

AMERICAN UNIVERSITY OF BEIRUT

WHY DO PEOPLE GIVE?  
PHILANTHROPY IN HIGHER EDUCATION AND HEALTH  
SECTORS IN LEBANON

by  
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submitted in partial fulfillment of the requirements  
for the degree of Master of Arts  
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## AN ABSTRACT OF THE THESIS OF

Rami Jawdat Abi Jomaa for Master of Arts  
Major: Sociology

Title: Why do people give? Philanthropy in Higher Education and Health sectors in Lebanon.

This research aims at studying the notion of Philanthropy in Lebanon, specifically giving in higher education and healthcare. The study takes several paths; first, a theoretical background on philanthropy bridged with a literature that involves various notions that are closely associated to philanthropy like social recognition and morality. Second, findings and discussions from a number of in-depth interviews conducted with donors reflecting on their reasons and their motives behind giving, as well as the relationship between donations and social values. Third, the study offers statistics, facts, and figures from one of the most prominent institutions of higher education and health in the Arab World, the American University of Beirut (AUB), on giving to educational scholarships and healthcare. This data embodies trends of giving to higher education and healthcare for the past 10 years and it is presented using several criteria like gift designation, geographical location, gender, and giving brackets. Throughout the study, concepts and findings are connected together to form a well-rounded perspective on the notion of giving and its trends. The presence of the motivation theory is essential in this research for explaining the reasons of giving. Moreover, the theory of motivation goes in line with the areas of attitude and social psychology, which is also examined in this study. Philanthropy is also observed within the framework of social values, religious values, and ethics. These notions are discussed through the gathered data, analysis of the findings, and concrete examples from the executed research.

*Keywords:* Philanthropy, charity, charitable giving, donations, Middle East, Arab World, Lebanon, Beirut, Education, Healthcare, American University of Beirut

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*To My  
Beloved Family*

# CHAPTER I

## INTRODUCTION

Philanthropy is generally known as the desire to promote the welfare of others, expressed especially by the donation of money to charitable causes. Robert Payton, one of the most prominent scholars on Philanthropy in the US defines it as a voluntary action for the public good. In Payton's *Understanding Philanthropy (2008)*, he gives the famous example of Oseolo McCarty, the American washerwoman who has built substantial savings and at the age of eighty-seven, and has made an endowed gift of \$150,000 to the University of Southern Mississippi providing scholarships to needy African American students (Payton and Moody 2008). Why did Mrs. McCarty, given her socio-economic background, decide to give this amount of money to needy students? What triggered this action? This is one example of millions of donors with different financial capabilities who contribute and support various causes in various regions of the world.

Looking at the etymology of the term "philanthropy," which is mentioned in the ancient Greek literature as "Philanthrôpia", the term is a compound word, composed of the root words phileô and anthrôpos. Philéô represents one of four major word groups usually employed in ancient Greek to express the concepts of love, attraction, or desire. Anthrôpos is the generic word for "humankind," signifying human beings in the widest sense of the word, including both men and women, civilized and barbarian, master and slave (Sulek 2010). The combination of the two terms constituting the word "Philanthrôpia" is defined as "love humankind," which translates to the compassion to people from all backgrounds, irrespective of their socio-economic class or status. This

research aims at studying philanthropy in Lebanon by examining donors from various backgrounds in an attempt to find the patterns of giving, priorities, motives, and impact of this behavior. In order to understand how people give, one has to understand why people give. As stated by Payton, “Philanthropy, when taken seriously, calls for emotion constrained by reason, action guided by thought” (Payton and Moody 2008). To understand philanthropy one has to delve into the social, economic, psychological, and moral aspect of the behavior of both the individual and the society.

For instance, the act of giving takes many forms and shapes such as charity and public welfare. However, it is worth noting the clear difference between these two concepts and philanthropy. Scholars have agreed that philanthropy is intimately related to the development of humans and the advancement of societies from the core, and therefore it hits the roots of the problem rather than just soothing or relieving it. This makes philanthropy a process and a mindset as opposed to a one-time mechanical action.

In the Arab region, the act of philanthropy has a more complicated track than that in the West and its basic definition is often mixed up with Zakat and Sadaqa (charity) and relief, primarily due to Islamic religious dimensions. By reflecting on interviews with different donors, this study will observe how donors define philanthropy, and the ties it has with their religious beliefs.

Based on data attained from the American University of Beirut (AUB), a 150-year-old private, not for profit institution of higher education and healthcare and one of the largest fundraisers in the region, I will look into the trends of philanthropy in Lebanon. In addition to its main campus located in Beirut, AUB has a medical center, which is also located in Beirut, and a farm in the Bekaa.

This study aims to find answers to the following questions: How did

philanthropy develop in the past decade? Why do people give and what are the major purposes towards which the money is donated? How did philanthropy contribute to the development of research, health, and education? What is the relationship between philanthropy and social values as expressed by AUB donors, who are donors to other institutions and causes in Lebanon and the region? The study will examine statistics that will build patterns of giving across research, health, education, and sometimes relief.

Building on the above, multiple concepts will be tackled by this research.

First, this research approach will build a foundational schema of the relationship between sociology and philanthropy. This section of the study addresses the following questions: in what ways are sociology and philanthropy similar? How do they both complement each other? What is the relationship between the philanthropist and the sociologist and how do they impact their societies? I will use various references that tap into this relationship. Second, the study will examine the relationship between philanthropy and moral values. This is very important in this part of the world where social values, specifically religious views, are significantly dominant and widely spread. In order to get the most reflective answers to the ideological perspective, the study highlights the donor- interviewees' answers to the relationship between philanthropy and values in addition to social and religious values.

I will be differentiating between donations for relief vis-à-vis development, i.e. relief versus giving to higher education, sciences and research. This is also very interesting in Lebanon and can also be portrayed through the window of religious ideology and crisis management. Donors who were interviewed for this study answered the question of priorities, the purposes of their donations, and the reason behind contributing to this destination.

Third, the study discusses the notions of visibility and social recognition:

people, in many instances, give and expect specific form of recognition in return. It is essential to examine this notion and compare it to the choice of anonymity, which some donors choose to make even when giving a major gift. The study will use data from AUB showing the number of donations that were made anonymously in the past 10 years and the amount of donations.

Fourth, beyond visibility and social recognition the study examines other motives behind donating. Addressing the motivation theory, the research will match the theory with the findings of both the interviews and the secondary data from the records of AUB. This concept is significant when addressing the topic of philanthropy.

Fifth, beyond individual donations, this research will address the specificity of corporate donations and their motivations. Corporate Social Responsibility (CSR) is well studied abroad and in our region especially because of the globalized nature of business. The corporate world has affected the economy significantly through the multinational companies spread across the whole world, including Lebanon. The consequences of the operations of these corporations are hence global and are reaching every corner of the world. This study will discuss CSR, its role, impact, benefit, harm, and moral consideration.

Sixth, I cannot conclude this study without questioning the political economy of philanthropy i.e., the relationship between philanthropy and the creation of capital and wealth. This idea will be addressed within the framework of social injustice and the role and impact of philanthropy in reducing or increasing the gap between different social groups. While addressing this issue I engage the notion of restricted giving that has many ramifications on the society when directed to a specific ethnicity, sect, and community or to an underrepresented population. Restricted giving, in some instances, leads to and is affected by Lebanese “clientelism” which spreads across many aspects of



the country's affairs including financial aid to needy students and patients.

Finally, in its closing section, the research will attempt to expand the discourse on philanthropy in Lebanon and engage questions for future research.

## CHAPTER II

### LITERATURE REVIEW

This literature review aims at defining philanthropy through various sources, in addition to displaying an interplay between philanthropy and the social, economic, psychological and cultural aspects of the society. Philanthropic giving, being an action of support and compassion to fellow human beings without expecting any material goods or services in return, is a milestone and a fundamental element in religion. In the introduction chapter of *From Charity to Social Change*, the notion of philanthropy is expressed within the following definition: “while taking multiple forms, the underlying principle was simple: those for whom God has given material blessings are enjoined to share their wealth with those less fortunate” (Ibrahim and Sherif, 2008: 3). As one sees Ibrahim and Sherif emphasize on the religious notion of philanthropy. The transfer of material wealth from the privileged to the needy is indeed at the core of the ethical codes of the three main monotheistic religions in the Arab world: Judaism, Christianity, and Islam. Jews give at least ten percent of their income to charity. This type of giving is called Tzedakah and it is an obligatory act. In Christian traditions, giving to those less fortunate is equated with giving to the Almighty; providing social services is elevated to service to God. In Islam, giving a part of one’s wealth to the needy, in the form of zakat and is considered one of the five pillars of Islam. However, zakat is one of four types of charity in Islam which are defined herein: Zakat is a charitable obligation, generally calculated at 2.5 percent of wealth of certain categories (excluding, for example, fixed equipment, jewelry that is worn, etc.) and paid during the course of a year. Sadaqa is a voluntary or discretionary charity, not necessarily monetary in nature. Kaffara is a

penitential charitable contribution for the breaking of an oath. Khoms is a charitable obligation of Shi'a Muslims, calculated at 20 percent of annual profits, or 20 percent of income above and beyond living requirements (Alterman and Hunter 2004).

Philanthropy is not new to the Arab World; it can be traced back to the sixteenth century during the Ottoman Empire. During that time, and although wealth was owned by men, women demonstrated their prestige and piety by using their considerable personal resources to build monumental public works, most often in the form of a building complex housing and array of social services (Tucker 1999). Residents of cities such as Cairo, Constantinople, Jerusalem, or Damascus have founded thriving systems of Muslim Awqaf (endowed properties) and administered zakat providing everything from hospitals and schools to drinking fountains on public streets (Ibrahim 2005). After the Ottoman era, people of the Arab world have lived under socio-political systems based on government-driven development where remnants of Awqaf properties were nationalized and turned into public properties.

In Lebanon, as philanthropy was present within the religious institution of the Ottoman Empire (Ibrahim 2005), it took in the modern history different shapes, including being channeled through political, sectarian, and family-based giving. That was due to the multiple dramatic events that struck the country, including the 15-year Civil War, the multiple Israeli aggressions on the citizens, camps, and infrastructure, in addition to years of political unrest. All these incidents, by matter of fact, have made "relief" a dominant factor of giving in the country during these wars and conflicts. In this study, I will be highlighting major events in Lebanon which entailed applying "relief" in order to support the victims of the wars and clashes. I will also slightly tap on references which are concerned with charity, sadaqa and zakat. These will be a sort of background to my study since I'm not studying religious giving or relief per se, but to

understand how these actions of giving towards education and health overlap with the notion of philanthropy.

In their chapter on philanthropy in Lebanon, Fadi Sharaiha and Barbara Ibrahim (2008) listed sources of giving in Lebanon depending on the type and methods of donations. The following are examples of these sources: family foundations, institutionalized philanthropy, grant-making foundations, operating foundations, social services associations, religious associations, broadly sponsored associations, and individual philanthropy. The study will highlight few types of these sources and especially individual philanthropy, institutionalized philanthropy, and family foundations.

Similarly, wars and military occupations played a major factor in the emergence of philanthropic activities in Palestine. Hadeel Qazzaz (2008) examines this factor in addition to other factors from which philanthropy stems in Palestine specifically in the West Bank and Gaza Strip. Qazzaz suggests that the loss of property due to uprooting Palestinians from their homes and lands lead to severe social and economic conditions, which resulted in the establishment of many charitable organizations. Moreover, Qazzaz relates the strong tradition of philanthropy in Palestine to the religious motives because of the rooted religious culture in the land of the three major faiths. She also stresses on the strength of the *waqf* institutions in addition to the role of the Palestinian diaspora in sending contributions to their homeland. In addition to the religious motives, which are considered the primary force for giving according to Qazzaz, the sense of belonging stemming from the nationalistic feeling is considered the second motive from giving (Qazzaz 2008).

In addition to Palestine, studies were conducted on philanthropy in Egypt (Atia 2008), Jordan (Sherif 2008), Saudi Arabia (Shalaby 2008), Kuwait (Khallaf 2008),

Qatar (Khallaf 2008) and the United Arab Emirates (Sherif 2008). The common ground across these authors is that all of them considered religious motivations as the primary factors for giving. They consider that the culture of giving stems from the traditions, and religious values of religion and specifically Islam. Whether we agree with these notions or not, many of the scholarly work indicate that philanthropy in the Arab world is seen as humanitarian relief originating from religious values. These characteristics place the concept of giving more within the frame of charity.

### **A. Philanthropy, a Great Puzzle?**

Beyond the historical display of the philanthropic giving specifically in the Arab world, it is important to explore the concept of philanthropy and what triggers it in the modern era. In his book *Philanthropy*, Andreoni states that philanthropy is one of the greatest puzzles for economics, considering it as a science based on precepts of self-interested behavior it does not easily accommodate behavior that is so clearly unselfish. Andreoni asks how unselfish behavior can be reconciled with self-interest (Andreoni 2006). He suggests that charitable giving is far from being a selfish act. An example on this suggestion would be a donor who gives to medical research hoping one day to personally benefit from its findings. Another explanation described by Andreoni is the “enlightened self-interest,” where a comfortably employed person may give to poverty relief or to a less privileged employer in order to keep the institution in place; building on the probability that he or she may be impoverished someday. However, how can we explain the case of someone who gives to famine relief in another country or region? And how can we explain giving to charitable bequests whereby the donor has no chance to feel the impact of the donation while alive? Andreoni, here, introduces the notion of altruism as a trigger for giving. He states that altruism towards others or towards future

generations may be a motivator in giving, and gifts are made to maximize a utility function that includes the benefits to others or to society in general (Andreoni 2006). The concepts of utility function and altruism trigger a wider discussion on the economic structure on which a society is built. Marx's class theory rests on the premise that the history of all hitherto existing society is the history of class struggles. Marx believes that ever since human society emerged from its primitive and relatively undifferentiated state it has remained fundamentally divided between classes who clash in the pursuit of class interests (Marx 1939). Both notions put in contrast - Andreoni's selfless giving to pursue public interest and Marx's theory of class interest - can primarily infer that class struggle can reach tranquility by attaining altruistic and humane relationship between social components of a society through philanthropic giving. On the other hand, there is an opposing argument to the relationship between those notions: philanthropic giving is also perceived as a form of creation and recreation of capital and wealth. Scholars argue that philanthropy is the default outcome of the unequal distribution of wealth. The "entrepreneurship-philanthropy relationship" (see Figure 1), suggests that successful entrepreneurs become philanthropists, directing their wealth at building social institutions that create opportunities, thereby lead to economic growth.

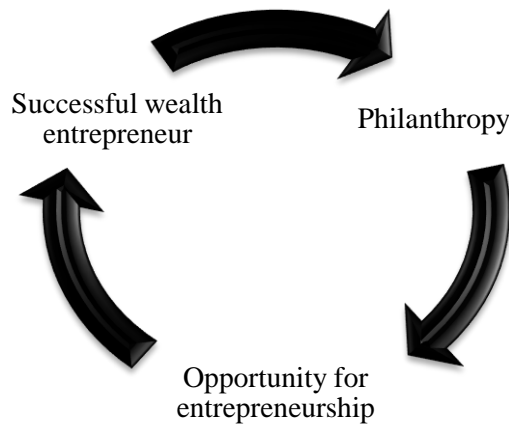


Fig. 1. Entrepreneurship-Philanthropy Cycle

Source: Acs, Zoltan J. and Sameeksha, Desai. (2007). "Democratic capitalism and philanthropy in a global economy." *Jena Economic Research Paper* 2007056.

Entrepreneurship occurs as a result of the creation of opportunity. This relationship forms the Entrepreneurship-Philanthropy cycle, which creates a self-sustaining cycle of wealth creation, social innovation and opportunity (Acs and Desai 2007). Philanthropy, in Zoltan Acs and Sameeksha Desai's point of view, originates from wealth which in return creates additional wealth. This wealth then triggers philanthropic giving, and so on and so forth, and hence a cycle is created whereby capital creates philanthropy and philanthropy creates capital. Therefore, philanthropy, in this context, is triggered from capital in the first place and even though transfer of part of this wealth is exercised through philanthropy, it doesn't put class struggle in tranquil.

## **B. Motivation and Social Integration**

After examining philanthropy within the framework of economics, this section will explore two notions as the building blocks for understanding the philanthropic behavior of individuals and consequently of societies: motivation and social integration.

First, people give whenever this action of giving is triggered by something.

Scholarly work on philanthropy showed multiple forms of giving, different motives for donations and diverse incentives; “helping others takes countless forms and springs from countless motivations, from deep-rooted empathy to a more calculated desire for public recognition” (Anik 2009, 3). Anik proposes that there are many ways in which charitable behavior can lead to benefits for the giver: economically through tax breaks (Reece and Zieschang 1985), socially through indicating wealth or status (Becker 1974), or psychologically through experiencing well-being from helping (Andreoni 1989). The economic, social, and psychological aspects of giving will be thoroughly addressed in this study addressing, specifically, these three factors and measuring the manifest and latent factors behind the motives of giving. In their piece *"Generosity and philanthropy: A literature review"* Bekkers and Wiepking consider that experiments in economics, sociology, social psychology, biology, and marketing have shown how situations can be created to encourage giving. From these experiments, they drew conclusions about the reason people give and identified eight mechanisms as the key mechanisms as being determinants of philanthropy: awareness of need, solicitation, costs and benefits, altruism, reputation, psychological benefits, values, and efficacy (Bekkers and Wiepking 2007). These mechanisms will form the foundation on which the findings of the interviews and secondary data will lay. Additionally, these mechanisms will be joined with the notions of morality, recognition, status, and reciprocity of giving that constitute the major attributes that affect the action of giving. Expanding the literature on these mechanisms is made in chapter six where I connect these mechanisms to the results of the research data to see how they overlap with the various attributes of giving as expressed by donors.

Second, philanthropy is integrated in the doctrines of societies, including religion. The act of giving creates bonds within the society and strengthens the societal



relationships among its members. These bonds were so dear to the founder of Sociology Emile Durkheim who states:

*“Our society must restore the consciousness of its organic unity... No doubt these ideas will become truly efficacious only if they spread out into the depth of society, but for that is first necessary that we elaborate them scientifically in the university. To contribute to this end to the extent of my power will be my principal concern, and I shall have no greater happiness than if I succeed in it a little” (LaCapra 2004, 196).*

The act of giving, therefore, is considered one of the elements for the moral reconstruction of a society. It can serve as a tool for social integration between the donors and the recipients. To develop this idea I will be identifying a relationship between social integration and social alienation or anomie by giving an example of the Arabs in the diaspora who at some point become alienated from their own communities due to geographical and cultural factors, and use philanthropy as a ‘quick win’ to re-establish strong connections with their societies, communities and families, especially during crises and wars. Philanthropy would then serve as a bridge between alienated individuals in the diaspora and their communities of origin. This process is interesting to look at from the social integration perspective especially in societies that witnessed wars and conflicts like Lebanon, Palestine, Syria, and Iraq. In this research study, I will highlight the role of diaspora of distressed nations in funding their communities especially their education and their medical care. Social integration doesn’t only apply to donors of the diaspora, but it also applies to donors who use their philanthropic activities to gain prestige and respect within their own communities. In many instances, donors benefit from the exposure and visibility for the purpose of integration in an elite club of donors. Making a gift can be a key to entering into these circles that would in return place them in a specific class in their society.

### **C. Class and Status**

Through the act of giving we can identify a dialectical relationship between class and status. In order to describe this relationship, Weber's definition of status and class should be mentioned: "status groups are normally communities. They are, however, often of an amorphous kind. In contrast to the purely economically determined "class situation" we wish to designate as "status situation" every typical component of the life fate of men that is determined by a specific, positive or negative, social estimation of honor.... But status honor need not necessarily be linked with a "class situation." On the contrary, it normally stands in sharp opposition to the pretensions of sheer property" (Weber 1946, 60). As for class Weber consider that classes are not communities; they merely represent possible, and frequent, bases for communal action. We may speak of a "class", according to Weber, when a number of people have in common a specific causal component of their life chances, in so far as this component is represented exclusively-by -economic- interests in the possession of goods and opportunities for income, and is represented under the conditions of the commodity or labor markets (Weber 1978). Building on the above definitions of status and class, the act of giving, in its ordinary shape, is triggered by the economically privileged social components of the society; i.e. those who belong to an economic class which allows them to share part of their wealth with the underprivileged social components. This act of giving grants the donor a special status in the society which stretches from recognition and visibility, and from the potential requests of donations that the donors will be subject to within their social surrounding, being familial, political, or sectarian ones. Being a prerequisite for philanthropic giving from the economic perspective, class also serves as a factor of social mobility elevating the status of a donor. Moreover, the initial act of giving will trigger additional requests for further

donations, basically through recognition, and will therefore upgrade the status of the donor. So, in short, the more you give the more status you acquire.

Adding up to the previously mentioned literature on the relationship between philanthropy and capital, we will explore now the association between capital and status. This relationship is addressed through the study and especially within the in-depth interview questions conducted with donors and philanthropists. Pierre Bourdieu divides capital into three main types: economic (material and financial assets), cultural (symbolic goods, skills and titles) and social (resources gained by virtue of affiliation to a group); A fourth type, symbolic capital, designates the effects of any form of capital, when people do not perceive them as such (as when we ascribe noble moral qualities to upper class members as a result of their charitable money donations) (Schrift 2014). Therefore, Bourdieu suggests that the position of an individual, group, or institution in the social space can be established according to two coordinates, the total volume and the composition of the capital it holds. A third coordinate, the variation of the volume and composition over time indicates their trajectory through social space and provides important clues about their habitus, revealing how and in which way they have reached the position they currently occupy (Nicolaescu 2010). In his theory *Habitus - Field*, Bourdieu explained the sociological basis of gifts exchange in the real world, where individuals and organizations exchange presents; Bourdieu believes that the practical purposes is to build reliable partnerships in order to survive and to accumulate capital in the market where competitions are fierce. (Bourdieu and Wacquant 1992). The practice of gifts exchange allows agents to bear small losses in order to build a stable and long relationship with another one. One more practical reason behind giving gifts, also explained by Bourdieu, is to achieve supremacy over other persons or organizations, keeping them indebted by the favor granted in the form a gift.

Thus, there is always a relationship of exchange between the donor and the recipient. I give you, you give me (*donnant-donnant*) expresses a conditioned exchange. For Mauss, gifts exchange is a discontinuous succession of generous acts, for Levi-Strauss, a transcendental reciprocity structure of exchange acts, where a gift presupposes a counter-gift. Bourdieu states that in all the societies it is implicitly admitted that people should not respond immediately to what they have received, which would be equal to a refusal. He continues to explain that the time interval has a covering utility between the gift and counter-gift, so that the two symbolic acts can look as a single act, without any connection. The gift is a free, generous act, which is not intended to be returned therefore the uncertainty in the time interval between the gift and counter-gift is therefore necessary (Nicolaescu 2010).

