

# INDIVIDUAL GIVING AND PHILANTHROPY IN TURKEY 2019

**S. ERDEM AYTAÇ** KOÇ UNIVERSITY

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# ABOUT US

Third Sector Foundation of Turkey (TUSEV) was established in 1993 with the objective of strengthening the legal, fiscal and operational infrastructure of civil society organizations. For over two decades, TUSEV has been working to create a more enabling environment for civil society and providing solutions to common and emerging problems of CSOs with the support of its members.

With the vision of a stronger, participatory and credible civil society in Turkey, TUSEV works under four main program areas and undertakes activities that aim to;

- Establish an enabling and supportive legal and fiscal framework for CSOs,
  - Encourage strategic and effective philanthropy and giving,
  - Facilitate dialogue and cooperation between the public sector, private sector, and civil society,
  - Promote the credibility of Turkish civil society,
  - Encourage collaborations at the international level,
  - Create resources and raise awareness through research on civil society.
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# ABBREVIATIONS

<b>USA</b>	United States of America
<b>ABPRS</b>	Address Based Population Registration System
<b>CAF</b>	Charities Aid Foundation
<b>ÇYDD</b>	Association for Supporting Contemporary Life
<b>NI/NA</b>	No Idea / No Answer
<b>GDP</b>	Gross Domestic Product
<b>LÖSEV</b>	The Foundation for Children with Leukemia
<b>CSO</b>	Civil Society Organization
<b>TCMB</b>	Central Bank of the Republic of Turkey
<b>TEGV</b>	Educational Volunteers Foundation of Turkey
<b>TEMA</b>	The Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats
<b>TEV</b>	Turkish Educational Foundation
<b>TÜİK</b>	Turkish Statistical Institute
<b>TUSEV</b>	Third Sector Foundation of Turkey

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# FOREWORD

As the Third Sector Foundation of Turkey, we have been working for 26 years with the same dedication we had at the beginning to find solutions for the common problems faced by civil society organizations in Turkey. In the last 26 years, TUSEV has implemented many activities that have served as building blocks for an enabling environment for CSOs. In this respect, our priority has always been to harness the most current knowledge available and to build our contributions upon it. TUSEV has deliberately concentrated its research on the issues that are extremely important for civil society but have been little explored. In this regard, TUSEV is pleased to observe that the data and knowledge accumulated from years of steady and sound research have not only enhanced its own capacity, but they have also served as guiding resources for CSOs in Turkey.

The objective of TUSEV's research on philanthropy and individual giving in Turkey henceforth is to sustain and strengthen civil society in Turkey through the provision of valid data and information. Two studies were particularly significant in terms of their contributions to a deeper comprehension of

concepts such as giving and philanthropy, as well as their role in the financing of CSOs in Turkey. The outputs of the first study were compiled and released in a 2006 report, entitled *Philanthropy in Turkey: Citizens, Foundations and Pursuit of Social Justice*. The second, and an updated, version of the study followed a decade later: *Individual Giving and Philanthropy in Turkey*.

Both the period of change that Turkey is going through and the fast-paced global developments that affect the field have necessitated the repetition of our research. In addition, in the past three years, we had the opportunity to listen to the opinions and recommendations of our stakeholders from the civil society on local and global scales regarding the report. Furthermore, we reviewed different subjects concerning the field and also assessed them through the prism of developments specific to Turkish context. This has provided us with an opportunity to update our research on the basis of both current questions and new inquiries, which we hoped would generate novel answers and responses to the questions that CSOs raise on individual giving.

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Individual Giving and Philanthropy in Turkey 2019, which was carried out by Koç University Center for Civil Society and Philanthropy Research under the leadership of Prof. Dr. Ali Çarkoğlu and Assistant Professor Selim Erdem Aytaç, contains the most current data in the field of individual giving in Turkey in addition to providing an opportunity to analyze the change occurring over the years and to make predictions for the future, under certain titles. I hope that the report will increase the impact of the activities implemented as part of the Philanthropy Infrastructure Development Project, which is carried out by TUSEV to cultivate an enabling infrastructure for the development of philanthropy and a culture of giving in Turkey, while contributing to the strategies of CSOs in this field.

I sincerely hope that this report, which offers a rare snapshot of the individual giving culture in Turkey in light of both established practices and innovative methods, will serve as a valuable resource for all stakeholders that may contribute to the expansion of giving. I would hereby like to thank Koç University Center for Civil Society and Philanthropy Research, Prof. Dr. Ali Çarkoğlu, and Assistant Professor Selim Erdem Aytaç, who conducted this research, for their valuable support in the strengthening and endurance of the civil society sector, as well as the TUSEV team for their diligent work in the preparation of the report.

**Deniz Ataç**

Chair

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# PREFACE

As the Third Sector Foundation of Turkey (TUSEV), we have been striving to create a favorable environment for the civil society by finding solutions to the problems faced by civil society organizations in the past 26 years. In this respect, we carry out activities to improve individual giving. While individual giving is an indispensable component of donations, donations make up the largest source of revenue for CSOs in Turkey.

We published the first and second reports on Individual Giving and Philanthropy in Turkey, which shed light on the activities we carry out to improve individual giving and to spread the giving culture in Turkey, in 2006 and 2016 respectively. The data included in both these reports have played an important role in not only shaping TUSEV's studies on the subject, but also in increasing the importance attached to individual giving by the civil society organizations in Turkey. We hope that the Individual Giving and Philanthropy in Turkey 2019 Report will also continue to serve as a guiding source in this area.

Within the scope of this research, our target was to measure the changes in the giving motivations the areas of donation and trends in the field of individual giving in the past three years. Thus, we aimed to increase the quality of the activities we will carry out regarding the subject as TUSEV and to place the building blocks of the communication we will establish with different stakeholder groups in the field with up-to-date data. Furthermore, we aimed to reveal the changes occurring in the points that CSOs should pay attention to while setting their individual giving strategies.

Following the report we published in 2016, we held meetings where we had the chance to evaluate its findings with many stakeholders working in the fields of giving and philanthropy

on national and international levels. We hope that in light of these meetings, we can review the questions we can include in this research, which is the most comprehensive one conducted in its field in Turkey, and the responses we receive to these questions can indicate the points which can be prioritized by CSOs in individual giving as a part of their resource development activities.

Before launching the 2019 survey, we met with Prof. Dr. Ali Çarkoğlu and Assistant Professor Erdem Aytaç, the authors of the report, and evaluated the outputs of these meetings in detail. With the updates we applied to our question set in this regard, we aimed to obtain the data measured in similar international reports and ensure that the state of individual giving in Turkey can be examined also on a global scale so that the studies conducted in the field of individual giving in Turkey can be formed in light of the answers to the questions necessitated by rapidly changing era that we live in. We would hereby like to thank them again for their diligent work and their contribution to the field.

The results of the Individual Giving and Philanthropy in Turkey Report 2019 show that we are facing a multifaceted picture. In general, especially when evaluated from the perspective of public perception of civil society, both the duties and influence ascribed to CSOs in certain areas have increased in comparison to 2015. This increase may be interpreted as a welcome contribution to the acceptance of civil society's role and existence by the society, which is necessary for the latter's functioning in an enabling environment.

The preference of the individuals in Turkey to give directly to those in need, rather than through an organization, is a finding consistent with the results of previous research.

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The reasons for this preference once again emerge as the low amount and irregular nature of donations. Corroborating this is the answer to another question on the preferred giving methods, included within the 2019 questionnaire: the donation boxes found in public areas are the second most preferred means of giving after cash donations—preferred by individuals in the last 12 months. This particular finding demonstrates that physical spaces, tangible instruments and means contacted by individual donors and civil society organizations remain important.

When the motivations of individuals to make donations and volunteer in organizations are evaluated, it is observed that 'feeling good' is an important factor in making donations in the last year, compared to previous years. In addition, the role of religious obligations in volunteering in organizations, which we encountered in the 2005 and 2015 researches, appears to have decreased in 2019. This finding is supported by the continuing decline in donations made due to religious obligations since 2006.

The transparency and accountability of CSOs, a subject that TUSEV has stressed at every opportunity since the publication of the 2016 report, continues to factor into individuals' decision on making their donations through CSOs. This observation surfaces recurrently in many segments of the research. The fact that individuals do not demand any reports from the organizations to monitor how their donations are used is also an ongoing trend among individuals. This particular observation suggests that not only CSOs ought to produce regular activity reports, but they should also put more effort into the communication and dissemination of such materials to verify that the donations are used for intended purposes.

Another important output of the 2019 research is that in the situations where individuals prefer to make such donations through an organization, the number of those that prefer to make the donation through a CSO rather than a public institution has increased. This shift can be explained with an increase in

the communication activities of civil society organizations in the past three years.

The combination of the average aid and donations made by an individual per annum was calculated as 228 TL in our 2015 research. By contrast, in 2019 this value rose to 303 TL. However, adjusting for three years inflation, we see that the amount should have been at least 360 TL to remain at the same level as 2016. In other words, there is a decline in individual giving in since 2015. The economic fluctuations that Turkey goes through should always be taken into consideration while interpreting this data. It should especially be noted that 'having more money' ranks first among the reasons that would increase individuals' motivation to make donations in the next 12 months according to the results of the research.

In summary, the findings of this study illustrate that the notion of individual giving and philanthropy in Turkey is multidimensional and each stakeholder can take personal action to improve these practices. TUSEV will continue to do its part both as a foundation and a philanthropy infrastructure organization in increasing individual giving so that civil society organizations, which are indispensable for a democratic life in Turkey, can continue to provide social benefits.

We hope that the Individual Giving and Philanthropy in Turkey 2019 Report addresses the pressing questions of civil society organizations on this matter and that the study serves as a resource they can benefit from while determining the steps to this respect. I would like to thank everyone who shared their ideas and recommendations with us during the conduct of our research and contributed to the development of this field.

**Tevfik Başak Ersen**  
Secretary General

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# INTRODUCTION 1. AND SUMMARY OF FINDINGS

This research is a field study of face-to-face interviews with sample representative of Turkey's voting age population in August-September 2019. It was conducted with the initiative and support of the Third Sector Foundation of Turkey (TUSEV). Our objective is mainly to observe the giving preferences of the individuals in Turkey and their view of foundations, associations and the work of these organizations, while revealing their approach towards civil society activities. Thus, the present study is a continuation of two studies that we conducted as part of the same research in 2004 and 2015 that are accessible among the publications of TUSEV.<sup>1</sup> Although this study does not include as much analysis on the meaning of philanthropy as the previous studies, we explore many attitudes and behaviors related to philanthropy. Therefore, we did not change the title of the study and only made a reference to the year 2019 in it. We will monitor the attitudes and behaviors regarding giving and philanthropy in the coming years as well, with TUSEV's support.

In this study, which is conducted for the third time, we are providing a snapshot of the perception of Turkey's population of voting age about civil society and giving. Among the questions to which we seek answers are how citizens perceive CSOs' work; to what degree they participate in or support CSO activities; and what informs their decision to participate, donate, and trust in these organizations. While answering such questions as of 2019, we also tried to monitor the developments pertaining to this subject-matter since 2004 in light of the available data. In this context, we also tried to update the findings of the two studies that we first conducted in 2004 and then repeated in 2015 respectively.<sup>2</sup>

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**1** For the 2004 study, please see: Philanthropy in Turkey: Citizens, Foundations and Pursuit of Social Justice Third Sector Foundation of Turkey. [www.tusev.org.tr/tr/arastirma-ve-yayinlar/online-yayinlar?&per\\_page=10](http://www.tusev.org.tr/tr/arastirma-ve-yayinlar/online-yayinlar?&per_page=10). For the 2015 study, please see: <https://tusev.org.tr/tr/haberler/turkiyede-bireysel-bagiscilik-ve-hayirserverlik-arastirmasi-yayinlandi#.Xc0seVczaUm>

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**2** In order to achieve the comparability of the findings derived in the current research with the findings of the two studies conducted in 2004 and 2015 and to consistently track the change occurring over the years, the questions and measurements in these two preceding studies were kept to a large extent and were subjected to as few modifications as possible. In addition, certain changes were made in the questions and measurements and new questions were used where deemed necessary, in order to shed light on some current issues and further improve the scope of the research and various measurements.

In the report where we presented the findings of our 2015 study, we had highlighted the adverse economic conditions of the period and the relation of these conditions with the findings in our research. Turkish economy has experienced several fluctuations from that period to date. Having closed the year 2016 with a relatively low growth rate (3.2%), the economy grew at a high rate of 7.5% in 2017, with the effect of the expansionary policies followed by the government. Although this momentum was maintained in the first half of 2018, Turkish economy was struck by a great exchange rate shock in the first half of 2018, entering a severe recession period. Following a recession at 2.8% in the last quarter of 2018, economy contracted by 2.4% in the first quarter and by 1.5% in the second quarter in 2019. This contraction was accompanied by a sharp increase in both inflation and unemployment rates. The inflation rate at 2018 year-end reached 20.3% and was around 15-16% annually in the period of the field study, whereas the inflation rate recorded at the end of 2015 was 8.8%. Similarly, the unemployment rate during the period of study maintained the upward trend that had been ongoing for a while, reaching 14%. It would not come as a surprise that this volatility and the significantly adverse economic atmosphere until recently have affected citizens' behaviors and attitudes regarding philanthropy and giving.

Upon comparing the findings of the current research with the findings reached in 2004 and 2015, we would like to underline some highlights.

- Giving to the poor in Turkey is considered primarily as the duty of the state. While this finding remained the same since 2004, the proportion of those who view helping the poor as a duty of “well-off citizens” has been observed to decline in the 2019 research. The proportion of those who view helping the poor as the duty of “all citizens” and “civil society organizations,” on the other hand, has increased. In this respect, it is observed that civil society organizations have been attributed a more significant role than before in the fight against poverty, which was found as an important item in the country's agenda.
- According to another finding observed since 2004, citizens prefer to make their donations to those in need directly on their own, without the intermediation of an organization. Following these informal donations, the percentage of those who strive to reach their selected target audience through organizational intermediation and wish to make their donations by giving to an organization working on the cause that the donor supports is only 12%. In spite of this observation, the proportion of those who prefer giving to CSOs instead of public institutions to have their donations delivered to those in need is rising as well. In our evaluation of this finding together with the previous one, we note an increase in the role attributed to the CSOs by the general public.
- 4 out of 10 people made an informal donation, as expressed with the abovementioned term, to a relative, neighbor, or other individuals in need within the past year. The tendency to directly make informal donations increases proportionately with the level of education and income. A shift from in-kind donations to cash donations has been observed with respect to the donations made directly to both relatives and neighbors or other individuals in need. In other words, an increasing number of people who prefer giving publicly within their close circles of family and friends opt for cash donations. It is evident that this change should be monitored in the coming years as well. Time will tell whether this transition from in-kind donations to cash donations is also going to manifest itself in a transition from direct informal donations to formal donations through organizational intermediation.

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- Citizens have stated that they prefer to give directly to the beneficiary rather than donating to an organization, because their donations are very small in amount and irregular. No significant change has been noted on this observation since 2004. In the 2019 study, where we observe continued economic difficulties, the limited increase in the amounts that can be allocated from their budgets by individuals support evidence in favor of informal donations. It would be advisable for organizations striving to collect formal donations in such difficult times as these to refit themselves for better economic conditions as well. We will discuss this point later.
  - Donations made to beggars retain their significance within the total donations of citizens since 2004. Despite a slight decrease in the proportion of those who give money to beggars, 4 out of 10 citizens give money to beggars. Religious beliefs and feelings of compassion play an important role in giving money to beggars. One may infer that the money donated to beggars as part of informal donations is an important pillar of the direct donation practice in the country. Even though giving to beggars is informal, it does have currency in public domain. In this respect, the practice has a role in both meeting the need for solidarity and redistributing philanthropic resources.
  - Majority of the citizens do not hold the state or others responsible for the state of beggars. From the standpoint of the majority, the primary culprits for the state of the beggars are the beggars themselves, laziness and fate. There is a quite modern approach to the social diagnosis of the dynamics underlying the beggar phenomenon. From this point of view, there is a social basis through which public policies can transform the resources allocated to beggars into a more meaningful use that serves public interest.
- While giving due to religious obligations maintain its significance within the total donations of citizens, there has been a continuing decline in such donations since 2004. The percentage of those who give sadaqa during Ramadan fell to 58% in 2019 from 79% in 2004. The percentage of zakat givers declined from 40% in the same period, to 23% in the last year. The percentage of those who sacrifice an animal for God also fell from 57% to 39%. In spite of the enforcing power of religious obligations, a drop in faith-based giving is evident and can be attributed to economic difficulties. Time will tell if improvement in the current economic conditions will bring back the previous levels of the direct or informal means of sadaqa.
  - Regardless of all these developments, there has been an increase, albeit low, in the proportion of individuals giving to those in need and donating to CSOs. Among the activities carried out within CSOs in 2019, an increase is observed only in donations when compared with 2015. However, even with this increase, the level realized in 2019 is lower than the level in 2004.
  - While personal fulfillment ranks first among the factors that motivate individuals to volunteer in CSOs, the role of religious obligations seems to have decreased. In other words, the tendency to work in CSOs due to religious motives or sensitivities appears to have declined in our 2019 research.
  - The primary factor affecting citizens' decision to donate to CSOs is "the confidence given by the organization that the donations they receive will
-



be used for their intended purpose.” A common major concern reflected in a few different questions is the concern that donations made to organizations will not be used for their intended purposes and will be wasted. It is clear that organizations should be very careful when collecting donations. They should be even more careful when they transfer these donations to those in need. If organizations transparently inform the relevant stakeholders about how they spend their resources, this would undoubtedly play a significant role in eliminating or mitigating these concerns.

- “The desire to help those in distress”, “personal fulfillment” and “importance of the subject of donation” stand out among the reasons that motivated people to make donations in the last 12 months. The most robust factors that encourage people to donate more in the next 12 months, on the other hand, are “having more money,” “being assured of the intended use of the donation,” and “higher transparency of CSOs.” The concerns about the organizational expenditures being wasted and not serving their intended purposes are prevalent here as well. We also directly observe in these answers that economic difficulties prevent individuals from making donations. However, people’s need to feel good is a remarkable factor behind the increase in giving. Donors feel good about themselves for making donations, which is marked as a critical factor behind the increase in the resources created through donations by organizations.
- Another finding that has not changed since 2004 is that only around one third of donors stated that they receive reports from organizations. This figure could be considered high by some

and low by others. The tradition of reporting how the collected donations are spent or publishing a public report regarding how an organization’s resources are used at the highest level is not deeply rooted in Turkish civil society. However, one may argue that there is demand for the kind of reporting that provides transparency.

- 4 in 10 donors do not express any opinion about how their donations will be used; however, a slight decline is observed in this figure. Donations made for a certain purpose are on the increase. In the recent years, appealing for donations with a certain purpose has been a rising trend in Turkish civil society. This finding suggests that such campaigns are effective.
- The average annual amount of donations per capita in Turkey has been calculated approximately as 303 TL. We had estimated the average annual donation amount per capita in 2015 as 228 TL. When adjusted for inflation, this amount corresponds to 360 TL today. That is to say, the real donation amount is expected to be 360 TL given the inflation’s effect, while it remained at 303 TL, indicating a decrease in real terms compared to 2015.
- While these amounts correspond to 0.5% of Turkey’s GDP in 2018 (0.8% for 2015), they correspond to 0.7% of the average annual household income observed in our sample (1% for 2015) and 2.5% of the average annual household income per capita (2.9% for 2015). In other words, we could briefly say that the part of civil society and philanthropy within the economy diminished compared to 2015.

## 2. SAMPLE

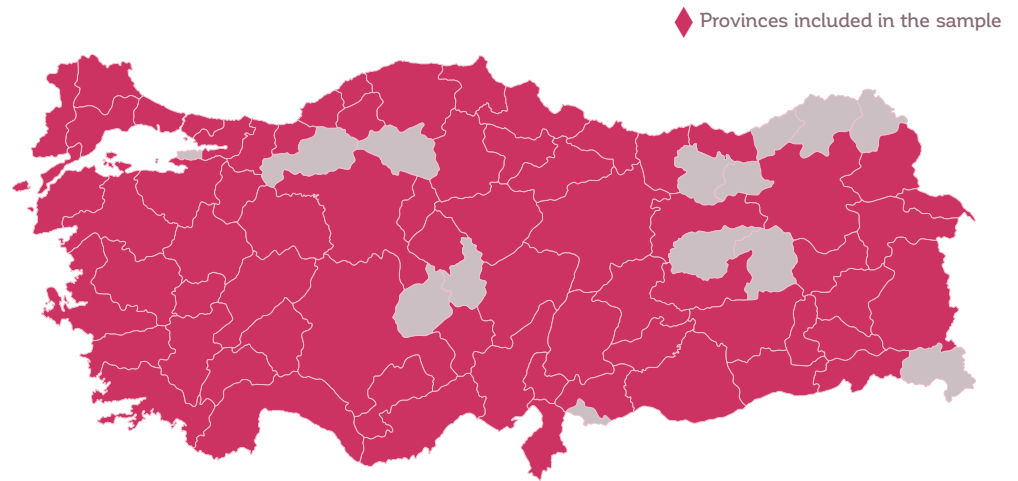
Similar to the two preceding field studies conducted in 2004 and 2015, our sample selection was based on TUIK 26 İİBS-2 statistical regions. In line with our past practices, we made a sample plan in which the people who would be interviewed were not substituted. In this unsubstituted sample plan, which maintains a high sample quality, there was no backup list of people to be interviewed for use in situations where the individuals planned to be interviewed could not be reached. Since the access rate in similar studies is about 50%, a target sample size that is twice the number of intended interviews was distributed among the rural and urban settlement areas across Turkey, commensurately with the population. Afterwards, interviews grouped according to the urban-rural population shares of each region were re-allocated and the numbers of individuals to be interviewed in rural and urban settlements in each İİBS-2 region were determined. The total number of clusters that should be selected to reach 20 individuals in each cluster was determined according to the numbers of interviews determined in this way. We identified 20 random addresses

comprised of 400 household addresses on TUIK's Address Based Population Registration System (ABPRS) and 20 addresses in rural settlement areas without household addresses registered on ABPRS, by consulting the mukhtars. When a household was reached, a list of the whole population over the age of 18 residing in the household was drawn up and attempts were made to interview a random individual according to their birth date from the list. If the selected individual could not be reached and interviewed, there were three more attempts in total to conduct an interview at the same address and if the interview could not be conducted in the end, the address was removed from the sample.

Figure 2.1 shows the provinces where interviews were held and where interviews could not be held in 26 İİBS-2 regions. A total of 2,502 individuals were interviewed face to face in their households in 201 districts of 67 provinces. The field study was conducted with Birim Araştırma by Infakto Research Group between the dates 20 July and 29 August, in approximately 6 weeks.

## FIGURE 2.1

**67 provinces in the 26 IIBS-2 region in the sample where the research is conducted**



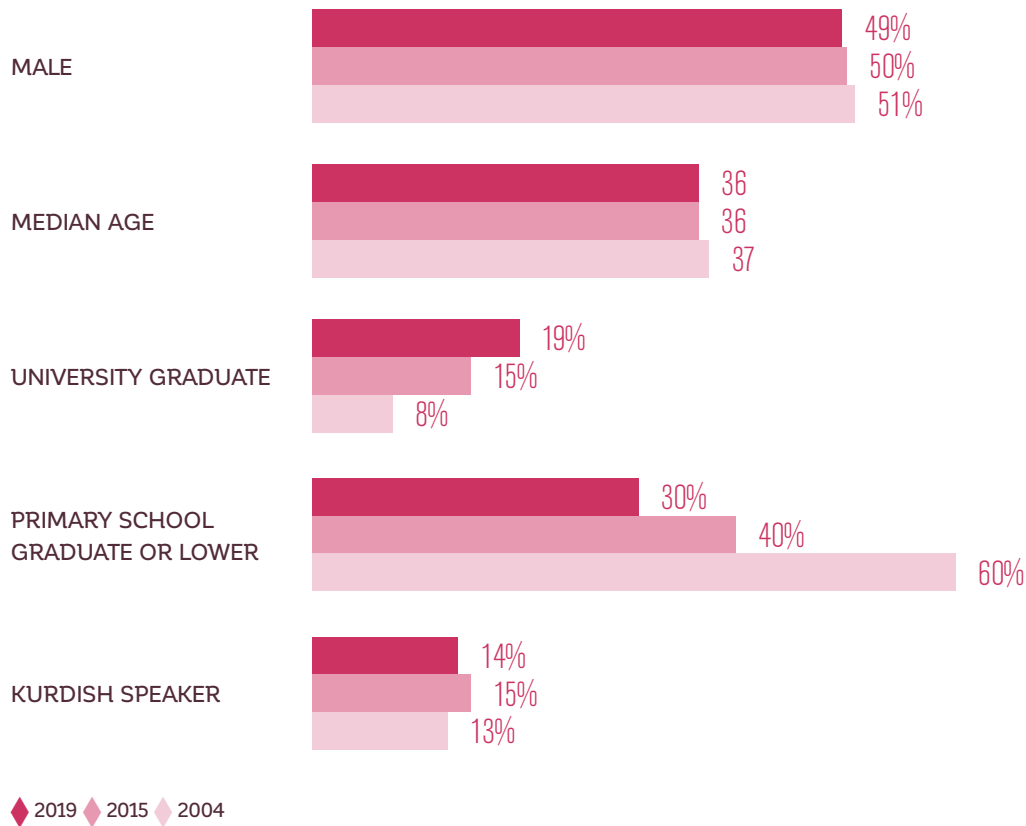
The sample characteristics in the 2019 study are presented in Figure 2.2 along with their comparisons with the samples that were used in the 2004 and 2015 studies. They represent the Turkish population of voting age. There are more than 15 years between the 2004 and 2019 studies, and the changes in the societal makeup of Turkey is projected on the comparison of the samples derived as well. About half of the interviewees in all three studies are women, while half of them are men. Comparison of the median age with the initial study indicates a one-year decline; half of the sample was under the age of 37 in 2004, while the median age in 2015 and 2019 is 36. The average age in 2019 is approximately 42, about 3 years older than the average age in 2004. The average number of people living in the households where the interviews are conducted decreased from 4.3 in 2004 to 3.6 in 2019. This suggests that the average household size in Turkey has been reduced by approximately one individual (0.7) in the last 15 years.

One of the most distinct differences among the three samples is observed in the education levels of individuals. The proportion of university graduates in the 2004 sample was only around 8%, whereas it nearly doubled and reached 15% in 2015. Individuals who stated that they were university graduates constitute

almost one fifth, or 19% of the sample. In parallel with the increase in the proportion of university graduate subjects, the proportion of individuals with primary school and lower levels of education in the adult population was reduced by half, declining from 60% in 2004 to 30% in 2019. These data are significantly consistent with official statistics. According to the latest data released by TÜİK for 2018, the proportion of university graduates and the proportion of those with at most primary school education over the age of 18 in Turkey are 19% and 31% respectively. The urban population, which is considered as the population living within the boundaries of a municipality in the sample selection, reached 81% in 2019, from 65% in 2004. The proportion of the population who stated that they could speak Kurdish is observed to be between 13% and 14% in the same period.

FIGURE 2.2

Main characteristics  
of samples, 2019,  
2015 and 2004



As we present the findings of our studies in three different periods (2004, 2015 and 2019) comparatively, another point that we need to emphasize is that the research conducted in each year were not set up as a panel study based on multiple interviews with the same individuals repeated over a certain time period. In other words, the individuals interviewed in 2004 were not interviewed again in 2015 and 2019; the individuals interviewed in each study belong to independent samples, representative of the adult population in the period in question. Therefore, our goal is not to identify the factors underlying the changes with respect to the individuals whose behaviors and attitudes are observed to have changed over time. Instead, we monitor the changes in average tendencies over the years and measure how average, i.e. typical individuals react to different factors in a different period, which allows us to compare the differences here.



# 3. SOCIAL CAPITAL AND CIVIL SOCIETY

How have the interpersonal level of trust and individuals' perception of CSOs effectiveness in resolving the problems facing Turkey changed since our previous study? We will look for the answers to these questions in this section.

It is hard to define social capital.<sup>3</sup> It could simply be described as the value of social relations and networks in the development of individuals' experience from an economic perspective. However, many emphasize the social capital's function of improving and facilitating social relations rather than its economic value. It is very difficult to distinguish the determinants of social capital from its consequences. Almost every area of social life has been designated as the sources of social capital throughout the history. Factors such as the historical development and culture of societies, coexistence of different ethnic and religious groups, economic classes and inequalities, effectiveness of social state institutions, level of development of the civil society, the form and continuity of the family structure and social effectiveness of education and religion have been advanced as both the sources and results of social capital. Civil society and philanthropic behavior are too undoubtedly associated with social capital.<sup>4</sup> In a society where different groups live in harmony, individuals are expected to share their wealth with the less fortunate segments of the society.

The difficulties with defining social capital and distinguishing between its determinants and consequences have prevented the identification of a satisfying and generally accepted measurement of social capital.<sup>5</sup> Since 2004, we have made our own deductions on social capital, based on a simple question widely used in this literature. This question was first used by Rosenberg (1956) as part of the "faith in people" scale comprised of five different assessments at that time. The version of the scale which we used is as follows:

Generally speaking, would you say that most people can be trusted or that you need to be very careful when dealing with people?

- a-) Most people can be trusted
- b-) One should always be wary

This question became a measurement used alone independently of the other assessment over time.<sup>6</sup>

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<sup>3</sup> For the literature on social capital, see Kwon & Adler (2014), Mouw (2006) and Sobel (2002).

<sup>4</sup> Regarding social capital and philanthropy, see Brown & Ferris (2007), Wang & Graddy (2008).

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<sup>5</sup> For questions of measurement in the literature on social capital, see Putnam (2001), Newton (1997).

<sup>6</sup> It has been used in many studies on religiousness (Schoenfeld, 1978), social networks (Ho and Kochen, 1987), democracy (Fukuyama, 1995) and culture (Inglehart, 2000). However, a consensus on the validity of this measure was not established despite these studies and conflicting results were obtained occasionally (Miller and Mitamura, 2003).

A point that needs to be highlighted in this context is that the question employed here does not try to discern preferences regarding trust and distrust in people. The first option says, “most people can be trusted,” while the second one offers the option of “always being wary.” Trusting people and wariness are not two mutually exclusive and opposing attitudes. A person may both trust other people and think that they should be cautious in their relationships. Yamagishi and Yamagishi (1994) concluded in their study that wariness does not mean mistrust.

According to the comparative assessment we had made with the 2015 data, Turkey ranked 45<sup>th</sup> in the World Values Survey (WVS) results including 60 countries which were collected between 2010 and 2014, with the share of individuals who preferred the first option above in the results obtained in that year. 2019 results show that Turkey passed 15 other countries and rose to the 30<sup>th</sup> rank according to the results of the same WVS.

Distribution of the answers to the two-option question of interpersonal trust provided above is shown comparatively with the previous years in Figure 3.1. In 2019, the proportion of those who think that most people can be trusted significantly increased compared to the previous years, reaching 21%. This rate was only about

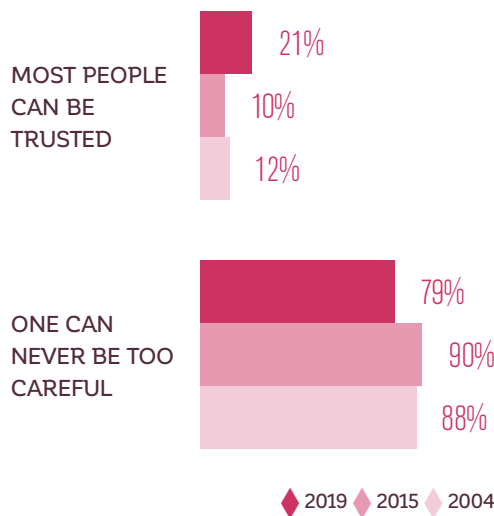
10% in 2015. In light of our discussion above, the percentage of individuals who favored “wariness” or displayed a low level of interpersonal trust also declined from 90% in 2015 to 79% in 2019.

Such a dramatic change in the level of interpersonal trust within the society was unexpected, but not unheard of. In the five field studies conducted in Turkey since the second wave of the WVS surveys carried out in 1989-1993, results varying between 4.8% (2007) and 18.6% (2001) were obtained as the proportion of those who chose the answer “most people can be trusted” to this question.<sup>7</sup> Given that the lowest and the highest trust results were observed in 2001 and 2007 respectively, the question can be said to produce considerably fluctuating answers.

At this point, there are at least two possibilities at play. The first possibility is that there was recently an actual turning point of positive nature in terms of interpersonal trust within Turkish society. However, considering that similar upsurges were experienced before, we should note that this result may not be permanent. The second possibility is that while there was no such turning point in the society, we are facing a deviation, which we cannot explain in terms of interpersonal trust according to our previous samples, in our research sample of 2019. Such sample deviations are always observed in random samples and the solution of this problem is sought through a weighting process, as we have done here. The other possibilities could be the reflections of the measurement issues mentioned above. We can determine which of these possibilities is true by monitoring the results of similar research. Therefore, even though we have data indicating a significant increase in the interpersonal trust in Turkey, one must approach this conclusion with caution.

The role of civil initiatives, as well as state policies and interventions, in the development of countries and addressing national issues have long been discussed. A phenomenon that

**FIGURE 3.1**  
**Do you think most people can be trusted? Or you can't be too careful?**



<sup>7</sup> For the World Values Survey data please see: <http://www.worldvaluessurvey.org/wvs.jsp> .

FIGURE 3.2

**As a citizen, to what extent do you think you can have an influence in addressing existing problems towards creating a better society?**

we frequently encounter in these discussions is the low level of citizens' participation. In order to channel their participation to meaningful fields and to keep it on a relevant level, citizens must feel influential. People who do not believe that their efforts would make any difference would not be willing to incur the cost of participation.

In that case, we should first identify the answer to the question "what is citizens' perception of effectiveness regarding the solution of social problems and how has it changed over the years?" We asked the interviewees in all three of our studies about the level of effectiveness they could have as an individual in the solution of the current problems for a better society (Figure 3.2). In 2019, 23% of the individuals indicated themselves on the side of the five-point scale which meant that they had no effect. On the other hand, 33% of them chose the mid-point of the scale, answering "they may or may not be influential", while 42% said that they may be influential. These figures are quite consistent with the answers we received in 2015 (22%, 36% and 41% respectively). That there are significantly fewer people cumulated at the center of the scale in comparison to 2004 alludes to a decline in the numbers of both those who think that they have an impact on the resolution of societal problems and those who think that they have no impact. Therefore, while an improvement is observed in the sense of subjective effectiveness in the short term, the level observed in 2004 has not been reached.

The individuals' opinions regarding how influential civil society organizations could be institutionally in addition to individual influence in the solution of social issues are presented in Figure 3.3. 15% of the interviewees stated that civil society organizations are not influential, while 27% of them answered they may or may not be influential and 55% stated that they can be influential. The proportion of those who stated that civil society organizations could be influential in the solution of problems was measured as 48% and 64% in 2015 and 2004 respectively. Therefore, it could be said that citizens' perception of civil society's influence increased in 2019 compared to 2015 but is still lower than the level observed in 2004.

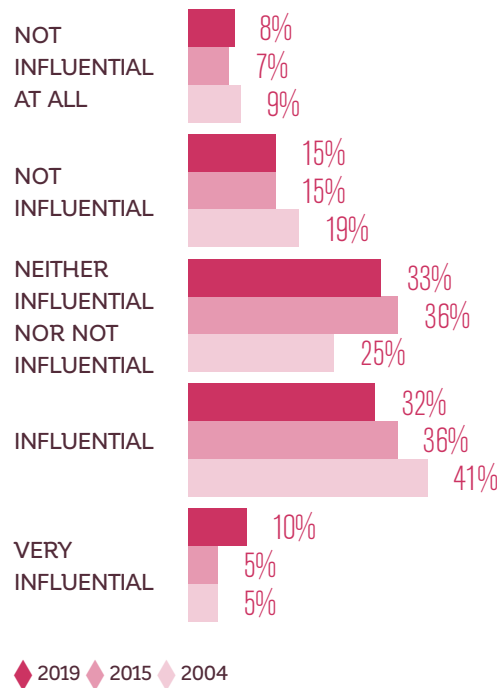
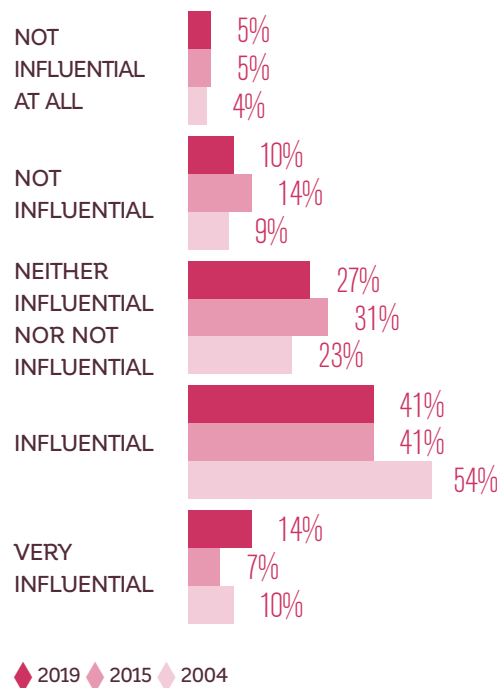


FIGURE 3.3

**To what extent do you think CSOs such as associations, foundations and other charity organizations can have an influence in addressing existing problems towards creating a better society?**





The evaluations above are based on responses to general inquiries; they do not directly reflect on specific activity areas. Nonetheless, the effectiveness of the state and civil society vary according to different dimensions of societal problems. Therefore, the intensity of civil society activities also changes in accordance with these different dimensions. We henceforth asked the interviewees to evaluate particularly “how influential philanthropic donations are in solving the current issues in a way that favors a more equal income distribution.” In Figure 3.4, we summarized the answers given to this question in the three research between 2004 and 2019. The proportion of those who think that philanthropic donations would not be effective in creating a more equal income distribution rose from 12% in 2004 to 18% in 2019. Those who express that philanthropic donations would be effective in this matter were 66% in 2004, but only 54% in 2019.

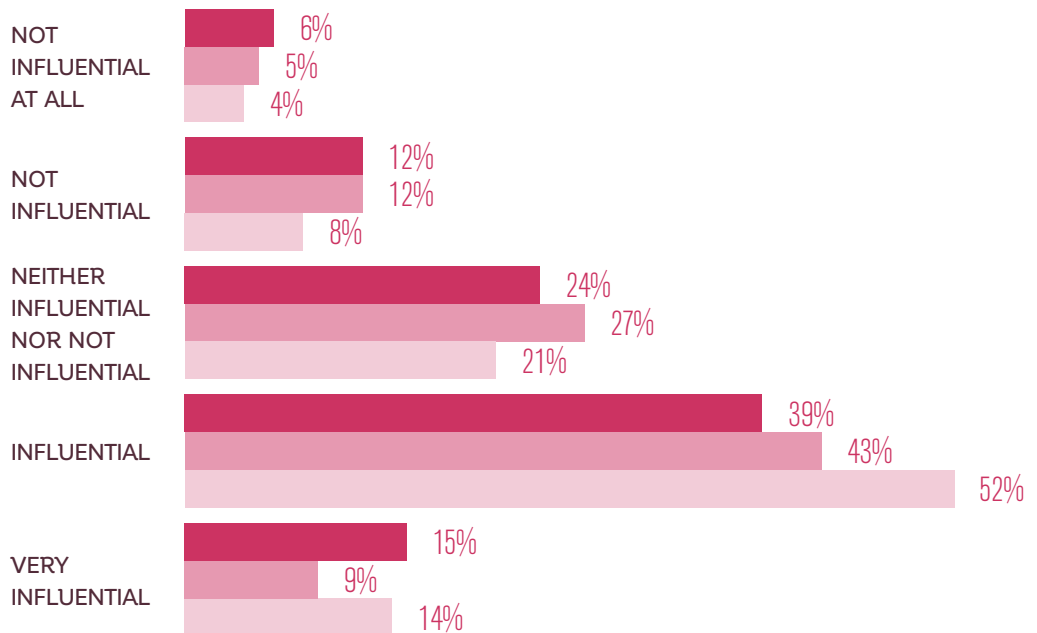
As a natural outcome of the different levels of state and civil society effectiveness in different areas, the fields of activity of civil society

organizations vary as well. In this respect, when we asked our interviewees the area in which civil society organizations in Turkey are most active, 23% answered education (Figure 3.5). Education was followed by support of disadvantaged groups (e.g. the disabled, the poor) with 18%, then by food support (18%) and health (12%). The least selected areas in the list presented to the participants are employment (2%), disaster recovery (5%) and human rights (5%).

When we compare the answers with those of the 2015 survey, we can see both similarities and changes. For example, the top areas in 2015 were food support, education and environment and forestry. Of these areas, food assistance and reforestation and protection of environment were found in lower ranks in 2019. On the other hand, there has been a significant increase in the proportion of those who think that the areas where civil society organizations are most active are education and support of disadvantaged groups. Employment was the least chosen area in 2015—a result that we observe in 2019 as well. This points to an entrenched perception that creating employment is not a principal area of work of civil society organizations.

FIGURE 3.4

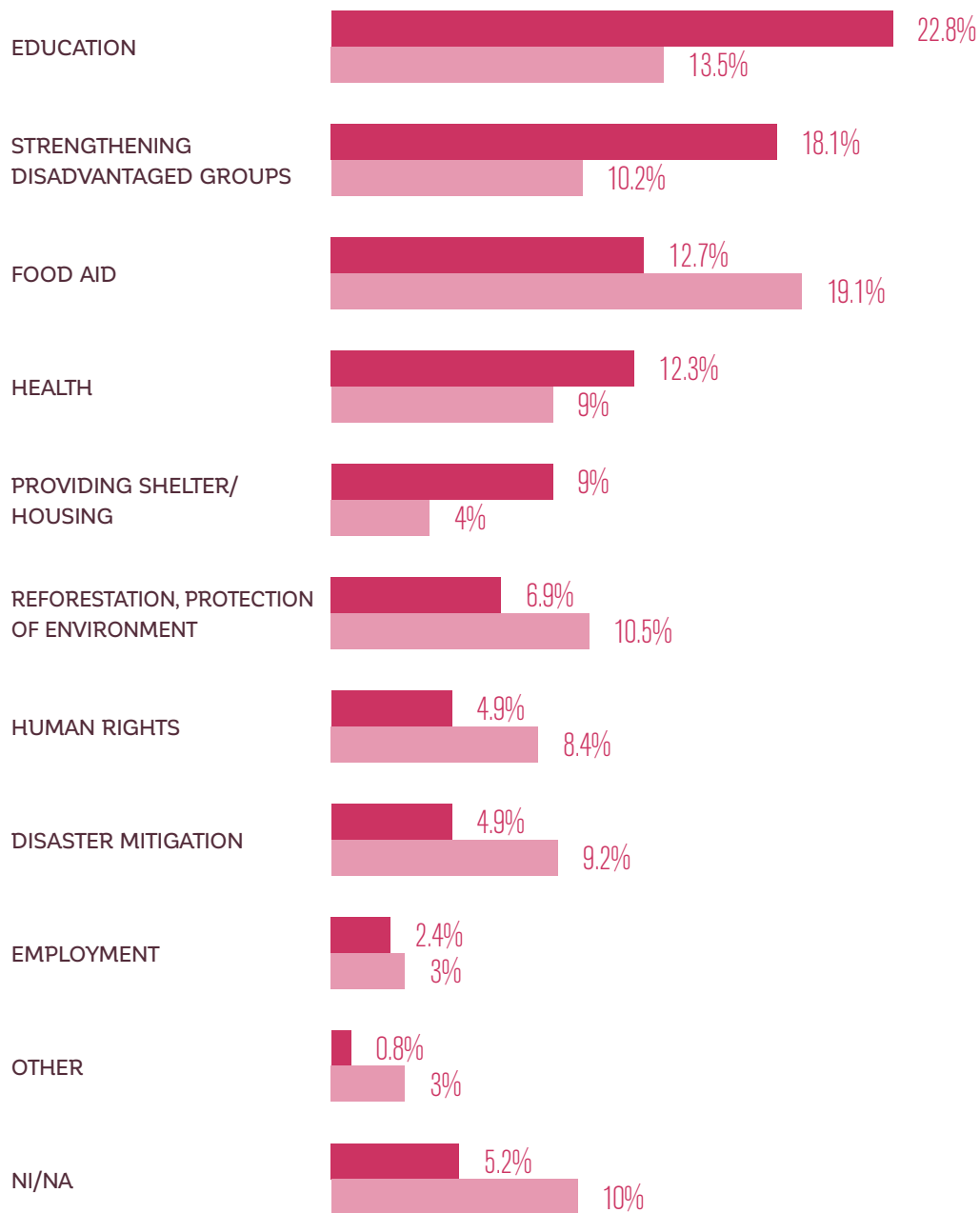
To what extent do you think philanthropic donations would be influential in the settlement of the current issues in favor of a more equal income distribution?



◆ 2019 ◆ 2015 ◆ 2004

FIGURE 3.5

In your opinion, on which area(s) are the CSOs most influential? (Those who think CSOs are quite or very influential)



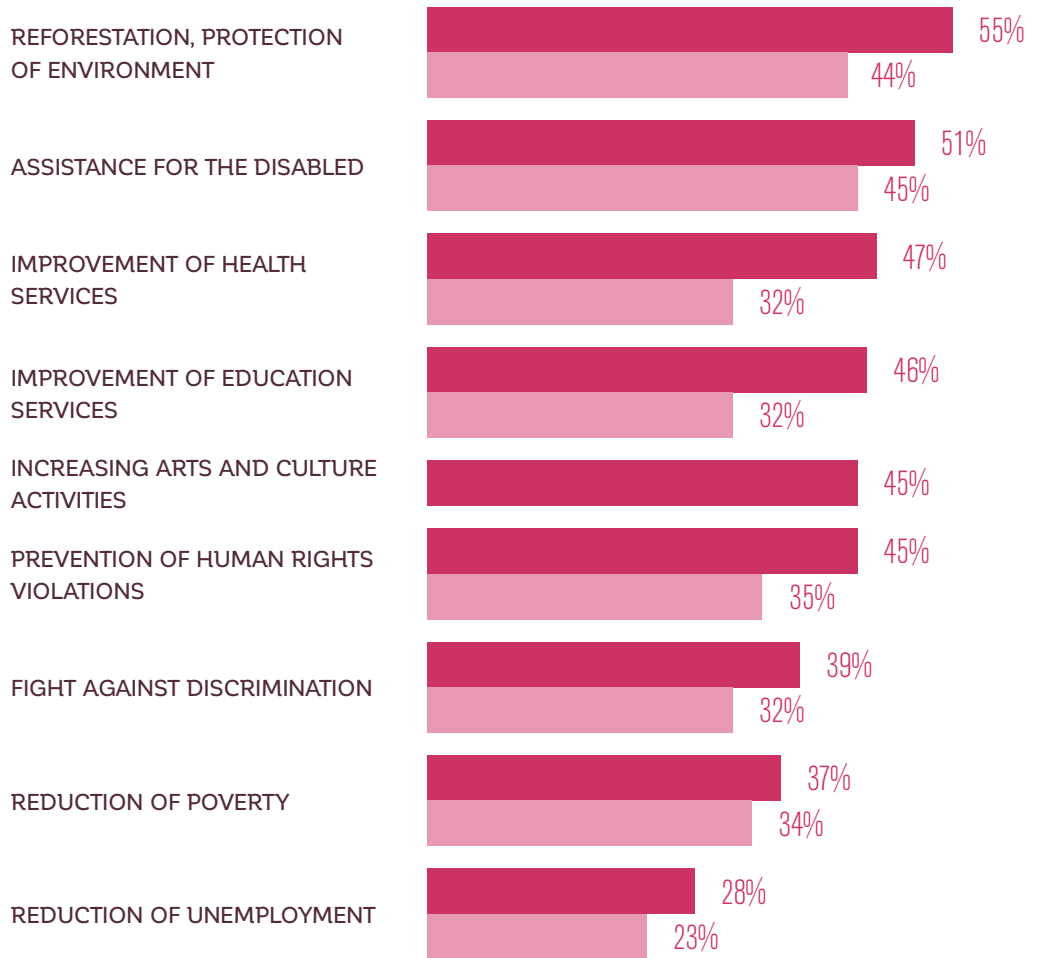
◆ 2019 ◆ 2015

Figure 3.6 presents the percentages of those who think that civil society organizations are quite or very effective in various areas. The comparison between the data from 2019 and 2015 indicates little change in the ranking of the areas where CSOs are perceived to be the most effective. Yet, a general increase has been noted in the numbers of the individuals who consider CSOs effective. The two areas where CSOs are considered the most effective remain the same: environment and support for the disabled. The proportion of those who think the organizations are effective in these areas on

the other hand increased from about 44-45% in 2015 to 51-55%. Similarly, the percentage of those who think that CSOs are effective in the improvement of health and education services was 32% for both areas, whereas these percentages have been measured respectively as 47% and 46% in 2019. The area where the CSOs were least effective according to the interviewees continued to be reduction of unemployment in the period in question. Only 28% of the interviewees think that CSOs are quite or very effective in the reduction of unemployment.

**FIGURE 3.6**

**In your opinion, what is the influence of CSOs in Turkey in particular areas? (Those who think CSOs are quite or very influential)**



Perceptions that CSOs make an impact on national policies in general, notwithstanding the specific areas of activity, seem to have become stronger as well (Figure 3.7). In 2015, only 17 percent of our interviewees thought that CSOs were quite or very effective in policy making in Turkey. By 2019, this figure rose to 29%. Corroborating this upward trend is the decline in the proportion of those who view CSOs ineffective in this regard from 23% to 20%. By the same token, the proportion of those who view CSOs a little effective declined from 49% to 42%.

In our 2019 research, we added a new question where we asked the interviewees whether CSOs had a positive or negative impact on the life in their neighborhoods, districts or villages (Figure 3.8). Very few interviewees (8%) stated that CSOs had a somewhat negative or very negative impact. A relatively large number of them (40%) stated that CSOs did not have any impact. In addition, about one third of the interviewees (34%) consider the CSOs impact on local level somewhat positive, while one out of every ten people consider it very positive.

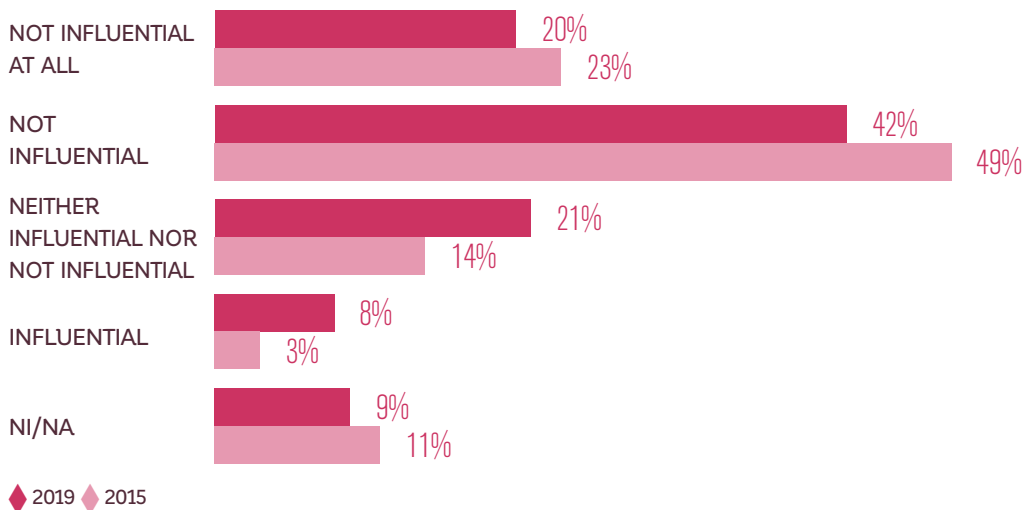


FIGURE 3.7

Generally speaking, to what extent do you think CSOs are influential in policy making in Turkey?

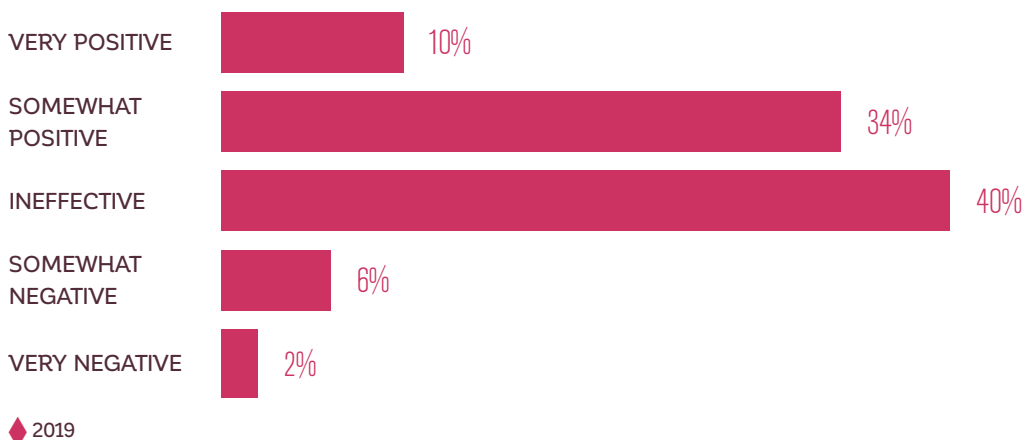


FIGURE 3.8

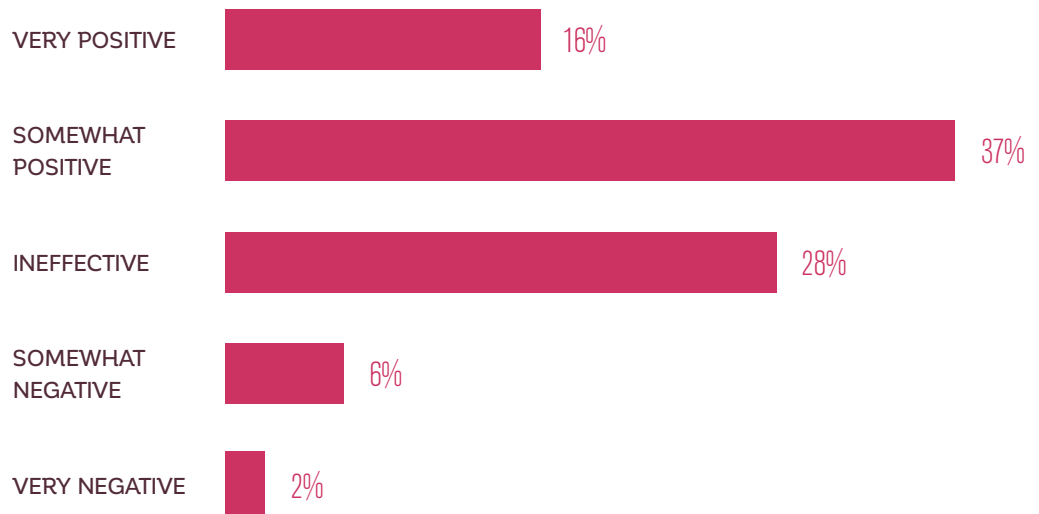
How do you evaluate the CSOs' impact on the life in your neighborhood, district or village?

When we asked a similar question, this time relating to the impact of CSOs on international community, we received even more positive responses (Figure 3.9). 16% of the interviewees consider CSOs' impact on international community very positive, while 37% consider it somewhat positive. The percentage of those who think that CSOs are ineffective in this respect remained at 28%, while the percentage of those who think they may have a somewhat negative or very negative impact was measured as 8%. Although we do not have adequate data to demonstrate the drivers of this positive outlook, we observe that CSOs increasingly highlight the international philanthropic activities in ways that are more visible in the public sphere. These initiatives could be the reason underlying the positive perception which we measured in our study.

From 2015 to 2019, we observe significant positive changes in the interpersonal trust and individuals' perception of effectiveness of the civil society in Turkey. In this period, not only has the interpersonal trust increased, but also the perceptions that CSOs may play a positive role in the solution of the problems faced by the society have gained traction among people. As noted earlier, before concluding whether these results reflect an actual breaking point within the society, or whether they are influenced by other causes, it would be useful to monitor the outcomes of the same measurements for over an extended period.

## FIGURE 3.9

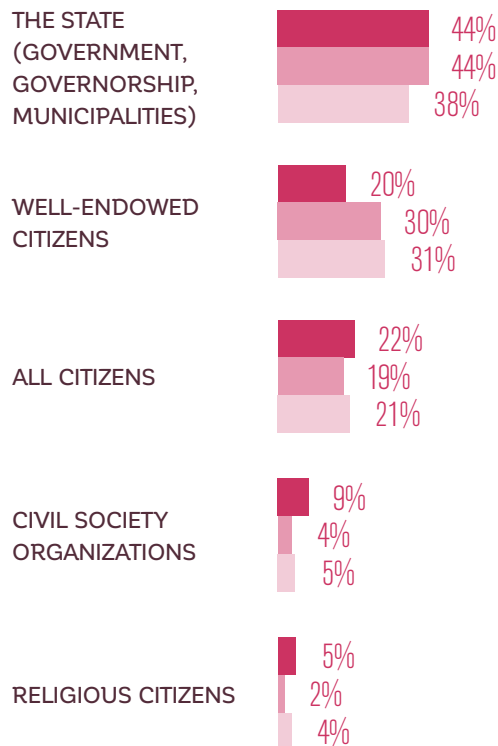
**How do you evaluate the impact of CSOs on the international society?**



# INDIVIDUAL GIVING AND MOTIVATIONS 4. FOR GIVING IN TURKEY

## 4.1. DIRECT GIVING TO THOSE IN NEED

While analyzing individual donations, we will use the donations directly made to those in need without using an institutional intermediary as a baseline. When we asked citizens whose duty it is to help the poor in need, the most common answer was the state with 44% (Figure 4.1). In other words, almost half of the citizens consider helping the poor primarily as the duty of the state. The second most frequent answer is all citizens with 22%, followed by well-off citizens (20%), civil society organizations (9%), and religious citizens (5%). The ranking of responsibility observed in 2019 is different from the data of 2015 and 2004 in one respect. “Well-off citizens,” who were regarded as the most responsible party trailing the state in the 2015 and 2004 surveys, were ascribed a little less responsibility in 2019. Furthermore, in 2019, there was a 5-percentage point increase in the responsibility attributed to “civil society organizations” in terms of aiding the poor, compared to 2015.



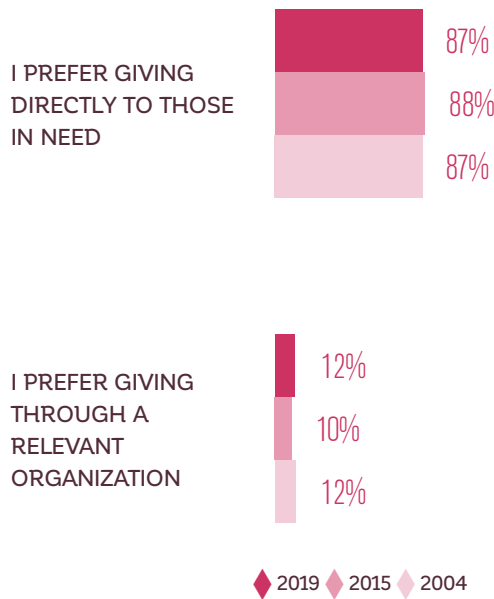
◆ 2019 ◆ 2015 ◆ 2004

FIGURE 4.1

**In your opinion,  
whose duty is it to  
help the poor?**

FIGURE 4.2

**Would you prefer giving to those in need directly or through a relevant organization?**

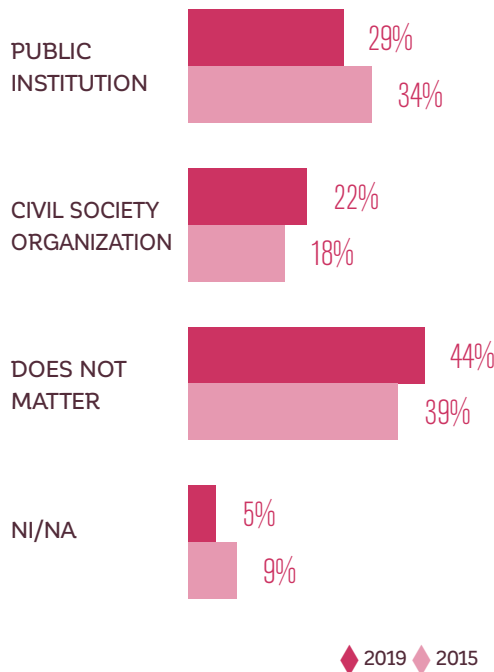


When asked whether they would prefer giving directly or through a CSO to those in need if they came to possession of some money, citizens have responded similarly in all three studies since 2004 (Figure 4.2). The majority of the individuals (approximately 88%) interviewed from 2004 to 2019 stated their preference towards donating directly, without an institutional intermediary. This number attests to an abstaining approach to using an intermediary when aiding the others in the society.

**Citizens prefer to make their donations directly on their own, rather than through an organization.**

FIGURE 4.3

**Which would you prefer to deliver your donation to those in need, a public institution or a civil society organization?**



A question that we asked only in 2015 and 2019 required the interviewees who made their donations to those in need via an organization to state their preference between a public institution or a civil society organization. It is observed that public institutions were preferred more than civil society organizations for both years (Figure 4.3). However, the difference between those preferring either one of these two organizations declined from 17 points in 2015 to 7 points in 2019. The proportion of those who said it didn't matter displayed a 5-point increase by rising from 39% in 2015 to 44% in 2019. The decline in the difference the interviewees' preferences between public institutions and civil society organizations between 2015 and 2019 supports the increase in the proportion of those who do not distinguish between the two organizations.

FIGURE 4.4

Over the past year have you directly donated to a relative, neighbor or any other person in need, in cash or in any other way such as food, clothing, fuel (for heating), etc.?

What is the proportion of the citizens in Turkey who directly help those in need? To find the answer to this question, we asked the interviewees whether they made any material donations such as clothing, food, money or heating fuel to a relative, neighbor or other individuals in need directly by themselves within the past year (Figure 4.4). 38% of the individuals in our sample responded positively to this question. Though this rate is lower than the rate observed in 2004 (44%), it heralds an increase compared to the rate of 34% observed in 2015. In parallel with the findings in our previous studies, the levels of education and income of individuals are positively related with making direct donations.

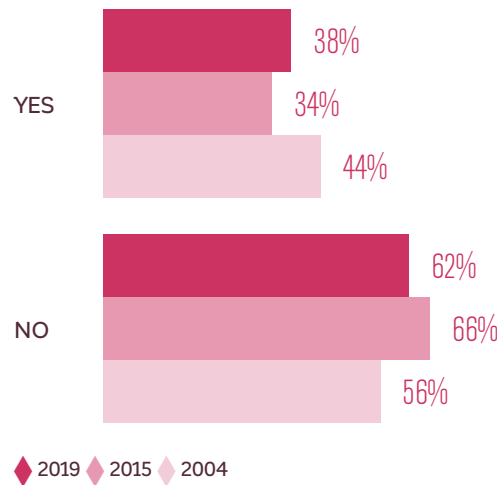
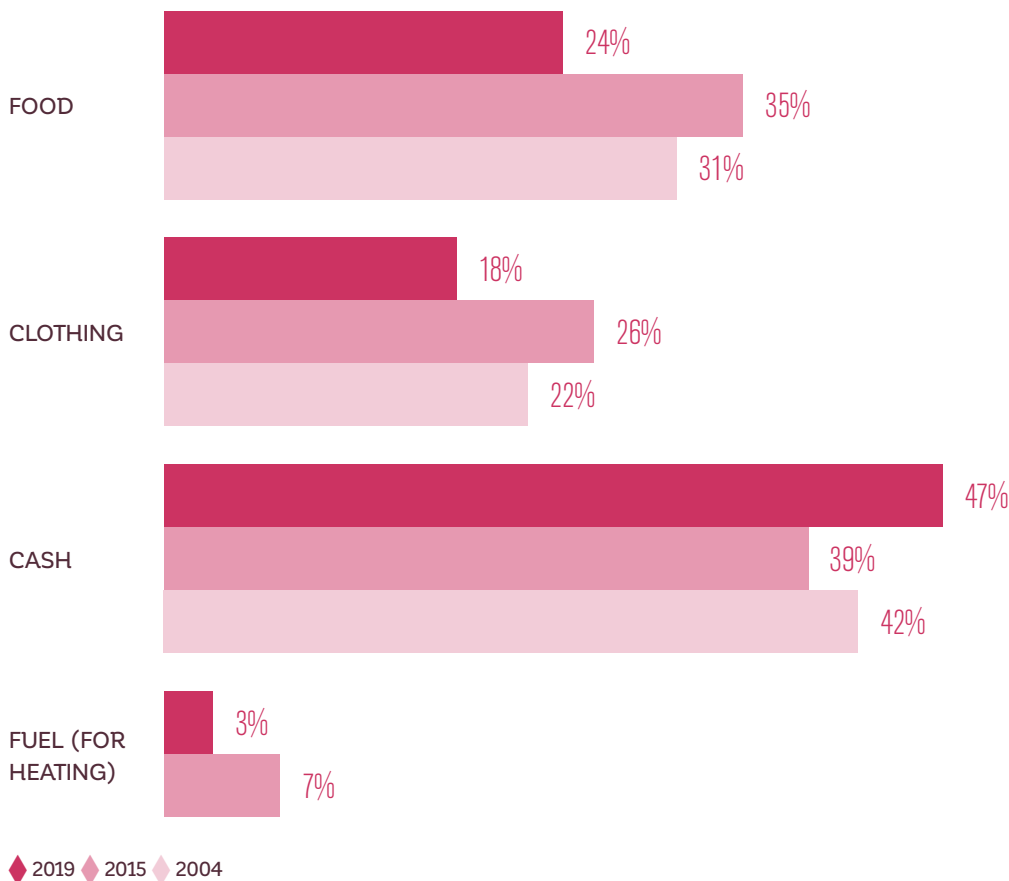


FIGURE 4.5

Nature of donations made to relatives





In terms of the nature of the direct donations made, approximately half of those who said they helped their relatives stated that they made cash donations, while 24%, 18% and 3% stated that they made food, clothing and heating fuel donations respectively (Figure 4.5). In the 2004 and 2015 studies, cash donations were also the

type of donations most frequently made and a shift from in-kind donations to cash donations is observed over the years. The shift from in-kind donations to cash donations is also observed in the donations made to neighbors (Figure 4.6) and donations made to individuals in need other than relatives and neighbors (Figure 4.7).

**FIGURE 4.6**

**Nature of donations made to neighbors**

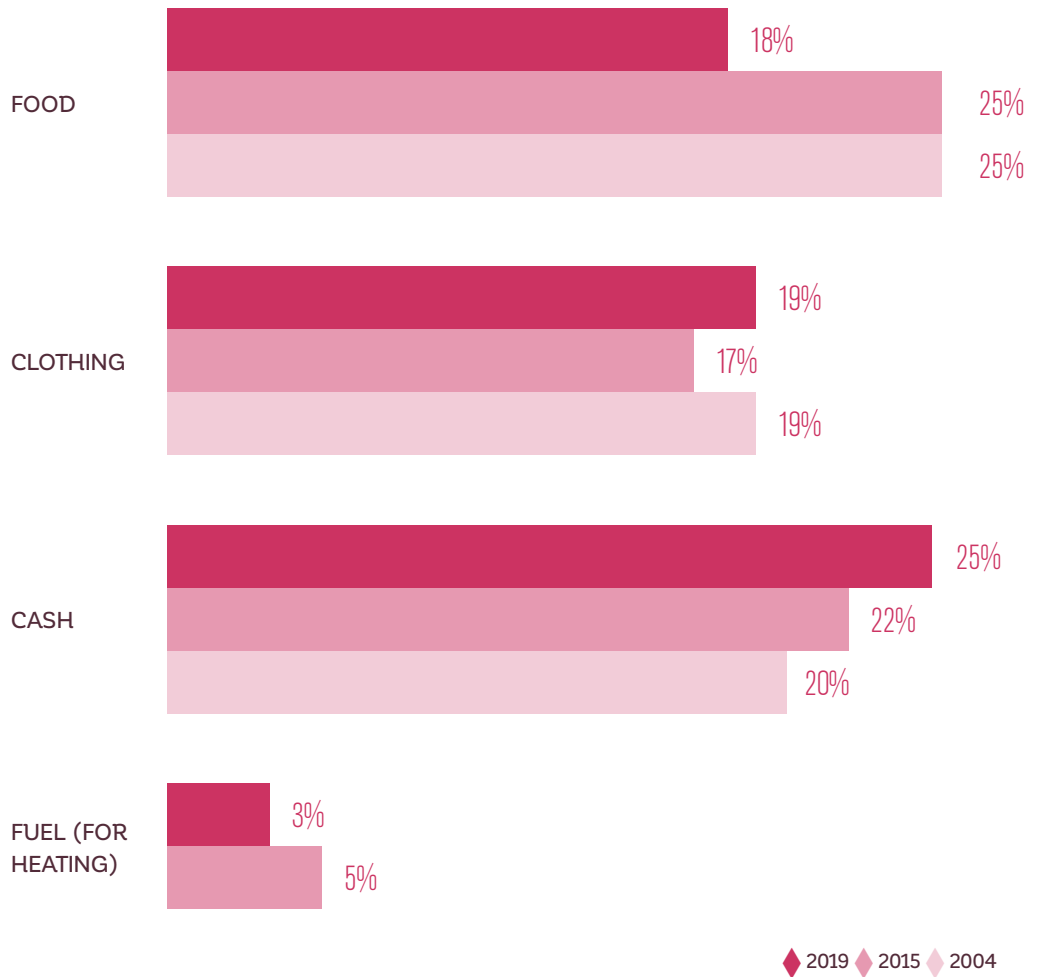
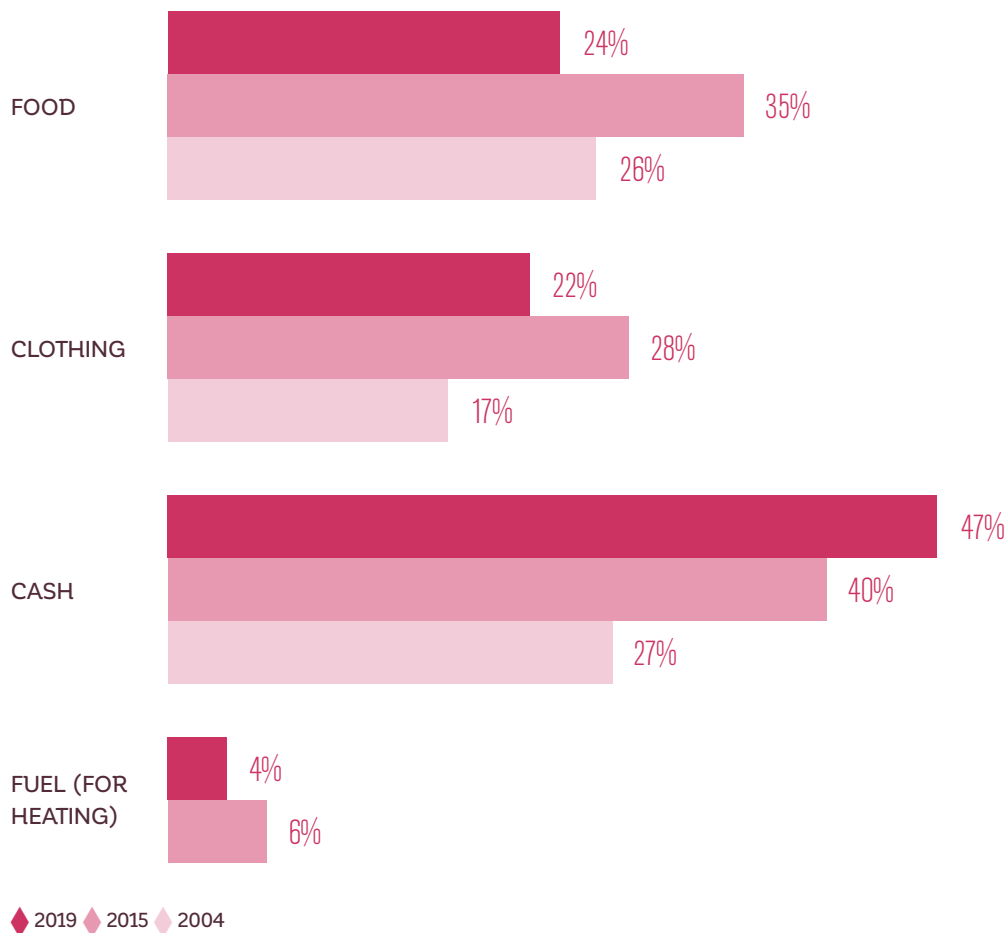


FIGURE 4.7

**Nature of donations  
made to other  
individuals in need**

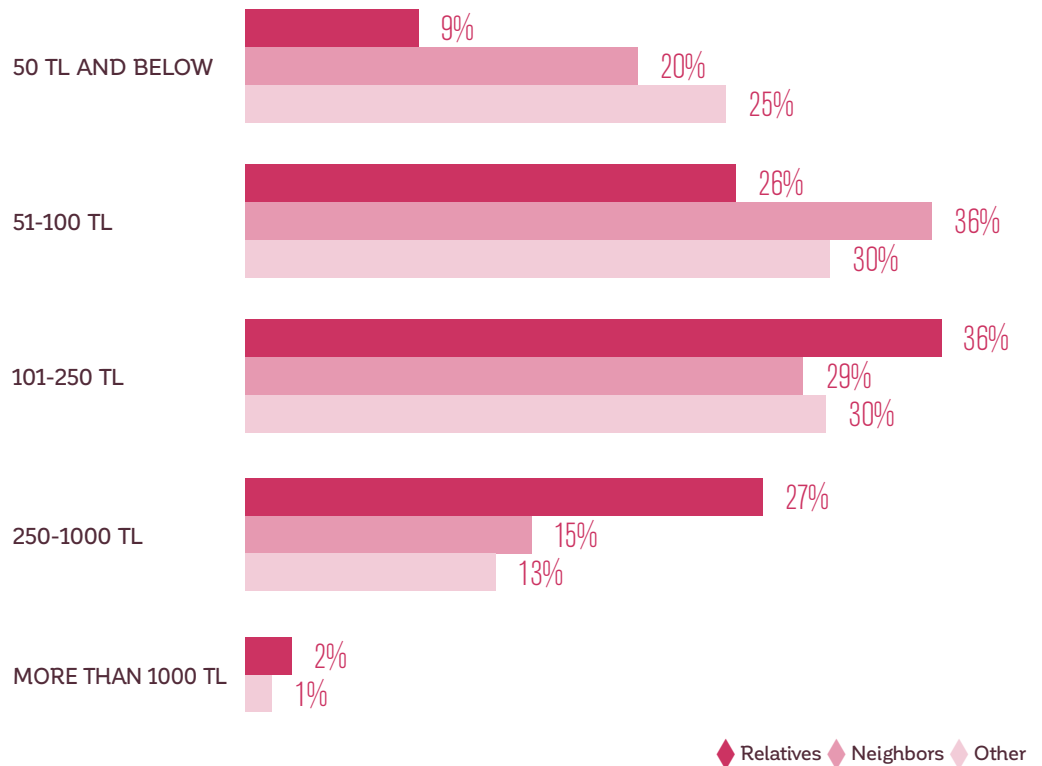


Food donations are made to relatives and other individuals in need rather than neighbors. Clothing donations are made to other individuals in need rather than relatives and neighbors. Heating fuel on the other hand is observed to be donated at much lower rates than food, clothing and cash donations.

*The change in the way of the assistance in the last four years illustrates that individuals prefer to give cash over in-kind assistance.*

FIGURE 4.8

**Estimated value of donations (distribution among those saying they donated)**



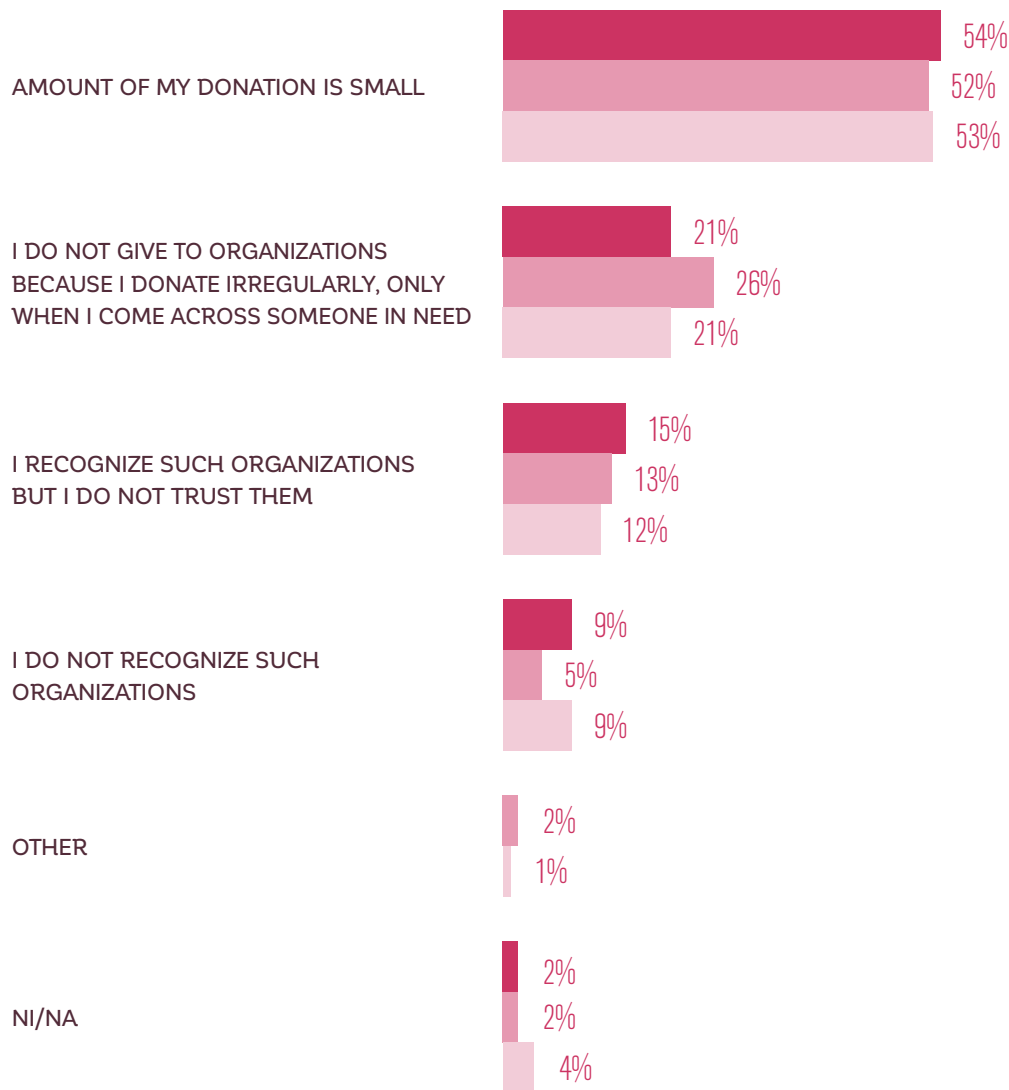
We asked the participants, who stated that they had made donations to relatives, neighbors, or other individuals in need within the past year, about the total estimated value of their donations. Figure 4.8 presents the distribution of the answers by amount and groups receiving the donation (relatives, neighbors and other individuals in need). Approximately one third (36%) of those who stated that they made a donation to a relative estimated the amount of their donation between 101 TL and 250 TL, while 27% and 26% stated that their donations were within the range of 250-1000 TL and 51-100 TL respectively. The amount donated to relatives is generally higher than those given to the other groups.

We also asked the interviewees who had directly donated within the past year why they chose to make the donation directly on their own rather than through a CSO.

The distribution of the answers to this particular question has shifted little over the years (Figure 4.9). In 2019, more than half of the participants (54%) stated that their donation was too small for them to make it through an organization. This rate was around 52% in 2015 and 53% in 2004. The second reason was that individuals made their donations irregularly and only when they encountered an individual in need. The proportion of those who preferred to make their donations directly rather than an intermediary organization for this reason is 21%, 26% and 21% in 2019, 2015 and 2004 respectively. Although the proportion of those who were hesitant to donate through organizations due to their distrust in them increased slightly over the years (from 12% in 2004 to 15% in 2019), it did not reach a very high level. Lack of information on an organization emerged as the least prominent factor in an individual's decision not to donate through the latter.

FIGURE 4.9

**What is the main reason that you do not give through an organization?**



◆ 2019 ◆ 2015 ◆ 2004

That individuals receiving direct donations live in the proximity of donors by definition, and that they are other than relatives and neighbors, raises certain expectations. We expect other individuals in need to be in the close environment of individuals like relatives and neighbors by definition. We posited a few questions to inquire about how the benefactors, who donate food, clothing, cash, and heating fuel, perceive

their social status. First of all, we wanted to evaluate the interviewee's subjective take on their own situation and condition at the time of the interview. Then we asked them about the condition of their families during their childhood. Next, provided that they have made direct donations to such individuals, we asked them to rank the relatives, neighbors and other individuals in need on the same social status scale.

**When we evaluate the direct donations in Turkey in terms of social position, the phenomenon of solidarity stands out.**

Knowing how the interviewees regard their position within the society is important to understand the impact of this self-assessment on their philanthropic behavior. Are those with a good social standing inclined to make significantly more donations? Does the inclination to make donations vary depending on how this position changes within a generation? Or is there a greater inclination to help the individuals who are perceived to occupy a lower position than the donors

do—especially as far as direct donations are concerned? We used the following two questions to find the answers to these questions.

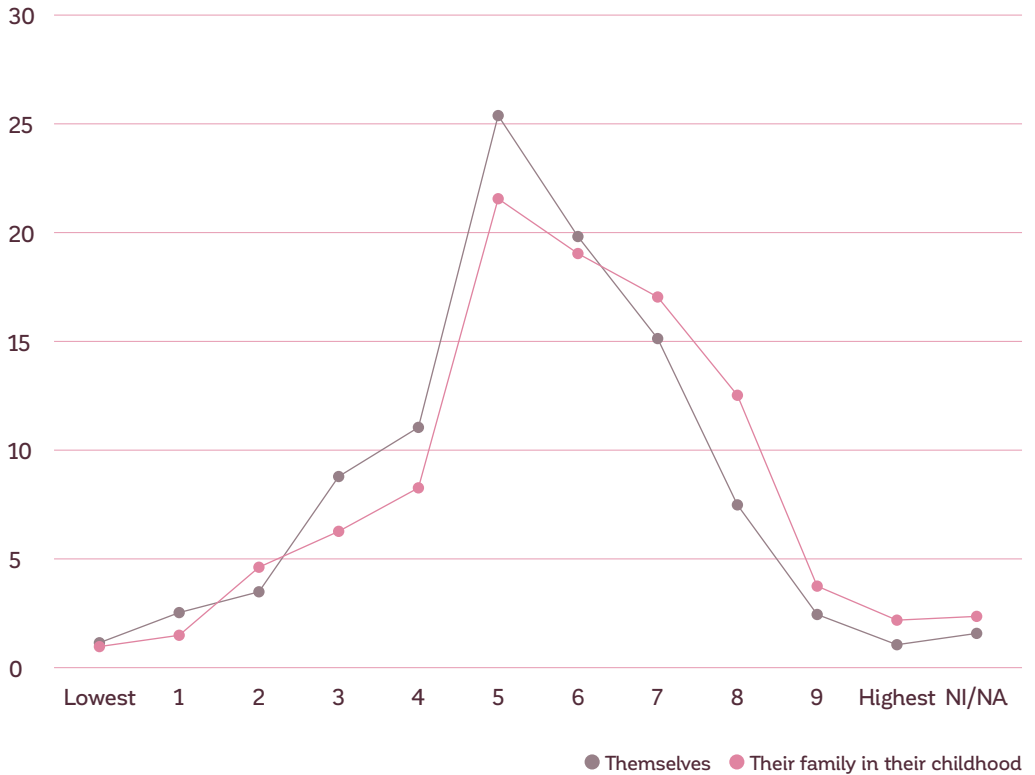
- There are groups close to the highest and lowest levels of our society. Considering your position in today’s society, where would you place yourself on a social position scale from 0, being the lowest level, to 10 being the highest level?
- Now think about the family circle in which you were born and grew up. Where would you place your family at that time in this social position scale?

Figure 4.10 shows the position assessment made by the interviewee both for themselves at the time of the interview and for their family and

**FIGURE 4.10**

**Social position assessments**

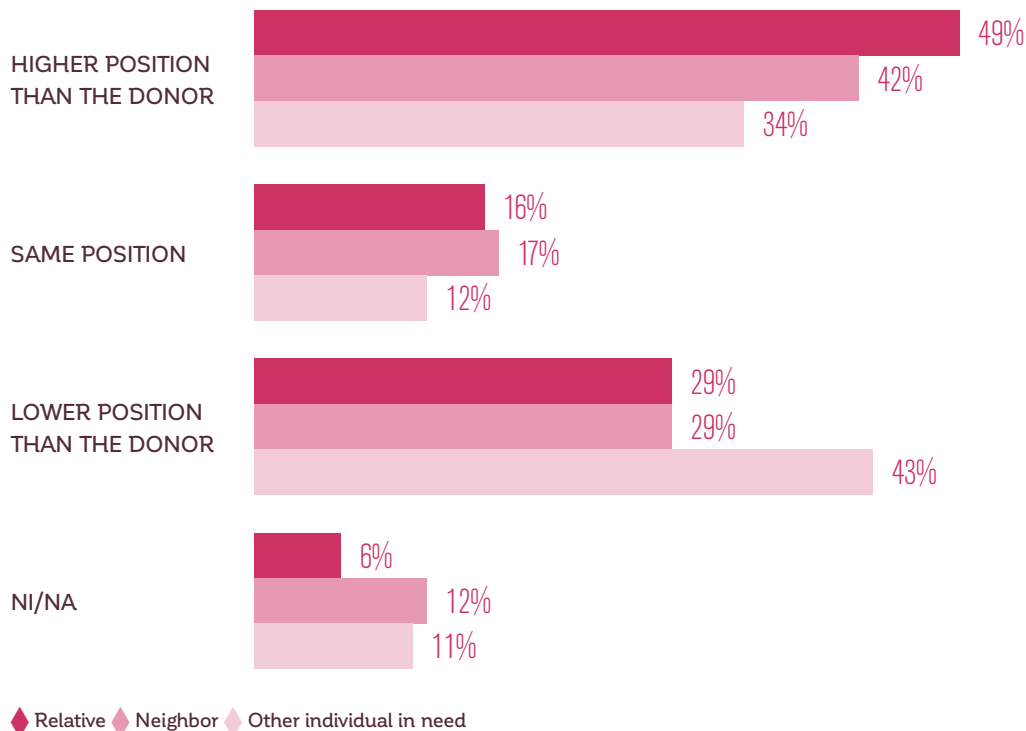
Individuals whose position elevated 23%  
 Individuals whose position remained the same 34%  
 Individuals whose position dropped 41%



friend circle in which they were born and grew up at the time of their childhood. We observe that the proportion of those who place themselves between the points of 7 and 10 is lower than those who place their families at the time of their childhood at the same point. Likewise, those who place themselves between the points of 3 and 6 constitute a larger proportion than those who place their families at these points. The most basic pattern observed in these evaluations is that, according to subjective evaluations, the proportion of those who stated that their standing has declined from their childhood to date is 41%, while the percentage of those who think their standing in society has increased is 23%. Those whose standing has remained the same, on the other hand, constitute approximately one-third of the sample.

Asking the interviewees to evaluate the status of the relatives, neighbors and other individuals

in need whom they have given directly has provided us with the opportunity to compare these observations with the self-evaluations by the interviewees. These evaluations are summarized in Figure 4.11. Almost half of those who stated that they had made direct donations to relatives in particular positioned their relatives at a higher social standing than themselves, which did not exactly match our expectations. A group constituting only 29% of the interviewees positioned their relatives, whom they assist with donations, at a lower standing than themselves. Similarly, 42% of those who made direct donations to their neighbors and 34% of those who gave directly to other individuals in need stated that these individuals were of a higher position than themselves. However, 43% of the interviewees who stated that they had made direct donations to individuals in need other than relatives and neighbors also expressed that



**FIGURE 4.11**

**Groups receiving direct donations and evaluations of their social positions**

these individuals belonged to a lower social standing than themselves. These conclusions create the impression that the individuals who were assisted and whom we assume to be in need were in such situations perhaps due to the reasons that are not linked to their social positions. The assistance in question, on the other hand, may not have been intended to meet a long-term need.

In conclusion, that a significant part of the direct donations made without an intermediary institution went to individuals at a higher social position than that of the donors is an interesting observation. These donations create the impression of an assistance for solidarity purposes rather than a top-down, hierarchical form of assistance.

A look at the positions of the recipients of donations given directly without organizational intermediation compared to the donors, according to how their own social position changed within a generation provides us an outlook that is more in line with our expectations. If the individuals making such informal direct donations think that they are at a much lower socioeconomic standing compared to their status during their childhood, they consider the relatives, neighbors or other individuals in need, to whom they donated, occupying a higher social position than themselves by 51% to 76% (Figure 4.12). On the other hand, 47% to 65% of those who consider their own social positions elevated think that they are at higher social positions than the relatives, neighbors or other individuals in need to whom they donated. However, despite this expected pattern, there is a group ranging between 23% and 34%, whose social position had elevated, but who still stated to have helped individuals in need that they considered of higher social positions than themselves.

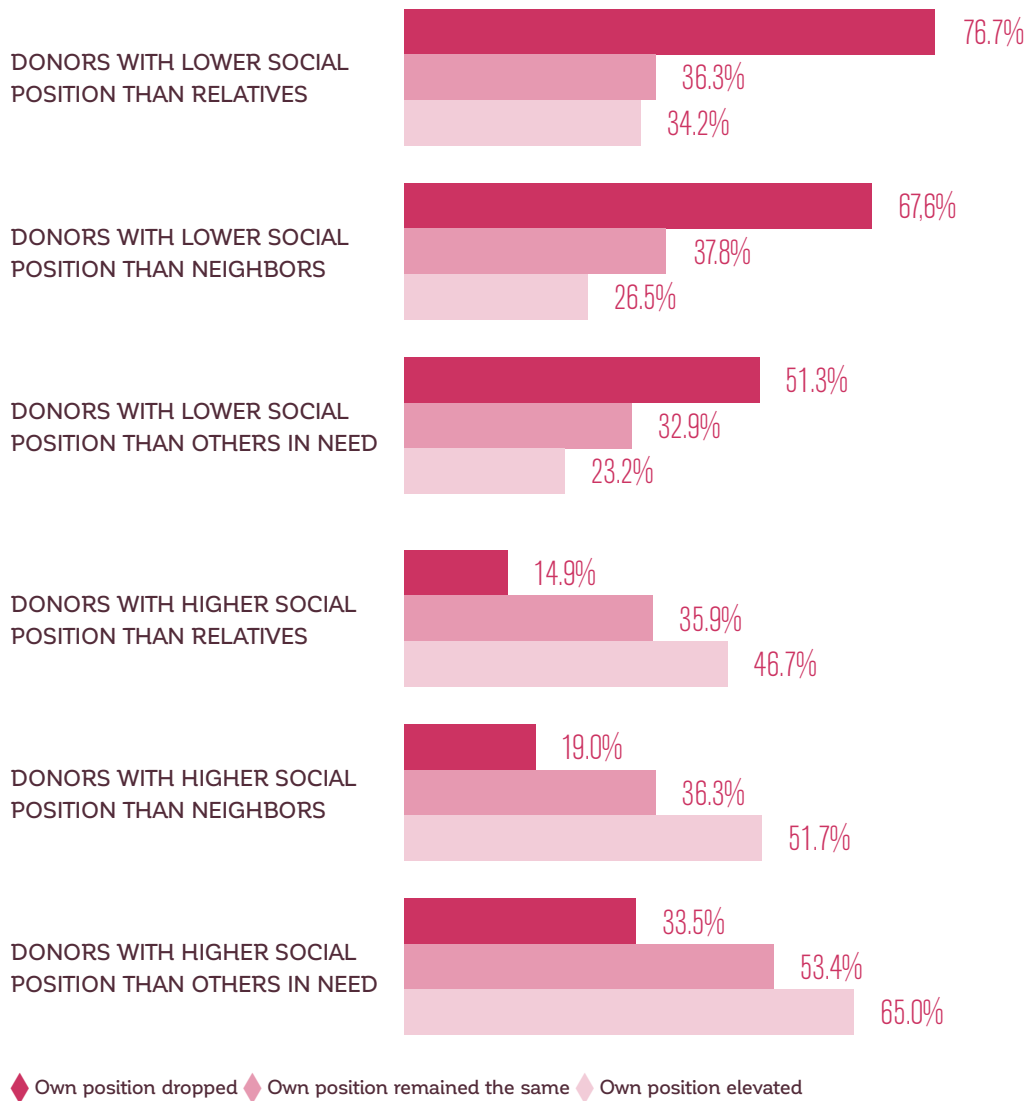
Individuals' self-assessments of their social positions were inquired both in the context of the interview and from their point of view on their families during their childhood a generation ago. Using the same measure, we asked the individuals who had made informal

donations directly about their assessment of the social positions of the relatives, neighbors and other individuals in need to whom they donated. The data we obtained indicate that there is no straightforward link between the observed socioeconomic position or the mobility there and the positions of the donation recipients on the social position ladder. The impression is that there is a network of solidarity among individuals of possibly different positions who live together, intended to meet relatively short-term needs. If we were a society with more stereotypical social roles and positions, the observations here could have given us patterns much easier to understand. For example, the donors could then consider the social status of the recipients of their donations at lower levels. Or the improvement or deterioration in their own position could have affected their direct donations more robustly. What we rather observe is a dynamic act of solidarity among social positions in Turkey, as a reflection of a rapidly changing social structure with dynamic social status patterns that are not rigid. It appears that there is no clear hierarchical structure within this mobility.

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FIGURE 4.12

Groups receiving  
direct donations and  
evaluations of their  
social positions





In our previous studies, we had determined that almost half of the people in Turkey gave money to beggars and that the donations made to beggars constituted a significant sum. The study identified that almost half of the individuals of voting age gave sums that made up a significant proportion of total donations to beggars. However, measuring this practice involves certain difficulties. Since 2004, we had preferred to measure this practice, which, unlike other acts of giving, involves the repetition of relatively much smaller amounts in probably different circumstances, by projecting the total donations made in the last one month onto twelve months. Whether the amounts taken monthly exactly reflect the sums given to beggars in this fashion could be subjected to scrutiny. In addition, the projection of these amounts onto an entire year is again hypothetical. However, under all conditions, we expect the relative sizes of these figures to reflect the changes over time in the same manner.

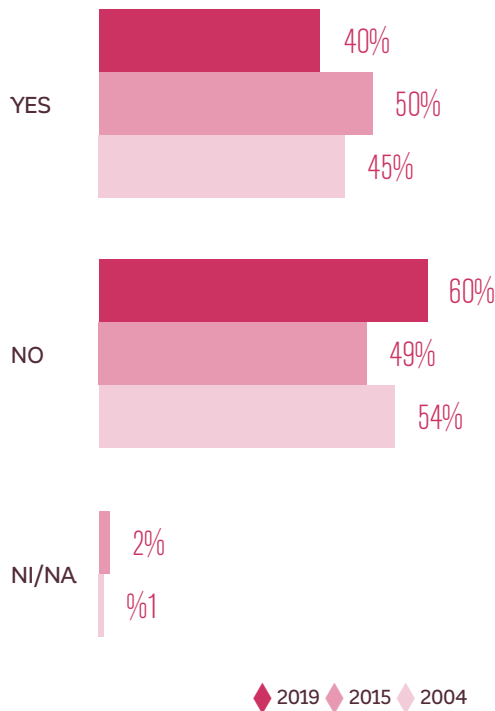
When asked whether they gave money to beggars in our 2019 study, 40% of the individuals we interviewed responded positively (Figure 4.13). This rate indicates a decline compared to both 2004 and 2015.

When we asked the participants to estimate the money they gave beggars in the past month, we observed that almost half of the sample (48%) gave beggars under 10 TL (Figure 4.14). A little more than one third (37%) of the participants estimated the amount of the money they gave between 10-20 TL, while 13% gave money in the amount of 21 TL - 50 TL and 2% gave over 50 TL.

### *Religious beliefs and feelings of pity play an important role in giving money to beggars.*

**FIGURE 4.13**

**Do you give money to beggars?**



When we asked the participants who stated that they had given money to beggars about the primary reason for this behavior, we observed that religious beliefs and feelings of pity play an important role (Figure 4.15). 40% of the participants stated that their religious beliefs were the primary reason for giving money to beggars, while the second most given reason was feelings of pity for beggars with 26%. These answers were followed by a tendency to empathize with the hardship of beggars (16%) and striving to establish social justice by helping the beggars (12%). Only a very small group (2%) of individuals indicated social pressure as the primary reason for giving money to beggars.

FIGURE 4.14

What is the total estimated amount of money you have given to beggars in the past month?

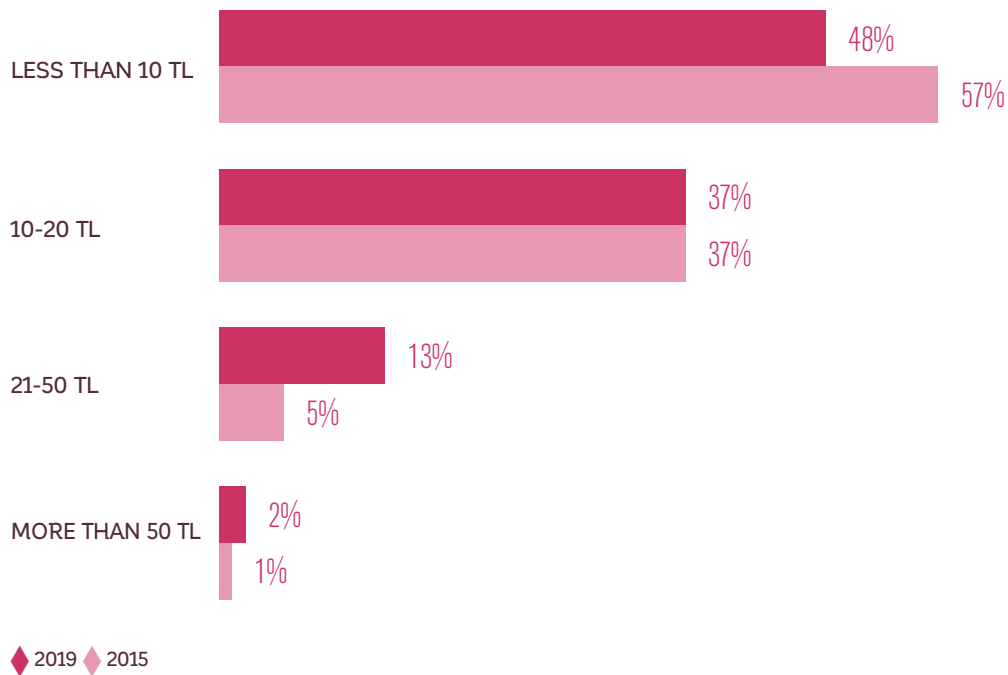
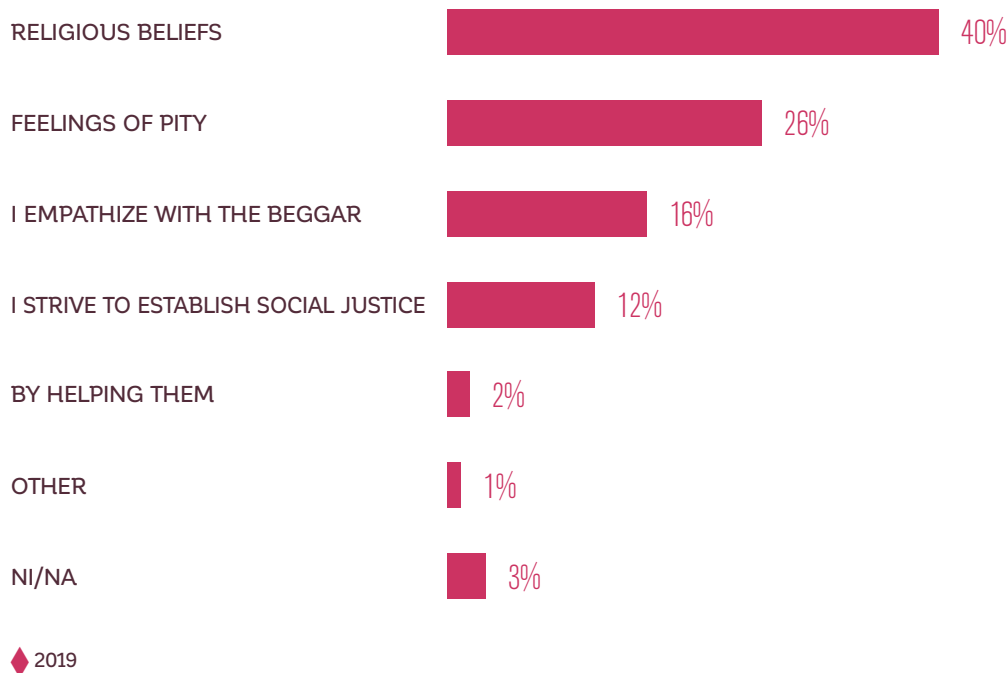


FIGURE 4.15

What is the primary reason for you to give money to beggars?



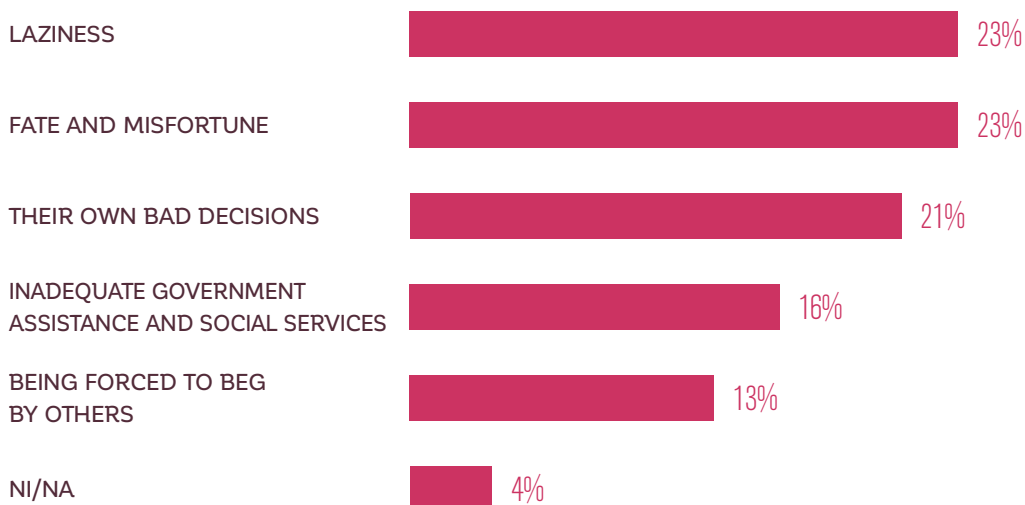
When asked about the main reason for a person to beg on the streets, the answers most frequently given by the interviewees were laziness (23%) and fate and misfortune (23%) (Figure 4.16). These answers were followed by wrong decisions taken by individuals (21%). The proportion of those who hold the state or others responsible for the state of beggars is relatively low. Only 16% of the participants think that inadequate government assistance is accountable for the state of beggars, while the proportion of individuals who think the beggars are forced to beg by others is 13%. In other words, approximately half of the citizens (44%) hold the beggars' own actions responsible for the latter's state. One in four people, on the other hand, indicates fate and misfortune as the reason, absolving the beggars from the

responsibility in a sense. Those who believe that people are forced to beg constitute a small group, i.e. 13%. Those who attribute the social conundrum created by beggars to a lack of public policy are similarly a small group, with approximately 16%.

*The majority of the citizens do not hold the state or others responsible for the state of beggars.*

**FIGURE 4.16**

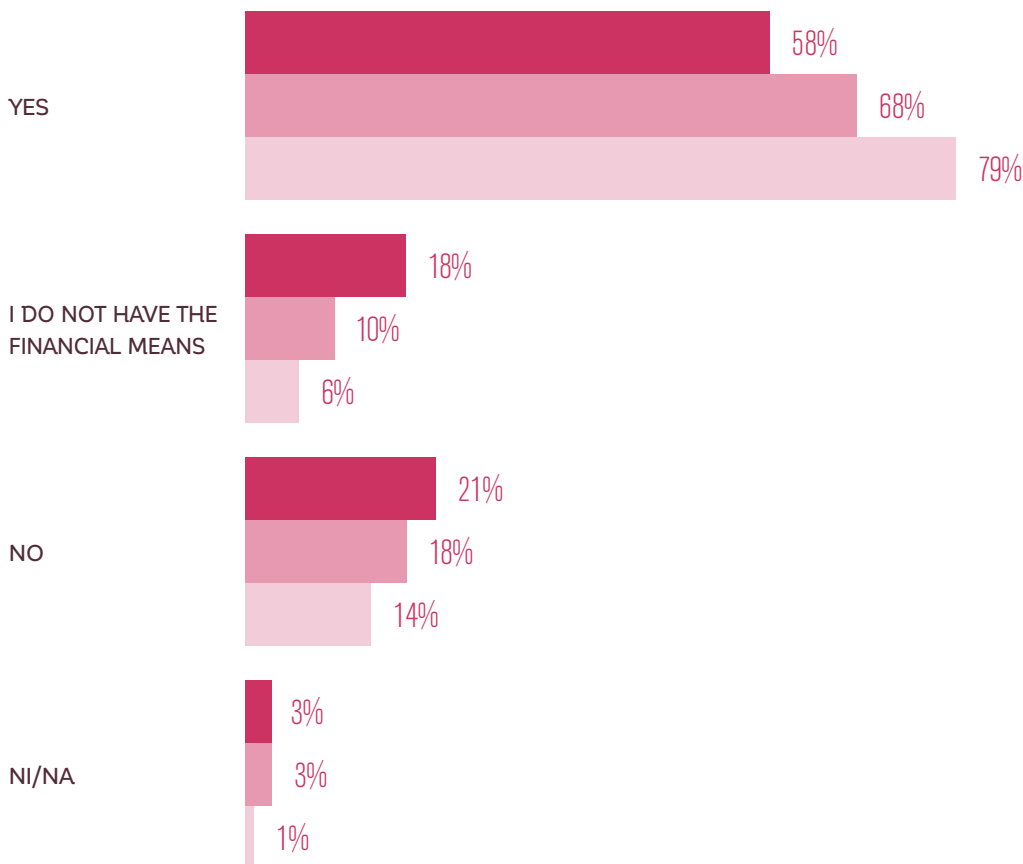
**What is the primary reason for people to beg on the streets?**



In our 2015 study, we had observed a decline in the religiously-motivated donations in Turkey. We observe in this study that this decline continues. 58% of our interviewees in 2019 stated that they gave sadaqa during the last Ramadan period (Figure 4.17). In comparison with the 2015 study, we observed in 2019 an approximately 11-point increase in the percentage of those who did not give, or did not have the financial means to hand out, sadaqa. When monitored from 2004 and onward, a steady downward trend in the rates of sadaqa giving is visible. In 2019, there is a 5-point contraction in the percentage of zakat givers compared to 2015. This figure was 40% in 2004, but fell to 28% in 2015 and further plummeted to 23% in 2019 (Figure 4.18).

A similar decrease also is observed with respect to the procurement of sacrificial animals during Eid al Fitr (Figure 4.19). In 2019, only 39% of the participants stated that they had sacrificed an animal for God Eid al Fitr, whereas this rate reached 57% in 2004.

*The decline in the donations made due to religious obligations continues.*



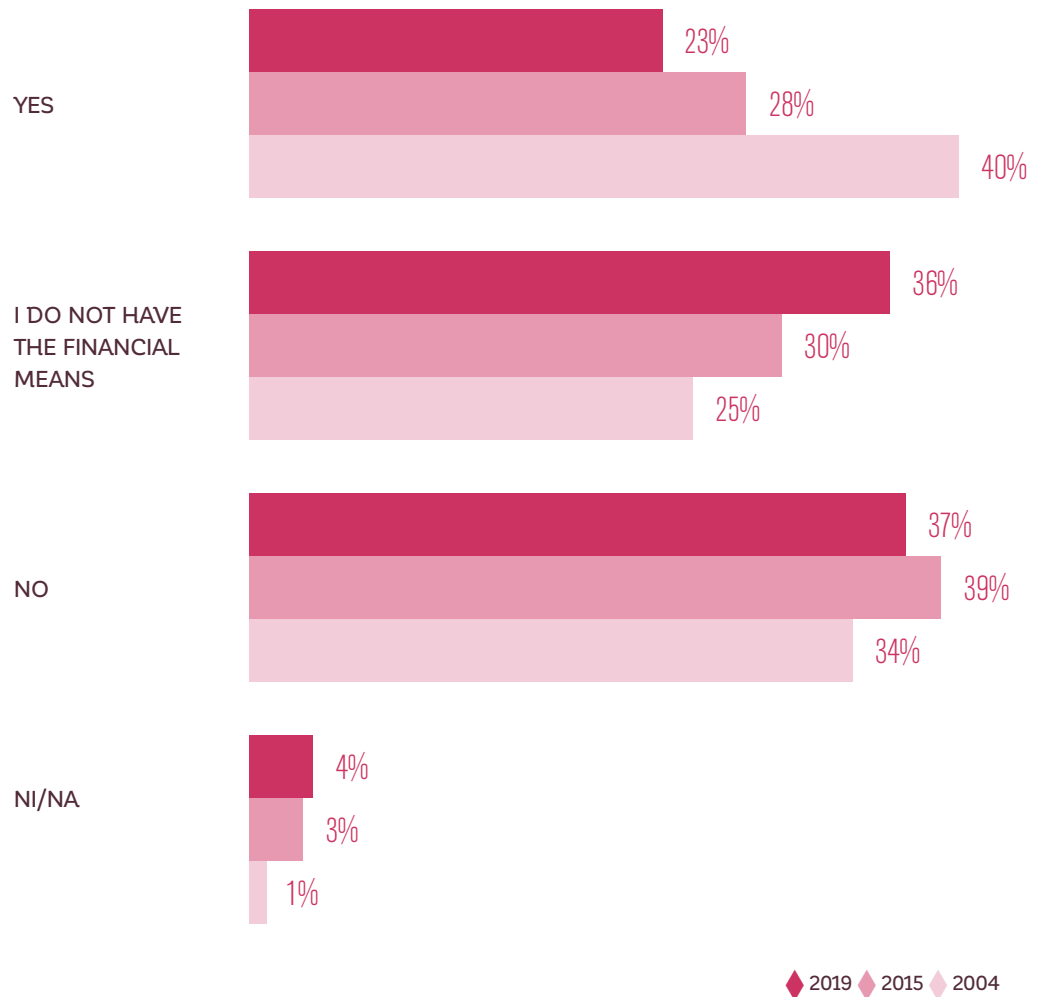
◆ 2019 ◆ 2015 ◆ 2004

**FIGURE 4.17**

**Did you give sadaqa in the previous Eid-al-Fitr (Ramadan)?**

FIGURE 4.18

## Did you give zakat last year?



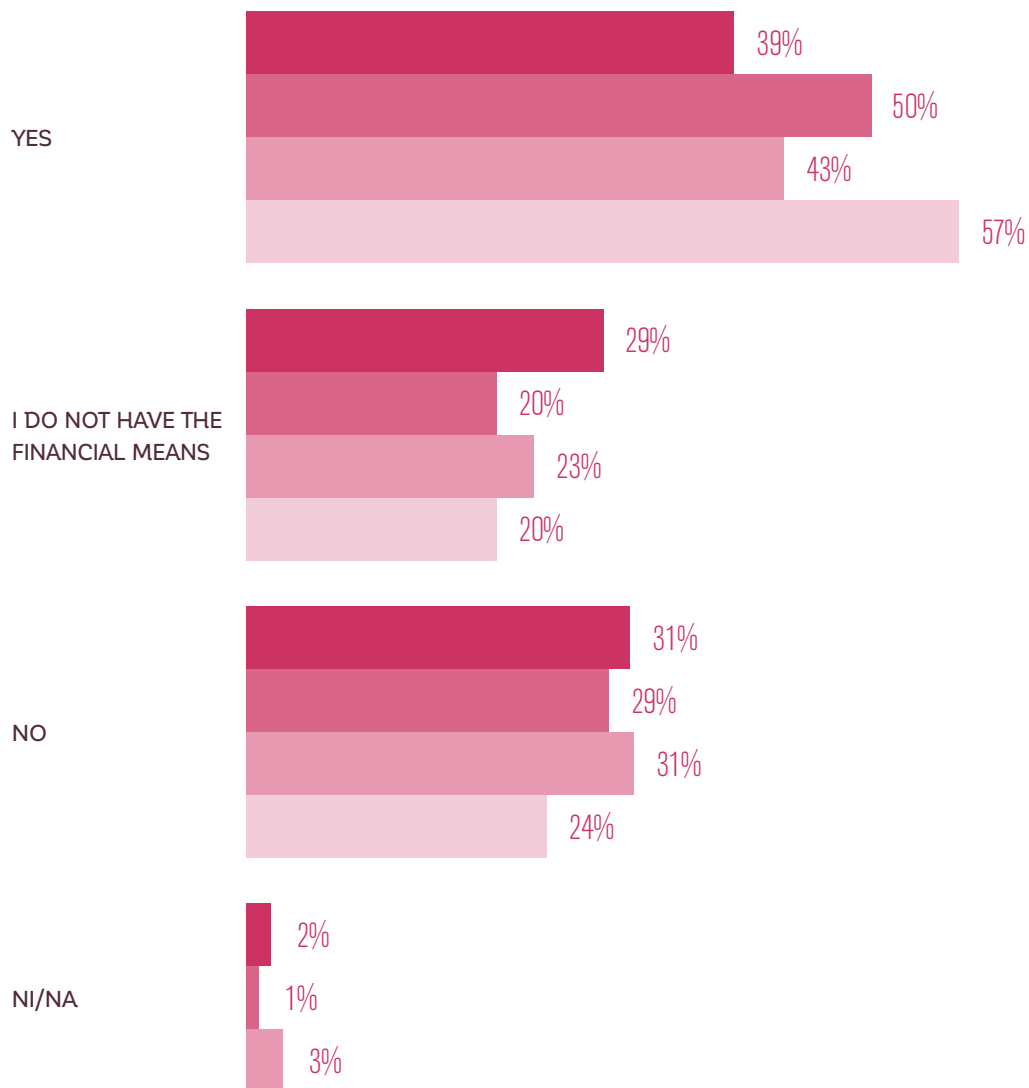
What is the total value of all these donations we have examined so far? To answer this question, we can calculate the annual donation amount per capita, based on the estimated value of the direct donations made to relatives, neighbors and other individuals in need, the money given to beggars and sadaqa and zakat donation according to the information provided by the interviewees. We present the estimated annual donations per capita

in our 2019 and 2015 studies in Figure 4.20.<sup>8</sup> Accordingly, per capita of the donations made to relatives, neighbors and other individuals have been estimated as 41.5 TL, 15.4 TL, and 30 TL respectively. The annual per capita of the donations made to beggars is around 60 TL, while sadaqa payments amount approximately to 59 TL and zakat payments amount to 57 TL.

<sup>8</sup> 2015 values are presented as 2019 values in TL taking inflation into account.

FIGURE 4.19

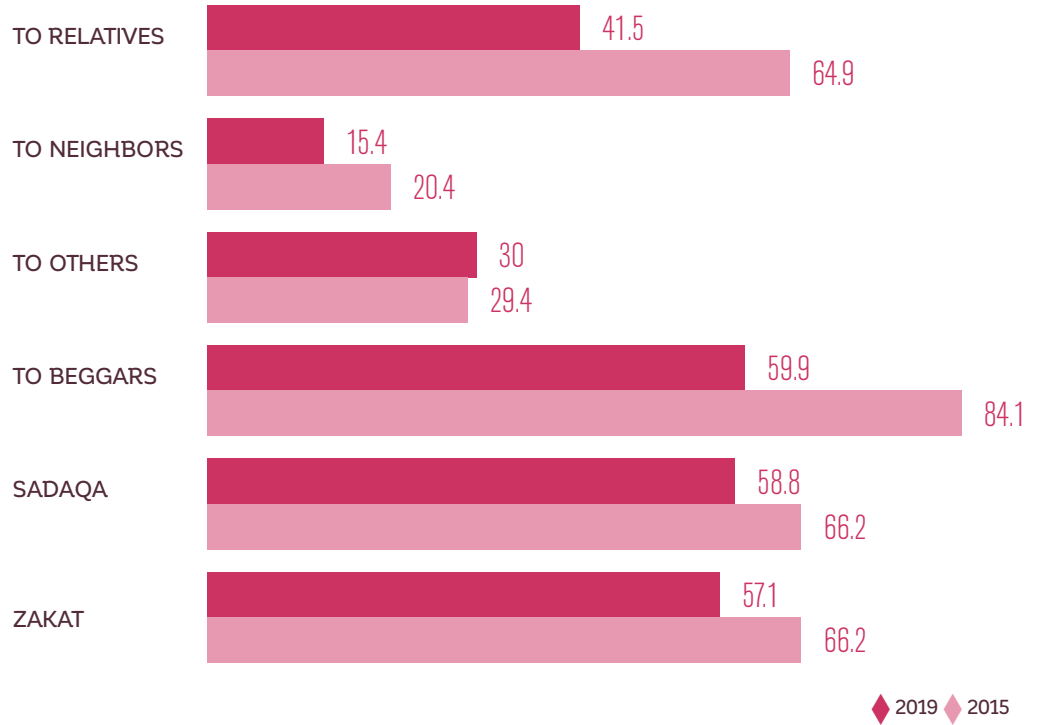
Did you sacrifice  
an animal in the  
previous Eid-al-Adha  
(Feast of Sacrifice)?



◆ 2019 ◆ 2015 before the feast ◆ 2015 after the feast ◆ 2004

FIGURE 4.20

Estimated per capita financial value of direct donations made over the past year (TL)



As in 2015, the highest amount of direct donations was made to beggars in 2019. These donations are followed closely by sadaqa and zakat handouts. That is to say, donations made to beggars and donations motivated by religious obligations constitute a very robust portion of direct donations. A comparison between the amount of donations made in 2019 and 2015 indicates a decline in the amount of almost all kinds of donations.

#### 4.2 DONATIONS MADE TO CIVIL SOCIETY ORGANIZATIONS AND PARTICIPATION IN ACTIVITIES

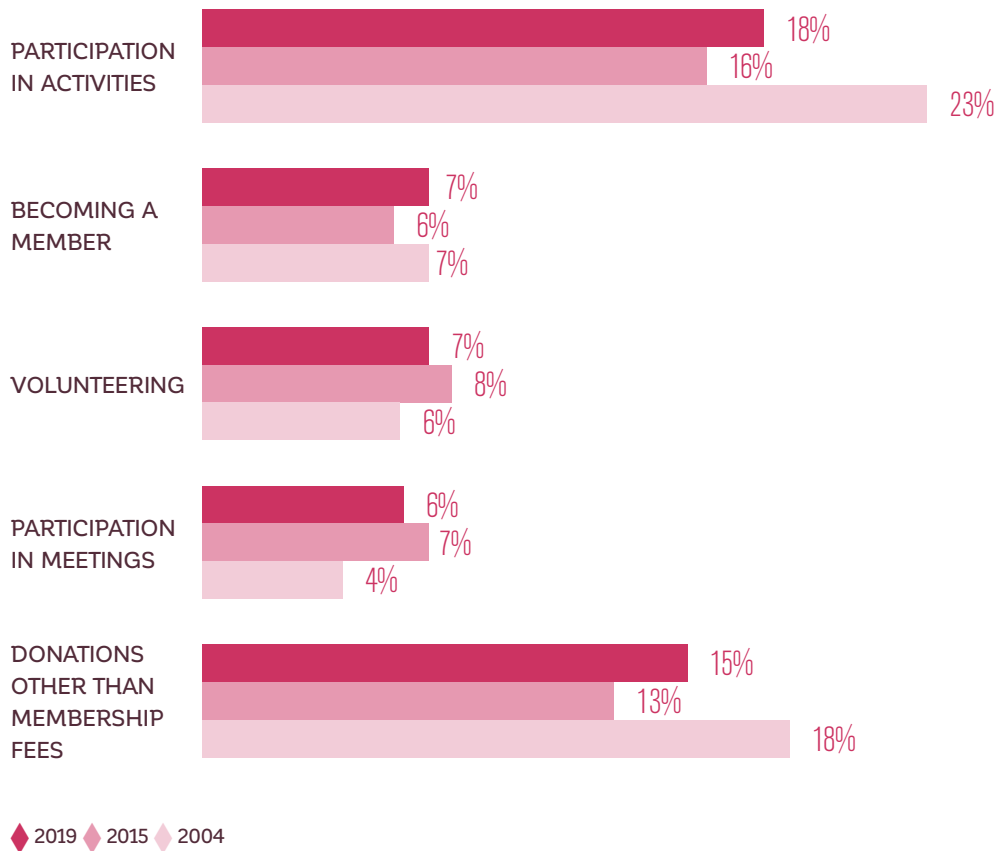
In our research a detailed inquiry was conducted to obtain a breakdown of the individuals' activities in civil society organizations since 2004. Activities were analyzed under four main categories: membership, participation in organization meetings, volunteering and donations other than membership fees. In addition to 10 organizations in total, i.e. Turkish Aeronautical Association,

Red Crescent, TEMA, Ensar Foundation, IHH, Association for Supporting Contemporary Life, TÜRGEV, TEGV, LÖSEV and Darüşşafaka, 31 different organizations and institutions were described. It was further inquired whether the interviewees had ever participated in the activities of such organizations that might be classified under the four categories explained earlier. Various organizations include sports clubs, youth and student organizations, human rights organizations, professional chambers, trade unions, women's organizations, political parties, alumni associations, organizations for disability solidarity, relief organizations and support organizations for refugees. If the interviewee stated that he/she was active in an organization that fits this general description, the name and type of activity of the organization were obtained. The donations made and the time spent for the volunteering activity were noted as well.

The answers to these questions are compiled and presented in comparison with the 2004 and 2015 data in Figure 4.21.

FIGURE 4.21

Participation rate  
in CSO activities in  
the last year



7% of the individuals interviewed in 2019 stated that they were involved in an organization based on voluntary participation in the past year, whereas the individuals who worked voluntarily, individuals who participated in meetings and who made donations other than membership fees constituted 7%, 6% and 15% respectively. Taken cumulatively, the percentage of interviewees engaged in at least one of these four activities is around 18%. A look at the changes occurring over the years indicates that the 5-point fall observed between the years 2004 and 2015 particularly in donations other than membership fees was replaced by a 2-point partial recovery in 2019. Since donations aside from membership fees are one of the most important financial resources of these organizations, this partial recovery is somewhat pleasing. In fact, according to a TUSEV report published in 2013, the contributions from

donations constitute 41% of an association's and 30% of a foundation's income.<sup>9</sup>

Although the economy deteriorated further in 2019 compared to 2015, the percentage of those who partake in the activities of organizations on a voluntary basis increased from 16% to 18% in 2019. Furthermore, there was a 2-point increase in the percentage of those who made donations other than membership fees. However, these figures are still lower than those observed in 2004—a period of a relatively faster economic growth. There was a one percentage point increase

<sup>9</sup> Please see, TUSEV Civil Society Monitoring Report 2013-2014 Executive Summary, [http://www.tusev.org.tr/usrfiles/files/Izleme\\_Raporu\\_Yoneticisi\\_Ozeti\\_2013\\_2014.pdf](http://www.tusev.org.tr/usrfiles/files/Izleme_Raporu_Yoneticisi_Ozeti_2013_2014.pdf)



in those who became members of organizations and a one-point decrease in the percentage of those who worked as volunteers and participated in meetings. Coupled with an increase in the donations that exclude membership fees and new members, a partial progress emerges from a comparison drawn between 2019 and 2015 with respect to participation in civil society activities via legal means. It nonetheless must be kept in mind that one or two-point shifts do not necessarily correspond to statistically significant changes. A meaningful change is observed when a comparison is made with 2004. The general trend is that the participation rates in 2004 could not be reached in 2015 or 2019. In other words, as far as participation in civil society activities in Turkey is concerned, a comparison with the 2004 rates in four different ways reveal that the rates of donations excluding membership fees were low in 2015 and 2019, whereas rates of membership, volunteering, and participation in meetings did not change.

After examining the extent to which the interviewees participated in the activities of civil society organizations based on volunteering, we asked them some questions to explain these preferences. First of all, we presented a list comprised of certain options to the individuals who stated that they were not engaged in any of these activities and asked them why they did not participate through volunteering in any activity of organizations (Figure 4.22). A little more than one fourth (27%) of these individuals stated that they did not have any money to spare for such activities. The second reason was the belief that such activities were not carried out in a transparent manner (14%). The third reason indicated by the interviewees was their lack of trust in such organizations and their opinion that such activities were not beneficial for themselves (9%). A lack of interest in such activities and having reservations due to not participating in such activities before came as the fourth reason (8%). When we consider the lack of interest and the lack of faith in the benefit of civil society activities together, we observe that disinterest in such activities and a lack of faith that these activities will make a difference are factors as important as financial incapability. Civil society

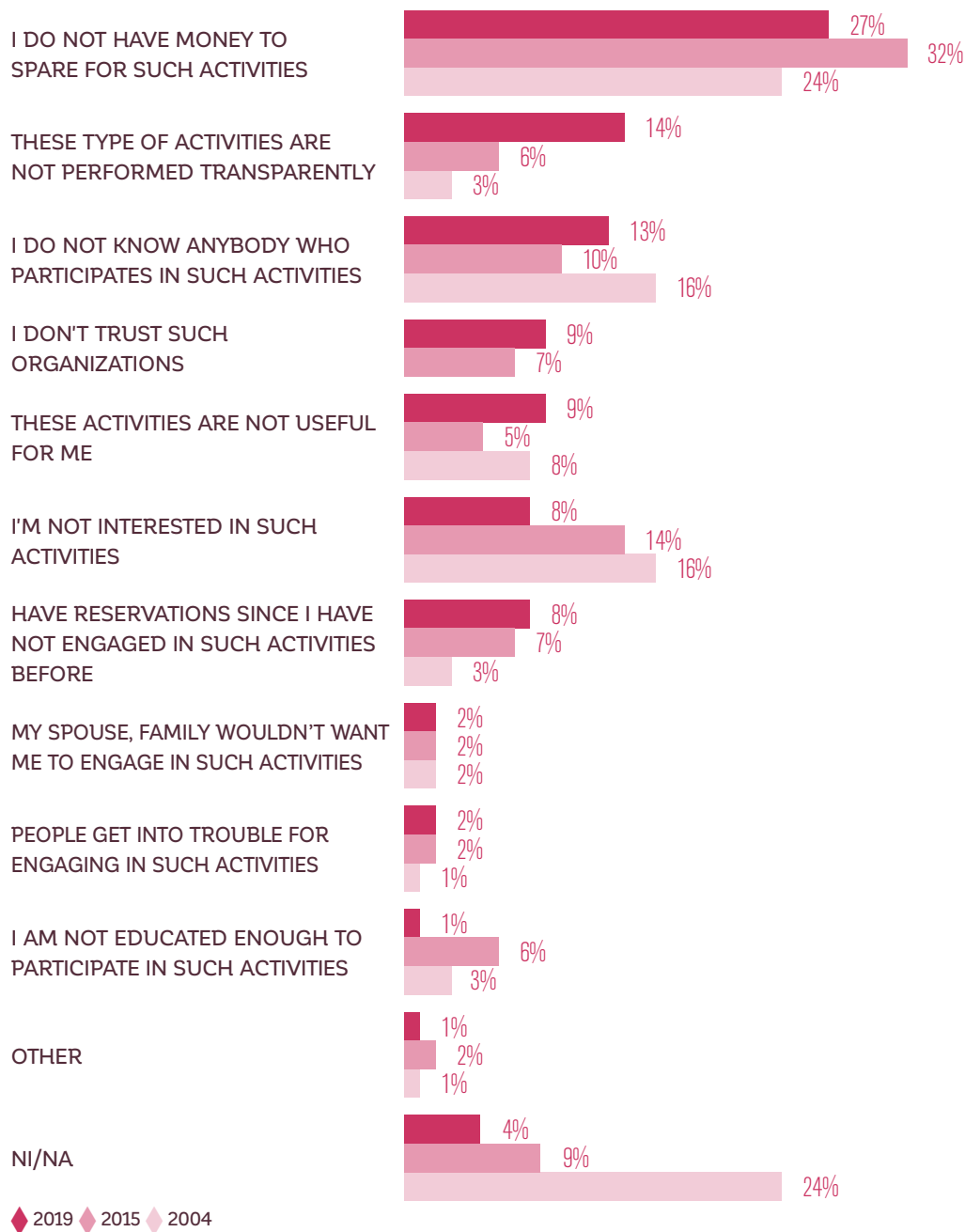
does not have much effect on insufficient financial means; this factor largely depends on the general economic situation of the country. However, that a significant part of the society does not participate in these activities due to lack of interest in the civil society and lack of faith in its effectiveness is worth thinking about. Concerns over the transparency of civil society organizations' activities create a significant detriment against inclination towards getting involved in such activities. In this respect, the most important barrier against participating CSO activities appears as the alienation of masses by civil society. An equally exacerbating factor is the society's perception that civil society is an inconsequential, remote, and uninteresting concept.

Changing answers to this question over time presents interesting patterns. A comparison between the data of 2015 and 2019 shows a 5-point decline in the proportion of those who do not participate in the activities for economic reasons, from 32% to 27%. This change seems to be closely related with the 2-point increase in the percentage of those who make donations other than membership fees. It is observed that economic situation still presents a difficulty preventing the participation in civil society activities, when compared with 2004. A decline from 14% in 2015 to 8% in 2019 is observed in the proportion of those who do not participate in civil society activities due to a lack of interest. The percentage of those who do not participate in the activities due to their belief that such activities are not conducted transparently has more than doubled, from 6% to 14% with a 8-point increase. Furthermore, the proportion of those who do not participate in the activities due to lack of trust in these organizations increased from 7% to 9%. The percentage of those who consider these activities futile increased from 5% to 9%. In summary, when we compare the data from the last two studies, we observe a decline in the number of the individuals whose participation in such activities was restricted due to economic reasons. A lack of interest, growing concerns over the transparency of CSO activities, trust issues and personal interests—or lack thereof—are among the other contributing factors.

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FIGURE 4.22

Reasons for not participating in the activities of voluntary organizations



The method used with a view to understanding the reasons why individuals do not participate in civil society activities has been reemployed to figure out the motivations of those who are

involved in such activities by posing a similar set of questions to respondents. Respondents who declared some voluntary participation in civil society were presented with a list of reasons.

They were asked to identify the reasons that informed their motivation for volunteering in civil society organizations. (Figure 4.23). The responses in the table reflect the distributions among the 7% of interviewees who worked as voluntary participants.

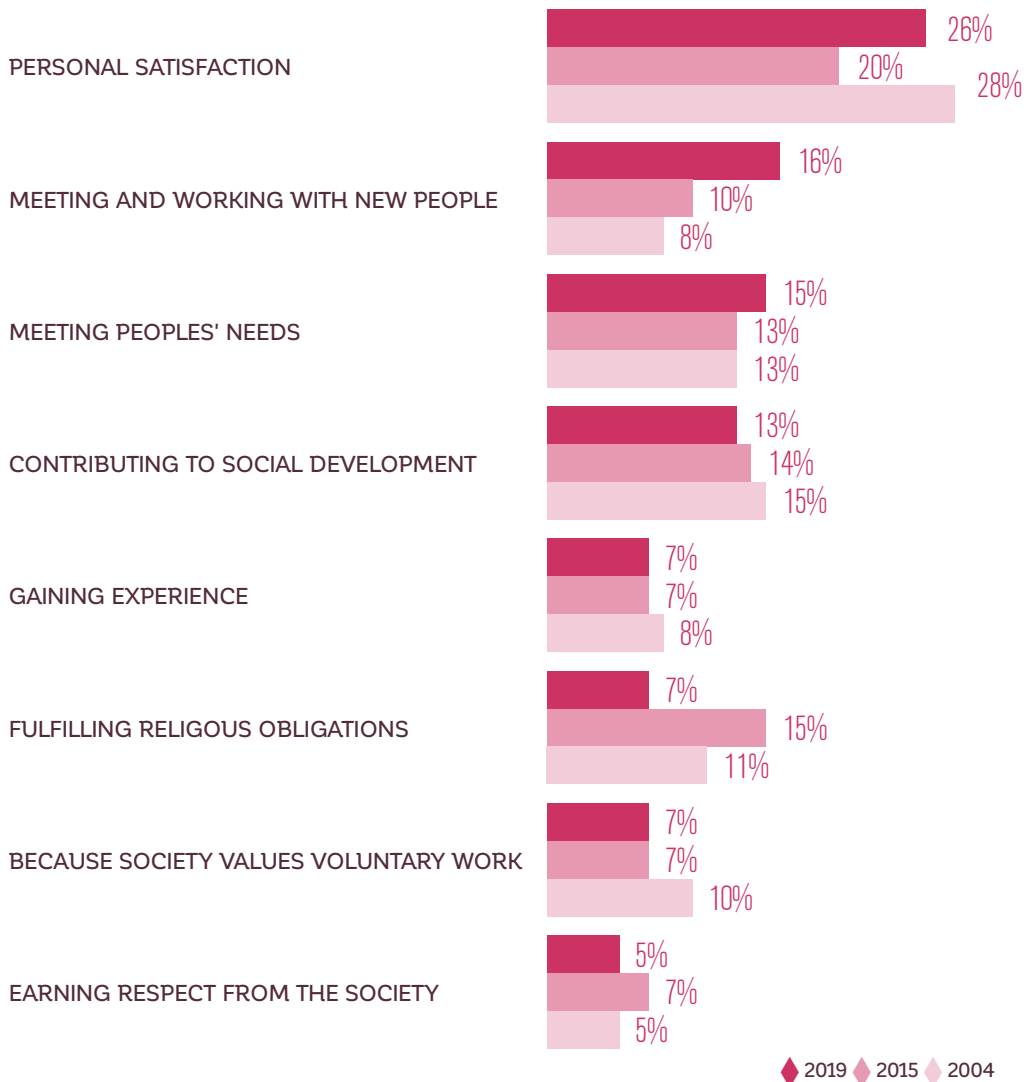
The top answer is personal pleasure of working (26%). This is followed by the opportunity to meet and work with other people in voluntary activities (16%). The third answer

is that voluntary works fulfill people's needs (15%). Voluntary works' contribution to social development comes as the fourth reason in the list (13%). In other words, personal interest appears as principal driver of voluntary work, followed by consideration of the greater good of the society.

The most remarkable difference found upon comparing the 2015 data and the 2019 data is that religious motivations decreased by half.

FIGURE 4.23

Reasons behind voluntary works in organizations



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The proportion of individuals who performed voluntary work to fulfill religious obligations fell from 15% in 2015 to 7% in 2019. A similar and noteworthy tendency observed in the answers to several different questions is the decreased impact of religion on civil society participation and giving behaviors. It is difficult to deconstruct the underlying causes here firsthand.

There is a 6-point increase in the percentage of those who said they were involved in these activities for personal pleasure, and a same amount of increase in the proportion of those who viewed these activities as an opportunity to meet and work with other people. Furthermore, the answer meeting peoples' needs appears to have risen, albeit slightly. What should be kept in mind here is that preferences between different motivations may shift from religious motives to individual and utilitarian drivers. The permanence of these tendencies is a phenomenon that should be monitored in future studies.

Individuals who made donations other than membership fees amounting to 40 TL and above to organizations operating with voluntary participation were also asked to answer an open-ended question about the organization to which they donated (Figure 4.24). As the names of organizations are not specified here, it is expected that individuals will mention the first organization that comes to their minds. In this respect, it is natural for organizations with high visibility in the press and high access to educational institutions to be found at the top of this list. The Red Crescent (24%) and LÖSEV (22%) stand out as the two most frequently mentioned organizations, followed by the "other" option which includes different organizations and institutions not provided in the list as the third answer (12%). Organizations for people with disabilities (7%) and township associations (6%) come fourth and fifth respectively.

One of the biggest visible changes between 2015-2019 is the remarkable decline in the proportion of individuals who donate to mosques, Quran courses, and religious associations. The percentage of these individuals has dropped from 14% to 4%. The Red Crescent (24%),

Turkish Aeronautical Association (2%), and Mehmetçik Foundation (1%), which are state-sponsored organizations, account for 27% of donations, similar to 2015. On the other hand, the 15-point increase in the support for LÖSEV, an organization with increased press visibility in recent years, is also a remarkable development. There is also a 5-point increase in the percentage of individuals who donate to organizations for people with disabilities. At this point, it is safe to conclude that the proportion of those who donate to state-sponsored organizations remains the same, whereas there the donations made to organizations characterized by religious themes are on a downward trajectory. Furthermore, it can be said that there is an increase in the donations made to secular organizations with a high media visibility. In summary, the proportion of individuals who donate to Quran courses and religious associations declined from 14% to 4%, while the proportion of individuals donating to state-sponsored organizations rose from 24% to 27% with a partial increase. All in all, the share received by nongovernmental and secular organizations rose from 61% to 69%.

When asked about the amounts of their donations, 19% of the interviewees stated that their donations were less than 50 TL (Figure 4.25). The percentage of individuals making donations below 100 TL has been measured as 47%, while those making donations higher than 100 TL account for 35% of the interviewees.

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***The primary reasons for volunteering are personal pleasure, the opportunity to meet new people, and the satisfaction from addressing people's needs by voluntary work.***

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FIGURE 4.24

**The organization to which individuals most recently made donations amounting to 40 TL and above**

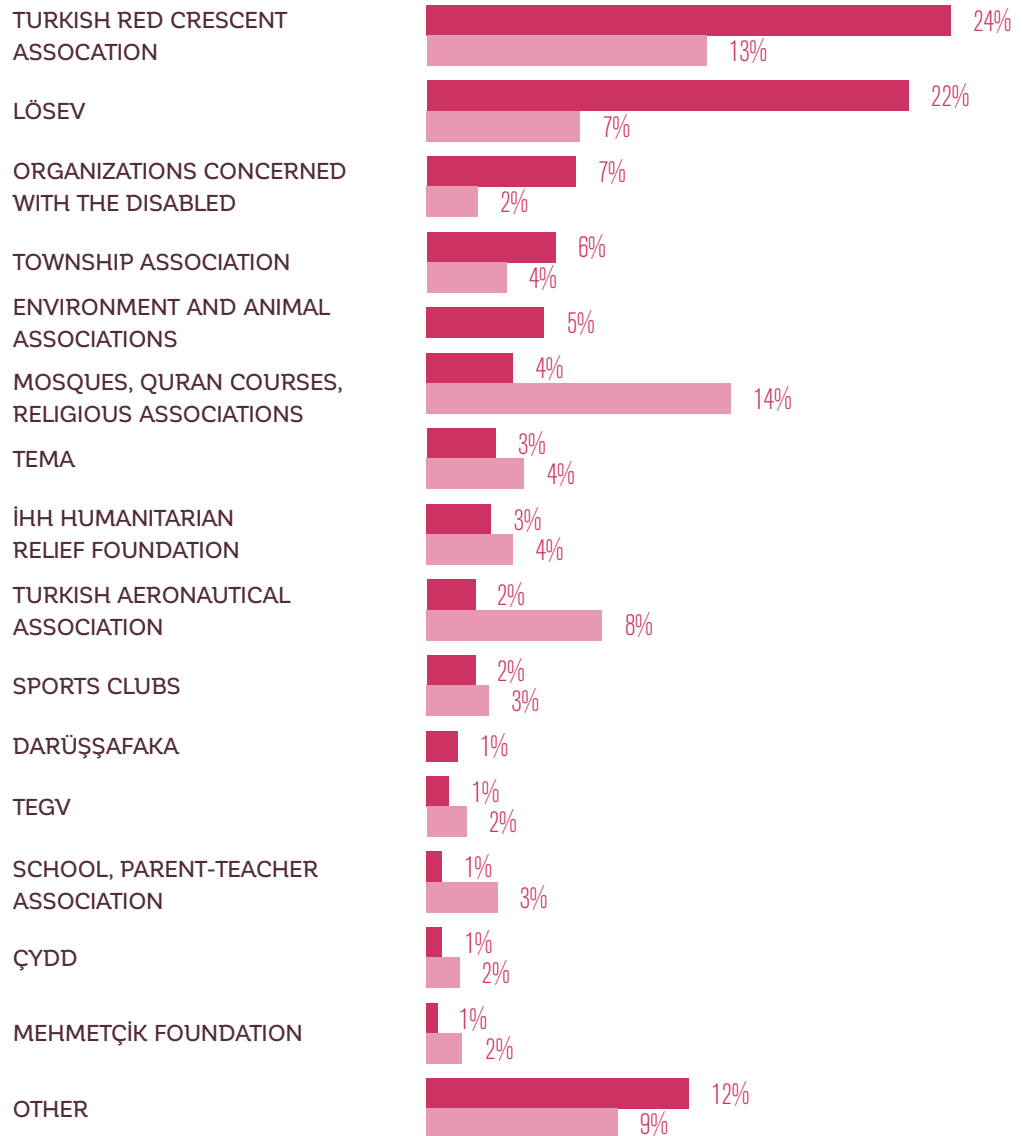
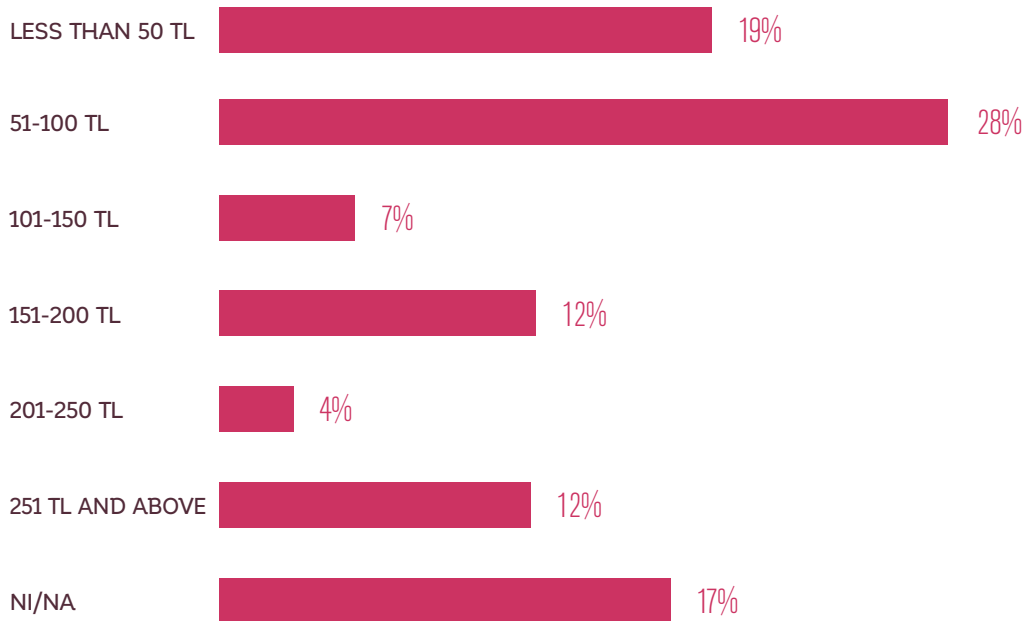


FIGURE 4.25

Estimated value of  
the most recent  
donation



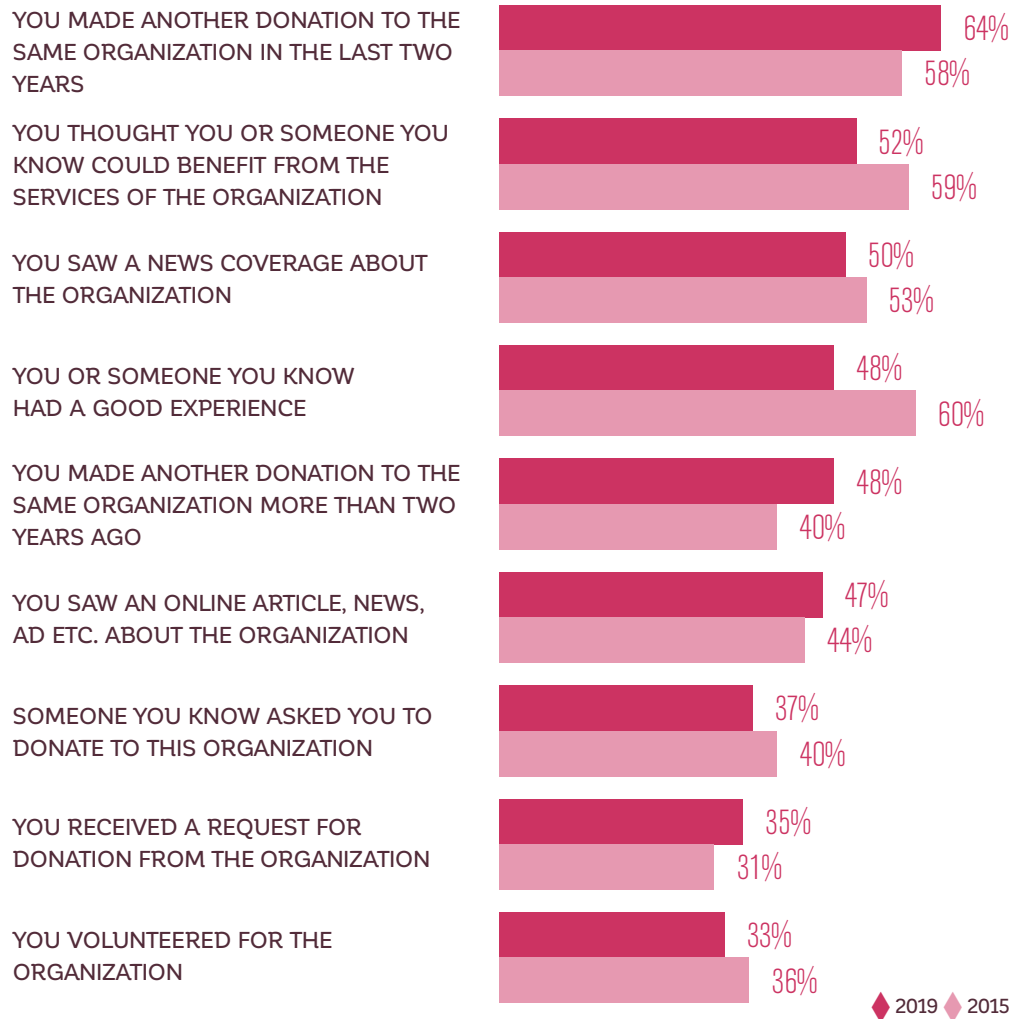
◆ 2019

The interviewees were also asked to make a series of assessments about the relationship they had previously established with the organization that they most recently donated to (Figure 4.26). The respondents were asked to submit their answers either as a yes or no. 64% of the participants stated that they made another donation in the last two years to the organizations they had donated to; 52% stated that they donated to an organization whose services they believed would benefit either themselves or their close circle of family and friends; 50% stated that they had seen the organization on the news; 48% stated that they or one of their acquaintances had a positive experience with the organization, while 48% stated that they made a donation more than two years ago. It is clear that donating once increases the likelihood of peoples' continued giving, and this tendency seems to have increased between 2015 and 2019. What could be the underlying reason? One possibility is that organizations could have made more strenuous efforts to engage their donors on

a continuous basis, under the increasingly more difficult economic circumstances. We should test this possibility in our next study as well. Another important point to scrutinize and shed light on is an organization's capacity to track their donors. The fact that 64% of the individuals express that they donated to the same organization in the last two years, and that 48% of them discloses that they donated to the same organization more than two years ago, suggests that the participants are inclined to donate to the same organization.

FIGURE 4.26

**Relationship with the organization before the most recent donation**



The low percentage of those who act on external demands and instructions is also worth acknowledging. The percentage of the individuals who donated after a request from an acquaintance is measured at 37%, while the percentage of those making donations based on the organization's request remained 35%. Furthermore, only 33% of the participants stated that they donated to an organization where they had volunteered before. However, one must remember that volunteering is not a very common practice anyway. In fact, personal experience and perceptions seem to be the main motivators of individual giving in

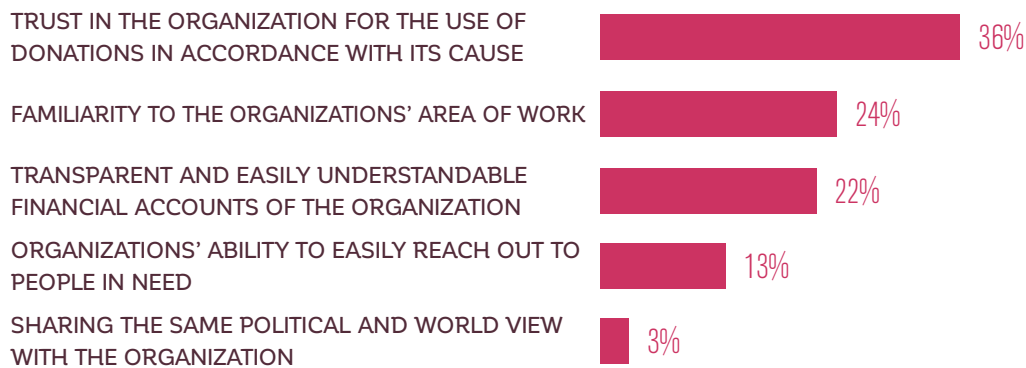
Turkey, rather than the influence, demands, requests of the others. Positive precedence of giving often makes a good case. In addition, individuals' desire to derive benefits from organizations' services for themselves and their acquaintances is also striking. Besides, organizations' visibility on the news enhances their ability to attract more donations. Nearly 50% of the participants expressed that they have considered exposure to a news coverage on the organization or encountering it frequently on the internet as valid forms of assessment prior to making up their minds over donating to these organizations.

The interviewees were asked a question to evaluate the issues to which they paid attention while donating to an organization (Figure 4.27). Trust in the organization's ability to use the donations for their intended purposes and to manage them properly comes on top, with 36%. The second issue is the familiarity of the individual with the field of activity of the organization (24%). The transparency and comprehensibility of the organization's accounts comes third (22%). The two least opted choices are the organization's easy access to individuals in need (13%) and

sharing the organization's political stance and world view (3%).

That 58% of the respondents selected trust and transparency as principal determinants informing their decision prior to donating demonstrates how important it is for organizations to gain the trust of individuals.

In other words, the trust vested in the proper administration of the recipient organization appears as the most important determinant of making donations.



**FIGURE 4.27**

**Factors considered important in selecting the organization or institution to which donations will be made**

◆ 2019

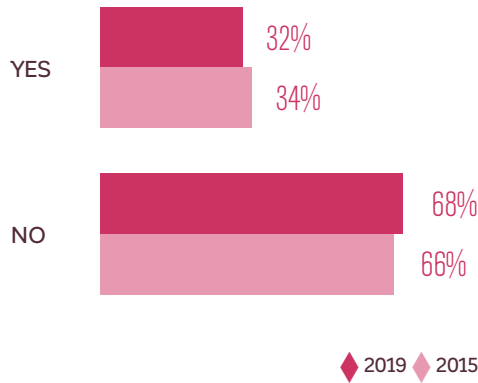
As will be further discussed, and especially when considered from the perspective of donors' reluctance to demand and probe annual reports, the trust in and experiences with organizations stand out as significant factors. In fact, the low proportion of participants who place utmost value in an organization's unimpeded access to individuals in need (13%) suggests that organizations' recognition and reliability have more impact on the participants' decisions concerning their donations. Furthermore, the proportion of participants who indicate the organization's political stance and world view being close to theirs as the first reason is observed at a very low level (3%), which underlines the importance to avoid developing a discourse that is potentially polarizing and that can be perceived as political in the organizations' campaigns that solicit donations.

When we asked individual donors whether they have conducted a preliminary inquiry about the organization to which they donate, only about one third of the donors (32%) stated that they had made a research about the organization they donated to (Figure 4.28). These rates are very similar to the 2015 data. The percentage of those who conducted a preliminary research declined by only 2 points, which is not statistically important, whereas the proportion of those who did not probe the organization prior to making a donation registered a 2-point increase. To sum up, there are not any meaningful changes observed between the 2015 and 2019 findings in this matter and donors generally do not conduct any research about the organizations they donate to. This finding suggests that the donors, who are already modest in number to begin with, are perhaps driven primarily by their past experiences, a general feeling of trust or an instant urge, rather than long-term planning.



FIGURE 4.28

**Did you do some research about the organization before making a donation?**



When asked whether they had expressed their opinion on how their donations would be used, 41% of the donors said that they had not expressed any opinions on how their donations would be used, 24% expressed their opinions in this regard, while 23% stated that they had already donated for a specific purpose (Figure 4.29). The phenomenon of “donating for a specific purpose,” which was not included in the options in 2004, is observed to apply for about one in four people. Another 25% of the population express their opinions, while the remaining group of 40-50% do not give any opinions about the use of their donations.

When asked whether they had received annual reports from the organization to which they had donated, 33% of the interviewees said that they

had received reports, while the proportion of those who stated that they had not received any reports is 60% (Figure 4.30). