

# Motivation to participate in a new philanthropic practice: Layers of ambivalence in Israeli philanthropy



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# Charity Sports Events (CSEs)

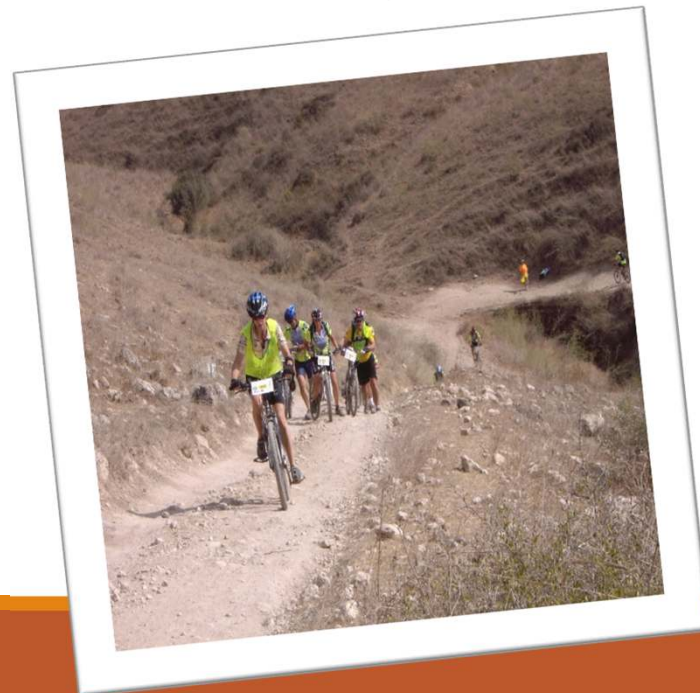
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## The event

- ❑ A physically challenging sports activity
- ❑ A fundraising method
- ❑ For charitable purposes

## The organization

- ❑ The beneficiary
- ❑ Event organizer mounting an event



# Charity Sports Events (CSEs)

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## The participants

- 1. Monetary giving:** pay set registration fees, invest money for equipment & lodging, travel to the event
- 2. Giving of volunteer time:** required to raise a minimum dollar amount, hours of unpaid training, raising funds, travelling to the event
- 3. Giving of expertise:** utilizing social capital, networks of acquaintances, sports skills to train others, fundraising skills;
- 4. Personal sports challenge:** avid yet novice athletes who commit to a major personal challenge, coping with injury
- 5. Agents of the organization;** Support a charitable cause

# Globally, not a new phenomenon

- ❑ AIDS rides, 1990s
- ❑ “LiveStrong”
- ❑ Susan G. Komen Run for the Cure



## Locally:

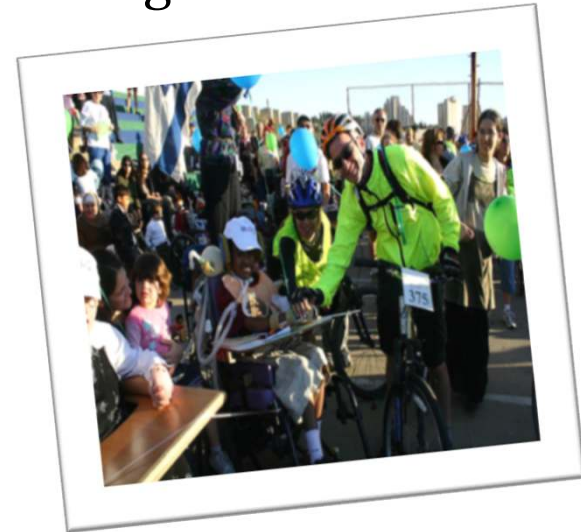
- ❑ Alyn Hospital “Wheels of Love”
- ❑ Arava/Hazon bike ride
- ❑ Settings: Local, national & international



# Motivations for participating in CSE

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- ❑ having fun
- ❑ contributing to a worthy cause (helping others, promoting the cause)
- ❑ achieving or maintaining a fitness goal
- ❑ engaging in physical activity
- ❑ accomplishing a particular challenge
- ❑ Socializing
- ❑ taking up or continuing cycling
- ❑ traveling as tourist