#### **D. Understanding Philanthropy and its Role**

As discussed earlier, philanthropy is not yet a clearly defined concept in the Arab world at large and in Lebanon specifically. There is no clear differentiation between the various actions of giving in this region where religious approaches are heavily adopted. However, various concepts of giving have a lot in common; hence not having a clear distinction is not a major obstacle to this study. Zakat, charity, relief, sadaqa and others can certainly overlap whether in their concept of giving or their purpose (which is mainly supporting the underprivileged). The term philanthropy is often used interchangeably with charity, yet the two terms are different. Charity is specifically directed toward the poor, and often focuses on the relief of severe and immediate needs. Philanthropy is a broader concept, which includes charity but also encompasses the wider range of private giving for public purposes. Thus, “contributions to universities, museums, hospitals, churches, temples, mosques, environmental causes,

social service institutions, parks, and research institutes all fall under the category of philanthropy, whether or not they are directed to poor recipients. Philanthropy covers the whole range of what's acutely necessary to what is desirable" (Ostrower 1997, 4). Therefore, philanthropy is not only about giving money to the poor to buy food or clothes. Contemporary philanthropy is more institutionalized and broad in the sense that makes the impact of the funds larger, more sustainable and effective.

As mentioned earlier in the introduction of this chapter, the literature in the Arab world on the notion of *giving* reveals that giving in the Arab world takes the form of humanitarian relief and religious giving (*al Ighatha, and al Ihsan*). Khadija Arafa considers that the framework of Islam is the basis for regulating charitable activities in the Arab world and that goes back to the presence of Islamic majority in this region (Arafa 2011). She continues to discuss that charitable activities were a reaction to the endless crises and wars. These conflicts resulted in the mushrooming of charitable institutions within a total absence of an organized charitable system; however, such a system is being established now. Furthermore, Arab scholars highlight the role of endowment (*waqf*) as a financing tool to the humanitarian relief funds in the distressed areas of the Arab world. In their article on the impact of endowments, Al Dughmi and Al Omari consider that having sustainable funds is a key for relieving communities from the pain they are undergoing due to wars and displacement (Al Dughmi and Al Omari 2014), especially after September 11 events that led to the adoption of a policy by the West to *dry-up* all the sources of Islamic funding in this region (al Sa'dawi 2004). Such policies were mainly adopted to stop - what was defined by the US as - *terrorist* organizations from receiving funds under the umbrella of philanthropic and charitable activities.

Other scholars of the Arab world gave a different dimension to the concept of

giving. Hamdi Abdul Rahamn Hasan argues that charity has a role in stabilizing the political and social unrest in our societies linking its role to the recent Arab uprisings. He argues that the absence of social injustice triggered by the authoritarian and corrupted regimes of the Arab world makes the role of charity essential as an engine to stabilize the community through lifting the social oppression (Hasan 2011). The role of charitable giving, according to Hasan Toufic Ibrahim, can operate as a factor in stabilizing the political situation in the countries of the GCC. Ibrahim draws on the emerging issues in the countries of the GCC and which require the interference of philanthropic activities; these issues include the increasing social and economic problems due to the financial crisis of 2007-2008 that affected heavily oil prices. This situation has led to weakening of the *welfare state* that was prevailing in the Gulf. Furthermore, the emergence of the sectarian conflicts in some of the GCC countries like Bahrain, Kuwait and Saudi Arabia is also affecting the social stability in these countries and therefore affecting the calm social situation that was dominant in the past years (Ibrahim 2011). Charitable work, according to Ibrahim can help achieving social integration, social stability in addition to reducing the impact of economic conditions on the people of the Gulf. In addition to that, charitable institutions can fight religious extremism through spreading moderate values and principles within the society.

Now that the definition of philanthropy and its role is narrowed down, what concerns me in this study is identifying the real motives that drive donors to give money especially for education and health care. These two sectors are considered vital fields in the society of any country and especially in Lebanon where we have a large number of private universities and hospitals with almost absent state and proper state institutions. Given all that, philanthropy becomes a key, and it plays - under its various types - an important role in supporting people in need. Additionally, this study identifies which

sectors receive more funding and the reasons behind that. On a different note, some donors request visibility and recognition for their donations while others request anonymity. This notion of social exposure and complete secrecy of giving is significant to consider within the framework of social recognition and status. By interviewing both types of donors, I may be able to know why people would give large donations while choosing to be anonymous with almost no social credit. This comparison will help answering the question of why do people give and what's the real trigger behind this action. It is essential to figure out the impact of philanthropy in a country with a weak state and which barely provided the basic social services to its citizens. Lebanon is considered a particular case when it comes to its socio-political structure. In many instances, the donor, the politician, the founder of an NGO, the owner of the University or hospital is, in fact, the same person. This makes a study on most subjects in Lebanon a very challenging one especially with a structure that is dually governed by the political sector and the business sector, both intimately connected through strong relations of mutual benefits.

### **E. Institutionalized Giving**

Non-governmental organizations and corporations also play a role in philanthropic giving in Lebanon. This country, which is characterized by some political scientists as a failed state, is home to a relatively big number of associations and institutions that support many causes on the level of education and health. According to the study "Mapping civil society organizations in Lebanon" conducted by Lebanese NGO "Beyond" and funded by EU, the ministry of Interior registry logs 8,311 associations in Lebanon, of which 2,000 are branches of international associations. The UNDP report in 2014 lists 360 NGOs concerned with community development, 200

with education and 128 with health while thousands of other NGOs in Lebanon affiliates with other sectors like culture, agriculture, youth, arts... etc. These NGOs provide support to their respective causes and at the same time receive funding from donors; therefore there is a bidirectional relationship of giving when it comes to these entities, and this is where their importance to this study remains.

In the field of fundraising, which is an emerging field in Lebanon, it is very important to understand the purpose of giving; for understanding it will help the fundraisers succeed in their approaches and therefore manage to get more aid for their causes. Getting a solid knowledge of this back-end requires understanding the social, religious, and economic reasons behind the action of giving, which in its turn requires understanding of the social structure of the society and the psychology of the donor. In many instances there is the manifest and the latent when it comes to the reasons behind donating. Both notions are very important to examine and they will be discussed and investigated thoroughly throughout the study.

While studying philanthropy in a globalized era, one has to examine Corporate Social Responsibility (CSR) and its escalating role in societies. The term “CSR” is relatively new and was being circulated first during mid-90’s. CSR is the evolution of what is called sustainable development which popped out in public policy debates and especially in the environmental debates discussing the common future of the world by the World Commission on Development and Environment. That was in late 1980’s. Porter and Kramer suggest that CSR functions as a self-regulatory mechanism whereby a business monitors and ensures its active compliance with the spirit of the law and ethical standards. A firm's implementation of CSR can go beyond compliance and engages in actions that appear to further social good, beyond the interests of the firm. Its aim is to increase long-term profits and shareholder trust through positive public



relations and high ethical standards to reduce business and legal risk by taking responsibility for corporate actions (Porter and Kramer 2004). CSR strategies encourage firms to make a positive impact on the environment and community. The impact of CSR can't be neglected especially in the developing countries where funds are being channeled to reduce the impact of various issues, calamities, natural disasters, political unrest, and many others. The above is a generic definition to CSR; however, in this study, I will highlight the interplay of CSR and moral values within the scale of harm and benefit and examine this notion utilizing the findings of my research on three levels: philanthropy as defined by the donors interviewed in this study, the relationship between philanthropy and morality, and the trigger behind corporate giving and its impact on the society. In their article *Philanthropy and corporate social responsibility: Is giving enough to truly be ethical*, Adrian, Lonnie, and Gatte consider that corporate philanthropy and charitable contributions are often a "visible" example of responsible and ethical behavior by businesses. They suggest that when viewed under the historic concepts of morality, the act of charitable giving may have little or no connection to ethics. Most cultures recognize philanthropy as "good", but ethics is more about choices we make when the normal "rules" no longer serve the situation and the decision maker faces a choice for which he or she is unprepared. Adrian, Lonnie, and Gatte differentiate between goodness and ethics, and they argue that "by reviewing traditional philosophies of ethics, this manuscript shows how charitable giving, while "good," should not be a measure of "ethical behavior" for businesses. In fact, it is recommended that philanthropy and much of what is considered 'corporate social responsibility' should in fact be considered a component of the marketing mix" (Adrian, Lonnie and Gatte 2013, 83). This shows that the CSR implemented by firms is a win-win strategy allowing them to meet the ethical standards, attend to their responsibilities towards the society and at the

same time leverage their exposure and strengthen their brand to gain more profits. This study will attempt to examine the attributes of CSR that would allow it to fall under, or outside, the notion of philanthropy.

## CHAPTER III

### METHODOLOGY

This research study uses both qualitative and quantitative methods of research. The primary data constitutes of in-depth interviews conducted with 26 donors who have contributed to the American University of Beirut (AUB) and to other institutions in Lebanon and abroad. In order to get the most representative sample from the available data, a list of donors was selected based on their giving brackets, gender, and designation of giving. After that, a random selection of donors was made. They were divided by giving brackets, geographical location, age, gender, and ideological views. Each interview spanned between 45 minutes to 1 hour and 30 minutes.

From these interviews, I have collected biographical data of donors in addition to their socio-economic background, political views and religious views. Moreover, the interview guidelines included 25 open-ended broad questions which discussed various aspects of Philanthropy in this part of the world (see Appendix II). I have extracted both qualitative and quantitative data from these interview questions. The quantitative data that was extracted from the interviews was tabulated under major tables of findings. These tables were then merged together to build relationships between the various attributes which consequently led to specific outcomes that were expressed in tables and illustrations within the findings chapter.

The secondary data consisted of the actual data collected from AUB as an institution of higher education and healthcare. The main sources of the data are the AUB Contributors Reports, AUB Fact Book, and donors' records of the American University of Beirut including the individual and non-individual donors. The data used

for analysis in this study is that between 2006 and 2015 representing the past decade of giving to AUB. This data will be presented in the findings and then analyzed throughout the discussions of the study. I have produced illustrations, tables, graphs and statistics to identify the trends of giving in sectors of research, education, health and unrestricted giving.

Secondary data will also include testimonies, publications, journal articles, and other sort of announcement on philanthropic giving made by donors in Lebanon. These stories, which are usually published on the institutions websites online and in journals, include quotes and sayings by the donors representing their motivations behind their giving and its impact. This data will be analyzed in its manifest and latent aspect in order to build an understanding on the real motives for giving. Based on stories on philanthropic giving, observations of philanthropic gala dinners, and input of fundraisers in Lebanon, I will build a well-rounded schema of the trends of giving in this country.

Secondary data also includes facts and figures on philanthropy and the destination of giving especially in the United States. This will give a global perspective to the locally collected data and will place it in the global context. Using this data will allow the formation of some aspects of comparison between the trends and destinations of giving in Lebanon and outside.

### **A. Data Analysis**

Data analysis of this study uses the procedures of the grounded theory; the process of data analysis was initiated at the first stages of data collection. Doing the analysis at an early stage helped drawing the road map for the rest of the interviewing process and data collection process. This approach helps directing the data towards the

aim of the research. Second step was the analysis of concepts. For my research, I have mainly analyzed all the relevant available data, but the key to my analysis was using the actual data of the interviews and historical records to draw concepts out of them i.e. labeling the raw data to come up with concepts. This mechanism helped inferring concepts and ideas for the conclusion of the research.

After gathering it, all the data was organized and processed before starting the overall data analysis using four steps: data reduction, data display, conclusions, and verification. In order to keep the relevant data only, data was reduced and cleaned by removing all the unneeded pieces of information that came up as a result of the research process. Patterns from collected information were examined in order to pull out expressive data. Data reduction was applied so that the choice of data would align with the research questions. In the case of interviews, answers which weren't related to the research study were excluded but were needed to operationalize the research. Following the grounded theory approach, conclusions were drawn out of the data patterns which will be assessed in connection with the research topic. The last step in the process of data analysis was building up a conclusion and verifying the data; once all the data was connected into an organized pattern, I was able to draw various conclusions which would open up to new research on this matter. It is important to perform this step at this stage, especially after reducing the data and making sure that the analysis and the conclusion are drawn from relevant data and therefore a relevant conclusion will see light.

## **B. Ethical Considerations**

I have approached the ethical consideration matter using the scale of harm and benefit. Ethical issues are very controversial and hold some elastic concepts regarding

what's considered harmful or risky. As far as my research is concerned, there is no serious harm or damage which would occur during or after the research process. My main objective is to attend to the will of the research subject regarding anonymity and data privacy. All interviewee names were treated with confidentiality and were not mentioned in the research study.

On the other hand, all data provided by institutions was treated as confidential and therefore will not be shared with any third party and will not be used except for the purposes of the research.

### **C. Challenges**

As far as interviews were concerned, taking appointments with the major donors and prominent figures in the country wasn't easy given their busy schedules. Philanthropy is mainly associated with financial capacity, additionally, most of the major donors consider that they have transformational roles in their surrounding and therefore this required a very delicate and soft approach in asking questions without interfering in their private matters. Finally, the main challenge is related to the literature review; there are few available documents on philanthropy in the Arab world and Lebanon. Current literature and studies are mostly related to religious giving (zakat, sadaqa...) relief, welfare, or charity. However, the lack of scholarly texts on philanthropic giving in Lebanon is by itself indicative to the status of philanthropy in its contemporary function within this country.

## CHAPTER IV

### GIVING TO AUB: AN OVERVIEW

#### **A. Why AUB?**

As mentioned earlier, I have gathered data from the publications and records of AUB on donor giving in the past decade, between 2006 and 2015 in addition to conducting in-depth interviews with 26 randomly selected donors to the American University of Beirut (AUB). This chapter exemplifies an overview on giving to AUB in the last decade while the following chapter will demonstrate the interview guidelines and their findings. Choosing AUB donors for interviews and for secondary data screening is imperative for various reasons. First, AUB is considered a lead fundraiser and a momentous recipient of philanthropic giving in the region. The number of donors I have screened in this study totals to around 22,200 donors who have donated to various causes and initiatives during the past ten years making it the largest institution of higher education and health in Lebanon to receive gifts in both amount of donations and number of donors. It is worth noting here that although this study addresses the education and health sectors, we will also explore patterns of giving outside those two designations, mainly research and relief. Second, 90 percent of the interviewees are donors to another universities, institutions, initiatives and causes in addition to being donors to AUB. Hence, this fact makes the outcome of the data more representative and comprehensive especially that this research doesn't ask why do people give to AUB, but it addresses the question of giving in Lebanon in general. It is through studying donors to AUB, we aim to examine the general notion of giving especially in education and health. Third, AUB has monthly and annual publications showcasing its donors in all

giving brackets, which makes the accessibility to these reports possible. All other institutions of higher education and health who display their donor names for the public have a small number of donors compared to AUB.

The significance of this data is putting the philanthropic patterns, motives, and designations in a macro perspective. This data is used to connect the dots with the various findings of this study in order to put the philanthropic notion in context, especially the historical context of giving in Lebanon and specifically in AUB. As previously mentioned, the secondary data includes data on 22,200 donors who have made gifts to AUB between 2006 and 2015. In this chapter, facts and figures will be displayed, showing the number of donors and amount of donations within this period in addition to a break down by individual donors and non-individual donors like foundations, organizations, estates, corporations, private businesses, families and governments. The numbers of donors and amounts of donations are also broken down by age, gender, geographical location and giving brackets. These attributes are then cross-connected in order to find patterns and trends among them. Additionally, these findings examine the direction towards which those 22,200 donors donated in each year from 2006 to 2015: student scholarships, research, medicine, and unrestricted giving. I will also examine the impact of scholarships on the student body and the number of students who got support during the past decade. In addition to that, and to tackle the notion of anonymity, I gathered information on the number and percentage of anonymous donors within the past ten years and the total amount of their donations. On the other hand, donors who chose to be visible on buildings and spaces are also examined in terms of number and amounts. All data will be displayed below in various illustrations and tables. Secondary data of this study also includes some references from higher education professionals' platforms that provide general data on donation sizes in



US and worldwide.

## **B. Ten Years of Giving**

I will start with basic facts and figures about philanthropy at AUB so that we get an idea of the volume and significance of this institution as a lead fundraiser in the Middle East and the region. This volume will measure the impact of giving in relation to the number of donors, designations of giving, donor gender, age groups, and geographical distribution. Further analysis will be done on the notion of social recognition by displaying the amount and number of donations coming from anonymous donors to AUB. This data will be also put in the context of the interview results.

In the past ten years (2006 till 2015), AUB has received 44,800 donations from around 22,200 donors; i.e. AUB donors have an average of two donations to the institution. These donations have been targeted to around 2,500 designations at AUB including student scholarships, fellowships, endowments, academic research, needy patients, medical research, library, environment, civic engagement, and many other initiatives and causes. If we sum up the total amount of donations AUB has received in the past ten years, it totals up to \$288.5 million excluding research grants and other forms of giving.

Out of the 22,200 donors, around 21,000 are individuals and the remaining 1,000 are foundations, organization, corporations, private businesses, or estates.

Of the individual donors to AUB, 54 percent are males while 46 percent are females. If we sum up the total amount of donations AUB has received from individuals between 2006 and 2015 we can see that AUB has received around \$122 million from philanthropic giving excluding research grants and other forms of giving. 85 percent of

this total amount was donated by males while 15 percent by females. Additionally, I have divided the individual donors into various age brackets in order to monitor the relationship between giving and age. This relationship will be built also on the level of amount of donations made. The below illustrations are the best way to show donors by age groups. Figure 2 shows the number of donors within every age bracket. It shows that the highest number of donors falls between 22-30 years old. The second highest bracket is the 31-40 and the third is the 51-60. Donors within these age brackets represent 78 percent of all donors to AUB. The age brackets with the least number of donors are the 18-21 and the 90+ brackets. As shown in the illustration the number of donors starts descending steadily in the 61-70 bracket and onwards.

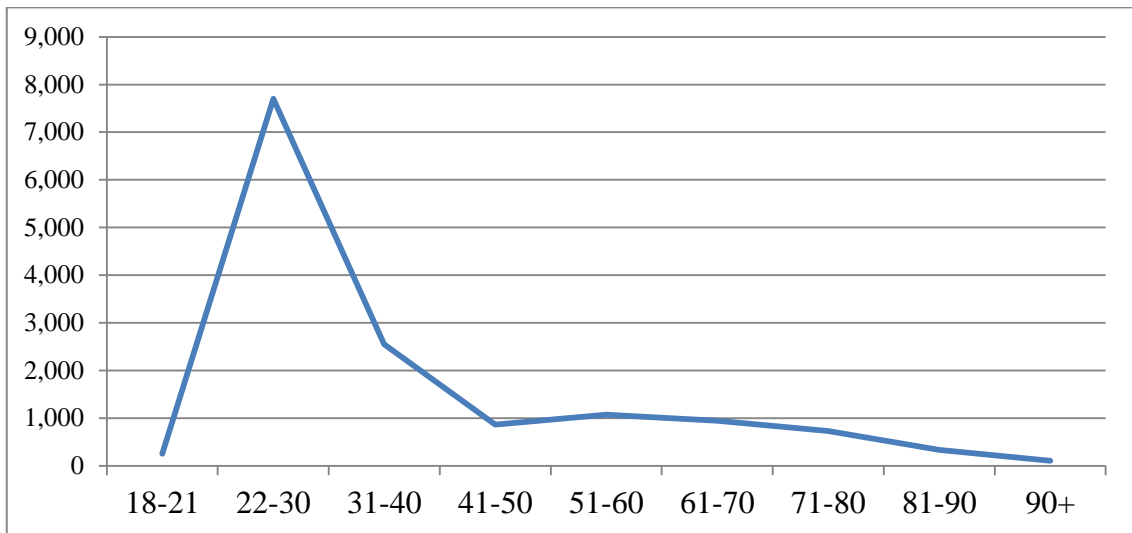


Fig. 2. Donors distribution across age brackets  
*Source:* AUB records

As for the total amount donated by age bracket groups as expressed in Figure 3, the brackets with the largest number of donors mentioned in the previous illustration have donated the least amount of money. While the highest amount of money was

raised by the 61-70 and 71-90 age groups which acquired an average number of donors within those past 10 years.

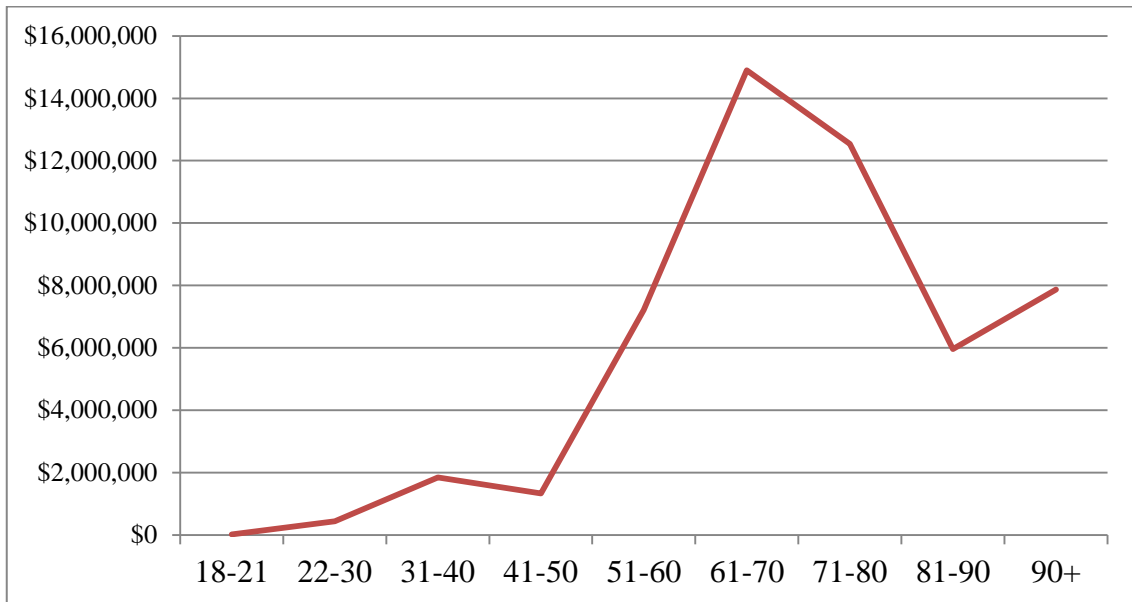


Fig. 3. Amount donated by donors across age brackets  
*Source:* AUB records

In US not-for-profit institutions, the 80:20 rule of giving prevails, where 80 percent of donors to institutions are individuals while 20 percent are organizations, families, corporations, foundations, or businesses. However, on the level of amount of donations, the rule is reversed where non-individuals contribute to 80 percent of the institutions fundraising efforts. At AUB, 58 percent of the total money raised comes from non-individuals while 42 percent comes from individual donors. Statistically, 5 percent of the donors contributed to the 58 percent of the amount donated in the past ten years while the other 42 percent comes from 95 percent of the donors and who are individuals. I will discuss later in this study the significance of this finding in relationship with the role of foundations, families and NGOs in Lebanon.

### C. Unrestricted Giving

Unrestricted giving, by definition, is donating money to an institution without applying on the donation any kind of restriction related to age, race, ethnicity, religion nationality, major, school or any other restriction. In the following section, I will highlight the destination of the philanthropic giving of donors and will divide the categories into similar ones as expressed in the interviews.

In the past decade donations towards research represented seven percent of the total amount donated to AUB and three percent of the number of donations.

Scholarships represented 28 percent of the total giving amount and 44 percent of the number of donations to AUB.

Unrestricted giving in the past ten years represented two percent of the total giving to AUB while the number of donations represented a high percentage of 21 percent. However the amount and number of donations towards unrestricted giving has swung then decreased from 2006 to 2015 as shown in below two figures.

