with below average incomes).

Less than a quarter (23.6%) of respondents gave charitable donations via credit card or via phone. Of those who gave via phone, we found differences by age. Baby Boomers were the most likely to give over the phone, with nearly a third (30.3%) having done so in the past 12 months. A quarter (25.0%) of members of Generation X gave over the phone while less than one-fifth of the WWII Generation (18.4%) and Millennial Generation (14.5%) gave over the phone. Finally, a relatively small amount of respondents gave via Rounding-Up programs on their credit cards (17.1%), and nearly no respondents chose to give via online solicitation or SMS/texting (7.4% and 4.2%, respectively).

Amounts Given

Similar to previous surveys and the Central Bureau of Statistics data, annual amounts of giving reported by the respondents to our survey were mostly low and the average annual sum was 297 NIS. The annual amounts given varied widely, with a median annual giving of 408 NIS. This is somewhat lower than what was found in previous surveys. Most respondents (39%) gave 100 to 500 NIS in the past year. Nearly one-fifth of respondents reported giving either less than 100 NIS or between 500 and 1,000 NIS (20% and 21% respectively). Fewer respondents (15%) gave between 1,000 and 5,000 NIS, and a very small percentage gave sums larger than that (3% gave 5,000-10,000 NIS and 2% gave over 10,000 NIS (Fig. 18).

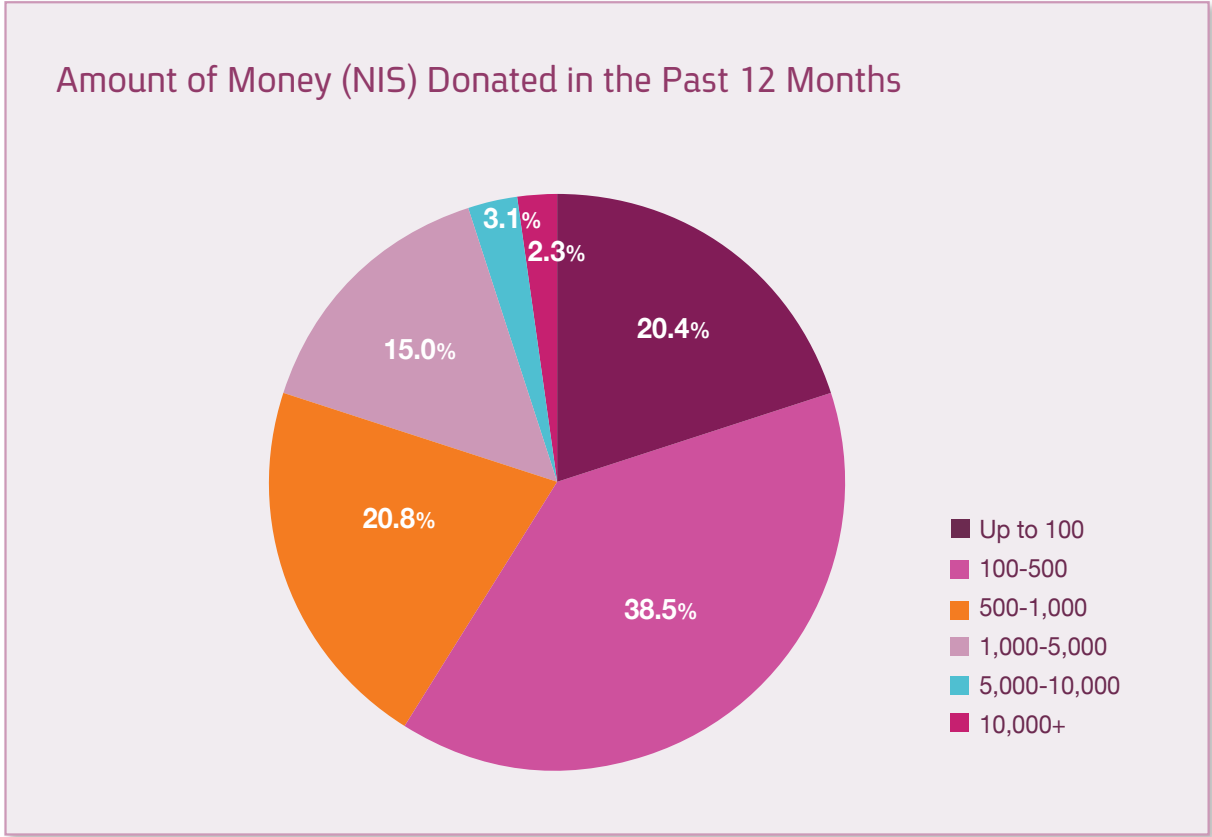


Figure 18

► Number of Organizations Supported

The average Israeli surveyed supported four different organizations in the past year. However, there were notable differences in the number of organizations respondents donate to by different demographic groups. We found significant differences by religion, level of religiosity, income level, and educational attainment.

Respondents were asked the number of organizations they donated to in the past 12 months. Responses ranged from 0 to 100, with the average being 4.3 and the median 3. For this analysis, the responses were split into three groups; those that donated to up to 2 organizations, those that gave to between 3 and 5 organizations, and those that supported more than 6 organizations.

Religion

The number of organizations that respondents reported giving to varied by religion. Jewish respondents were more likely to give to more organizations than Muslim, Christian, Druze and other non-Jewish respondents (Fig 19).

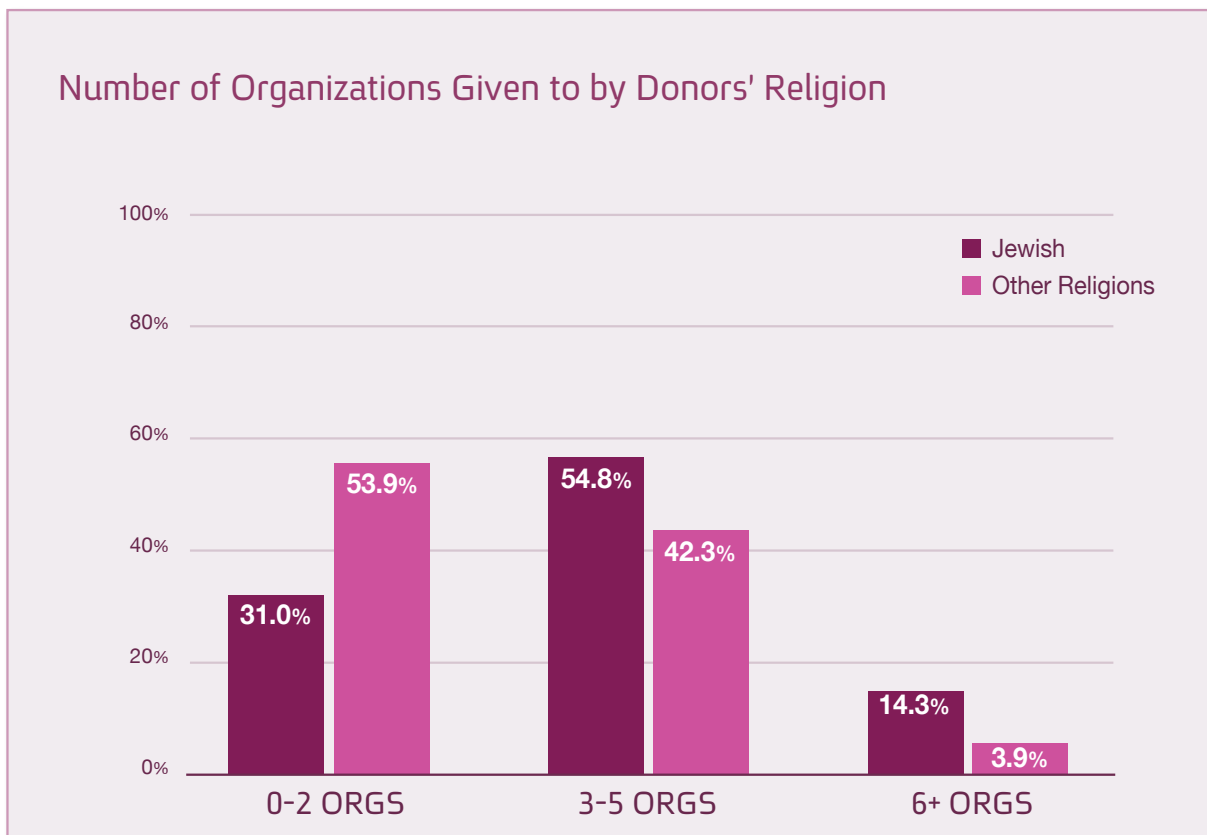


Figure 19

Religiosity

The number of organizations respondents donated to in the past year was correlated with their level of religiosity. The higher respondents' level of religiosity was, so was the number of organizations that they donated to over the past 12 months. Many more religious respondents (20.2%) gave to six or more organizations than non-religious respondents (6.4%; Fig. 20).

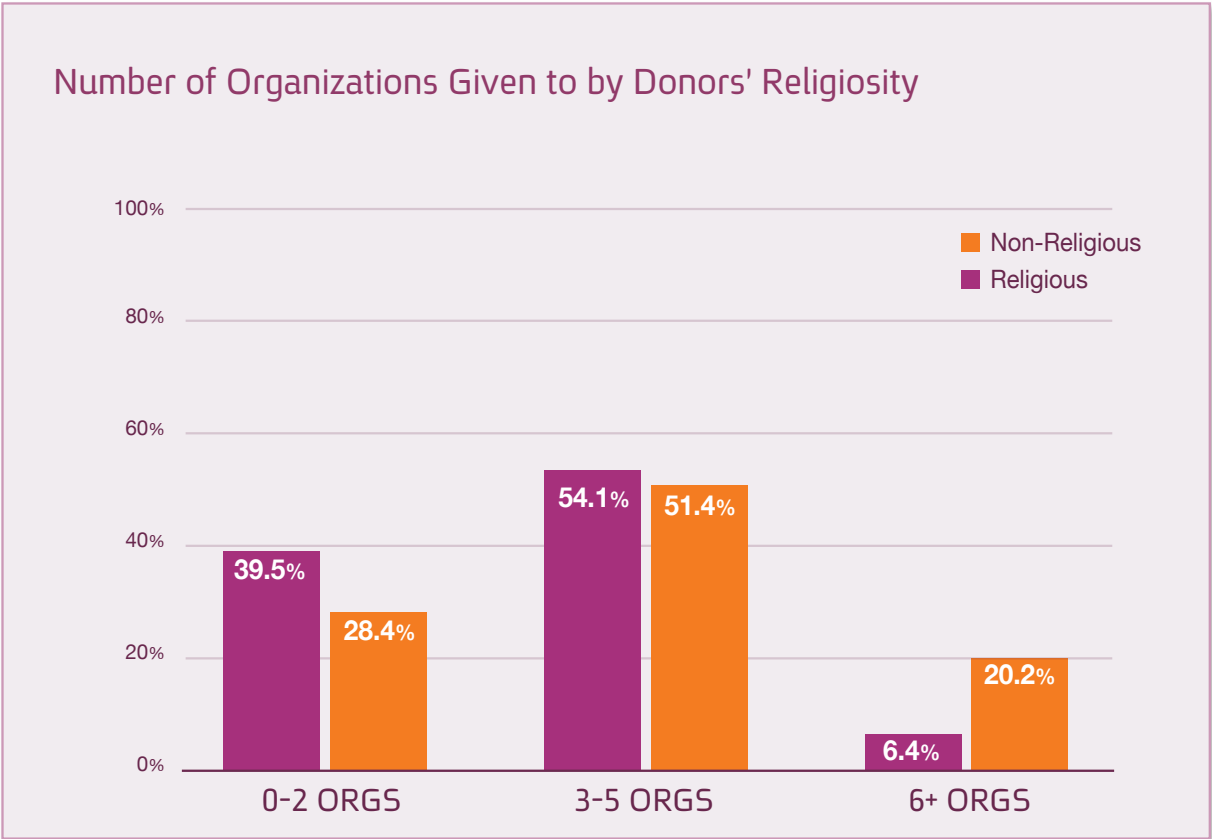


Figure 20

Income

Income too was associated with the number of organizations that a person donates to. The higher a respondent's income level, the more organizations they were likely to donate to in a year. Three-quarters (75.2%) of those with above average income gave to at least three organizations, including one-fifth (20.6%) giving to six or more organizations. This is compared to two-thirds (66.2%) of those with an average income and three-fifths (59.8%) of those with below average income. Two-fifths (40.2%) of those with below average income gave to one or two organizations (Fig. 21).

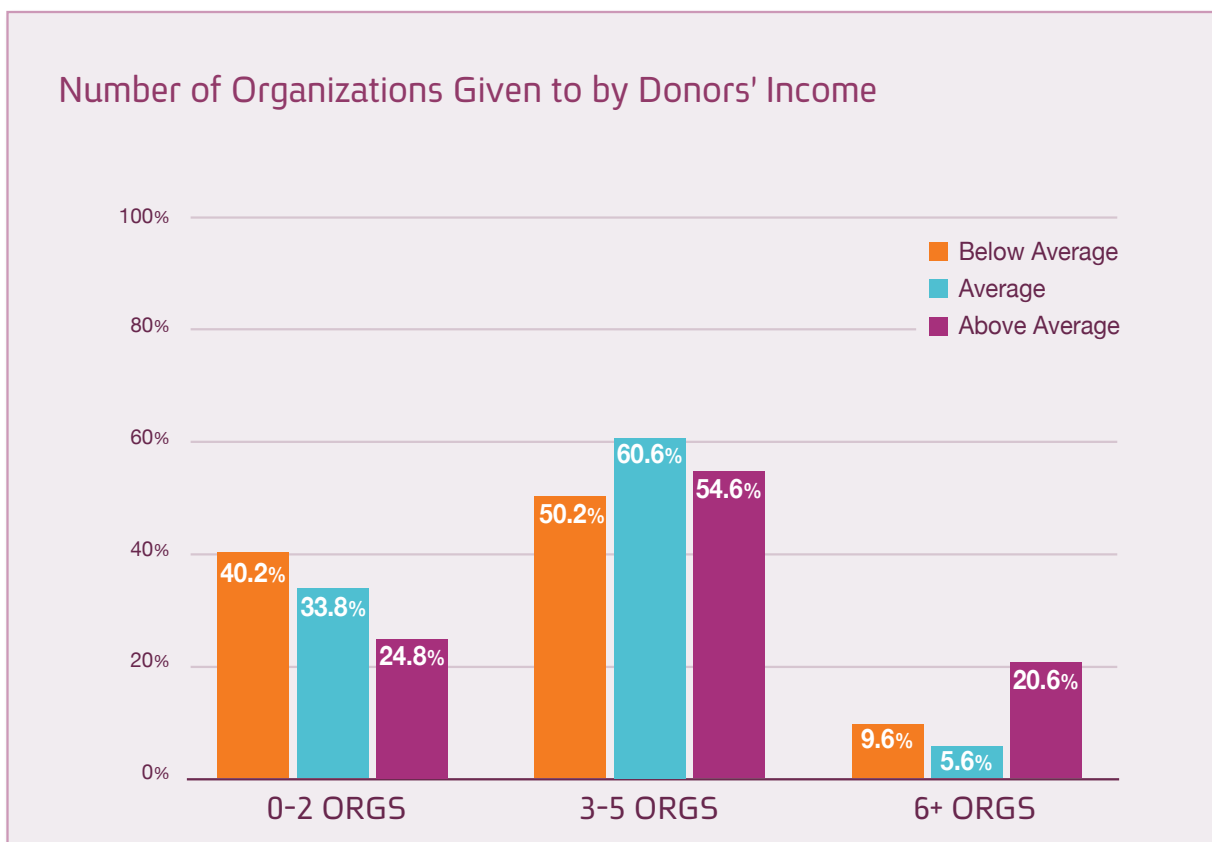


Figure 21

Educational Attainment

While many respondents, regardless of their educational attainment, gave to multiple organizations over the last 12 months, those who hold academic degrees were more likely to give to more organizations than those without academic degrees. Three-fifths (61.2%) of respondents with an academic degree gave to between 3 and 5 organizations, while only just under half (48.6%) of those without an academic degree gave to the same number of causes (Fig. 22).