(Berger et al., 2007; Filo et al., 2009; Bell, 2013, Bennett, Mousley, Kitchin, & Ali-Choudhury, 2007; Doyeon & Meungguk, 2010; Filo, Funk, & O'Brien, 2011; Berger, Greenspan, & Kohn, 2007)



- ❑ **Alyn Hospital:** pediatric rehabilitation hospital for children; the only facility of its kind in Israel
- ❑ **Wheels of Love: ‘Ride for a Cause’** model; enlists the participants in fundraising.
- ❑ Each rider commits to raise a minimum of \$2,500. Many riders, however, set higher personal goals.





# North American rider identities

(Berger, & Greenspan, 2007)

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Multiple rider identities:

- ☐ Cyclist
- ☐ Jewish
- ☐ Altruist



Each identity embodies types of motivations for participating.

# Unique characteristic of the "Israeli philanthropist"

- ❑ Jewish religious traditions
- ❑ A Zionist ideology
- ❑ Volatile social and economic conditions, Israeli politics and the continued security threats.



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- ❑ Israelis tend to be cynical, lack trust in charity organizations, and have less faith in their ability to bring about social and institutional change

(Schmid, 2009, 2011; Schmid & Rudich, 2008)



# The Israeli philanthropist

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- ❑ preoccupied with day-to-day survival
- ❑ less open to participating in “extracurricular” philanthropic behavior
- ❑ historical reliance on support of Diaspora
- ❑ approach to philanthropy from a recipient perspective rather than provider

(Silber, 2008; Katz, Levinson & Gidron, 2007; Shye, Lazar & Duchin 1999)

**What are the motivations of Israelis to participate in a fundraising cycling event?**



# Method

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- Interviewees recruited during registration process
- semi-structured, in-depth, interviews
- recorded and analyzed by identifying key themes and categories.

## 15 riders:

4 women / 11 men

1 road / 3 road & off road / 10 off road

7 Religious / 8 Secular

5 “Sabra” / 9 foreign-born

[board members, ride director]



<b>Alias</b>	<b>Age</b>	<b>Country of birth</b>	<b>Religiosity</b>	<b># rides</b>	<b>Occupation</b>
<b>Summer</b>	<b>54</b>	<b>USA</b> <b>30 years in Israel</b>	<b>religious</b>	<b>5</b>	<b>Customer Relations</b>
<b>Liora</b>	<b>58</b>	<b>Israel</b>	<b>secular</b>	<b>5</b>	<b>Independent Business Manager</b>
<b>Abigail</b>	<b>57</b>	<b>USA</b> <b>30 years in Israel</b>	<b>secular</b>	<b>14</b>	<b>Yoga instructor</b>
<b>Ester</b>	<b>59</b>	<b>USA</b> <b>30 years in Israel</b>	<b>religious</b>	<b>1</b>	<b>Marketing Director</b>
<b>Ben</b>	<b>28</b>	<b>Mexico</b> <b>5 years in Israel</b>	<b>secular</b>	<b>3</b>	<b>Physician</b>
<b>Jonathan</b>	<b>58</b>	<b>England</b> <b>30 years in Israel</b>	<b>religious</b>	<b>14</b>	<b>Independent Business Manager</b>
<b>Aaron</b>	<b>62</b>	<b>Canada</b> <b>44 years in Israel</b>	<b>religious</b>	<b>14</b>	<b>Physician</b>
<b>Jacob</b>	<b>42</b>	<b>Israel</b>	<b>religious</b>	<b>2</b>	<b>High-Tec</b>
<b>Daniel</b>	<b>54</b>	<b>Israel</b>	<b>secular</b>	<b>5</b>	<b>High-Tec</b>
<b>Nathan</b>	<b>62</b>	<b>USA</b> <b>30 years in Israel</b>	<b>religious</b>	<b>14</b>	<b>Independent Business Manager</b>
<b>Eyal</b>	<b>62</b>	<b>Israel</b>	<b>secular</b>	<b>13</b>	<b>Independent Business Manager</b>
<b>Ron</b>	<b>59</b>	<b>USA</b> <b>30 years in Israel</b>	<b>secular</b>	<b>15</b>	<b>Lawyer</b>
<b>Alon</b>	<b>52</b>	<b>Israel</b>	<b>religious</b>	<b>13</b>	<b>Business Manager</b>