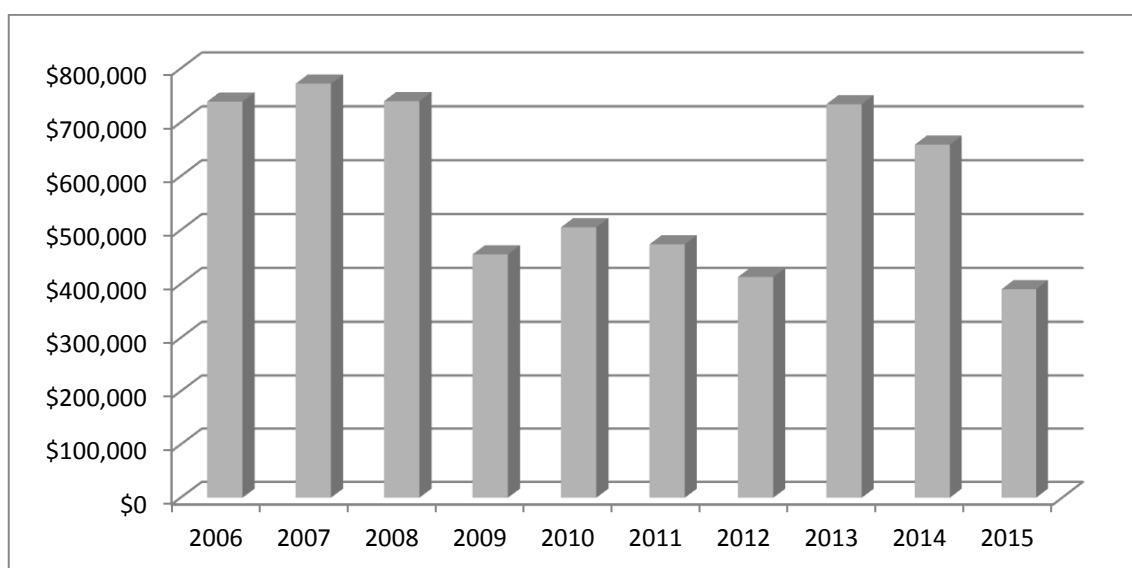


Fig. 4. Amount donated to unrestricted giving between 2006 and 2015

Source: AUB records

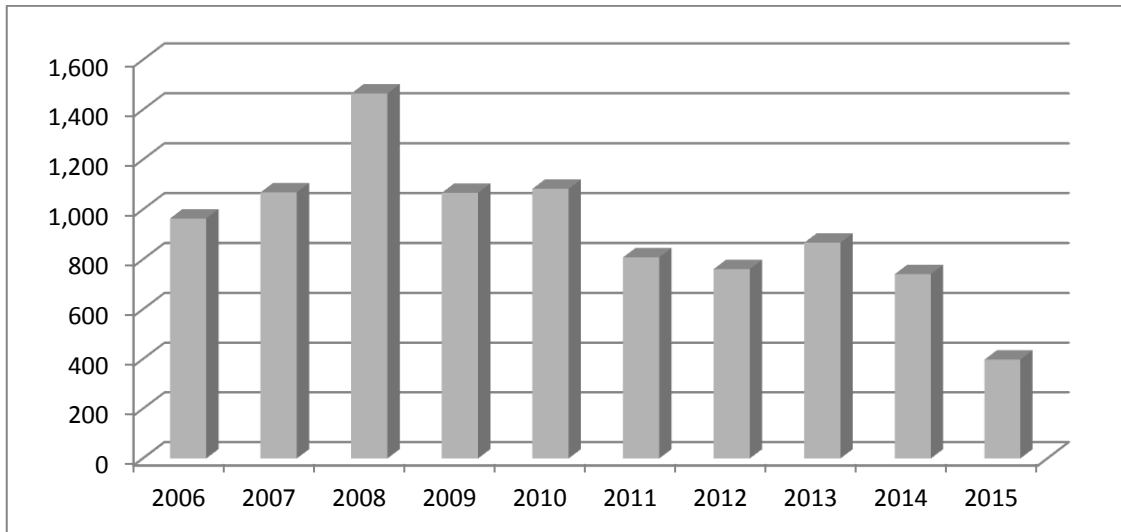


Fig. 5. Number of donors to Unrestricted giving between 2006 and 2015

Source: AUB records

#### D. Student Scholarships

On the scholarships level, the amount of donations increased significantly.

Figure 6 shows this increase in donations towards student educational support. It is essential to connect this finding to the results of interviews on scholarship and education throughout the study. These figures are important to show the impact of donor funding towards education and the size of student body affected by these funds. This impact, through education, stretches from the individual level to the family and community level.

AUB has around 750 current and endowed scholarship funds of which 667 has one or more type of restrictions. By restrictions we mean a targeted fund towards a specific school, major, discipline, emphasis, etc.... Moreover some restrictions include region, age, gender, religion, ethnicity, and nationality. It is interesting to look at the latter set of restrictions as it aligns with the theme of motivation discussed in the paper within the framework of equality. What follows is a breakdown of such restrictions.

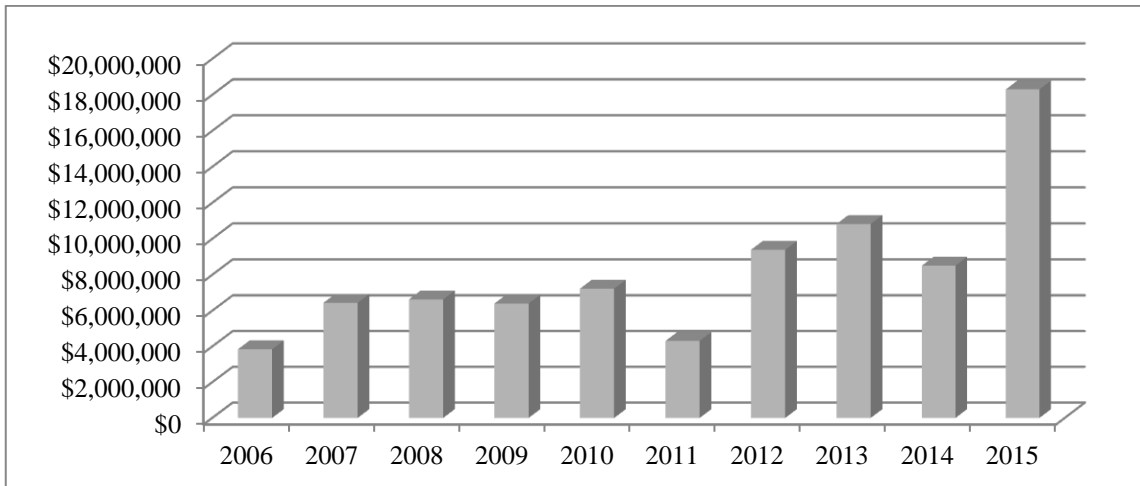


Fig. 6. Amount donated to Scholarship funds between 2006 and 2015

Source: AUB records

### E. Medicine and Healthcare

On the healthcare level, 34 percent of all dollars raised to AUB go to medicine and health totaling around 98 million dollars in 10 years. As for the number of donations, they represent 28 percent of the total number of donations made to AUB in the past decade. The below figures highlight the development of medicine and health on the philanthropic level between 2006 and 2015.

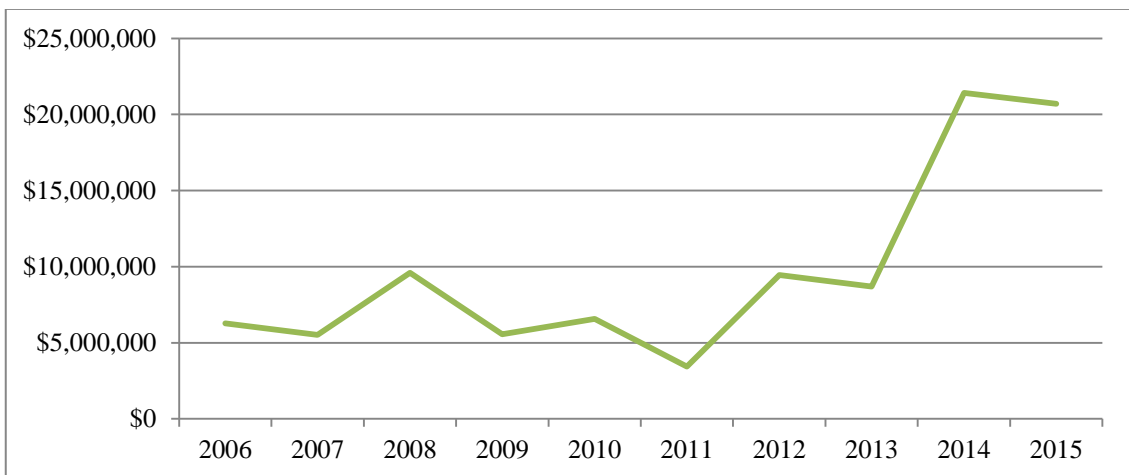


Fig. 7. Amount donated to Medicine and Health between 2006 and 2015

Source: AUB records

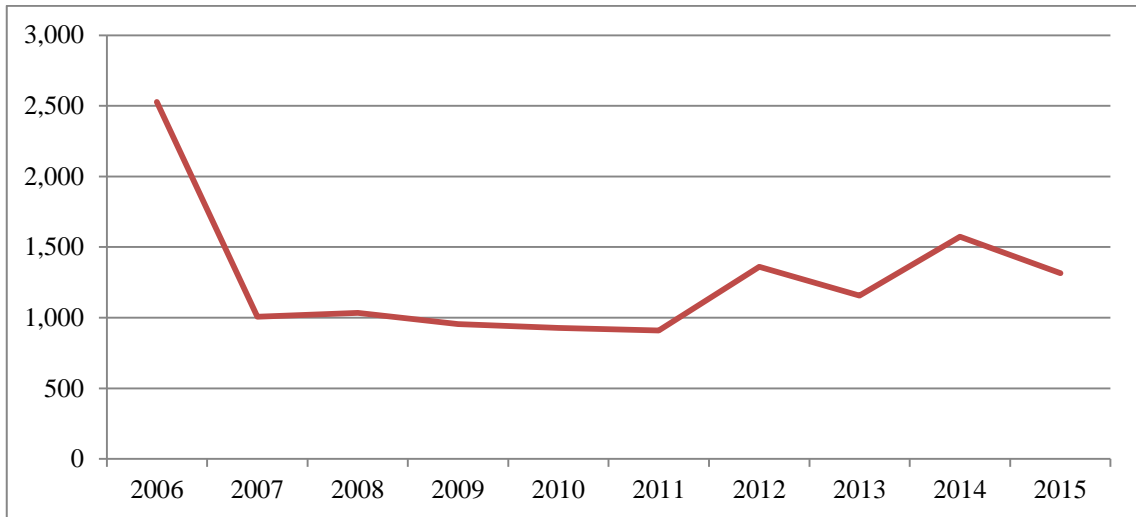


Fig. 8. Number of Donors to Medicine and Health between 2006 and 2015  
*Source:* AUB records

Since the last ten years were the best fundraising years for AUB in its history, and specifically the last five years, I can infer that year 2006 had the largest number of donations ever for medicine and health. Although the amount of donations is not as significant, but this reveals how donors rush for donating towards crisis relief. Further analysis to this period (vis-à-vis the interviewed donors' reaction on the management of crisis on the philanthropic level) will be made throughout the course of the study.

#### **F. Age, Gender and Geographical Distribution**

After presenting the above attributes, which form an initial understanding of the positioning of AUB as a lead fundraising institution in the region, it's important now to match specific criteria together in order to formulate a better understanding of the association between giving and age and between giving and geographical distributions from a historical perspective. I will then compare it to the current results of the interviews after analyzing the interviewees' biographical and demographical data. The below figure shows the distribution of donors based on gender and giving brackets.

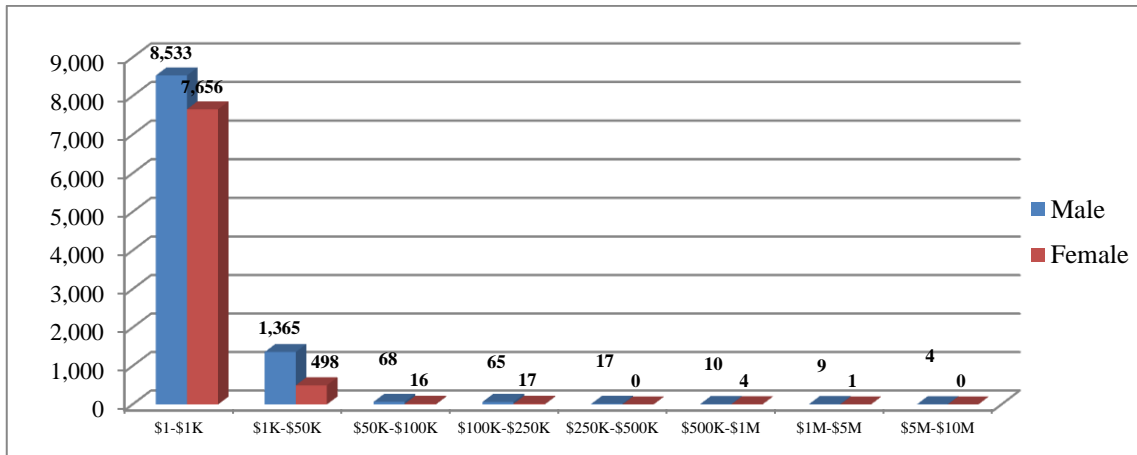


Fig. 9. Number of Donors by Gender and Giving Brackets  
 Source: AUB records

Although the number of male donors is larger in all brackets, it is important to note that in the lower giving brackets, female donors obtain a significantly high number which is very close to the male number. Proportionally with the higher giving brackets, the gap starts increasing between male and female giving and female donors disappear on the \$5M-\$10M bracket. However, there is one female donor in an ultra-high giving bracket which is \$1M-\$5M and that can fall under the term leadership gift or transformational gift in philanthropic terms. Also, four female donors are in the \$500K-\$1M which is also very significant.

As previously mentioned, the number of non-individual donors constitutes around 1,000 donors as compared to around 21,000 individual donors. The below figure will display the comparison between the number of donors within these two categories. Smaller giving brackets will not be the main focus, as they are self-explanatory where individual donors tend to make smaller gifts than big foundations, organizations, and businesses and that explains the huge difference in numbers. The main aim is to analyze through the study the presence of a relatively high number of individual donors in the high giving brackets within the context of institutionalized giving. The number is close



between individual and non-individual donors in the \$1M-\$5M giving bracket and within the \$1M-\$5M giving bracket. The significant number is in the \$5M-\$10M giving bracket where the number of individual donor is higher.

These numbers shouldn't be taken at face value as there is a more complex relationship between individuals and foundations in Lebanon. This notion and the ownership of foundations will be examined later throughout the study.

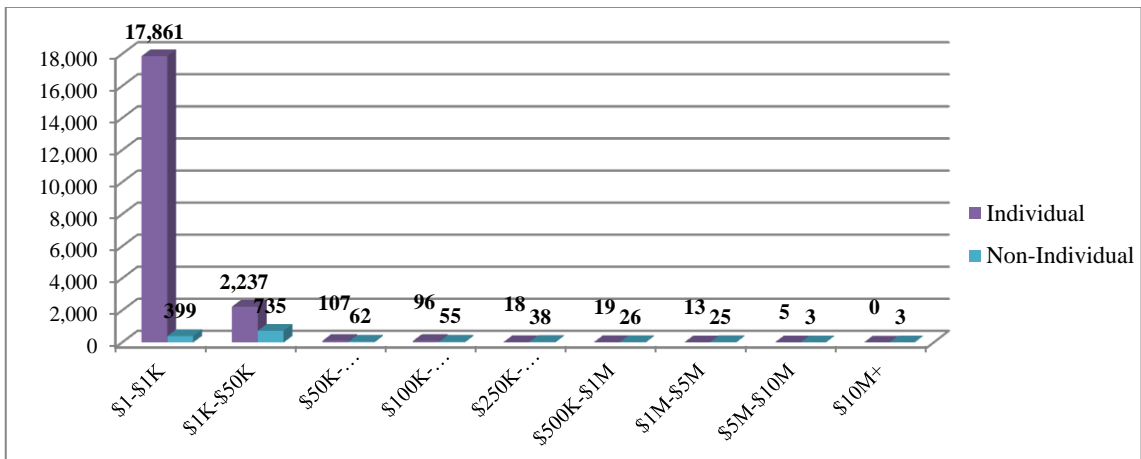


Fig. 10. Number of Donors broken down by individual and non-individual donors  
Source: AUB records

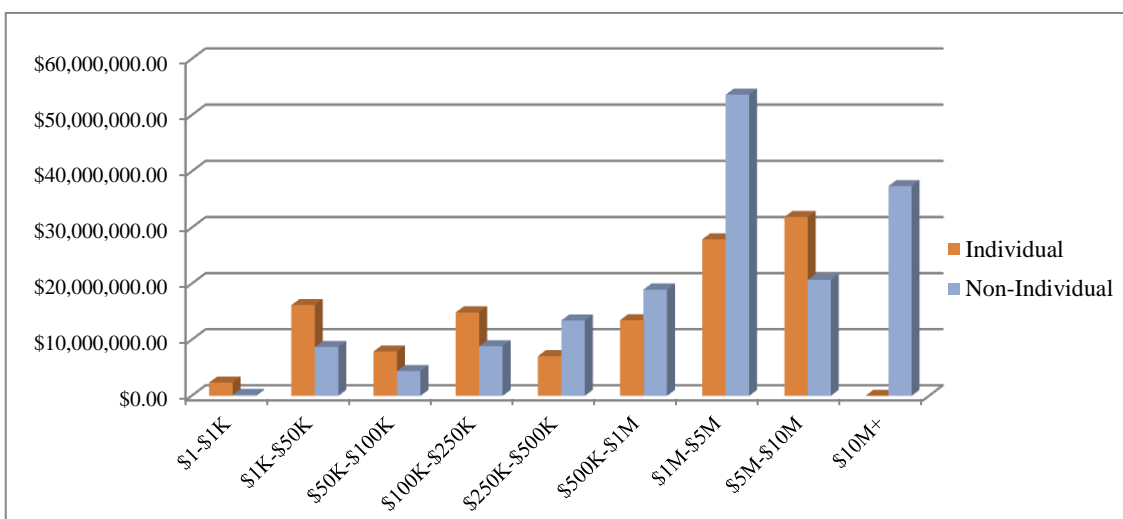


Fig. 11. Amount of Donations broken down by individual and non-individual donors  
Source: AUB records

As displayed above, individuals are always higher on the smaller giving brackets while non-individuals start taking the lead as of the \$250K-\$500K bracket. However, and similar to number of donations, the amount of donations in individual giving take the lead within the \$5M-10M bracket.

Figure 12 represents geographical distribution of donors to AUB and Figure 13 shows same distribution but broken down by gender. Of course the highest number of donors is located in Lebanon while the second highest is North America (representing the United States of America, Canada and Mexico). After that comes the MENA region. Figure 13 shows that the number of male donors is higher in all regions, but in Lebanon the difference is insignificant.

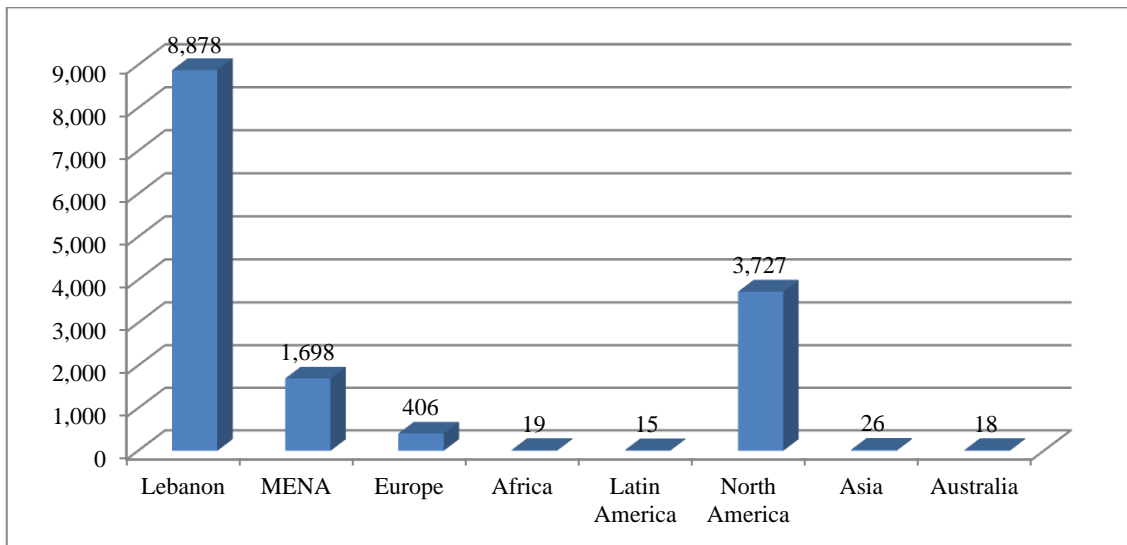


Fig. 12. Amount of Donations broken down by individual and non-individual donors  
Source: AUB records

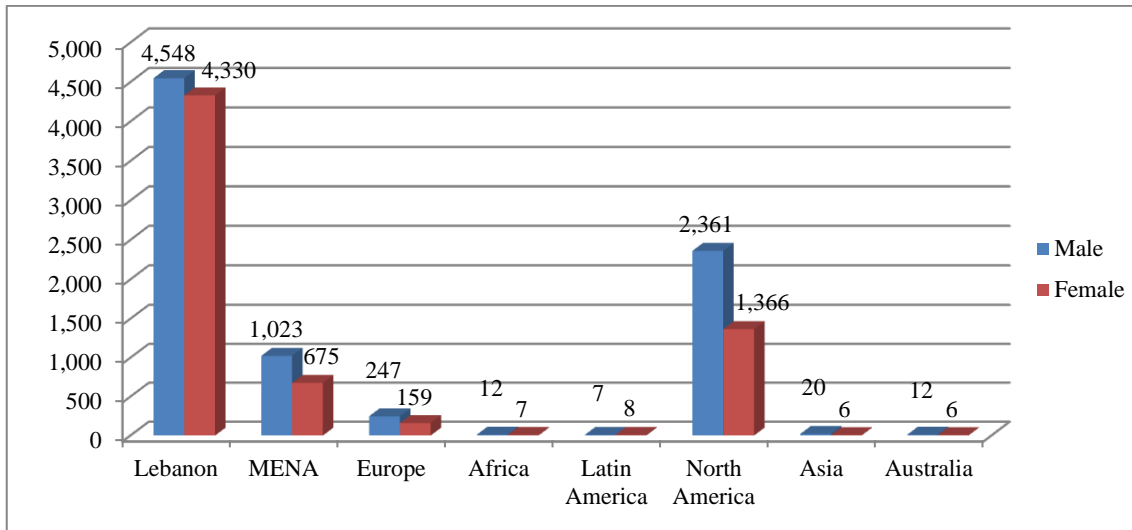


Fig. 13. Geographical Distribution of Donors by Gender

Source: AUB records

## G. The Diaspora

In order to highlight the impact of the diaspora on philanthropic giving, the below table represents the source of giving to AUB by nationality of five Arab countries: Lebanon, Jordan, Palestine, Syria, and Iraq. These countries, except for Jordan, represent areas of conflict and distress. AUB receives donations to support students and patients of these regions from nationals inside and outside those countries. The below table examines the impact of diaspora on the philanthropic level, showing the percentage of donors and monetary support directed towards education and health initiatives including relief. Although Jordan is not an area of conflict or war, but in order to have as accurate demonstration of data as possible, I had to include it because many Palestinians reside in Jordan and have the Jordanian passports.

As shown in Table 1, more than half of the donations from Lebanese nationals come from the Lebanese diaspora, reaching 57 percent of donors and 54 percent of amount donated. On the other hand, Palestinian diaspora contributes to 99 percent of the funds donated from Palestinians to education, health and relief at AUB. Nearly the same

percentages apply to Syria and Iraq where the Syrian and Iraqi diaspora represent almost all the donors and contribute to almost all the amount of money donated by Syrian and Iraqi Nationals. The total giving from the diaspora of these countries represent a total high of 60 percent of the philanthropic giving.

Table 1. Contribution of Diaspora to the total number of donors and amount donated

<b>Donor Nationality</b>	<b>Number of Donors</b>	<b>Amount Donated</b>	<b>Percent Number</b>	<b>Percent Amount</b>
Lebanese	3,826	\$117,551,289	57 percent	54 percent
Lebanese Diaspora	2,179	\$63,427,493		
Palestinian	143	\$15,715,506	98 percent	99 percent
Palestinian Diaspora	140	\$15,500,500		
Jordanian	241	\$9,756,165	67 percent	55 percent
Jordanian Diaspora	162	\$5,325,795		
Syrian	220	\$3,359,510	97 percent	98 percent
Syrian Diaspora	213	\$3,300,410		
Iraqi	28	\$192,561	96 percent	99 percent
Iraqi Diaspora	27	\$190,000		
<b>Total</b>	4,458	\$146,575,033	61 percent	60 percent
<b>Total from Diaspora</b>	2,721	\$87,744,198		

Source: AUB records

## H. Anonymity and Visibility

Finally, this section will address the notion of anonymity and visibility. These ideas will be presented thoroughly within the section of social recognition in this study. As a start, I will show few figures on the number of anonymous donations throughout the past decade and the amount donated. Anonymous donations represent one percent of the total amount donated in the past ten years. In terms of number of donations they represent 0.6 percent.

Other donors choose to direct their philanthropic giving into naming spaces at the institution. To name a space, donors donate a specific amount of money (usually

larger amount than an ordinary gift especially if the space is large) and place their name or their family's name on the space itself in the form of an inscription or a plaque. This gives great visibility especially if it's a lobby, auditorium, classroom or a building. Donors who donated to names spaces represent a little less than three percent of the total amount donated in the past 10 years. In terms of number of donations they represent 0.1 percent.

## CHAPTER V

### DONORS' "REFLECTIONS"

#### **A. A Brief on Interview Guidelines**

The interviews were divided into two parts, the general background and the in-depth interview questions. The general background aimed at gathering demographic data on age, area of residence, occupation, educational background, socio-economic class, religious views, and political views. Since all donor names are anonymous in this study, a solid background about the donors is needed to formulate a clear image on the social setting in which each donor exists.

The subjective in-depth interview questions are related to the philanthropic interest of the donors between the two sectors of education and health. Moreover, the donors were asked to break down their interest even further between student scholarships, patient support, academic research and medical research. Donors were also asked to describe any relationship they have with an NGO whether by owning one, being a member, or being a volunteer. This question aims at measuring two schemes: first, the level of integration of the donors in their social structure through providing time, money and effort in solving various problems and issues in their societies through engaging with NGOs. Second, it was important to examine the relationship between establishing an NGO as a family-based entity or a money making entity as opposed to a philanthropic entity which supports a cause. It is important to highlight where and how individual giving and self-owned NGO giving overlap.

Donors were also asked about the reason for donating to AUB in specific. This data helps measuring the affinity of donors to an institution and then draws an

understanding on the real motives for donating. Is it the affinity or the cause? In the findings we will observe how answers varied especially when a couple of donors considered the institution's well-being as an end and not the individual's.

One of the most important questions was related to the philanthropic history of donors as recipients of support. Donors were asked if they (or any of their family members) have received any kind of philanthropic support to help them in their education or health during their years of study or after that. This question was foundational to initiate a series of questions on the motives for donating. The notion of motivation is one of the central ideas on philanthropy and serves as a backbone for this study. Moreover, donors were asked targeted questions on the philanthropic history of their families in order to capture a clearer idea on the familial influence in formulating the philanthropic character of a donor.

Within the notion of motivation, donors were asked about visibility, acknowledgment and recognition as an incentive for giving. They were also asked about the impact of being donors on their social status, prestige and honor within their community. Donors were then requested to mention three terms which represent their motives behind donating and then were requested to connect these motives with any social, religious, or ideological terms they believe in. This set of questions aimed to build the link between philanthropy and values, be it social values, moral values, or religious values and was pivotal for the research study on the level of understanding philanthropy within the framework of morality and social values.

Additionally, there were several questions on how solid the culture of philanthropy in our region is, and the impact of philanthropy on social injustice and social inequality. Answers varied a lot for this question especially when asked about the role of governments in stabilizing and attaining social justice.

Donors were asked to prioritize their donation preferences among four categories of giving. These categories stretched between giving to direct impact, long term impact, crisis, and arts. They will be presented and analyzed thoroughly in the findings and discussions. Moreover, interviewees were asked to give their opinion about some philanthropic activities that engage Corporate Social Responsibility and the form it takes vis-à-vis the nature of these activities and their purpose. Lastly, four types of motivations were mentioned for the interviewees representing the personal, societal, communal and ideological motives and impact of their philanthropic status.

## **B. Demography and Geography**

The interviewed donors are from various age groups, educational backgrounds, social classes and ideological views. 15 males and 11 females were interviewed in this study and they fall within the following age brackets:

Table 2. Distribution of donors by age brackets

<b>Age Bracket</b>	<b>Number of Donors</b>
20-29	5
30-39	4
40-49	1
50+	16
<b>Total</b>	<b>26</b>

*Source:* Interviews data

The interviewees' areas of residence are spread across various regions in Lebanon and abroad. Some donors live in Ras Beirut and Ain Mraiech area while others live in Baabda, Mount Lebanon, Zahle and Achrafieh. Five donors have their permanent residence outside Lebanon, namely in Switzerland, US, UK, and Canada. Only four



donors haven't lived outside Lebanon at any point of time while the other 22 donors have lived in US, Germany, UK, Austria, France, Baghdad, Sudan, Switzerland, and in various countries of the gulf.

The majority of the interviewed donors are Lebanese, constituting 15 donors out of the 26 interviewed donors while the rest are divided across six other nationalities, including Palestine, US, Switzerland, Germany, Canada and Armenia.

Table 3. Donors Nationalities

<b>Nationality</b>	<b>Number of Donors</b>
Lebanon	15
Palestine	4
United States	3
Switzerland	1
Germany	1
Canada	1
Armenia	1
<b>Total</b>	<b>26</b>

*Source:* Interviews data

### **C. Socioeconomic Profile**

The interviewees' industrial sectors are diverse. They are divided as follows: Teaching, banking, architecture, higher education, information technology, fundraising, NGOs, retired banker, philanthropy, student, oil and gas, paint industry, advertising, research, agriculture and trade.

As for the educational background of the interviewees, they are represented as follow: 19 donors have post graduate degrees (master's or doctorate) while seven have bachelor's degrees.

I have also included the socio-economic background, political views, and

religious views of the donors as part of the interview questions.

The purpose of acquiring data on the social class is to further discuss the relationship between the economic conditions of the donors vis-à-vis their giving potential. This relationship will be analyzed throughout the paper after being associated to other factors like age, educational background, occupation and others.

The socio-economic background as declared by the interviewees is displayed in the below table, showing the highest number of donors in the high socio-economic class while middle and low socio economic classes come 2<sup>nd</sup> and 3<sup>rd</sup>. Donors have expressed their socio-economic class based on an individual's or family's economic and social position in relation to others and based on income, education, and occupation.

Table 4. Distribution of donors by socio-economic class

<b>Socioeconomic Class</b>	<b>Number of Donors</b>
High	13
Middle	12
Low	1
<b>Total</b>	<b>26</b>

*Source:* Interviews data

To get a more indicative representation of the socio-economic class, I have connected this factor with how much these donors donated to AUB. The table below shows the distribution of the socio-economic classes across giving brackets. It shows that the donor in the low socio-economic class has donated between \$1K and \$5K to AUB, while those in the middle socio-economic class have donated in multiple giving brackets to AUB ranging from \$1 to \$500K. The high socio-economic class donors

have giving brackets ranging between \$1K and \$3 Million+. This is to note that the lowest giving bracket of donors in low-middle socio economic class is higher than the lowest giving bracket of the middle class and is equal to the lowest giving class of high social class. The below table shows detailed representation of this connection:

Table 5. Distribution of socio-economic classes across giving brackets

Social Class	Giving Bracket 1	Giving Bracket 2	Giving Bracket 3	Giving Bracket 4	Giving Bracket 5	Giving Bracket 6	Giving Bracket 7
Low		\$1K-\$5K					
Middle	\$1-\$500	\$1K-\$5K	\$5K- \$10K		\$100K-\$500K		
High		\$1K-\$5K		\$50K- \$100K	\$100K-\$500K	\$1M-\$3M	\$3M+

Source: Interviews data

#### D. Religious and Political Views

In the interviews, I have asked the donors about their religious views, as religion plays a robust role in the society and its polity. The answers, as affirmed by the donors, are shown in Table 6.

Table 6. Distribution of donors by religious views

Religious Views	Number of Donors
No religious views	10
Christian	5
Muslim	4
Druze	2
Spiritual	2
Believer	2
Undisclosed	1
<b>Total</b>	<b>26</b>

Source: Interviews data

The majority of the donors stated that they have no religious views while five are Christians, three are Muslims and one specified the sect to Sunni. There are two Druze donors, two who believe in spirituality while two said they are mere believers. One donor didn't disclose religious views.

The interview questions also included a section on political views. At first glance, this question might appear as irrelevant (although none of the interviews considered it as such). However, it was important to gather data on this topic in order to draw a connection between philanthropy and political agendas and especially for donors who are affiliated with political parties or movements in Lebanon or the region. I will elaborate on this topic more throughout the paper when analyzing these connections and their ramifications. The political views are as follows:

Table 7. Distribution of donors by political views

<b>Political Views</b>	<b>Number of Donors</b>
No political views	19
Socialist	2
Conservative	1
Democrat	1
Leftist	1
Secular	1
Undisclosed	1
<b>Total</b>	<b>26</b>

*Source:* Interviews data

19 out of 26 donors have no political views, while two are socialists. The other five donors are divided equally across the following views: Conservative, Democrat, Leftist, Secular, and undisclosed.

### E. Motives, Priorities, Impact and Incentives

From the list of interviewees, one donor has donated more than \$3 million to AUB, three donors have donated between \$1M and \$3M, five have donated between \$100,000 and \$500,000 and four donors have donated between \$50,000 and \$100,000. Additionally, two donors made donations between \$5,000 and \$10,000 while five donors have contributed between \$1,000 and \$5,000. On the lower giving brackets, six donors have donated between \$1 and \$500 dollars to AUB.

Table 8. Number of Donors in each giving bracket

<b>Donor Bracket</b>	<b>Number of Donors</b>
\$1-\$500	6
\$1K-\$5K	5
\$5K- \$10K	2
\$50K-\$100K	4
\$100K-\$500K	5
\$1M-\$3M	3
\$3M+	1
<b>Total</b>	<b>26</b>

*Source:* Interviews data

It is worth to note that 23 out of the 26 interviewees are also donors to institutions other than AUB in addition to their donations to AUB, so their contributions are targeted to at least one more charitable entity. Some donors mentioned other causes and institutions they have donated to while others didn't. Moreover, interviewees' philanthropic history ranges between donors who have donated to AUB since 1973 to donors who gave their first donation in 2015.

The below illustration shows that the low socio-economic class donor has paid to AUB in addition to other institutions, while out of the 12 middle class donors, three

have donated only to AUB and nine have donated also to other institutions. All 13 donors of the high class have donated to AUB and other institutions.

Table 9. Number of Donors who donated to AUB and to other institutions across giving brackets

<b>Socio-economic Class</b>	<b>Donated to other Institutions</b>	<b>Never Donated to other Institutions</b>
Low	1 Donor	None
Middle	9 Donors	3 Donors
High	13 Donors	None
<b>Total</b>	<b>23 Donors</b>	<b>3 Donors</b>

Source: Interviews data

Another question that was asked was whether or not the interviewed donors have been recipients of any type of philanthropic support whether personally or to their family members. This question intended to partially measure the motives behind donating. Ten donors answered that they have been recipients of philanthropic support. Six out of the ten donors consider that being recipients (or their family) of support was not that motivation behind their donations to AUB or other institutions and causes. On the other hand, four donors stated that being a recipient of some sort of philanthropic giving was the major motivation behind their donations. Motivation was expressed by various terms and expressions by the interviewed donors; a donor in the giving bracket of \$1K to \$5K said: *“Generally, I give for solidarity, empathy and justice. Although I find that most philanthropic giving doesn’t help you achieve this but these are my motives.”* A donor within the giving bracket of \$1-\$100 stated: *“To give, getting something in return doesn’t necessary have to be material, could simply be feeling good with oneself. Visualize, knowing that what I did will reach somewhere.”* Additionally, a

donor who was a recipient of scholarship at AUB described her motives behind giving by saying: *“Because I was a scholarship recipient. I got help on health level. I was raised to give people on family basis. On Christmas we collect money to give our poor neighbors in our town. Since we were kids in school we had to give the orphans in special occasions. But that was small amount, no comparable to what is given at AUB. I don’t know why people give that much, maybe because they have much.”*

The below table shows the responds of the interviewees regarding the relation between being a recipient of previous support and donating for the sake of paying back. Additionally, it was important to add to this graph another factor which is the giving bracket. Thus, it will draw the relationship between the giving brackets of the donors from one side and the reaction to being recipient of philanthropic giving on the other side.

Table 10. Relation between being a recipient of support and donating back

<b>Donor Bracket</b>	<b>Recipient of Philanthropic Support is reason for donating</b>	<b>Recipient of Philanthropic Support is not reason for donating</b>
\$1-\$500	2 Donors	3 Donors
\$1K-\$5K	1 Donor	None
\$5K- \$10K	None	1 Donor
\$50K-\$100K	1 Donor	1 Donor
\$100K- \$500K	None	1 Donor
<b>Total</b>	<b>4 Donors</b>	<b>6 Donors</b>

Source: Interviews data

Throughout the analysis of this factor, I will also discuss the giving brackets of the donors who were never recipients of any form of giving, and therefore the notion of “giving back” doesn’t apply to them. 16 donors have not been recipients of any support and below are their giving brackets:

Table 11. Distribution of donors who have not been recipients of any support across giving brackets

<b>Donor Bracket</b>	<b>Number of Donors</b>
\$1-\$500	1
\$1K-\$5K	4
\$5K- \$10K	1
\$50K-\$100K	2
\$100K-\$500K	4
\$1M-\$3M	3
\$3M+	1
<b>Total</b>	<b>16</b>

Source: Interviews data

This table is indicative of the following propositions: (1) these donors have never received any form of support and (2) the majority of them have a relatively high to a very high giving bracket. Therefore, addressing their motives for donations takes a different and more complex direction than those who received funding and decided to donate back. In the course of the study I will delve further into their subjective answers during the interviews to analyze the true motives behind donating in high giving brackets. The below is a quote from a major donor who donated money to help Palestinians of the camps. He states that he was never a recipient of any support and his family has been privileged even before the *Nakba*. When asked about relationship between donating and donating back, he said: *“Unfortunately we don’t have the education about giving and giving back. In our NGO, my wife is like a mother to the students, especially the girls. She makes sure their dorms are good and their relationship with their parents is good. She also checks if they are in any relationships which would jeopardize their future. We have good stories. One of them is a guy who is in our bank in a senior post. He was on scholarships, he was the son of the camps and very politically active. He always talks about giving back. If someone is not working we*



*don't ask him for paying back, and if someone is teaching his kids we don't ask for paying back. But we want to know that at some point when he can, he should give back even if it's for his family members. Some have no job but try to help by teaching students or volunteering. Now we don't have a track record of whom we helped, maybe if you come in 5 years we will because we are building it now. When this is done, we can track who is working, who is not, who has family and kids... etc. how many are giving back, who are success stories....”*

Moreover, 14 donors are affiliated either directly or indirectly with non-governmental organizations; either being owners, members, or supporters. This factor is used to measure the level of integration of these donors in their social community and its relation with their philanthropic behavior.

When it comes to “affinity” and “cause”, I was trying to measure the general motivation for donating to AUB. The donors were asked if the reason for donating comes from the high level of affinity to this institution or because of the cause it holds on to. AUB is a beacon of education, research, and health. It is a cultural hub with various initiatives and charitable causes. While all donors agreed on the fact that the impact of AUB and the causes it champions, nine donors considered that their donations are targeted towards the causes that institutions represents and not due to their affinity to the institution. On the other hand, 15 donors considered that it's a combination of the causes and the affinity. Two donors considered that his/her act of giving was triggered by the affinity to the institution only, and hadn't been AUB, no donation would have occurred. The interviewees elaborated on the cause-affinity scale and highlighted the notion of trust and transparency which reflects AUB's mode of operations and that would push them to donate to the causes they believe in through this institution. I will elaborate more on the notion of giving directly to recipients as opposed to giving

through institutions throughout the course of the study.

On the level of the philanthropic interest, the majority of the donors are interested in donating to needy students through contributing to scholarships funds. 21 donors out of 26 stated that educating individuals is their highest priority. Out of those 21 donors, five are also interested in helping needy patients along with student aid while five donors are interested only in supporting needy patients' fund and consider health as more important than education. One donor who is in the high giving brackets and who considers education as the highest priority said: *"I prefer academic scholarships. Because when I see a bright student who can't study at AUB, why do I need long term research where other people can pay in the West? Long term research is important but not for our culture. Our people here are needy. Education in the west is for free but here, education is not. For you to be successful, you need to study in the private sector. That's why you see those who go to work in the Gulf, become successful because of their education, intelligence, and the longing for a better future... Education is the most important"*.

The interviewees were asked several direct and indirect questions regarding the reason behind their philanthropic giving. Four statements were mentioned to them and they had to answer if they relate, don't relate or if they are neutral about these statements. In order to tie these findings with the socio-economic class of the donor I have produced the below tables for each statement that links the answers of the donors with their class. This connection will help us observe the nature of the philanthropic behavior within those groups.

The findings are below:

- When I donate, I leave my permanent mark on the institution and cause I'm donating to: 14 donors relate, seven don't relate and five were neutral.

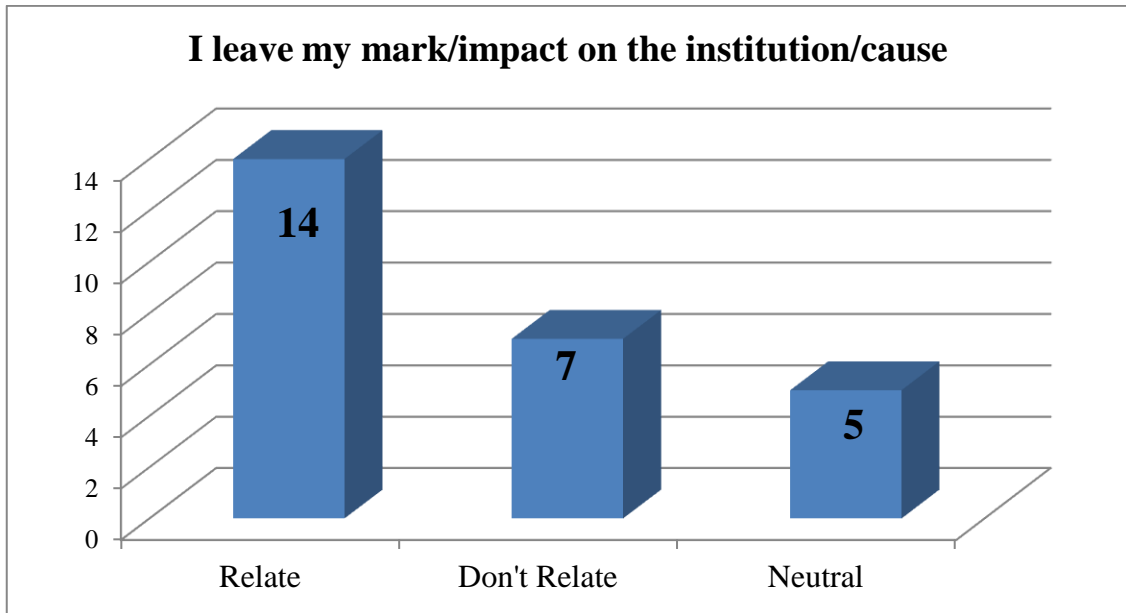


Fig. 14. I leave my mark/impact on the institution/cause  
 Source: Interviews data

Table 12. I leave my mark/impact on the institution/cause

Socio-economic Class	Relate	Don't Relate	Neutral
High	5 Donors	3 Donors	5 Donors
Middle	9 Donors	1 Donors	2 Donors
Low	None	1 Donor	None

Source: Interviews data

As shown in the table, in the high socio-economic class which constitutes 13 donors, five donors relate to leaving their mark in the institution or cause they donated to. Same number is neutral about that while three donors do not relate. However, in the middle class, the majority care for leaving their mark totaling up to nine donors out of the 12 donors in the middle class. The sole donor interviewed from the low socio-economic class didn't relate to this attribute.

- When I donate, I serve my religious values: 12 donors don't relate, seven are neutral and seven relate.

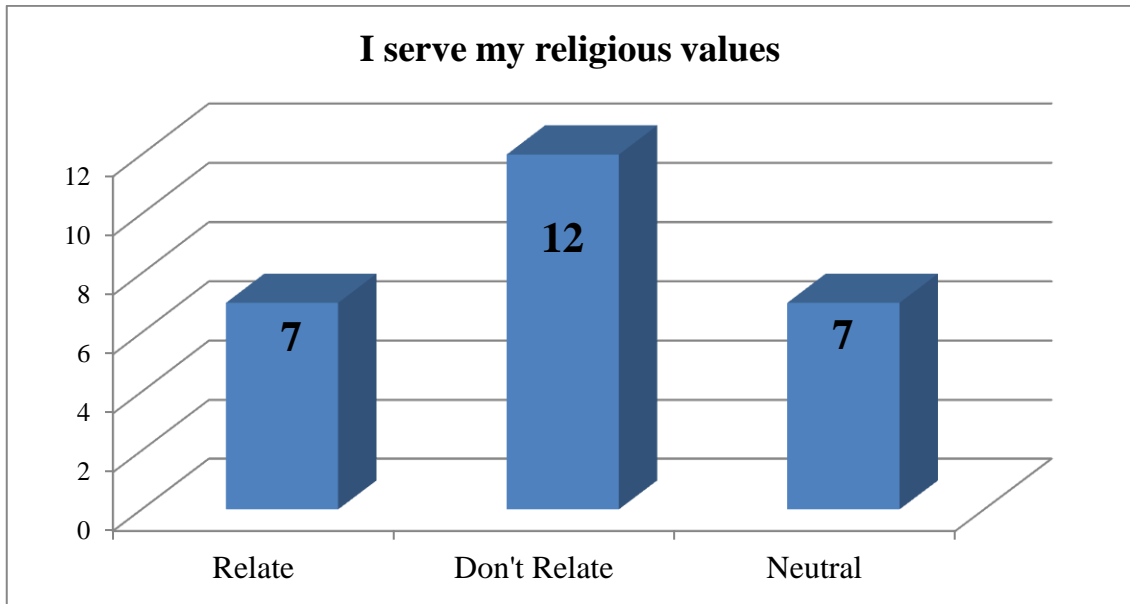


Fig. 15. I serve my religious values  
 Source: Interviews data

Table 13. I serve my religious values

Socio-economic Class	Relate	Don't Relate	Neutral
High	4 Donors	6 Donors	3 Donors
Middle	2 Donors	6 Donors	4 Donors
Low	1 Donors	None	None

Source: Interviews data

In the high socio-economic class the majority of the donors do not relate to the statement pertaining to religion being the trigger behind giving. Nine out of 13 donors in this class do not relate or have no say. While four think that donating serves their religious values. In the middle class, six donors don't relate or do not think that their religious values are served by their philanthropic giving and four are neutral. Only two donors related to this. The donor from the low socio-economic class related to religion as being the trigger.