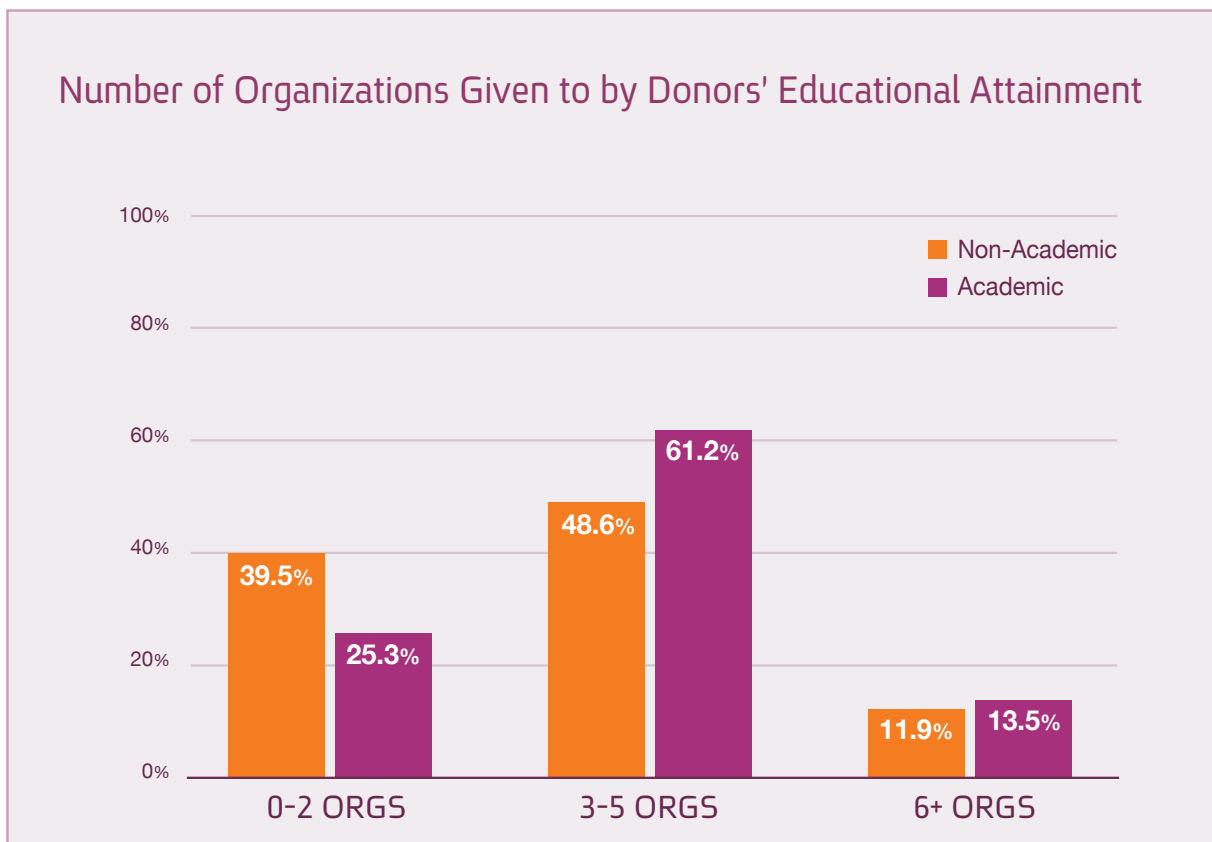


Figure 22

► Contributions by Type of Beneficiary Organization

Respondents support a number of different types of non-governmental organizations with their philanthropic giving. However, two types of causes were by far the most popular. Almost two-thirds (63%) of respondents gave to social-welfare organizations or those known to provide *gmilut hasadim* (charitable assistance). The second most popular cause (59% of the respondents) was health organizations. Just over a third (36.9%) supported religious organizations. About one-fifth of respondents supported organizations that promote voluntary action (20.9%), education (19.1%), and the victims of the Holocaust and Israeli wars (18.8%; Fig. 23).

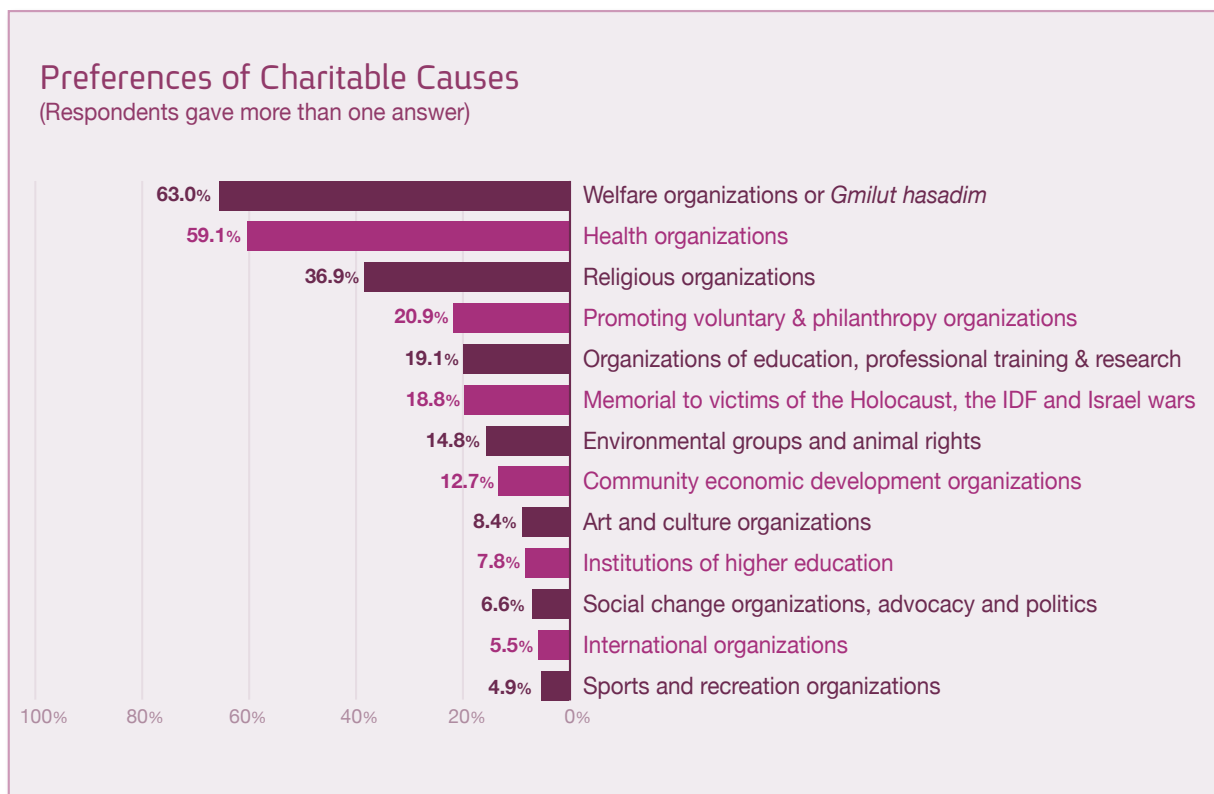


Figure 23

Next, we looked more closely at the three most popular causes (Health, Welfare/*Gmilut Hasadim*, and Religion) and explored important demographic differences in the support for these causes.

