



Helping Others by Donating or Volunteering

Abridged Version of a Study by

Nitsa (Kaliner) Kasir,* Assaf Tsachor-Shai** and Shaked Adar***

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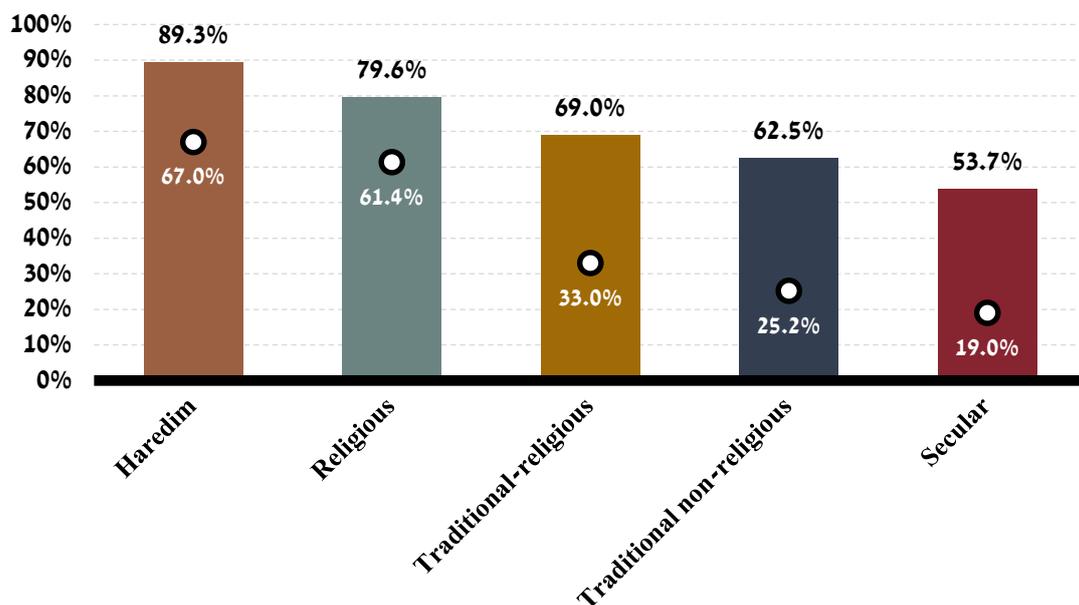
Nearly 64 percent of Israelis aged 20 and older help others by donating money or by volunteering, with 59 percent donating money and 21 percent volunteering. The following study examines the connection between the two types of assistance – are they complementary or alternative, and is there a difference in the extent of the correlation between these activities in each population group in Jewish society? The different population groups in Israeli society exhibit big differences between the patterns of helping others, especially within Jewish society. In haredi society there are much higher rates of donating and volunteering than in the other population groups, with 89 percent of haredim reporting monetary donations and 38 percent being involved in volunteer activities. In the rest of Jewish society, the rate of volunteerism and donating rise in direct correlation to the level of religiosity. The study found a positive correlation between donations and volunteering among all the population groups: volunteers tend to donate in greater ratios than non-volunteers, and donors volunteer more than non-donors. The likelihood that a person will donate both his time and his money rises with his level of religiosity, with the highest rates of giving and volunteerism being in haredi society. Haredi society also has the highest ratio of donors who are not volunteers. A summary of all the reciprocal relations indicates that the strongest correlation between monetary donations and volunteering is in non-haredi religious society, in which donating and volunteering go hand in hand as more complementary activities than among the other population groups.

Background – Monetary donations and volunteering among population groups in Israeli society

Helping others is a common phenomenon in Israel, both with regard to monetary donations and by volunteerism. This study examines the correlation between the two types of assistance. Are they complementary or alternative activities and is there a difference in the extent of the correlation between these activities in each population group in Jewish society?

About 64 percent of Israelis aged 20 and older help others by donating money or volunteering, with 59 percent donating money and 21 percent volunteering. The vast majority – 92 percent - of those who help others do so via monetary donations, while only 35 percent report volunteering activities. Still, there is a big difference between the population groups in Israeli society, especially with respect to haredi society. Haredi society has higher ratios of donors and volunteers than the other population groups, with 89 percent donating money and 38 percent reporting volunteer activities. Haredim also donate higher sums of money and devote more time to volunteering. In the rest of the Jewish population, the rates of volunteerism and donations rise in direct correlation to the population group's level of religiosity.

Ratio of donors and the ratio of those who donate over NIS 500 per year, by population group



■ Donors ○ Donors who give over NIS 500 a year

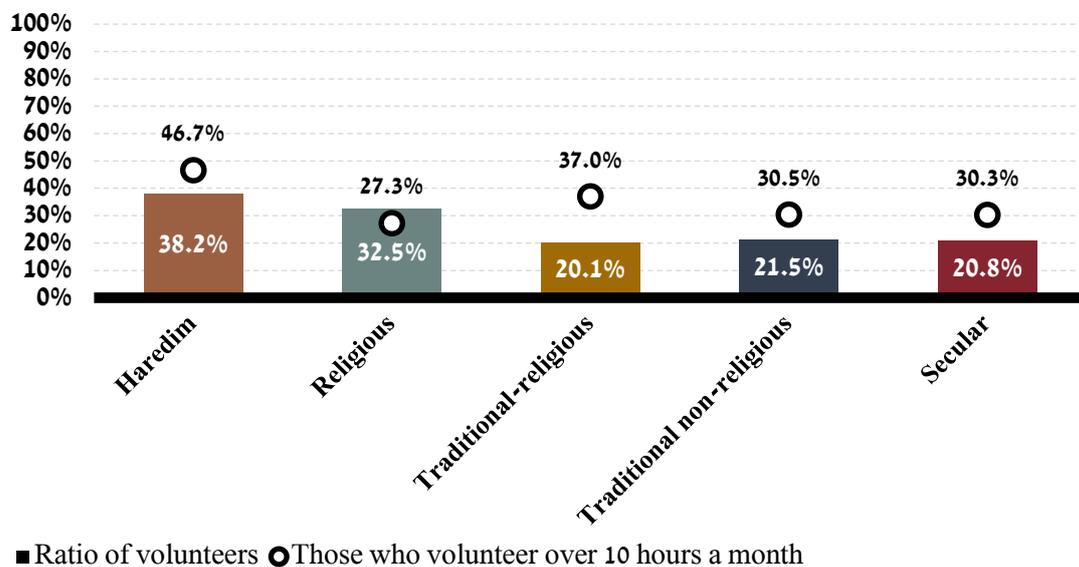
Source: Nitsa (Kaliner) Kasir, Assaf Tsachor-Shai and Shaked Adar.

Data: Central Bureau of Statistics 2017 Social Survey.

The great extent of the donations and volunteering in haredi society is an expression of its religious and cultural characteristics. In this society, donating money and helping others are an integral part of community, social and economic life. Since haredi society is a closed community society, there is a prevalence of norms such as social unity, mutual responsibility and helping the needy within the community, of whom there is a relatively high ratio. The precept of charity is one of the most important positive precepts, and has a special status, as

the Talmudic sages stated, “Charity is considered equivalent to all the other precepts” (*Bava Batra, 9a*). There is a halakhic obligation to tithe one’s income for charity or some other worthy cause: “You shall surely tithe all the yield of your crops” (*Deut. 14:22*). Volunteering, in the religious context, is based on the halakhic dictate to help others: “Each man shall help his neighbor and say to his brother, ‘Be strong.’” (*Is. 41:6*). These precepts are also the motivating factor among other Jewish population groups that are not haredi, such as the religious and traditional-religious. Indeed, the higher the level of religiosity among non-haredi Jews, the higher the rate donations and volunteering.

Ratio of volunteers and the ratio among them who volunteer for over 10 hours a month,* by population group



Source: Nitsa (Kaliner) Kasir, Assaf Tsachor-Shai and Shaked Adar.
Data: Central Bureau of Statistics 2017 Social Survey.

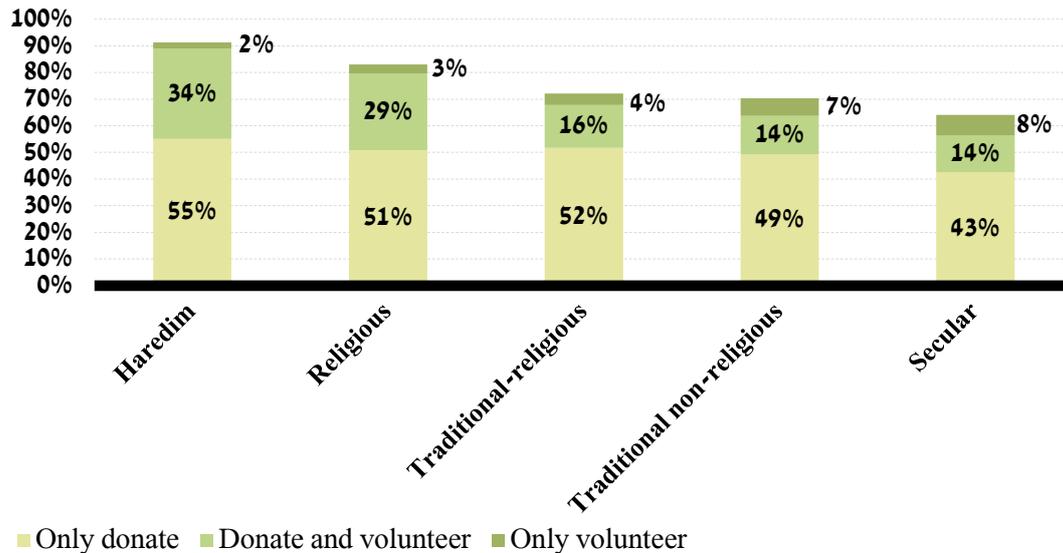
The correlation between monetary donations and volunteering – various population groups in Israel

This study researched volunteering activities and donations as a whole, under the shared definition of helping others with money or with time and energy. The reciprocal relations between the two types of assistance were examined within the Jewish population, distinguishing between the various levels of religiosity. This study adds another layer to previous research, which examined the phenomena of volunteering and donations separately (Kasir (Kaliner) and Tsachor-Shai, 2016; Kasir (Kaliner), Levitz and Tsachor-Shai, 2017). The various motivations and considerations for donating or volunteering are not identical in the different population groups. The question therefore arises as to whether these differences affect the different reciprocal relations between donating and volunteering.

The data show that the ratio of individuals who help others in some way, whether by donating money or volunteering, rises with the level of religiosity among Jews and is particularly high among haredim. Furthermore, the ratio of individuals who both donate and volunteer rises similarly, and is highest among haredim. In the haredi public, only 8 percent neither donate

nor volunteer, and 34 percent of this public both donate and volunteer. In contrast, in the secular public, about 36 percent neither donate nor volunteer and only about 14 percent donate and volunteer. While the ratio of donors rises consistently with the level of religiosity, the ratio of volunteers can be divided into two groups – about a third of religious and haredi donors volunteer, while about a fifth of traditional and secular donors volunteer.

Breakdown of types of assistance to others, by population group



Source: Nitsa (Kaliner) Kasir, Assaf Tsachor-Shai and Shaked Adar – Haredi Institute of Public Affairs.
Data: Central Bureau of Statistics Social Surveys 2015-2017.

Among haredim, the ratio of volunteers among the donors is about 38 percent, while among secular Jews, it is 24 percent. Conversely, the ratio of donors among haredi volunteers is about 94 percent, and among secular Jews is much lower, at 64 percent. In fact, in each of the population groups, most of the donors are not volunteers, but the overwhelming majority of volunteers are also donors.

Statistical analysis shows a clear and positive correlation between volunteerism and donating. At all levels of religiosity, the volunteers donate at higher rates than those who do not volunteer, and those who donate volunteer at higher rates than those who do not donate. The Pearson correlation coefficient also shows a positive, although weak correlation between volunteering and donating among all Jewish population groups, with a correlation of 0.07 for secular and traditional Jews; 0.10 for haredim and 0.16 for religious Jews.

For a more in-depth examination of the findings, an econometric analysis was conducted to evaluate the connection between donating and volunteering, taking into consideration the influence of other significant variables such as income, age, education, family status and even gender. In order to evaluate the correlation between donating and volunteering, while controlling various other variables, the bivariate probit regression was used. This regression simultaneously assesses two equations, such that the correlation between two variables can be evaluated, after the deduction of the influence of various other variables.



The main finding from this regression is that even after taking into consideration the control variables, the positive correlation between volunteering and donating remains. For religious Jews, the correlation is particularly clear and strong (0.32), relative to the uncontrolled variable (0.16) and in comparison to other population groups, and the results have clear statistical significance. This finding reinforces the previous findings, which indicate a relatively strong connection between donating and volunteering in the religious public.

Among secular and traditional Jews, there remains only a weak connection between donating and volunteering (0.07), but this connection is clearly positive from a statistical perspective. Among haredim, the connection between the variables is also positive and weak (0.06), but is not statistically significant. This means that the correlation coefficient between donating and volunteering in the haredi public is statistically no different than 0, such that according to the regression findings there is no positive connection between the two variables. This finding can be understood with respect to the haredim in that donating money is a basic tenet of the haredi lifestyle. Thus, for example, prior to all the Jewish festivals, there is a social-religious obligation to give charity. The times at which charitable donations are increased are mainly: before the High Holidays, based on the liturgical passage “and repentance and prayer and charity will avert the evil decree” (from the High Holiday prayers); and Purim. In addition the precept of tithing is binding, and unlike other precepts, such as being kind to others, tithing has clear parameters that must be met.

These religious motivations to donate to a certain extent sever the connection and the mutual influence of donating on volunteerism and vice versa. While donating is an obligation that has heavy religious implications, volunteering is part of the precept of being kind to others, a precept that defines helping others as obligatory, but not the volunteering activity. When nearly 90 percent of haredim give monetary donations, but only some of them volunteer, it is no wonder that no correlation was found between the two activities.