When it comes to the relationship between philanthropy and religion, and when

asked if it's an incentive, a major donor from the interviewees stated: *“Of course. My fear of God and helping the poor... Closest family has the priority. This is religion, not in going to the mosque. Know yourself. I get satisfaction when I see people happy”*.

An interesting answer on this same question came from a different donor who considered donating as win-win situation when it comes to serving religious values through philanthropy. Although he didn't relate to the statement I mentioned regarding serving religious values, he said: *“No although I can use it for that, but No. Let me understand it. Tikhmees mathalan? I do both, but I don't give because of that. For example, I'm Muslim, but because I feel it's a decent thing to do, I donate. It can fall within those fara'd. If someone tells you do this and you get 20 percent discount, do you refuse it? Of course you get it.”*

- When I donate, I become more integrated in my society, and I reassure myself as a social being in my community: 16 donors relate, four are neutral and six don't relate.

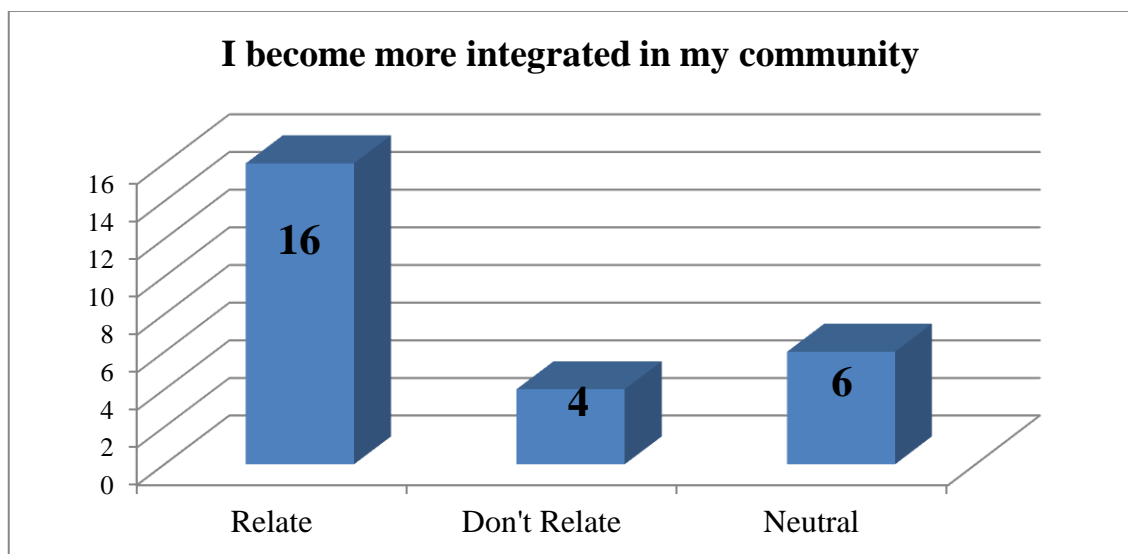


Fig. 16. I become more integrated in my community  
Source: Interviews data

Table 14. I become more integrated in my community

Socio-economic Class	Relate	Don't Relate	Neutral
High	8 Donors	1 Donors	4 Donors
Middle	7 Donors	3 Donors	2 Donors
Low	1 Donors	None	None

Source: Interviews data

In the high socio-economic class, eight donors out of 13 think that by donating they get more integrated into their communities. Four were neutral and only one said that there no is no direct relationship between his/her giving and social integration. In the middle class, seven out of 12 donors believe that social integration is one of the reasons for donating while three don't relate and two are neutral. The donor from the low socio-economic class related the relationship between giving and social integration.

- When I donate, I feel good about myself:

All the 26 donors have related to this statement with no exceptions. They all believe in the personal satisfaction which triggers giving and then becomes its aftermath.

To assert the above findings on impact, visibility and integration in the society, I highlight the following quote from one of the donors who have made transformational gifts to various institutions in Lebanon including AUB: *“I worked hard in my life, in Lebanon and abroad. I lived the big responsibility working with Saeb Salam and Rafic Hariri. The trust they gave me was a big responsibility. All this helped me to give back to my society. I earned my money with hard work. How much money am I going to leave to my children? I will leave enough but leave a legacy for generations to remember how I helped others. If I give I become happy. I find satisfaction in giving. If I give, I give with pleasure with happiness. I hope God gives me so I give more. I*

*like to keep my legacy and my name forever”*

When asked to set their priorities between five major destinations for giving on a priority scale from one to five the donors provided the below answers. The table represents how many donors considers each of the below designations as the most important to the least important.

Table 15. Distribution of Donors across priorities

Priorities	Needy Students/Patients	Research	Crisis relief	Poverty	Arts Initiative
1st Priority	23	None	2	1	None
2nd Priority	1	5	12	7	1
3rd Priority	2	7	6	7	4
4th Priority	None	12	3	8	3
5th Priority	None	2	3	3	18

Source: Interviews data

Needy Students and Patients: out of 26 donors 23 donors considered giving to needy students and patients as 1<sup>st</sup> priority. One donor considered this as second priority and two donors considered it as third priority. The intention of this designation of giving is to reflect the direct and short-term impact of giving and how important this cause is for donors. When these finding were broken down across the socio-economic classes of the donors, the following was found:

Table 16. Number of Donors by priority: Student Education/Patient Support

Socio-economic Class	Priority 1	Priority 2	Priority 3	Priority 4	Priority 5
High	13	None	None	None	None
Middle	10	1	1	None	None
Low	None	None	1	None	None

Source: Interviews data

All donors of the high socio-economic class considered supporting education and needy patients is first priority. The majority of middle class considered it also as first priority, while the sole donor from the low socio-economic class placed it at third priority.

Academic/Scholar and Medical research: five donors considered academic and medical research as second priority, seven donors see this as third priority, and 12 donors consider it fourth and two donors said this is the least priority.

Academic and Medical research represents long-term impact of donations.

Table 17. Number of Donors by priority: Academic/ Medical research

Socio-economic Class	Priority 1	Priority 2	Priority 3	Priority 4	Priority 5
High	None	4	2	6	1
Middle	None	1	5	5	1
Low	None	None	None	1	None

Source: Interviews data

The majority of the high socio-class donors considered research as fourth priority and none considered it first. Four donors see it as second priority.

Crisis relief: two donors considered crisis relief as first priority, 12 donors see this as second priority, six donors consider it third, three donors considers crisis relief as fourth priority and three donors said this is the least priority.

This inclusion of this designation within the options aims to show the reaction of donors in attending to emergencies and pressing needs. To explain this designation to interviewees, examples of crisis were provided like 2006 war, Syrian refugees' crisis, Palestinian crisis or natural disasters. When asked about changing priorities in case of crisis one of the interviewed donors answered: *“Of course. Now for example, with the*



*Syrian exodus, you see a lot of beggars on the streets. I am trying with my friends to approach them to take these kids back to school. My wife is donating clothes and others to teach these refugees through different NGOs". On the other hand, another major donor has informed us how he dealt with the 2006 war on Lebanon to sooth the pain on the victims of the war: "We've been there. During 2006 I think we distributed 50,000 rations. We went to a lot of villages in the south, but this is because it got seriously hit. They needed water, etc. we did all of that. People needed small gas to heat food. We distributed lots of stuff people they need. We give to where something is mostly needed. Put your money in the right place".*

Table 18. Number of Donors by priority: Crisis Relief

<b>Socio-economic Class</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
High	None	4	6	1	2
Middle	1	8	None	2	1
Low	1	None	None	None	None

Source: Interviews data

In high class category, majority of donors consider attending to crisis relief and refugee problems as second or third priority. Moreover, eight donors from the middle class also consider this as second priority. The donor from the low socio-economic class believes this is first priority.

Poverty: only one donor considered attending to poverty issues as first priority, seven donors see this as second priority, seven donors consider it third, eight donors considers this designation as fourth priority and three donors said this is the least important.

The intention of mentioning poverty as one of the designation is to measure the

inclination of donors to give towards an on-going issue mainly managed by huge institutions and considered as a universal concern. Five donors out of 13 donors from high socio-economic class consider it as second priority while only one donor see this as least priority. In middle class eight donors are divided equally between third and fourth priority of poverty.

Table 19. Number of Donors by priority: Poverty

Socio-economic Class	Priority 1	Priority 2	Priority 3	Priority 4	Priority 5
High	None	5	3	4	1
Middle	1	1	4	4	2
Low	None	1	None	None	None

Source: Interviews data

Arts initiatives: no one from the interviewed donors has considered giving to arts initiatives as first priority. One donor considered this as second priority and is from the middle class, four donors said it is third, three donors considers this designation as fourth priority and 18 donors said this is their least priority. Moreover, majority of donors from all socio-economic classes consider giving to arts as least priority.

Table 20. Number of Donors by priority: Arts Initiatives

Socio-economic Class	Priority 1	Priority 2	Priority 3	Priority 4	Priority 5
High	None	None	2	2	9
Middle	None	1	2	1	8
Low	None	None	None	None	1

Source: Interviews data

Introducing Arts Initiatives within the five priorities of giving triggered interesting answers and comments related to the basic needs in Lebanon and the region and the luxurious nature of this designation to the society when it comes to other basic requirements of citizens. One middle class donor said: *“Art is my least priority because it’s more of a luxury and not a matter of life and death”*. While another high class donor who have placed art as 3<sup>rd</sup> priority said: *“Art is very important. It’s the sign of development of societies. When you look back at societies you look at the books, movies, music, and paintings they left behind”*.

When asked if they would change their priorities in case of a crisis mainly, 23 out of 26 donors considered that attending to a crisis is a must making the other designations at a lower level in the priority scale, while three donors said they will not change their priorities even if there is an emergency in the country. This question was asked to measure the feeling of urgency and responsibility when it comes to major conflicts or emergencies and to check whether the notion of relief will dominate their priority scale or not.

In addition to breaking down the giving designations’ priorities by socio-economic classes, it was as important to break them down across giving brackets. Even though socio-economic class can give an idea on the priorities of giving of each class, but this attribute doesn’t always reflect how much money a donor actually gives i.e., a donor can be from a high socio economic class but give a low bracket donation. As we observed in Table 5, some donors from high socio-economic class have made a donation as low as \$1,000. Hence, I’m linking the designations’ priorities with the actual giving in order to get a more concrete and tangible results. Actual giving represents the factual act of donating as opposed to the expectation of giving that is retrieved from class. This breakdown has been done for the priority designation in

addition to the personal motives of giving and is included in Appendix I, Tables A1 through A9.

## CHAPTER VI

### DISCUSSION: WHY DO PEOPLE GIVE?

#### **A. Philanthropy and Morality**

Reiterating Durkheim's argument on the elements of the moral reconstruction of a society, it is important to examine the interplay between philanthropy and moral values. Moreover, it is important to observe the role of philanthropy in the society within the framework of morality and values. In the literature review, the relationship between social integration and social alienations or anomie was discussed; philanthropy plays a role in integrating donors in their societies by reassuring themselves as part of their community through supporting others. It also integrates the recipients of the funds into the society by reducing their alienation caused by the lack of their basic needs. One of the high-bracket donors interviewed in this study has put it this way: "*Socially, philanthropy helps reduce the bitterness of the society and in the society. Those who come from disadvantaged background become less bitter when they see others helping them. Every educated person has 50 family members depending on him. So we don't affect one person but a whole family.*" Scholars have over studied the impact of social injustice and class struggle on the social actors and this is a reality that cannot be ignored and these donors may simply fill a little bit of the gap between the wealthy and the less fortunate and are giving opportunities for the disadvantaged people. In his piece, *Philanthropy and Morality*, James Huntington explains the relationship between philanthropy and morality by stating: "Philanthropy requires that men should know themselves as bound together in a unity that imposes mutual services and duties. Morality is the illustration of those duties and the urging them home upon the individual

conscience. Philanthropy would not be *philanthropy* if it did not make for human progress, and the progress of human society is the fulfilment of the moral law” (Huntington 1892, 41).

Free education and free healthcare is not structured in the Lebanese system; these two basic requirements are essential for the development of the society and its progress, consequently donors in this study think that educating a needy student or providing support to a patient are the highest priorities given the absence of the government. In this research, donors were asked to build a relationship between philanthropy and moral values. The majority of the donors believed in a very intimate relationship between philanthropy and values, while 2 donors think there no connection between them. One donor said: *“I don’t think you have to be a philanthropist to be a moral person. Morality in my opinion is not harming others, and then if you don’t help other people it doesn’t harm them, yes it doesn’t improve them but it doesn’t harm them. But personally I wouldn’t feel like I am a good citizen if I didn’t feel that I was positively impacting my community. I would direct my money to other than my community or causes in the region, but primarily my community because my community can use a lot of help”*.

This donor doesn’t consider there is a direct relationship between philanthropy and morality and he rather believes that giving is this further step to be a good citizen and a good contributor to the society. When asked about her religious views, she said she is spiritual. On the other hand, another donor had a totally contradicting opinion regarding the relationship between philanthropy and values: *“I think it’s the Taqwa mixed with giving. You can be generous and a giver. But this doesn’t make you a philanthropist. To be a philanthropist, you should have Taqwa. But even if you have Taqwa and you don’t give, this is not enough. Zakat is from the pillars of Islam. It’s one*

*of the five pillars. Giving is from the traits of Islamic culture*". This donor considers that even if you have your faith instilled in your mind and practice, you are still lacking the responsibility towards your fellow human and your society if you don't give. This donor refers to Zakat as one of the five pillars of Islam that is embedded in the books and the culture. On the other hand, philanthropy's relationship with moral values is deeply connected to the motives behind giving. Several interviewed donors in this study considered that the relationship between philanthropy and values is defined according to the reason of donating, so if the motives are altruistic then there is value-based action in the philanthropic behavior: *"It depends on the motivations. If your motivations are altruistic, then clearly it's a value issue. If you're doing it for show off, then not altruistic, provided that it is not immoral"*. Of course this relationship is more complicated than that and in many instances altruistic and egoistic factors overlap. One donor replied to this notion by saying: *"If it's only about publicity it's not going out of values. If it's coming of values and visibility is a consequence then fine."*

It's important here to highlight the idea of the win-win situation within the notion of giving. Some donors stated that if they are already donating and helping others, then what's the harm in having some visibility, elevating social status, or having business gains in return? Would this make the philanthropic donation immoral? The answer to that is quite complicated as it engages additional factors and notions. Being pragmatic, one would say, we wouldn't care for the intentions or motives, what is important is the philanthropic act itself which is sharing part of wealth with others in order to serve the public good. However, when put under the concepts of morality, the trigger behind these actions have to be assessed differently. The best way to do it is to assess this on the scale of harm and benefit. If the motivation behind the gift is leading to a tangible benefit for the donors by consequently increasing their wealth, exposure or

positioning in the social structure then we have to question if such actions fall under the concept of philanthropy and what it represents from a spectrum of moral values. These contributions can fall into different types or categories of giving. This idea is strongly expressed by Huntington stating: “A philanthropy that does not contribute to morality is false to its name” (Huntington 1892, 41). One of the donors interviewed in this study has expressed a strong opinion on the relationship between morality and philanthropy: *“You find drug dealers who give lots of monetary contributions and they think very highly of their own selves. I think those who give are two kinds, those who are good people and those who want to look good.”*

To assert the moral dimension of philanthropy, let’s go back to the Greek definition of philanthropy: it’s “love for humankind” and therefore the philanthropic behavior should act upon, rotate around and indulge into this definition. Another donor under study in this research has expressed this relationship by saying: *“I think it reflects the ultimate humanitarian aspect of being a human being; trying to help another human being without putting filters and restrictions. It goes hand in hand with decency.”* The notion of help comes from a very important factor within the discussion of philanthropy which is “need.” Need, in many instances, triggers the philanthropic behavior in human. Donors have mentioned terms like solidarity, empathy and justice to describe the values that constitute their philanthropic character. 23 out of 26 donors considered that giving to education is a key component to develop the society. This support comes from the need to build a better society and better social beings. Those donors have considered education as a strategic aim for Lebanon that should never be taken lightly. This also assures the high percentage of contributions to AUB in the past ten years to student support reaching 30 percent of the total number of donations and 44 percent of the total number of donors to AUB in the last decade. This number is a truly significant



reflection on the priorities of donors. On the other hand, the majority of the interviewed donors considered crisis relief as the second priority after student support. They explained this as being a moral obligation to sooth the pain and attend to the urgency of the situation. This finding was matched with a similar output when screening the 22,200 donors of AUB. The highest number of donors in the history of the institution took place in 2006 during the July war. AUB has opened emergency funds to treat the victims of the war and received around 2,000 donations for this cause within couple of months. This event is a reflection of the solidarity and the moral aspect of philanthropy as expressed by a handful of donors who were interviewed in this study.

In their literature review on Philanthropy, Bekkers and Wiepking list multiple attributes which characterized the type of people who are more likely to give and provide support to others. They consider that those who are motivated to give are “people who have altruistic values, who have prosocial values, who are less materialistic in general, who endorse post-materialistic goals in politics, who value being devout and spiritual, who endorse a moral principle of care, who care about social order, consensus, and social justice in society, who feel socially responsible for the recipient organization band society as a whole” (Bekkers and Wiepking 2007, 36). They believe that social values promote donations in general and additionally, there are specific social values which promote donations to particular charities. Philanthropy is a means to reach a desired state of affairs that is closer to one’s view of the “ideal” world. What that ideal world looks like depends on one’s value system.

## **B. Motivation and Attribution**

Motivation is a central element for studying the philanthropic behavior of donors. This notion engages various sciences and disciplines in order to be well

understood, including sociology, economics, social psychology, biology and marketing.

I will include in this section various literature on the elements of giving as presented by René Bekkers and Pamala Wiepking in their literature review on philanthropy. The purpose of listing and defining these elements is to connect them with the findings of the primary and secondary data of my study on: “why do people give?” Bekker and Wiepking examined eight elements which determine the philanthropic action and which spread across the various sciences mentioned above: awareness of need, solicitation, costs and benefits, altruism, reputation, psychological benefits, values, and efficacy. I will examine some of these elements and try to distinguish which elements apply to the interviewed donors of this research study. These elements might represent different attributes in this study. For example reputation in my study is defined as status while costs and benefit will be combined into the benefit aspect of giving. Other elements like values and selfless giving will be addressed separately in this chapter because of their importance and will not be listed with these elements.

### *1. Awareness of Need*

The philanthropic behavior is by default formulated through the awareness of the need to support a cause or an initiative. As per Bekkers and Wiepking, donors believe that knowing a beneficiary is a motive for charitable contributions. Additionally, the personal experience of donors is a key factor in contributing. For example, if you know a relative who is experiencing specific illness or a brother who couldn't afford to pay for education, an individual is more likely to pay for the institution handling this disease or supporting student education. It is likely that the awareness of need for support for a specific cause among the general public increases over time as charities working for the cause continues to exist (Bekkers and Wiepking 2007). This applies to

the American University of Beirut who built an alumni base of around 64,000 graduates over 150 years with a vast numbers of friends, faculty, staff, volunteers and patients. Most of the donors who donated to AUB mentioned that the heritage of this institution and it's long life in addition to its survival during the Ottoman era, the two World Wars, and the Lebanese civil war, represent a solid foundation for their trust and reliance. All the donors who were interviewed in this study were aware of the need to support education and health in Lebanon. Some highlighted this notion more than others but everyone with no exception was aware of this need. Several ways in which "need" formed a trigger of donating for the interviewed donors can be listed. While all donors agreed on the generic concept of need especially because of the failure of the Lebanese state to provide free education and medical care, donors under 30 years old who were on medical or educational support were aware of this need from personal experience. They didn't evoke the role of the government, but their personal experience which triggered the awareness of the need. One donor from high giving bracket put it this way when asked about his motivation to donate: *"My childhood difficulties, my late father's advice on education, and number three is: life is becoming difficult. Those who have the means get opportunities win, and we need to have more people with opportunities. It's our job to help with potential, and it's up to them if they succeed or not. We just do what we have to do to make them succeed in this tough life. It's really a tough life."*

Awareness of need becomes more solid when it comes from a personal experience. Even though 16 donors have never been recipients of philanthropic support and therefore haven't personally felt the "need", they believe their formulation of the awareness of need was caused by their observation and integration in their society's matters and affairs. Hence, the awareness of the need can take a personal individualistic approach or societal one.

## **2. Solicitation**

On the other hand, 24 out of the 26 interviewed donors for this study have mentioned that they have been solicited by the requester of the funds in one way or another, either through personal correspondence or emails. Those solicitations highlight the need of the institution and the significance of the cause. This goes in line with Bekkers argument that a large majority of all donation acts occurs in response to a solicitation. One donor who have donated between \$1 and \$500 dollars said: *“I never thought of the notion of giving until I was asked by AUB to donated to student funds, before that I had no idea about the concept”*. Several donors have mentioned that in Lebanon, giving occurs of a familial and communal level, and it’s more of an automatic and mechanical behavior to help a member of the family or a relative. Institutions have managed to change this concept. Even though the concept of giving to family is still valid in Lebanon, now there is an additional aspect to it which is institutionalized giving; 22,200 donors of the past 10 years from various backgrounds have donated to AUB, including the 26 interviewed donors in this study. Out of 26 donors, 14 are affiliated with NGOs and six of them have established ones. What can we infer from these numbers within the notion of institutionalized giving? Fadi Sharaiha and Barbara Ibrahim (2008) suggest that the majority of individual philanthropists are seeking to institutionalize their giving as a way to achieve greater scale and leave a legacy that will survive their lifetime (Sharaiha and Ibrahim 2008). Relating this to the findings of this study: 12 donors out of 26 donors (all from the 50K+ giving bracket) have either donated an endowment (which is a perpetual gift) or made a donation in their name or the name of a family member.

Thus, donating in perpetuity to an old institution like AUB serves this aim. From the findings of the interviews we can deduce that donors prefer to donate to

institutions rather than directly donating to the recipient for the following reasons: affiliating their names with big institutions with a huge impact and vision, getting recognition and visibility through media and publications and getting tax deductions in case of North American donors. Additionally, the trust factor is essential when giving to an institution. Donors tend to trust audited institutions and well reputable ones. Donors believe that these institutions can better manage the funds and are more aware of the priorities and impact. As mentioned earlier, six of the 14 donors who are affiliated with NGOs have established their own foundations. This takes the notion of institutionalization of giving into a different level; not only donors are more inclined to donate to institutions but some donors *become* the institution. One of the high bracket donors stated: *“When you give through a foundation it’s more transparent. An individual might not have track record and is not audited like a foundation. Also this is easier when you want to do partnerships with international organizations like European Union and United Nations. Our NGO now have many years of successes, that’s why we have a track record and other partnership can occur now. Even donors are now more likely to work with us because they trust us. Though I know NGOs are becoming like a business now and people are using it to make money not to give money. I think this should be regulated more with transparency. Our NGO is completely independent. We funded the infrastructure and we have good criteria in selecting people. Donors to our NGO know where every single dollar is going.”* Hence, philanthropists who have wide spectrum of causes and specific criteria of selecting recipients are becoming fundraisers themselves; they raise funds from other entities especially international and regional organizations in addition to individuals and they distribute them across the selected group of recipients. As the donor mentioned, some foundations are becoming like businesses generating money as opposed to giving money, and that explains the

mushrooming of NGOs in Lebanon totaling around 8,500 NGOs. As shown in the findings, the number of non-individual donors to AUB, including foundations, organizations, corporations, and businesses, constitutes around 1,000 donors as compared to around 21,000 individual donors. There is a relatively high number of individual donors in the high giving brackets. The significant number is in the \$5M-\$10M giving bracket where the number of individual donors is higher than the number of non-individual donors even though, and as a general rule, the capacity of foundations, organizations, and business is higher. This shows that philanthropy in Lebanon, though passing through various attempts to institutionalize it, still takes an individual form when it comes to number of donors and even the amount donated.

### ***3. Benefit***

The element of benefit is also fundamental in philanthropy; donating can sometime include benefits which are one of the incentives for giving. When donors to AUB get access to exclusive dinners, concerts, and other activities, this would make them give more to the institution to maintain these benefits. These donations may be characterized as exchange, when they are rooted in part in consumption motives. Offering access to exclusive services in exchange for contributions brings giving closer to buying (Bekkers and Wiepking 2007). Although it is hard to accurately measure the element of benefit as an incentive for people to give, observing few events, gala dinners and concerts happening at AUB or other institutions indicates the importance of these events for donors. The Lebanese community, especially the elite donors' community, is relatively small. This community is well connected together within relationships of business, friendship, and most importantly interests. Therefore, the presence of donors in such occasions doesn't only enhance their profiles against the institution, but also

augments it against each other in order to capitalize on any future mutual interests between them.

#### **4. Status**

Discussing benefits and interests through philanthropy triggers an additional discussion on the notion of status. Giving, generally, improves the status of the individual in the society and his/her social standing. There is an automatic recognition that donors receive upon making a gift. But do these donors seek this change in status? All the interviewed donors agreed that being a donor affects positively their status, prestige and honor, however, their opinions varied on whether the elevation of status is one of the factors for contributing. Seven donors assured that elevation of status acts as one of the factors which accompany their decision to donate. They think that this status brings them admirations from peers in addition to benefits like invitations to major events and concerts. Interviewed donors of \$100,000+ giving bracket said that they always get requests for donations from family members, acquaintances and other institutions because of their status as donors. However, they don't feel bothered about that. Donors on the lower giving brackets didn't relate to the status aspect and that can be analyzed in two ways; maybe they truly don't care for the prestige and acquired honor (due to personality characteristics), or they don't think their gift is as significant to acquire status in society. Therefore it is hard to measure this attribute accurately given the complex psychological aspect of it and the size of the gift. The mobility of a donor from one class to another or from one giving bracket to another might change their perception of acquiring status. One donor said: *currently I can't make huge gifts, but when I become able to, I want my name to be visible. People will start talking about me in a good way. They will come for me for help.*

## **5. Psychological Benefits**

As mentioned in the beginning of this section, there are also psychological benefits for giving. “Giving may contribute to one’s self-image as an altruistic, empathic, socially responsible, agreeable, or influential person. In addition, giving is in many cases an almost automatic emotional response, producing a positive mood, alleviating feelings of guilt, reducing aversive arousal, satisfying a desire to show gratitude, or to be a morally just person”(Bekkers and Wiepking 2007). That was evident with the interviewed donors who unanimously agreed that donating leads them to a state of joy and content. It gives them self-satisfaction that can’t be replaced through a different act of goodness. For the religiously devoted donors, they think this is the ultimate joy because it overlaps with their religious teachings. Some four donors have made donations in memory of their late family members (parents, brother, sister... etc.). They feel better about immortalizing the names of their beloved ones and therefore they benefit others by benefiting their own-selves. On the other hand, guilt feeling acts as a reason for donating in two ways; first, if someone did something damaging to another individual or situation, they might feel inclined to donate in order to remove the guilt feeling. The second reason was directly stated by one of the interviewed donors who have donated more than two million dollars to AUB and millions to others institutions and who is a very successful business man. His quote on guilt speaks to itself:

*“There is a social pyramid. When you achieve all your needs, the last level you go through is philanthropy. In our education, there is something called the guilt feeling. They embed this in us. Our society makes us feel guilty because we were more fortunate or smarter than others, more fortune when you are born with the right parents. The society can cultivate this feeling so in a way we carry this guilt and we get rid of it by giving. But this is mainly in the subconscious.”*

The cause of this guilt feeling is a person’s success and the automatic



enlargement of the gap between our fellow citizens, and that's why this donor chooses to donate.

## ***6. Efficacy***

From the results of the interviews we have learned that 24 out of 26 interviewees care for the cause that AUB represents. They believe that their donations are reaching the right people and the right causes. Efficacy refers to the perception of donors that their contribution makes a difference to the cause they are supporting. When people perceive that their contribution does not make a difference, they are less likely to give (Bekkers and Wiepking 2007). Donating to student scholarships and medical care to a credible and well-reputable institution is enough for donors to know that their donations are reaching their destinations and making a difference. As stated earlier, AUB has managed to live 150 years witnessing the hardest times of wars and famine, however, it was able to act as a factor of stability and tolerance within the Lebanese society and the clashing forces especially during the civil war. AUB in return, isn't just as an institution of higher education of health who receives philanthropic giving. AUB has a philanthropic character itself; this institution provides financial support to an enormous number of students in millions of dollars a year.

## ***7. Social Recognition and Visibility***

It is hard to imagine a philanthropic activity without any recognition or visibly especially in the era of mass media and social platforms. This notion is closely connected to the social psychology of the donor, reputation and even the status. Basically all these mentioned elements feed on each other. In my research study, 26 donors were asked the question of social recognition and visibility as an incentive for

donating. Given the difference in their perception of visibility, we can divide those donors into multiple categories. 19 donors confirmed that social recognition and visibility act as incentive for making a gift while seven donors said it has nothing to do with recognition. Let's start with the latter; all the seven donors are from middle and low socio-economic class with giving brackets of less than \$1,000 and they think that being an incentive for donation, visibility defies the purpose of giving and doesn't serve the intended goal even if the gift was transformational. The majority of the 19 donors who confirmed the impact of social recognition on giving are from high socio-economic class (12 out of 19). We will divide the 12 donors into four categories according to their answers: those who want to lead by example, and that's why they want to be visible, those who want to keep the legacy of their family members (whether alive or deceased), those who want to leave their own name and legacy, and those who think that being visible is good for their business. We can infer that from the high socio-economic class donors, everyone wants exposure for some kind of legacy. The other seven donors are from the middle class are divided into two categories: those who think visibility is a secondary force and gives them self-satisfaction and the other category thinks that visibility is only important when a transformational gift is made i.e. they consider recognition is an incentive but being a donor of lower bracket, the impact will not be as visible. These findings assure the impact of recognition on donors. Two donors from the middle class have clearly stated that if they have more wealth, they would have named buildings and placed their names on them. *"Yes, I don't see anything wrong in donating big amounts and putting your name on buildings. I would have done it if I can."* We have to differentiate between visibility of the individual and the visibility of the business. Not all acts of attracting recognition are innocent acts. To elaborate on this, we will mention a quote from a donor who prefers to show the name of his company

and partners as part of building portfolio. *“Social visibility is an incentive. Yes. If I pay with my partners as I company then yes. It’s nice that our company appears. As a person, No.”* This donor believes that through philanthropy, especially coming from the “company,” can elevate the profile of his business and ultimately increases its profit. Additionally, he has mentioned that at some instances they support students in the educational sectors so that they recruit them after getting the proper education in reputable universities. Some students sign agreements with those companies that they have to work for several years as a payback for the support they got. This phenomenon is more common with huge companies, multinationals and corporations.

#### ***8. Recipient of Support as Trigger for Donating***

As shown in the previous chapter, ten out of 26 donors have been recipients of philanthropic support and six out of these ten donors consider that being recipients of support for education or healthcare was not the motivation behind their donations to AUB or other institutions. On the other hand, the other four donors stated that being a recipient of some sort of philanthropic giving was the major motivation behind their donations. These findings show the indirect relationship between being recipient of fund and a supplier of funds. Interviewed donors who didn’t relate the fact of being a recipient of support to their philanthropic behavior, think that there is no need to get support to feel the need of other people. They think this is the right thing to do regardless of the personal experience. Multiple donors mentioned that their awareness of giving back was formulated in the family and religious institutions. On the other hand, 4 donors believed that hadn’t they got the support they wouldn’t have made it in life and that’s the main reason for giving back. They believe that they want to share the experience of education with others, give chances and opportunities to young people to

transform their lives. The number of donors who believe that receiving support is not a reason for donating is the highest in the lower giving brackets, but that's only indicative of the high number of people who would receive support within this bracket i.e. if you are a donor of 3M+ you are less likely to have received support when you were getting education. Hence, we can infer a relationship between receiving support and providing support, but this relationship is neither direct nor reciprocal (Refer to Table 10). The core element that generates an action of philanthropy doesn't depend on the fact that a donor has received support in the first place.

Statistics on educational giving in the US show that 50 percent of those who receive educational support *do not* give back to their institutions. Many of them might not have the means while others want to totally disconnect from the institutions for reasons related to embarrassment; they don't want to highlight the fact that they were needy students at a certain stage of their life.

### **C. The Philanthropic Character**

The first step of analyzing the findings is analyzing the philanthropic character of the donors. What benefits this research study is that 23 of 26 donors are contributors to various institutions in addition to AUB. As mentioned in the findings, only 3 donors have only donated to AUB and they are from the middle socio-economic class. The first deduction to be drawn from this finding is that an individual who has the inclination to donate generally, doesn't limit him/herself to an institution or cause but has a wide spectrum of philanthropic activities spread across various institutions and causes. This is also translated in the findings where we can see that 23 donors confirmed that they have donated to multiple institutions representing a wide spectrum of causes (Refer to Table 9). Donors have mentioned various institutions and causes that they continuously

donate to like Red Cross, poverty, environment and animal-care initiatives, religious associations, refugees... etc. Moreover, the majority of the interviewees considered that their philanthropic character was formulated as a result of their upbringing in the family. They have observed the giving activities performed by the parents to other family members and to strangers especially on religious events like Ramadan, Adha or Christmas. I will quote one donor who lives in Europe; He describes how his philanthropic character emerged: *“It is partly family upbringing. I have seen my dad doing this many times with family and others. Moreover, it is partially cultural and most importantly the need in the Middle East.”*

Few donors related the formation of their philanthropic character to individualistic factors which we can divide into two categories (according to the interviews findings): first, the successful, wealthy entrepreneur who made a great wealth at a young age. He appreciates the importance of giving opportunities of success, to others. When asked how and when his philanthropic character was formulated he answered: *“On my own, as soon as I had money at a very young age, I started giving when I was 22. I think it helps me make more money. Your attitude towards money becomes different. I feel some of my money as to be shared.”* The second category of donors (who consider that family upbringing wasn't a factor in formulating their philanthropic character) is a donor who has started giving because of personal experience of need. This personal need has triggered a social awareness of the need, and hence resulted in the decision to support financially disadvantaged students or patients. This donor related, through personal experience, to the impact of the support she received so she has formulated a solid awareness of the value of philanthropy.

#### **D. Philanthropic Priorities**

On the level of the philanthropic interest, the majority of the donors are interested in donating to needy student through contributing to scholarships funds. 21 donors out of 26 stated that educating individuals is their highest priority. That is also reflected in the AUB records showing that around 60 percent of the donors to AUB are donors to scholarships contributing to 44 percent of all donations made to the university and 30 percent of amount donated. Donors considered education as sacred mission, a key element, and a transformational factor in the social structure of the country. Most of the donors considered that this is more important than healthcare. Education has both direct and indirect impact, it's a process which will elevate the society and as one of the donors said, it may be the only way to fight the corrupt administration in Lebanon. It's a fortune, a weapon and a master key to all doors.

Additionally, it was important to measure various priorities together. These priorities fall into multiple categories: short-term direct impact (needy students and patients), long-term indirect impact (research), urgency (crisis relief), ongoing societal problem (poverty) and indirect-impact cause (Arts). As mentioned in the findings, interviewees were asked to set their priorities between five major destinations for giving on a priority scale from one to five. 23 out of 26 donors considered direct impact is the most important. While the highest number of donors on the priority scale came for crisis relief as second priority. It is significant that none of the 26 donors considered research as first priority, and only five had it second (Refer to Table 15). Analyzing these finding shows that our culture is less interested in research and long-term impact or maybe unaware of its significance, especially that donors to research represent only three percent of the total number of donors to AUB between 2006 and 2015 and seven percent of the total amount donated during this period. One donor said considered that

research is already conducted in the West, which we can benefit from in our part of the world. He believes that we have urgent issues to deal with which are educating our youth and offering support and relief to the refugees.

When asked if they would change their priorities in case of a crisis mainly, 23 out of 26 donors considered that attending to a crisis is a must making the other designations at a lower level in the priority scale, while three donors said they will not change their priorities even if there is an emergency in the country. Attending to crisis is not only common in Lebanon, but across the whole world. One example is the enormous number of international donations received to support the Haiti hurricane or the 2004 tsunami in the Far East.

### **E. What Happens When I Donate?**

One section of the interviews included a series of four statements read to the donors during the interview. They had to answer if they relate, if they don't relate or if they are neutral about these statements. This exercise answered multiple inquiries related to the trigger behind giving and the consequences of this action. The statements are as follows:

- When I donate, I leave my permanent mark on the institution and cause I'm donating to.
- When I donate, I serve my religious values.
- When I donate, I become more integrated in my society.
- When I donate, I feel good about myself.

All the donors have strongly related to the fourth statement "When I donate, I feel good about myself". Individuals tend to reach personal satisfaction, and this can be achieved through giving to others. Even though it might seem egoistic type of giving

but in fact it's not. This feeling of satisfaction is a harmless, non-materialistic type of feeling reflecting altruistic giving. We can conclude from this finding that the feeling of satisfaction and joy is common across donors. One donor said: *"If I give I become happy. I find satisfaction in giving."* Even though many theories argue that there no such concept as selfless giving and there should be some benefit to the contributor even if it's not manifested. However, if giving is reflecting back goodness and positivity then this will lead to pleasant consequences both for the donor and the recipient. Regarding "leaving an impact on the institution," the majority related to this statement; surprisingly most of them are from the middle class, while the high socio-economic class donors were less inclined towards this statement. What I have observed from the finding of this statement that donors from middle class and lower giving brackets like to keep their mark but some were hesitant to relate to this statement. Few of them considered their gift size is small and doesn't place them in such a position. Findings also show that majority of donors don't think that by donating they serve their religious values. Those who answered neutral considered religion as a secondary force and not the primary driving force behind giving. One donor said: *"No, don't think I serve my religious values by donating, although I can use it for that, but No. I don't give because of that. If giving overlaps with my religious teaching then why not give?"* These donors consider it as win-win situation and that if religious principles overlap with our character of giving, then no harm in that. So 19 out of 26 donors believe that religion either has no effect or has a secondary effect on the act of donation and this is significant on the aspect of self-satisfaction as it comes from the feeling of empathy and love to the other and not as an obligation. 16 out of 26 donors believe that by donating they become more integrated in their communities and they strengthen their communal ties. Half of these are from the high socio-economic class. In Lebanon, communal ties



are foundational on the level of relationship and family affairs. This small country is built on these ties which create a form of closed cast for every community. Only four donors didn't relate to that and they all live outside their mother countries in US and Europe, and hence don't feel the need to build ties with their community especially that they live in developed regions. They mentioned statements showing bitterness of the conditions in their local countries and think that supporting their countries from where they are is the ideal situation for them. I will elaborate on the role of the diaspora in giving when we analyze the secondary data of AUB.

#### **F. AUB Philanthropy**

AUB has a long history of philanthropy. It has been leading in education, research, medical care, civic engagement, and crisis relief for 150 years. As I mentioned in the findings, I have collected historical data from the American University Beirut records spanning between 2006 and 2015. The AUB Contributors Reports show that the institution has raised funds in the last decade totaling \$288.5 million.

As demonstrated in the findings, out of the 22,200 donors to AUB between 2006 and 2010, around 21,000 are individuals and the other 1,000 are foundations, organization, corporations, private businesses, or estates. Although NGO's are mushrooming in this country, the concept of charitable foundations is not yet solidly established. Foundations are major component of philanthropy in the Unites States while in the Arab countries and Lebanon the individual and familial type of giving is still dominant. This explains the low number of foundations donors to AUB. Moreover, most of these foundations are located in the United States and that is due to the deep rooted connection between AUB and the US. AUB was establish by the America missionaries to the East and is chartered in the State of New York.

Even though the Arab countries are characterized by being patriarchal societies, Lebanon is considered as one of the countries who managed to slightly reduce the male domination over the society's affairs and give a slightly wider space for women (it's important to note that women didn't yet acquire their minimum rights that make them equal citizens to men). Therefore, records show that 54 percent of AUB donors in the past ten years are males while 46 percent are females. The difference between both genders is not significant and proves that women's contribution to education, health and other initiatives exists and is sustained throughout the years. However, in term of financial impact, 85 percent of the total amount of donations was donated by males while 15 percent by females. The World Economic Forum's annual Gender Gap Report found that only 26 percent of working-age women are in the workforce in Lebanon, compared to 76 percent for men. There were particularly few female legislators, senior officials, and managers. Hence, the financial power of women in Lebanon doesn't allow an accumulation of wealth that would lead to a major donation or even an average philanthropic gift. Looking at the statistics of AUB, we can see show that the number of male donors is larger in all brackets, while in the lower giving brackets, females donors obtain a significantly high number which is very close to the male figures. The higher the giving bracket, the higher is the gap between males and females. However, there is one female donor in an ultra-high giving bracket (\$1M-\$5M). This places the donor under the category of leadership donor in philanthropic terms. Also, four female donors are in the \$500K-\$1M which is also very significant. (Refer to Figure 9)

After conducting some research on these female donors, we have found that four out of five female donors in this high giving bracket have inherited their wealth from either their fathers or husbands. Again this goes in line with the low presence of

women in the workforce in Lebanon and Arab region compared to the male presence, in addition to the male-dominated culture in these countries where many women are obliged to perform domestic work as opposed to professional jobs. According to the World Economic Forum, in the Middle East and North Africa region (MENA), around 17.5 percent of the adult female population – less than one in five women – is employed. However, it is important not to underestimate the role of women in influencing and directing the philanthropic decisions of their spouses. Several donors interviewed in the study confirmed the role of their partners in leading, directing and managing the philanthropic giving of the family.

I have divided the individual donors into various age brackets in order to monitor the relationship between giving and age. Figure 2 shows the number of donors within every age bracket. It shows that the highest number of donors falls between 22 and 30 years old. This is partially due to the most engaging fundraising program ever to be made in an institution which is the Fingerprints program where graduating students get the option of paying back to the scholarship fund at AUB to help their fellow students. AUB reports a yearly participation of 50 percent of each graduating class each year. The second highest bracket is the 31-40 and the third is the 51-60. Donors within these mentioned age brackets represent 78 percent of all donors to AUB. The age brackets with the least number of donors are the 18-21 and the 90+ brackets. As shown in Figure 2 the number of donors starts descending steadily in the 61-70 bracket and onwards. The number of donations within age groups doesn't indicate much as to draw conclusions and analysis especially that each institution might be soliciting a specific age group more than the other. As for the total amount donated within each age bracket group as expressed in Figure 3, the brackets with the largest number of donors (22-30) have donated the least amount of money. While the highest amount of money was

raised by the 61-70 and 71-90 age groups. This is a normal leap which shows that individuals start accumulating excessive wealth after the age of 50 while they reach their peak of giving between 61 and 70 where the retirement age falls. The absence of medical coverage post retirement in Lebanon may have led to the significant decrease in amount and number of donations after the age of 80. Death plays a major role too given the human life span.

At AUB, 58 percent of the total money raised came from non-individuals while 42 percent came from individual donors. Statistically, five percent of the donors contributed to the 58 percent of the amount donated in the past 10 years while the other 42 percent comes from 95 percent of the donors and who are individuals. Then amount of funds raised from individual donors compared to non-individual donors is significant compared to the 80:20 formula in USA, where 80 percent of the amount donated comes from foundations. As we mentioned earlier, the presence of foundations in its precise meaning is still not solid, nevertheless they still occupy the biggest share of the money donated. Why is that? Because one or two foundations can have the capacity to donate a multi-million transformational gifts, that would lead to substantial impact on the institution. In the previous sections, I have discussed the ownership of NGOs and foundations by wealthy donors. It was highlighted earlier that six of the interviewed donors have established foundations some fall under their family names and managed by the family members. Therefore, foundations in Lebanon take the form of an individual or family with few attributes of institutionalization. A donor on a high bracket of giving says: *“An NGO in the form of the family makes things much easier and I think this is more successful form of NGO”*. The attempt of institutionalizing giving in Lebanon is taking, for the time being, the form of a family foundation or a foundation owned by a business person representing the philanthropic branch of the

business.

Delving into the destination of funds, it's clear that in the past decade, donations towards research represented seven percent of the total amount donated to AUB and three percent of the number of donations. This is still a very low percentage compared to the Gulf of US, and I have discussed this earlier highlighting the lack of awareness in the importance of research in Lebanon in addition to lack of funding. Scholarships represented 30 percent of the total giving amount and 44 percent of the number of donations to AUB. Close to half of the donors donated to scholarships constituting nearly third of the funds raised in the past 10 years. Of course the absence of free education *crowds-in* donors to fill this gap especially that education is considered, as per the interviewed donors collectively, as the key factor for the development of the society.

Another designation of giving is the "Unrestricted" giving. By definition, unrestricted giving is donating money to an institution without applying any kind of restriction related to age, race, ethnicity, religion nationality, major, school or any other kind of restriction. Unrestricted giving in the past ten years represented only two percent of the total giving to AUB while the number of donations represented a high percentage of 21 percent. This type of giving can't be only taken at its face value as one of those multiple types of giving; unrestricted giving, by nature, has a relationship with altruism. We can deduce several notions from this type of giving. First notion is related to the psychology of the donors who have acquired true altruists traits which allow them pay donations which is totally open to any recipient in any field whether education or medical care and most importantly to a stranger. Second, donors have high levels of trust in the institution than others i.e. they have full trust that the money will go to the right person and to the right designation depending on the priorities and urgency. Lastly,

and here I get back to the notion of need by Bekkers, they might lack the awareness of the direct need of the institution and therefore they didn't attempt to direct the donation to any track. One of the interviewed donors of this study who donated to unrestricted giving confirmed that he doesn't care where the money goes to as long as its serving a good cause. He assured on the idea that knowing the names, the faces, the religion, gender, ethnicity or nationality of the recipient doesn't add anything to the philanthropic action, on the contrary it add amplifies the true act of giving. Whatever the reason is, unrestricted giving especially in institutions like AUB gives a wider space for the institution to allocate funds where it deems necessary. The decrease in the number and amount of unrestricted giving at AUB in the last 10 years (refer to Figures 4 and 5) can be due to several reasons that are worth analyzing. These findings will be analyzed on the micro and macro level; first, the increase in number of programs and targeted initiatives at the institutions. Donors have a full basket of designations to choose from. Taking a look at AUB's online giving page, over 25 designations are displayed. The list of designations leads to a more targeted decision towards the designation of interest. Second, and as discussed earlier in the section on efficacy, donors are more inclined to donate when they recognize the effect of their donation and therefore channeling the donation to a specific fund would give them the knowledge on the impact of their donation. Giving to a stranger in an unrestricted manner would place the funds in a huge bucket. Institutions spend from this bucket where they deem necessary and hence the donor wouldn't see the tangible results of the gift. Third, on a macro level analysis, the Lebanese social structure is still bound to sectarian, communal and familial ties. This fact totally contradicts the notion of unrestricted giving, especially that a number of individuals and foundations in Lebanon are associated with a sect, political party, or a community and therefore they are more inclined to direct their funds towards their sect,

party, family or community. Sharaiha and Ibrahim (2008) assert on the notion of sectarian giving and go further than that by highlighting the phenomenon of electoral politics, which encourages philanthropy and keep it closely tied to sectarianism. Although they state that by these philanthropic giving politicians buy support, I would rather not call that philanthropic giving in the first place. This notion of giving is the least ethical way of giving and defies the whole spectrum of values identified under the concept of philanthropy throughout the previous chapters of this study. Adding to that, the Lebanese society is highly dominated by *clientelism* which is generically defined as a social order which depends on relations of patronage. Donors who give to their communities, sects or families want to build dependencies and a system of benefits. This would allow the donor, especially who has a political agenda, to pursue his/her goal through this channel of giving. Clientelism through giving only increases the power and authority of the donor and in many instances lead to less impact on the recipients since political donors or their affiliates provide very low financial fund and more of social backup and patronage to their followers.

### **G. Student Support**

On the student scholarships level, the impact of philanthropy at AUB is massive (refer to Figure 6). Around 60 percent of the donors to AUB are donors to scholarships contributing to 44 percent of all donations made to the university and 30 percent of amount donated. There was a steady increase in donations towards student educational support in the past decade at AUB. As referred above, this is due to the awareness of the need for education as a solution for the failure of the Lebanese political structure and its disastrous consequences on the social and economic levels. The primary data of the interviews also shows that around 90 percent of the interviewed

donors think education is the solution. I have discussed earlier the philanthropic character of AUB. This character is reflected in allocation of funds from the university budget to student financial aid. Data from AUB fact book shows that during the past ten years, 80 percent of the students who applied to financial aid, which include donor scholarships, got support. In the past 10 years and due to AUB support and donors support 29,436 students have received educational aid. The number of students who got support increased from 2,800 students in 2006 to around 3,300 students in 2015. The total amount awarded increased from \$9 million in 2006 to \$30 million in 2015 with an average support size per student increasing from \$3,300 to \$9,300.

I will go back to the research interviewees regarding the scholarship topic specifically; when asked if philanthropy would play a transformational role in reducing inequality and injustice, the majority of the donors answered that the role definitely exists but it can't be characterized as transformational. However, taking a look at the number of students who benefited from educational support and its impact on their families, the effect of student support is truly transformational. Maybe that doesn't apply to other destinations like medical care, research or civic engagement, but scholarships in one University in Lebanon have supported the education of around 30,000 students in 10 years. The Central Administration of Statistics has made a study on Education in Lebanon; 2009-2010 statistics shows that there are 942,391 pupils in Lebanon spread across public and private schools. On the university level, there are 180,850 students, 72,530 are enrolled in the Lebanese University (funded by the government) and 108,037 in private universities. Hence, the student body in Lebanon totals up to 1.1 million students. The World Bank statistics show that the population of Lebanon in 2014 is 4.5 million, so the student body represents 25 percent of the whole population. I have displayed these figures to highlight the transformative role of



philanthropy if spread across the various educational institutions of Lebanon and its impact on the generations of this country and on shaping its future. However, the current and potential impact of this role is mainly triggered by the absence of governmental policies that would allow free and quality education to this huge body of students compared to the total Lebanese population. Hence, the impact of establishing scholarships is important in educating students of this region which will eventually lead to positive change in their societies. AUB has around 750 current and endowed scholarship funds and the AUB alumni body represents more than 100 nationalities with 80 percent from Lebanon and MENA region.

#### **H. Medicine and Healthcare**

AUB has a 150 years old medical center providing health care for thousands of patients a year. Additionally, AUB is a beacon for medical research in the region. People of Lebanon, the Arab countries, and the Middle East have trusted this medical center due to its long legacy of medical accomplishments in curing patients, finding treatment for diseases and researching on life improvement methods. The number of donations, therefore, has increased to medicine and health in the past ten years. In summer of 2006, Lebanon underwent a brutal war after an Israeli aggression on most regions of Beirut, Southern Lebanon, Bekaa and Mount Lebanon. The highest number of donations occurred in 2006 during this war, and as displayed in the findings AUB has received in this year around 2,500 donations with around 2,000 donations to the emergency fund only. Although the amount of donations is not large, this shows the sense of urgency for donating towards crisis relief during this war; AUB was continuously and deeply engaged in all the matters, conflicts and affairs of the Lebanese society and the region, the medical center started receiving funds to support all the

medical costs of the victims of the war. Awareness of need to relieve the crisis was a major notion during that time. Between 2006 and 2015, there was an increase in the amount of donations towards medicine and healthcare from around \$6M in 2007 to \$20M in 2015 (refer to Figures 7 and 8). This is not only due to the increased trust in health care industry in AUB only, but also in the health care system in Lebanon at large. Donations to medicine and health made 34 percent of the total money donated to AUB in the last decade. They represent 28 percent of the total number of donations made to AUB. It's worth to note when discussing this sector to highlight the emerging volunteer groups that are handling various medical issues in the country. For example, Brave Heart, Neonate, Embrace, Multiple Sclerosis, etc. are entities formed by volunteers that raise fund with and through AUB in order to treat patients. These groups are raising awareness to these medical issues and creating a collective bond of volunteers and funders to reduce the impact of these medical issues on the patients. Another important reason for the increase in funding to healthcare is the absence of free healthcare system to the Lebanese citizens in addition to the publicly funded medical research. Lebanon has always relied on the efforts of the private sector to provide a proper treatment to patients and conduct reliable medical research. This condition has created a system of exclusion to financially disadvantaged individuals who can't afford proper treatment without support.

## **I. Giving of the Diaspora**

In this section, we will analyze the source of philanthropic giving by region and the role of the diaspora in philanthropy. Table 1 shows that the largest number of donors are donors living in Lebanon, while the second highest is the United States. AUB graduated thousands of American graduates in addition to Lebanese graduates who live

in the US. The institution is chartered in the state of New York and the American missionaries were the founder of this institution through funds raised in the US, hence, there is a strong bond between the University and the North American constituency. The MENA region falls in third place also because of the impact of AUB on the Arab region and the Middle East on all levels.

In addition to residents of Lebanon, AUB is receiving funds from Lebanese in the diaspora. Lebanese diaspora has always sent remittances to their families and communities. The effect of remittances was massive on this country since the first wave of Lebanese immigration in 1890's. The World Bank reported \$7.16 billion in remittances to Lebanon in 2015. Although there is a decrease in the amount of remittances from the previous years because of the drop of oil prices (especially that around 65 percent of remittances to Lebanon come from oil-producing countries as reported by the World Bank), this number is still significant particularly because remittances in 2015 have constituted 16 percent of the Lebanese GDP. The World Bank reported that remittance inflows to Lebanon accounted for 1.2 percent of the global flow in 2015. These remittances also take the form of philanthropic activities; but in a country like Lebanon, limiting the study of philanthropic activities on Lebanese remittances only doesn't reflect the reality. Lebanon has around 450,000 Palestinian refugees living in the country's 12 refugees' camps and representing 10 percent of the population in Lebanon as reported by UNRWA, an estimate of 50,000 Iraqi refugees, and around 1.5 million Syrian refugees. Hence, in this research study I'm examining the source of giving to AUB by nationals of five Arab countries: Lebanon, Jordan, Palestine, Syria and Iraq. These countries, except for Jordan, represent areas of conflict and distress. Although Jordan is not an area of conflict or war, but in order to have as accurate demonstration of data as possible, I had to include it because many of the

Palestinian nationals were granted the Jordanian passports.

AUB receives donations to support students and patients of these regions from nationals inside and outside those countries. Table 1 examines the impact of diaspora on the philanthropic level, showing the percentage of donors and monetary support directed towards education and health initiatives including relief.

More than half of the donations from Lebanese nationals come from the Lebanese diaspora, reaching 57 percent of donors and 54 percent of amount donated. This goes in line with the significant contribution of the remittances to the Lebanese economy as reported earlier. 5 donors out of the 26 interviewed live in US, Canada or Europe and they all believed that supporting their countries and their causes through educating young generations is the best way for them to get back to their home country.

The Palestinian diaspora contributes to 99 percent of the funds donated from Palestinians to education, health and relief at AUB. After the Nakba, a good number of Palestinians made great fortunes in the diaspora whether in Lebanon, gulf, Middle East, US, Africa or Europe. One of the Palestinian donors who participated in this study and who live in Lebanon stated: *“For me, first it’s a humanitarian responsibility; second a national responsibility and third social responsibility. I don’t help Palestinians in Palestine because there are big institutions helping them. We give scholarships for the Palestinians of the camps to get education in the best universities; we provide them with medical care. We provide them with dorms and living expense. We also do weddings for women, and our woman cook for them the Palestinian traditional way. We also send elderly people to Hajj.”* The motives for this Palestinian donor are humanitarian and nationalistic. As expressed by Qazzaz (2008), the sense of belonging to Palestine and the solidarity feeling towards the occupied people triggers philanthropic giving. However, none of the Palestinian donors interviewed mentioned the religious motive as

a factor for donating and that contradicts with what Qazzaz has expressed stating that Islamic values and duties are the primary motives for philanthropy.

Helping the Palestinians spread on a wide spectrums of giving types. Given the intensity of the situation, it starts with providing relief, food and shelter, continues to supporting education and even sending them to Hajj. This donor has established a foundation to institutionalize and organize support to the Palestinians and the foundation as he described it became one of the most important foundations in the region. The impact of this foundation had exposed it to the internal Palestinian politics. The donor expressed it as follows: *“Many people from PLO came to us thinking that they are powerful, they come with arrogant attitude. We tell them to go away and we don’t have any “wasta” and we don’t have bureaucracy. Some parents come asking why we aren’t supporting their kids. We have very strict criteria and we take no orders and we don’t get pressured.”* Many other institutions are also pressured by the various political players whether in Palestine, Syria, or Lebanon in order to get undeserved support from these foundations. This makes their fundraising process a more challenging task.

Challenges, however, in these regions and especially in Palestine, are not restricted to the fundraising process. There are bigger challenges than that mainly reflected in the Israeli occupation strategy to obstruct any humanitarian relief funds received by the Palestinian organizations. In his article on charity in Palestine, Abul Aziz Al Gharib, states that the Palestinian Authority has ordered to close 103 charitable organizations in West Bank and Gaza Strip claiming that these charities has made illegal financial and administrative actions. This decision was made in year 2007 shortly before the holy month of Ramadan (Al Gharib 2007). In addition to closing charities, this strategy had an additional branch as Al Gharib states; Israel in collaboration with

the US has placed many other charitable organizations on the black list closing all their bank accounts and obstructing their cash flow. Since more than 80% of the Palestinian people live in camps and are in high need for humanitarian relief funds, these policies are damaging the Palestinian society and increasing the pain caused by the occupation, Al Gharib describes these actions as being a process of nationalizing the humanitarian giving in Palestine to maintain centralized fundraising activities under the government's control. The role of the Palestinian diaspora is vital in this regard, as they can mobilize the efforts to raise funds without being affected by the internal policies applied on charities inside the Palestinian regions.

Going back to the other distressed countries, nearly the same percentages of giving apply to Syria and Iraq where the Syrian and Iraqi diaspora represent almost all the donors and contribute to almost all the amount of money donated by Syrian and Iraqi Nationals.

## **J. Anonymity versus Naming Spaces**

Anonymous donations represent one percent of the total amount donated. In terms of number of donations they represent 0.6 percent. The average gift size from anonymous donors across 10 years is around \$9,600 dollars where the largest donation reaches \$180,000 and the smallest is \$2,800. Other donors choose to direct their philanthropic giving into naming spaces at the University. To name a space, donors donate a specific amount of money (usually larger amount than an ordinary gift especially if the space is large) and place their name or their family's on the space itself in the form of an inscription or a plaque. This gives great visibility especially if it's a lobby, auditorium, classroom or a building. Donors who donated to named spaces represent 2.8 percent of the total amount donated. In terms of number of donations they

represent 0.8 percent. What is worth mentioning is that 90 percent of anonymous donations go to patients' fund.

Donations to name spaces are higher in number and amount from those who choose to remain anonymous. This goes in harmony with the interview findings when seven donors out of 26 claimed that they don't want to be recognized for their donations and visibility is not an incentive and two of them said that they prefer to be anonymous donors in the future. The question here is: why do people choose to be anonymous? As suggested by one of the "pro-recognition" donors, donors choose to be anonymous in order not be approached by people or institutions asking them for donations. He adds by saying that other donors might be afraid from the evil eye so they hide their names especially if they have made a major donation. In his book *The sound of one hand clapping: the case for and against anonymous giving* Paul G. Schervish suggests that anonymity as an instrumental posture is a means to increase the effectiveness of one's philanthropic efforts. He suggests two instrumental postures for anonymity, first, it reduces that bothersome aspects of philanthropy and the second instrumental rationale is to hide the fact that one is wealthy (Schervish 1994). Schervish also adds another rationale for anonymous giving which is to deflect the embarrassment of being a philanthropist. Some donors feel embarrassed when they are thanked in private or public for their donation. They just feel unsatisfied and embarrassed. Additionally, giving anonymously can help the recipients pursue their mission with fewer encumbrances (Schervish 1994). Moreover, recipients of funds will be less pressured with pleasing the donor especially when it's related to research or project initiation. It will add more focus to the goal of the donation. On the other hand, there is the ethical aspect of anonymous giving. Anonymous donors choose this status as part of a moral value. The choice of anonymity is the end by itself and not for deflecting

embarrassment or leading a private life-style. The choice of anonymity is made when the act of giving is stripped from any material benefit, prestige, public exposure, business interest or godly forgiveness. This can be explained by high levels of selflessness and love of giving as pure objective with no distractions, recognition, acknowledgement, publicity or any other benefits in return. These donors do not request credit for what they do and they are satisfied by the mere action of giving.

### **K. Planned Giving**

Finally, this section will briefly discuss the notion of planned giving. Planned giving donors promise to transfer their property or money to a person or organization after their death. Bequests or testamentary commitments are other forms of donations that fall into the. This type of giving is very uncommon in the Middle East and especially the Arab countries. Family members and specifically children (whether in a wealthy family or not), inherit all the property of the parents. This is due to the strong familial ties that characterized our culture. Planned giving, nevertheless, is common in North America. AUB has received around ten bequests between 2006 and 2015 representing around 4.8 percent of the total money raised to AUB in this decade. These donations came from 23 donors. It's worth noting that 22 out of 23 donors are Americans or Lebanese Americans living in the States while only one donor has lived in Lebanon and the region and has contributed around 8 million dollars in bequest to the university. Donors receive tax incentive when they make charitable bequests and testamentary commitments, so that explains the high number of planned giving coming from the US. In our part of the world, no tax incentives exist on any type of philanthropic or charitable giving and hence not on planned giving. Additionally, the culture in this region takes the form of familial and communal ties; therefore the money



is often transferred to the children or other family members in case of absence of children. That is not always the case in the US. This explains the sole donation coming as a bequest from a non-North American citizen bequeathing millions of dollars to support Palestinian students to pursue their education.

## **L. Corporate Social Responsibility (CSR)**

Corporate Social responsibility was defined in the previous chapter and acknowledged its escalating role. This section will use the definition of CSR to analyze the interplay between the notion of CSR and moral values within the scale of harm and benefit. CSR will be also examined utilizing the findings of my research, on three levels: philanthropy as defined by the donors interviewed in this study, the relationship between philanthropy and morality, and the trigger behind corporate giving and its impact on the society. Following is the definition of CSR vis-à-vis Philanthropy. Although both notions involve giving and giving for good causes, it is important to analyze the trigger behind corporate giving. Firms are profit-oriented and therefore any funding to any cause made by these firms should serve their strategic goal which is profitability. However, this aspect doesn't differ from an act of giving made by individual and which leads to personal profitability either in material or any other form of goods. Therefore, the notion of profitability can be applied for both. However, firms are more dyed by their profitable nature, and secondly, their giving powers are higher and therefore the impact of their giving is larger. Philanthropy is giving for the love of human kind and for the public good without expecting anything in return. This is where Philanthropy and CSR controvert (this contradiction can occur also with individuals who expect benefits or profits). Experts have clearly defined CSR as a self-regulatory mechanism whereby a business monitors and ensures its active compliance with the

spirit of the law and ethical standards. “A firm's implementation of CSR can go beyond compliance and engages in actions that appear to further social good, beyond the interests of the firm. Its aim is to increase long-term profits and shareholder trust through positive public relations and high ethical standards to reduce business and legal risk by taking responsibility for corporate actions” (Porter and Kramer 2004).

Therefore, the end result is profitability. Although the end is doing “good” however, as Adrian, Lonnie and Gatte suggest in their article *Philanthropy and corporate social responsibility: Is giving enough to truly be ethical*, “doing good” should not be a measure of ethical behavior. In fact, it is recommended that philanthropy and much of what we consider “corporate social responsibility” should in fact be considered a component of the marketing mix (Adrian, Lonnie and Gatte 2013). Donors who participated in this research study have given their opinion about CSR. One donor said: “Giving money to lung cancer by Philip Morris wouldn't help solving the cancer problem especially that they are causing it.” In the same regard another donor stated: *Well there is a masked CSR like the Nike scandal. They were having children working below legal age, so they started doing CSR. It masks whatever you did wrong. If you look at the impact at the level of recipient, but you can also look at it from the donor's side and it could be different. CSR is more of a marketing strategy as opposed to Philanthropy*. CSR can also work on the branding and image of the company as one donor said. She suggested that CSR can give a false good image of a company that the young generations can fall to.

A donor in this study, who works in the academic sector, doesn't only blame CSR but blames the recipients of the funds especially when they don't serve the priorities of societies: “*Organizations that buy incubators for the less developing world. So when the incubators started malfunctioning, there is nobody to fix those incubators.*”

*So to me, the problem is not just the CSR but also the organizations that have crept up to take money. Do some good for the world but all you're doing is proliferating something that is not necessary for what you're trying to do".* Another donor had a more understanding opinion of CSR: *"Some companies give back because they feel guilty and they give back through CSR. They harm people and same time give money on curing them. There is always good business and bad business".* While only one donor had an accepting opinion about CSR in terms of taking the funds and fighting the bad products: *"From a corporate perspective yes it has to be there and it's an obligation for every firm to give back to its society. Not accepting a donation from a firm with harmful products is incorrect. Take the money and continue fighting them but take the money. Be pragmatic".*

All donors drew a clear line between philanthropy and CSR and acknowledged the difference; however, some donors think that refusing funds is a very hard decision and wouldn't help the cause. The firm is gaining profits anyways so why not take the funds and try to fight in a different way. But things aren't as straight forward; there is a track of credibility and trust the recipients of funds should comply with over and above their moral values and ethical considerations. And here I repeat Huntington's quote in *Philanthropy and morality*: "A philanthropy that does not contribute to morality is false to its name" (Huntington 1892, 41).

### **M. Criticism on Philanthropy**

Scholars have identified the characteristics of capitalism and its consequences on society and culture. Advanced Capitalism is characterized by an increased commodification of objects and people, rapid movement of capital all over the world, and its de-concentration, compression of time and space due to advances in

transportation and communication technologies, and growing dominance of technologies of reproduction (imaging technologies) over those of production. This is leading to destabilization of cultural symbols and their ability to provide stable meaning for individuals, the increasing significance of culture over material social structure and detachment of cultural from local groups, local time, and local space (Allan and Turner 2000).

In his article “*Against Charity*,” Mathew Snow challenges the notion of Philanthropy within a capitalist system and states: *Rather than creating an individualized “culture of giving,” we should be challenging capitalism’s institutionalized taking*”. He suggests that the capitalist system has invented the notion of Effective Altruism. “Effective Altruists calculate where expendable income is best spent and encourage the relatively affluent to channel their capital accordingly” (Snow 2015). Snow considers that the irony of effective altruism is that it pleads individuals to use their money to secure necessities for those who desperately need them, but says nothing about the system that determines how those necessities are produced and distributed in the first place. It is certain that the capitalism has produced a system of exclusion of the poor. Moreover, the poor through the capitalist system can barely sustain himself through low paid labor as Marx implies. Critics on philanthropy suggest that there was no action taken on the causes of poverty, hunger, illiteracy, and other social issues, in the first place. So, rather than soothing the damage of these social issues, why don’t we identify their causes and try to solve them. Within this economic structure, Snow continues to argue that through philanthropy “the capitalist class is transformed into our most potent possible savior and the moral philosophers behind it all turn into accountants and marketers for charities...” (Snow 2015).

Only 2 donors who participated in this research study believed that

philanthropy can reduce social injustice in our society, while 24 donors believed that it would help as much as possible but it can't obtain a transformative role. The gap between the rich and the poor is increasing which means donations around the world aren't reaching their ultimate aim.

In his book *Billions of Drops in Millions of Buckets: Why Philanthropy Doesn't Advance Social Progress*, Steven Goldberg suggests that meaningful reductions in poverty, illiteracy, violence, and hopelessness will require a fundamental restructuring of nonprofit capital markets. Such a restructuring would need to make it much easier for philanthropists of all stripes—large and small, public and private, institutional and individual—to fund nonprofit organizations that maximize social impact (Goldberg 2009). Hence, philanthropy, as criticized by several authors, serves at a modest level of wealth distribution. This wealth was already accumulated due to an unfair system that increases the wealth of the wealthy and decreases that of the poor. Goldberg is suggesting a restructuring of the nonprofit capital markets to have more focused on what impacts social issues.

On the other hand, critics suggest that there are some attempts for tax evasions through philanthropy in addition to money laundry. Multiple reports have highlighted those two issues and specifically the use of charitable giving to whiten the illegal money from drugs or weapons. In Lebanon, the majority of donors within our research study groups do not fall within the category of tax exemption rule as the majority of donors are nationals of Lebanon and the Arab countries. However, there are no reports on the use of money laundry in charitable in Lebanon and therefore it is hard to examine this phenomenon. Like any sector, philanthropy can be exposed to such illegal actions by individuals and institutions.

Moreover, philanthropy as indicated by some donors in this study can be a

factor of social exclusion if the money is targeted towards one group at the expense of another; i.e. if a wealthy donor is contributing big amounts of funds to a specific community on the level of education or health, the members of this community will have an advantage over the members of another community which would lead to another form of inequality. This is on form of restricted giving whereby donors choose the religion, ethnicity, sect, and region of the recipient. Of course there are existing rules and regulations that prevents restrictions of recipients. Such restrictions are described as discriminatory; a discriminatory selection as per Internal Revenue Service policies is a selection based on very narrow criteria which do not allow equal opportunities. This will lead to socially including specific members of the society while excluding others. However, this sense of restrictions this, by default, doesn't apply to disadvantaged communities like the Palestinian and Syrian refugees for example. This positive discrimination of these groups is a humanitarian, moral, and social responsibility.

Finally, some institutions worldwide are receiving donations which support extreme ideologies and thoughts that create or enforce conflicts between cultures. One interviewee mentioned that in his previous job in a university in the US, the administration had received a donation of millions of dollars to establish a center for anti-Islam studies. The administration rejected the gift. What would make a university reject this amount of money? Other universities might have accepted it which would have deepened the cultural differences and reduced tolerance across societies and cultures. In our current days, extremist ideologies, whether in the East or the West, are fueled by funding. These ideologies feed on the support of governments and institutions and grow. When giving takes the form of supporting the ideologies of the extremists, the consequences can be disastrous. Hence, philanthropy can be damaging if directed towards destinations that would build gaps rather than reduce them, spread hatred rather

than acceptance, and contribute to cultural differences rather than cultural similarities. This is where the role of a sociologist becomes essential and where the relationship between philanthropy sociology emerges as a central function in the society. The following section will address this role and this relationship.

### ***1. Philanthropy and Sociology***

*“I would infuse into our sociologists a little more philanthropy and a little more social science into our philanthropists, but not enough into either to destroy their special functions and utility. Did space allow, I should be glad to go on and show in how many ways the closer alliance for which I plead would benefit and bless the world” (Wines 1898, 57).*

As a constructive criticism on philanthropy, I'm using Frederick Howard Wines' quote in order to discuss the interplay between Sociology and Philanthropy to highlight the positive roles they can both play. This research study is a sociological one, and I will explain, in this chapter, how Philanthropy made it into my research scope. During my years of presence in the American University of Beirut, I have managed to cultivate a general observation - which was then converted into a sociological observation - on the notion of giving; donation announcements here and there, publications, news, media, donor recognitions, and other happenings taking place in and off campus. That triggered my curiosity as a sociology graduate student to pursue the reasons behind this behavior which is closely connected to the politics, ideologies, values, economy, and psychology of the society. Giving to serve goodness can be embedded in the family traditions, religious rules, social norms, personal attitudes, and sensitivities and many other variables. All these attributes fall within the core of studying social problems, social phenomena, and social behaviors.

As Wines discussed, there are many similarities between a sociologist and a

philanthropist: “the practice of a physician who is not thoroughly grounded in anatomy can be only empirical. So the philanthropist who has taken no pains to know what may be and is known of social structure and function is no better than an impostor” (Wines 1898, 49). He argues that the philanthropist, like the sociologist, who is not integrated in the social structure of the society and hence doesn’t become knowledgeable about its needs and problems can be of no help to the society and will only be deceiving it. Both the sociologist and the philanthropist should have the moral sense of responsibility and integrity.

Nowadays, the sociologist and the philanthropist are highly needed. One to identify the social problems, explain it, understand its roots and ramifications and offer solutions to sooth it, and the other to acknowledge the impact of these problems and match resources and funds to remedy the agony of the society. Both characters complement each other as Wines states: “What can the sociologist do for the philanthropist who is not expert in social science? If he knows more, and knows it better, he can help him by making him conscious of his ignorance, which is the first step toward its removal” (Wines 1898, 50).

In Lebanon, there is state of either ignorance or resilience to the ongoing national problems, or maybe both. Up until now the nation has failed, through any of its social players, to address and tackle the social and economic issues of the society. Be it the politicians, public administrators, high rank government employees, judges, or even the private sector, all of these parties have failed to enhance the society and elevate it to a more advanced locale through their venality on one hand and the ignorance of the people on the other . “It is the ignorance, the unconscious ignorance, which pervades all branches of philanthropic work, which is its most discouraging and depressing characteristic” (Wines 1898, 50). This research study shows how a huge number of



philanthropists and donors and in some instances volunteers are attempting to bridge the gap and identify the needs of the less fortunate in order to provide them with support. Throughout the study important attempts will be highlighted and discussed in order to examine if all these attempts are targeting the real cause which is providing compassion to the fellow human.

Wines describes a very intimate relationship between a sociologist and philanthropist and considers that their efforts if combined can advance societies to the better. Therefore, we infer from the above relationship expressed by Wines that the association of sociology and philanthropy is a reflection of the intimate relationship between the two notions; this is expressed in the various corners in which philanthropy touches the society and the impact of the philanthropist who should be armed with good knowledge of the science of this society and its behavior. A philanthropist needs a keen sociological observation in order to elevate the levels of his society. The Greek origin of the word Philanthropy emphasizes the idea of observations: “The classical Greeks believed the word anthrôpos derived from the phrase anathrôn ha opêpe, which translates as “one who observes closely what he has seen” (Plato 1997; cited by Cratylus 399d). The observer here is the sociologist and who should analyze, examine and highlight the sociological issues that primarily need solutions through philanthropic giving and through other means of societal solidarity.

## CHAPTER VII

### CONCLUSION

Philanthropy is continuously rising worldwide. Charitable giving has reached \$373.3 billion in 2015, with a 4% increase from year 2014, according to estimates from "Giving USA," an annual report on American philanthropy. Education giving grew by 8.8 percent reaching \$57.5 billion, as reported by the Giving USA Foundation. Donations to arts, culture, and humanities groups rose 6.8 percent, while giving to environment or animal-welfare issues increased 6.1 percent.

The World Giving Index published by the Charities Aid foundation, has surveyed 195,000 people in 153 nations, and asked people whether they had given money to charity or volunteered or helped a stranger in the last month. I acknowledge that methodology based on subjective opinion of people is a fragile methodology, but the results can highlight some aspects of the philanthropy. The results as published by *The Guardian* in 2010 showed that fifth of the world's population had volunteered, a third of the world's population had given money to charity, and 45% of the world's population helped a stranger. Lebanon was ranked 36<sup>th</sup> on the list of 153 countries when it comes to giving money to charity where 40% of the population has donated money to charities. Moreover, Lebanon was ranked 29<sup>th</sup> when it comes to helping strangers as 57% of the population said that they have helped a stranger in the past month. Hence, philanthropy is rising in all countries and even in developing countries like Lebanon. Showing all these statistics gives a positive and optimistic impression on the emerging role of philanthropy in attending to social issues. However, the question here is: is the increase in philanthropic support worldwide really reducing the socio-economic

differences and bridging the gap between the rich and the poor? Is philanthropy acting as a mechanism of redistribution of wealth and attaining justice? Well, the answer is No: philanthropy is increasing while social injustice is increasing at a faster pace. The gift size worldwide has increased ominously throughout the years reaching around \$30 billion as a single gift by Warren Buffet as reported all over the media. What does such a donation and other similar mega donations reveal? They reveal that social inequality is increasing and that there should be a serious attempt to remove the conditions that allowed one individual to give away a donation as big as \$30 billion, while 10.7 percent of the world's population lives on less than \$1.90 as reported by World Bank in 2013. That's what we mean by the *capitalism's institutionalized taking* which we discussed previously in Mathew Snow's article. This increased gap is intensifying class struggle and igniting the bitterness of the society. This gap challenges the process of restoring the consciousness of our society's organic unity that Durkheim desired. Although many donors interviewed in this study have expressed the importance of philanthropy in reducing bitterness in the society, it is essential to highlight the importance of political and economic *State* policies that should eliminate or reduce the factors leading to this injustice and most importantly free education and free healthcare to start with. Thus waiting for universal application of right to education and to health, philanthropy is very important. As we noticed throughout this study, giving to education is essential in transforming lives of individuals, families and communities. Whether always used in the right place or not, education as a key factor in developing societies, always gives an opportunity for change.

While this study has shed the light on several historical events that the country underwent, however, the ultimate aim of the research is not to build the relationship between the historical events and its impact on the development on the Lebanese

economy, but to understand the philanthropic behavior in Lebanon during the past decade: its motives, incentives, consequences, and impact. Philanthropy is caused and affected by the image of the individual, reputation, status and honor, benefits, visibility and moral values. These attributes were all displayed throughout the paper in different examples.

We were able in this study thus to formulate an idea on the philanthropic characters of donors in Lebanon. Donors give for various reasons, different motives, and multiple incentives. Through interviewing a number of donors and screening thousands of donors to American University of Beirut, we have highlighted several findings on the designations of giving, patterns of giving, and motives of each socio-economic group and relationship of giving to moral values. There are four features.

The first feature is self-satisfaction; the research outcome shows that self-satisfaction is the dominant factor for giving. Self-satisfaction is the fixed element when it comes to philanthropy and is often *accompanied* by other factors. Donors feel good about themselves when donating and this by itself is a sufficient factor to make a gift.

The second feature is visibility and recognition. The majority of the donors interviewed and screened showed how important this element is even though this recognition can take different forms and shapes. With recognition comes social integration and this was obvious through the research where donors saw a three-edged effect to their contribution: (1) benefits from the institution, (2) preminent status in their own community, and (3) a positive impact on the recipients of the support which in return leads to gaining their respect and looking highly of them.

The third feature: religious factors appeared to be secondary forces for giving and mainly overlapping with the sense of satisfaction and recognition even though the general view of this country is sectarian or religious and this conclusion contrasts with

some literature I have read. For instance, on the notion of sectarianism in Lebanon, Sharaiha and Ibrahim (2008) consider that philanthropy in Lebanon has a sectarian character like most of the other aspects of the country's affairs. Moreover, they associate sectarian and religious giving with political giving. They argue that religious giving in affiliation with political parties is dominant through the philanthropic branch of each political party which in turn is affiliated with a sect. Although we have agreed throughout the study that giving in Lebanon takes a communal and familial character, it is important to differentiate here between the types of giving that Ibrahim and Sharaiha are highlighting. Political parties in Lebanon donate little money and that is to buy loyalty. Prominent Lebanese politicians can be divided into three categories: (1) the feudalist political leaders who have converted part of land into running businesses and investments; they give little money to philanthropy and charity and some more during elections. (2) The old-school feudalists who haven't succeeded in converting their wealth to cash and lost most of their lands after the war; they have no capacity for giving except bits and pieces for their clientele. (3) The businessmen politicians who have emerged in the 1970's 80's and 90's as huge investors in Lebanon, Syria, Gulf, and Africa; they are business-oriented politicians who donate regardless of the sectarian identity of the recipient. These politicians care for their businesses' success, therefore, this type of giving doesn't fall under the definition of philanthropy in the first place. That merely serves a political agenda by providing followers with some benefits for buying votes in the elections. Although many institutions in Lebanon receive funds that are restricted to a specific sect or a religion, this constitutes only a part of what the institutions receive. For example, none of the 26 interviewed donors have claimed any affiliation to any Lebanese political party or leader and they have made cumulative donations to AUB totaling around 10 million dollars, while the vast majority of them

have made gifts that don't specify sect or religion. Screening the names of thousands of donors to AUB over the past ten years, very few names appear to be politicians. It is important not to mix between giving to philanthropic support and buying loyalty. This idea engages, again, the notion of moral values in philanthropy. Thus, through examining the economic character of the Lebanese politicians, the current findings from the AUB donor records, and the interviewed donors, it is improbable to infer that philanthropy in Lebanon takes a sectarian form. Moreover, and as mentioned earlier, religion as expressed in the findings was considered a secondary factor for donating and not the primary driving force. In some instances, it only accompanies the real motive for donating. The moral aspect of donations is not dependent on its religious dimension. Most of the literature on philanthropy of the Arab world based its argument on the dominance of religion as the driving force for charitable giving because of the religious nature of the societies. It is important to mention that understanding philanthropy in the Arab world requires intensive and inclusive field work to study the true motivation of donors. Inferring that an Arab region with Islamic majority implies that giving is driven by religious values may not be accurate.

The final feature concerns the relationship between philanthropy and morality. Philanthropy is best celebrated when it involves moral values as a backbone of its existence. One major donor said: *"My family and my university have taught me the moral values, so giving back is only a reflection of the values we were taught"*. Another interesting quote comes from one of the high bracket donors: *"When you give, your attitude towards money becomes different. I don't get the feeling that money is a possession and that I own it and that it's my property. I look at money as per its nature, a commodity to be shared."* The initiation of a true philanthropic character, as I see it, starts with the individuals' attitude towards money and goods. When individuals

separate themselves from the money ownership, they would give more and feel more joy. Such individuals wouldn't feel that they have lost part of their wealth because this wealth doesn't occupy their notion of self. Presence of moral values in the act of giving is what makes philanthropy, philanthropy. Like individuals, corporations can have different agendas and motives that would lead to donating money to institutions, communities or causes. However, we have agreed in this study that "*doing good*" doesn't measure an ethical behavior. Ethics is a mindset and a process that is initiated by the individuals' and firms' mission and gets translated in their philanthropic activities. A donation can't serve its ethical purpose if the donor is leading harm and damage to the people or the society, even if the money donated serves a good cause. A *bad gift* might serve its cause on the short-term micro level. However, on the long-term macro level, a bad donation represents hypocrisy and a false sense of morality.

These four features of philanthropy, which are conducive to striving giving in Lebanon, operate in non-conductive environment let by political and economic elites in Lebanon. These powers have enforced bad practices in the garbage crisis and continued to behave in a corrupted manner in dealing with all issues that concerns the residents of this country. In this current "wild capitalist" situation, and until a radical change is realized, philanthropy has to step up as a moral obligation to reduce the impact of commodification and privatization of education and medical care. Giving has to be increased to achieve decent shelters and basic needs of all the refugees in this country. Philanthropy can play a transformative role due to its impact on the individuals, their families and societies. Educating thousands of students in a small country like Lebanon can make a great impact and can lead change in this society.

Here emerges the role of big institutions like AUB who have a transformative role in the region. While working on building awareness of the huge gap between the

socio-economic classes, AUB should maintain its role as a lead fundraiser, a philanthropist and an institution providing quality education and healthcare to the people of the region and beyond. Institutions like AUB should increase planned giving similar to the North American model, in addition to increasing its unrestricted giving which would give a chance to attend to the new emerging needs of the society. Doing all this requires serious and focused fundraising which is a complex process that requires from the fundraiser a solid knowledge of the social, economic and political aspects of the society on one hand and a solid knowledge of the donor's social psychology, status, class, and motives on the other hand. Moreover, the Lebanese government should adopt any policy that would relieve the budget of higher education institutions in order for them to pursue their missions without financial burdens. Such policies help educate more people and hence reduce the impact of many other social issues that can be solved by the means of acquiring knowledge and professional skills. AUB donors interviewed in this study believed in the transformative mission of philanthropy in education but not in the mission of philanthropy in poverty and crisis relief. Donors have expressed their irritation from the performance of huge bureaucratic institutions related to the United Nations that have failed to address the problems of poverty and refugees. Support should rather be targeted and structured as opposed to throwing rations on deprived individuals. Through education, we can substitute these poverty reduction projects and programs by contributing to the social development process, and the attainment of thriving lives for individuals.

Beyond this research, other research in the future should contribute in the understanding of the relation between the giving motives (which builds the giving patterns) and the long-term development of the society on the social, economic, cultural



and political level. It is essential to measure the long-term impact of giving within our rigid political structure and with minimal social mobility and flexibility.

## APPENDIX I

### BREAKDOWN OF DESIGNATION PRIORITIES BY DONOR GIVING BRACKET

*Source of tables and illustrations: Interviews data*

Table A1. Student Education/Patient Support

<b>Giving Bracket</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
\$1-\$500	6	None	None	None	None
\$1K-\$5K	2	1	2	None	None
\$5K- \$10K	2	None	None	None	None
\$50K-\$100K	4	None	None	None	None
\$100K-\$500K	5	None	None	None	None
\$1M-\$3M	3	None	None	None	None
\$3M+	1	None	None	None	None
<b>Total</b>	<b>23</b>	<b>1</b>	<b>2</b>	<b>None</b>	<b>None</b>

Table A2. Academic/Scholar/Medical research

<b>Giving Bracket</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
\$1-\$500	None	None	4	1	1
\$1K-\$5K	None	None	None	5	None
\$5K- \$10K	None	None	1	1	None
\$50K-\$100K	None	None	None	2	None
\$100K-\$500K	None	2	1	1	1
\$1M-\$3M	None	1	None	2	None
\$3M+	None	None	1	None	None
<b>Total</b>	<b>None</b>	<b>3</b>	<b>7</b>	<b>12</b>	<b>2</b>

Table A3. Arts Initiatives

<b>Giving Bracket</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
\$1-\$500	None	1	None	1	4
\$1K-\$5K	None	None	1	None	4
\$5K- \$10K	None	None	None	None	2
\$50K-\$100K	None	None	1	None	3
\$100K-\$500K	None	None	1	1	3
\$1M-\$3M	None	None	1	None	2
\$3M+	None	None	None	1	None
<b>Total</b>	<b>None</b>	<b>1</b>	<b>4</b>	<b>3</b>	<b>18</b>

Table A4. Crisis Relief

<b>Giving Bracket</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
\$1-\$500	None	4	None	1	1
\$1K-\$5K	2	3	None	None	None
\$5K- \$10K	None	2	None	None	None
\$50K-\$100K	None	None	3	None	1
\$100K-\$500K	None	1	2	2	None
\$1M-\$3M	None	2	1	None	None
\$3M+	None	None	None	None	1
<b>Total</b>	<b>2</b>	<b>12</b>	<b>6</b>	<b>3</b>	<b>3</b>

Table A5. Poverty

<b>Giving Bracket</b>	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>	<b>Priority 5</b>
\$1-\$500	None	1	2	3	None
\$1K-\$5K	1	1	2	None	1
\$5K- \$10K	None	None	1	1	None
\$50K-\$100K	None	2	None	2	None
\$100K-\$500K	None	2	1	1	1
\$1M-\$3M	None	None	1	1	1
\$3M+	None	1	None	None	None
<b>Total</b>	<b>1</b>	<b>7</b>	<b>7</b>	<b>8</b>	<b>3</b>

Table A6. I leave my mark/impact on the institution/cause

<b>Giving Bracket</b>	<b>Relate</b>	<b>Don't Relate</b>	<b>Neutral</b>
\$1-\$500	5	None	1
\$1K-\$5K	1	3	1
\$5K- \$10K	2	None	None
\$50K-\$100K	1	2	1
\$100K-\$500K	4	1	None
\$1M-\$3M	None	1	2
\$3M+	1	None	None
<b>Total</b>	<b>14</b>	<b>7</b>	<b>5</b>

Table A7. I serve my religious values

<b>Giving Bracket</b>	<b>Relate</b>	<b>Don't Relate</b>	<b>Neutral</b>
\$1-\$500	2	3	1
\$1K-\$5K	1	3	1
\$5K- \$10K	None	1	1
\$50K-\$100K	2	1	1
\$100K-\$500K	2	1	2
\$1M-\$3M	None	2	1
\$3M+	None	1	None
<b>Total</b>	<b>7</b>	<b>12</b>	<b>7</b>

Table A8. I become more integrated in my community

<b>Giving Bracket</b>	<b>Relate</b>	<b>Don't Relate</b>	<b>Neutral</b>
\$1-\$500	5	None	1
\$1K-\$5K	3	1	1
\$5K- \$10K	1	1	None
\$50K-\$100K	4	None	None
\$100K-\$500K	1	2	2
\$1M-\$3M	1	None	2
\$3M+	1	None	None
<b>Total</b>	<b>16</b>	<b>4</b>	<b>6</b>

Table A9. I feel good about myself

Giving Bracket	Relate	Don't Relate	Neutral
\$1-\$500	6	None	None
\$1K-\$5K	5	None	None
\$5K- \$10K	2	None	None
\$50K-\$100K	4	None	None
\$100K-\$500K	5	None	None
\$1M-\$3M	3	None	None
\$3M+	1	None	None
<b>Total</b>	<b>26</b>	<b>None</b>	<b>None</b>

## APPENDIX II

### INTERVIEW GUIDELINES

#### **Part One: General Background**

- 1- Age
- 2- Area of residence
- 3- Have you ever lived abroad
- 4- Occupation
- 5- Educational background (School, university, specialization)
- 6- Social class/background (low, middle, high class)
- 7- Religious views
- 8- Political affiliation

#### **Part Two: Interview Questions**

- 1- Since when have you been donating to AUB?
- 2- Which sector you find yourself more interested in on the philanthropic level: education or health? Why?
- 3- Towards which sector have you paid/wish to pay to AUB (scholarships, academic research, patients, medical research, other)?
- 4- Do you donate individually or from your foundation? If from foundation, what difference does that make?
- 5- Are you engaged in any social or political association? Ex: family association, political party, religious association, NGO's... etc.
- 6- Why did/do you donate to AUB in specific?
- 7- Have you ever been a recipient of any kind of philanthropic support like scholarship or financial aid? Have a member of your family been a recipient of such support?
- 8- Have you donated to institutions or causes other than AUB? Which institutions and why?
- 9- Your name appears in AUB's contributors report (and/or other publications and news forums). Do you think visibility acts as an incentive for you to donate? How?
- 10- Some donors choose to remain anonymous, what do you think about this within the notion of social recognition? How do you explain it?
- 11- How and when your philanthropic character was formulated?
- 12- Can you list the reasons behind your motivation to give a portion of your wealth to another person/institution?
- 13- Do you think that the awareness on philanthropy and or the culture of giving is not solidly established in Lebanon? Or the region?
- 14- What, in your opinion, is the trigger behind philanthropic giving in Lebanon/the region?

- 15- In your opinion, is philanthropy a way to reduce social inequality or this should rather be done by the State? Would both notions (philanthropy and a welfare state) complement each other? Please elaborate.
- 16- Would restricted giving act as a form of inequality?
- 17- What are your priorities when it comes to making a decision as where to designate your donation? I will read for you some priorities:
  - a- Student scholarships/ Patients' fund
  - b- Academic/scholar research/ Medical research
  - c- Emergency (crisis) relief/ Refugees
  - d- Poverty
  - e- Art affiliated initiatives
- 18- Please indicate what makes you choose these set of designations by this order of priorities.
- 19- Would your priorities change if there is a case of crisis?
- 20- What is the relationship between philanthropy and values, and especially religious and social values?
- 21- How do you define philanthropy? Is philanthropy an ongoing process or a one-time mechanical action?
- 22- Can philanthropy go wrong? If yes, how? Can you give an example?
- 23- Would your business be directly or indirectly impacted by your philanthropic activities?
- 24- Would your social status be directly or indirectly impacted by your philanthropic activities?
- 25- I will mention four statements, please tell me if you relate, you don't relate, or neutral
 

When I donate:

  - a- I leave my permanent mark on the institution/cause I'm donating to.
  - b- I serve my religious values.
  - c- I become more integrated in my community.
  - d- I feel good about myself.

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