Health

Of those that noted that they gave to health-related organizations, we found appreciable differences in decision to contribute by religion (Fig. 24) and educational attainment (Fig. 25). Over three-fifths of Jewish respondents (62.3%) gave to healthcare nonprofits, while just over two-fifths of Muslim, Christian, Druze and other non-Jewish respondents (42.5%) gave to the same type of organizations. Similarly, we found a meaningful difference in giving by level of education. Two-thirds of those with an academic degree (66.9%) gave to healthcare while just over half of the respondents without an academic degree (55.1%) donated to these organizations.

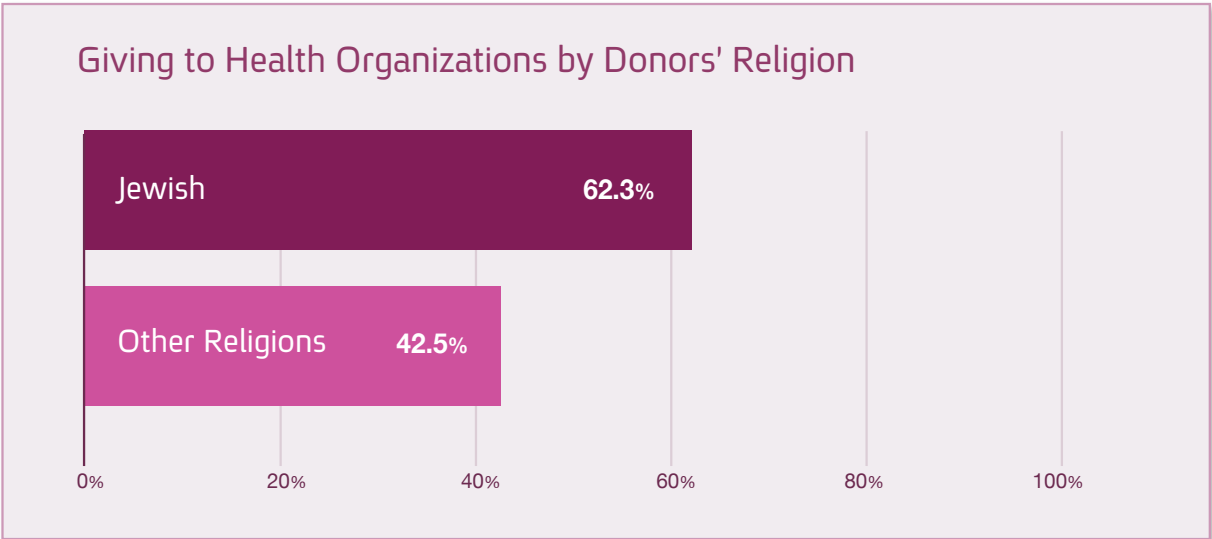


Figure 24

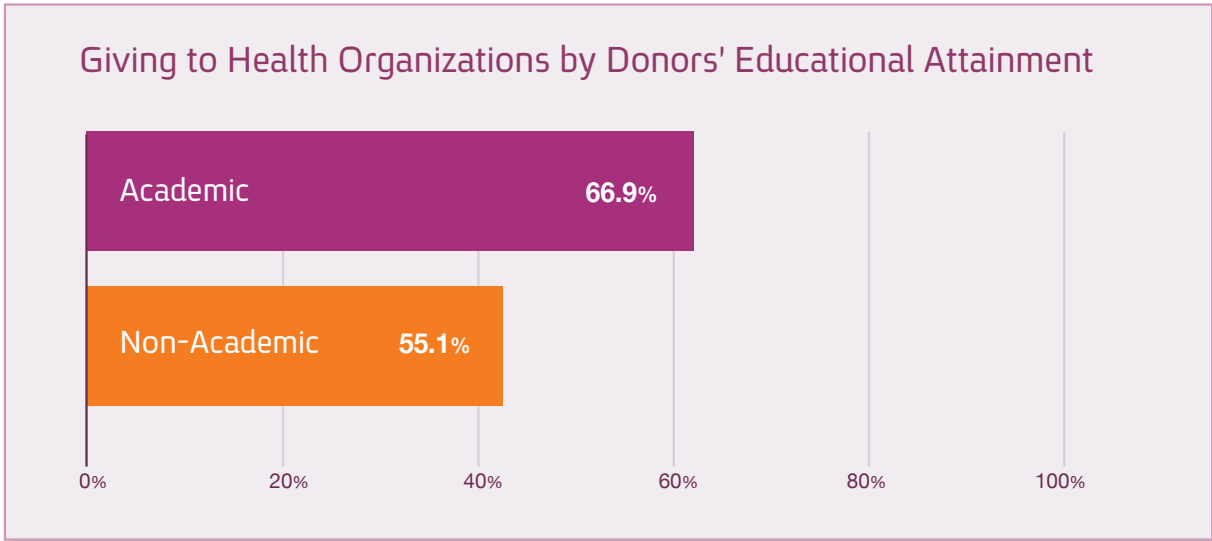


Figure 25

Welfare / *Gmilot Hasadim*

Religion (Fig. 26) is also a significant correlate of making a donation to welfare/*gmilot hasadim* organizations. Over two-thirds of Jewish respondents (67.5%) compared to only two-fifths of non-Jewish respondents (40.2%) gave to social welfare organizations. Similarly, level of religiosity (Fig. 27) had to do with giving to this sector. Three-quarters of religious respondents (76.3%) noted giving to welfare and *gmilot hasadim* organizations, while of those that self-define themselves as Muslim, Christian, Druze and other non-Jewish, just over half (51.8%) give to this sector. Finally, donations to social welfare organizations were contingent on immigration status (Fig. 28) as well, with one-quarter (25.0%) of recent olim supporting these organizations and two-thirds of non-immigrants (68.7%) supporting the sector.

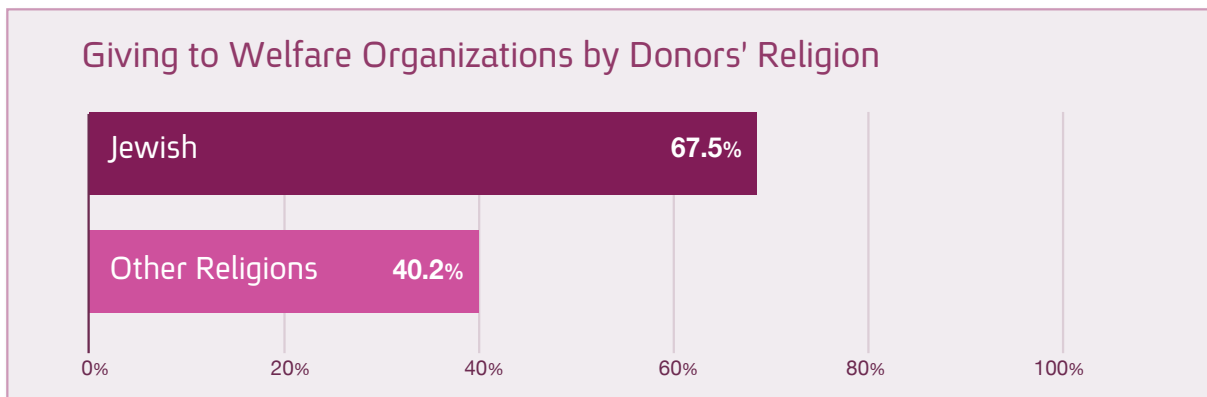


Figure 26

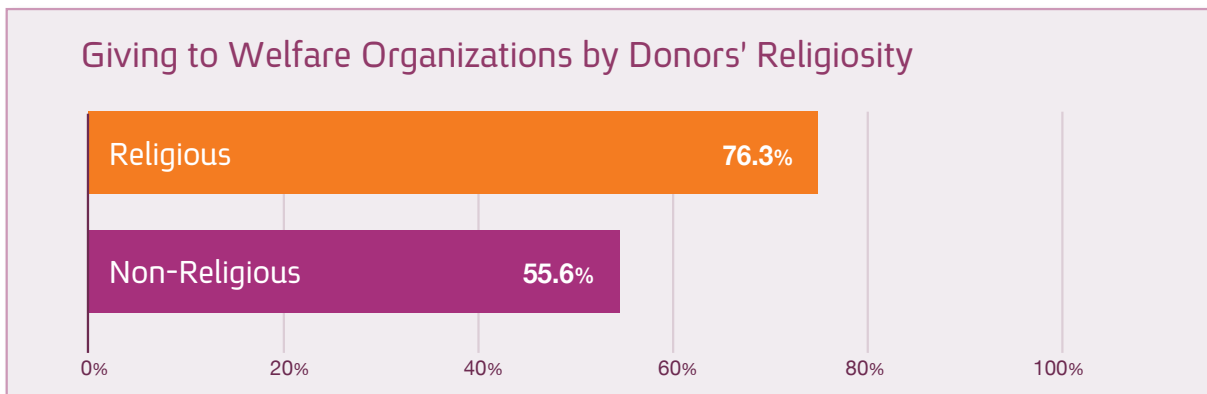


Figure 27

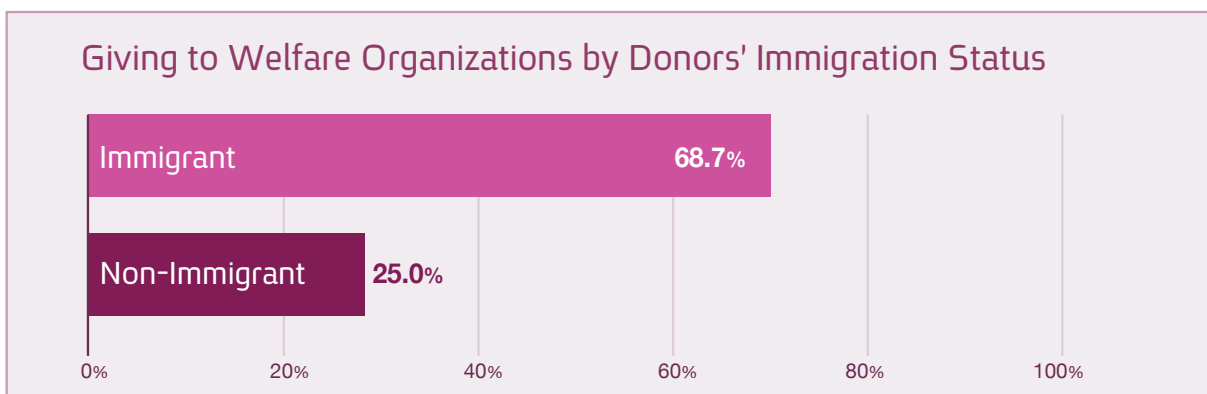


Figure 28

Religion

The third most popular sector of giving was religion. Understandably, level of religiosity (Fig. 29) had a significant impact on those who decided to give to religious organizations. Three-fifths (60%) of religious respondents gave to the religious sector while less than one-fifth (17%) of those who identify as non-religious gave to religious organizations.

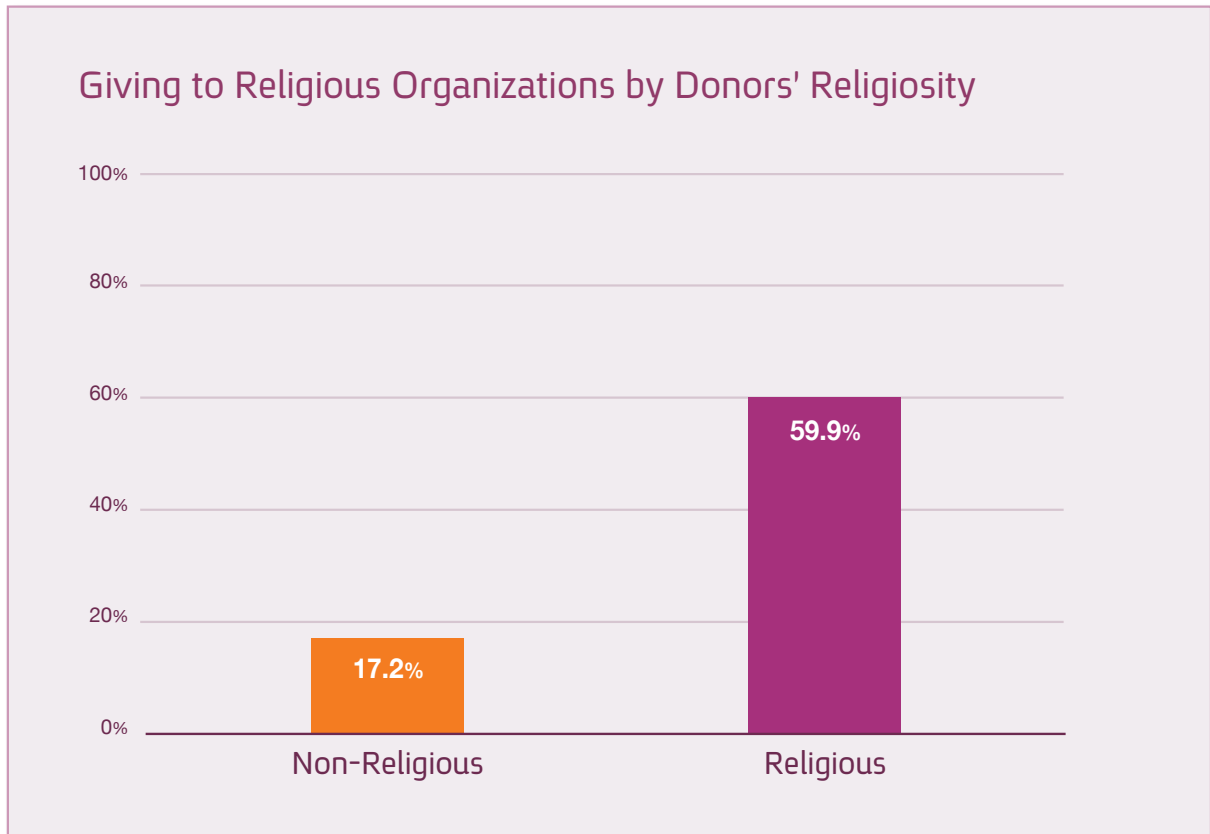


Figure 29

Gender and Educational Attainment

Gender (Fig. 30) and educational attainment (Fig. 31) were also related to the decision to give to religious organizations. More than two-fifths of men (41.3%) reported giving to religious organization while only a third (32.6%) of women reported doing so. With regard to educational attainment, we found that the higher degree that an individual has, the less likely they would be to give to a religious organization. Two-fifths of those without academic degrees (40.8%) and less than a third (29.1%) of those with academic degrees donated to the religious sector.

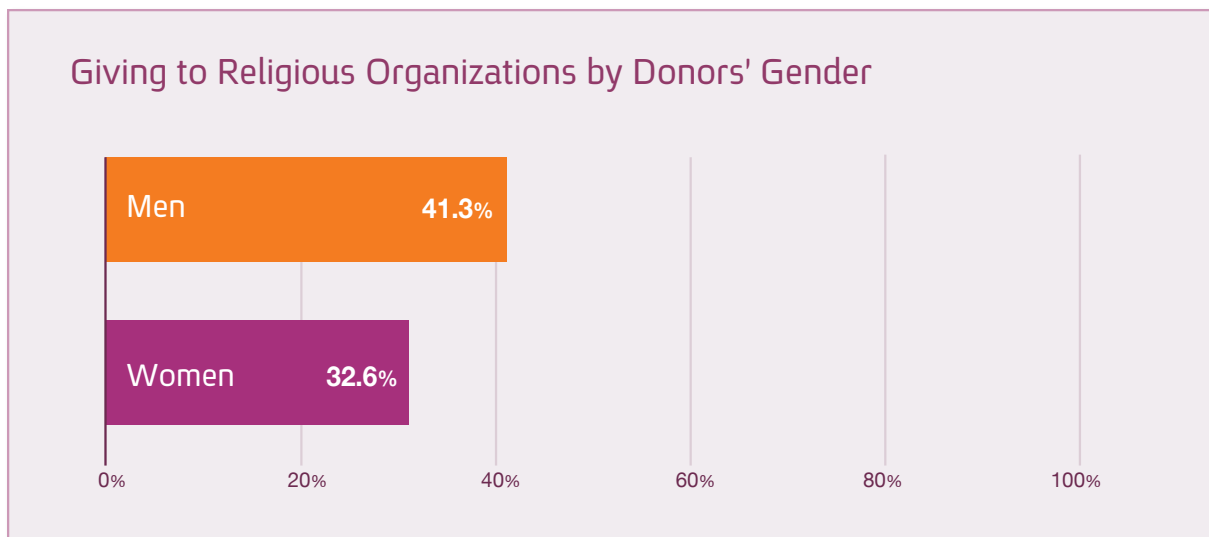


Figure 30

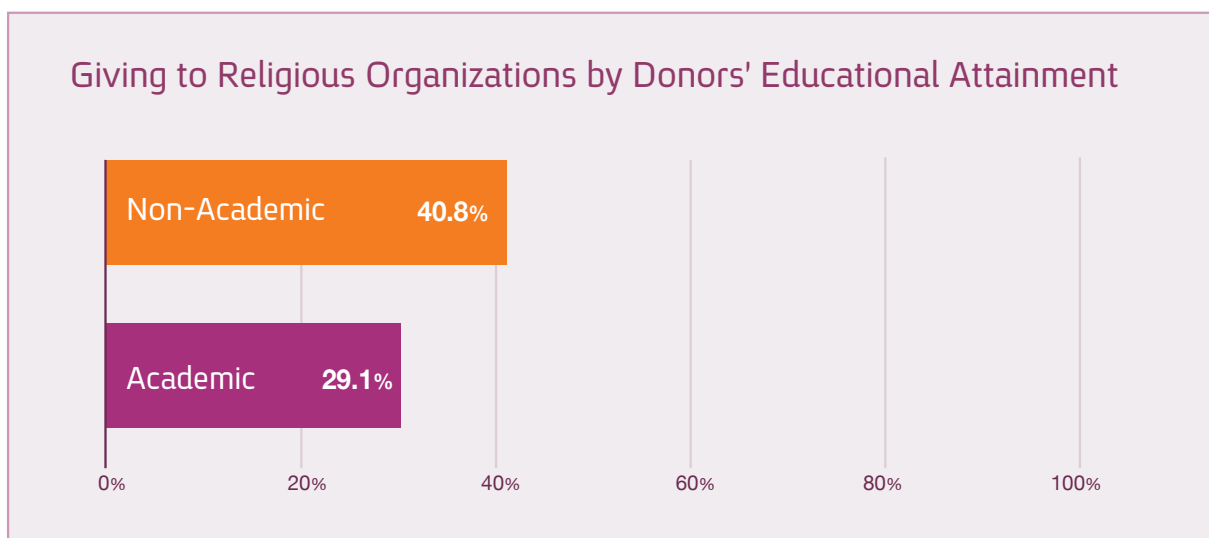


Figure 31

Conclusion

In recent years, practitioners and researchers in the field of philanthropy in Israel are under the notion that the scope of this field is growing and that giving is becoming more strategic and sophisticated. Yet data on philanthropic giving in Israel is scarce and incomplete. The lack of existing research limits not only the possibility to substantiate these notions through comprehensive research, but has implications for fundraising practice.

The founders of the Institute for Law and Philanthropy at the Tel-Aviv University Buchmann Faculty of Law made it a central goal to promote the development of a comprehensive database for philanthropy and giving. This survey is one aspect of a multi-pronged research program. The larger project endeavors to collect and publicly share data from different sources such as government authorities nonprofit organizations. By collecting and sharing the data in one central place, we will strengthen efforts and skills in the Israeli philanthropic sector.

This study expands and deepens the public discussion regarding drivers and patterns of philanthropic giving in Israel. It is our hope that this will lead to more efficient fundraising and grant making practices and will enable the creation of policy that encourages prosocial behaviors. As part of the effort, our study and its findings reset, after almost a decade, the baseline for discussion regarding the scope and patterns of individual and household giving in Israel. Additionally, and for the first time, we looked not only at the motivations, means, and preferred charitable causes, but also at attitudes towards giving and how different factors and considerations guide household giving.

Our findings showed a relatively positive attitude towards giving among respondents, and correlation between the level of trust in the nonprofit sector and the tendency to give philanthropically. Yet, most respondents thought that their contributions should not be the main source of funding for nonprofit organizations, suggesting that they see their contribution as supplementary to other revenue sources—mainly government sources.

Our study showed that giving is relatively common among Israelis (61% reported giving in the past year) and is more likely to be carried out by Jewish respondents, respondents with an academic degree, and those with higher levels of income. Respondents reported donating a mean 297 NIS and a 408 NIS median. The preferred charitable beneficiaries – organizations devoted to health, welfare, and religious causes were not surprising. Even so, respondents reported that the most common means for donating were giving to beggars on the street or through *tzedakah* boxes and at supermarkets and in stores.

This type of giving suggests that philanthropy by individual donors is mostly a spontaneous action more than a calculated or strategic one. This spontaneity and lack of strategic foresight in giving decisions is also supported by our findings regarding how little thought people invest when engaging in different actions, such as planning how much to give and to whom, or conducting research regarding the beneficiary organization. Most of our findings suggest that these types of considerations and factors do not play a strong role in the act of giving, suggesting that most individual and household giving in Israel is spontaneous and less strategic. This less strategic giving can be seen also through the very low rate of claiming tax benefits for giving. Respondents reported that they were either unaware of the possibility, that the amount they donated was lower than the minimum threshold, or it could be that they supported an organization that was not eligible for the tax credit.

Giving to the nonprofit sector has a direct effect both on the organizations' ability to realize their mission and goals, and also on the level of cohesion and community spirit, social engagement, and civic virtue. The act of giving is embedded in our culture but must be nourished both by social cohesion and by policy and regulation in order to thrive and grow. We hope that shedding some light on these preferences and patterns will raise public discourse and promote policy decisions to support this important type of civic engagement. We plan to continue our research in the future to learn in greater depth the different features and aspects of the Israeli culture of giving and how they change over time.

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