# Israelis' ambivalence to adoption of CSEs

Fundraising		Act of giving		Sports events	
resistance	Motives	Barriers	Motivations	Barriers	Motives
The cultural context	Need for achievement	Mistrust of non-profits and the government	Personal connection to the event's cause		Maintaining a healthy lifestyle
Emotional resistance to the fundraising role		Donation costs and insufficient tax benefits	Religion-related factors		Love of riding as a hobby and love of Israel's landscape
			Family and social socialization		Attraction to extreme sports activities
			Giving as a status symbol		



# Sporting Ambivalence?

- ❑ main motivation to participate in ride: sport & the riding itself.
- ❑ Key mentioned motivations are similar to literature on CSEs

## Sports events

### resistance

### Motives

**Maintaining a healthy lifestyle**

**A hobby and love of Israel's landscape**

**Attraction to extreme sports activities**



# Giving Ambivalence

## Distrust in nonprofits & government:

- ❑ cynical responses, unwillingness to take part in philanthropic activity.
- ❑ the situation in Israel was described as “sick” or “malignant” with corruption.
- ❑ criticism of social policy in Israel (privatization of services, social gaps, poverty etc.)

## Act of giving

Barriers	Motives
Distrust of nonprofits & government	Personal connection to the cause
Donation costs & insufficient tax benefits	Religion-related factors
	Family and social socialization
	Giving as a status symbol

## Donation costs & Tax:

- ❑ Hospital policy precludes tax benefits if rider gains from donation (Benefit)
- ❑ Participation fee & amount required deter potential riders from joining
- ❑ Objection of giving beyond taxes: High taxes are viewed as a form of contribution to the country

*“It's painful for me that we pay so many taxes and there is government waste on things that I don't believe in – corruption and West Bank settlements – without any proportion at all. And it's terrible that private citizens need to fundraise. Alyn is a hospital that should be funded entirely by the government. It is unheard of that a hospital needs to raise money in order to treat children. I don't understand why I have to fill the gap. When you see how much tax I pay and much I have paid it's unbelievable how much tax, and then I still need to donate, it's really annoying and it's a shame.”*

*“According to my income level, for each shekel that I earn I pay a shekel in taxes. So then if some Joe (points to himself) with his stupid bicycle, knocks on someone's door and asks “will you donate money to Alyn?” Why shouldn't the health ministry with all the governmental corruption fund Alyn? This is the problem”.*

# Fundraising Ambivalence

## Fundraising

### Barriers

### Motives

The cultural context

Need for achievement

Emotional resistance to the fundraising role


- ❑ Asking for money – interpersonally unacceptable.
- ❑ Prefer to give of their own than to ask for others' contributions.
- ❑ Fundraisers described very different experiences, depending on both the fundraiser's and potential contributor's cultural background.
- ❑ The economic situation, and the sense that members of the middle class are all “in the same boat”, makes it difficult to ask peers for a contribution



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*“When the time comes to collect money from friends and people I am opposed to doing this I don’t approach them. I don’t do this. Don’t approach, am opposed. Because this isn’t customary for Israelis. I don’t want to annoy them. I have friends with a lot of means and I have those who at the end of the month can’t pay the bills. And I don’t approach them it’s a fact.”*

*"I am not exactly the type to fundraise. I don't feel comfortable doing this. From my point of view I am willing to pay this money and Thank G-d I earn enough to do something like this."*



# Observations

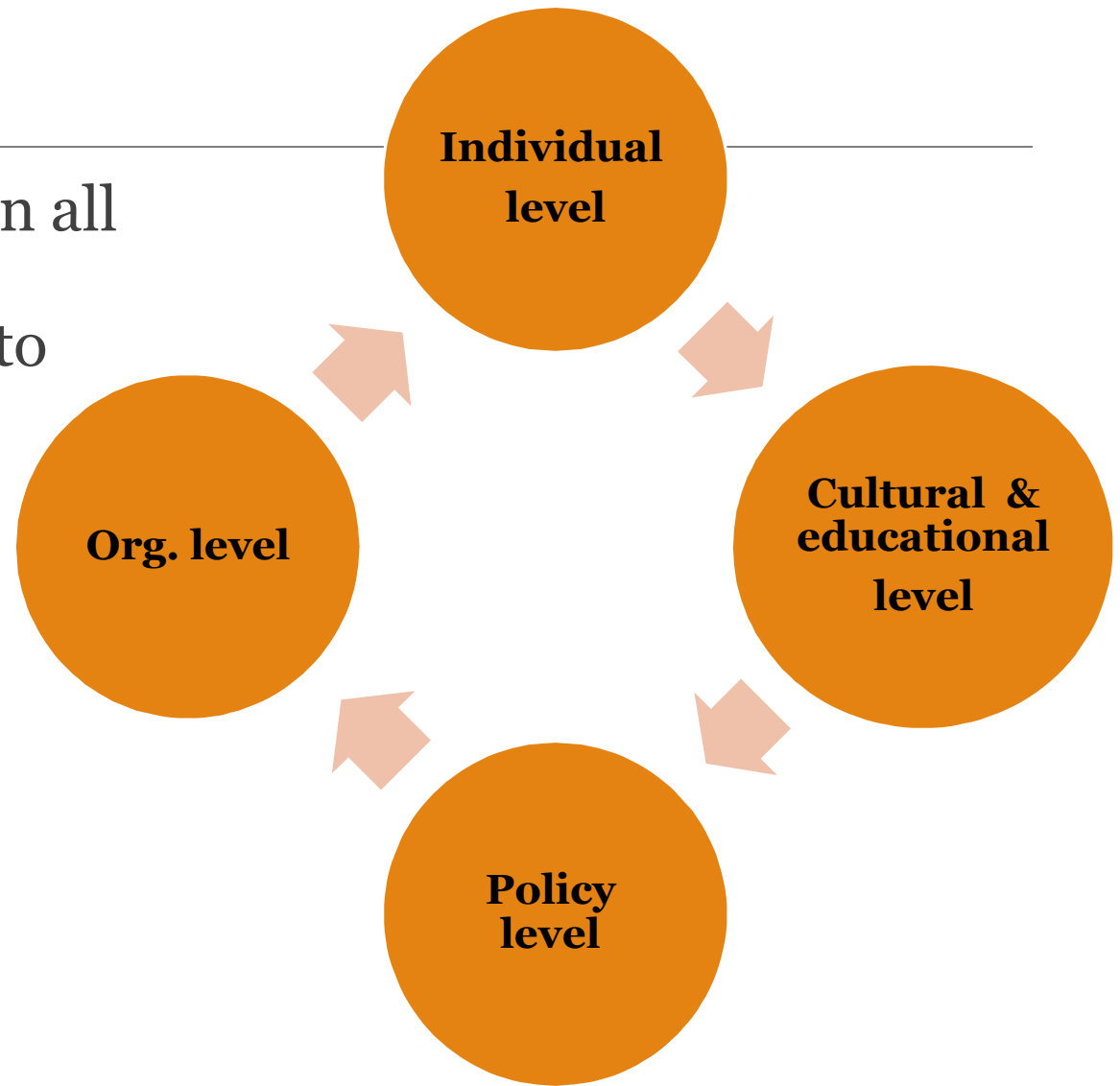
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- Overcoming resistance to participate in a new philanthropic behavior despite ambivalence
  - **Cause-related? Sporting event-related?**
- Fundraising burden: high amount is a barrier
  - donate for Alyn only
  - **is it a change in the philanthropic behavior?**
- Anglo / North American heritage:
  - Interviewees (half)
  - Spouses (of 3 Native Israelis)
  - Fundraising acquaintances
  - **is it a new philanthropic behavior?**

# Conclusions

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- Changes are required on all institutional levels for a philanthropic behavior to emerge







*Thank you!*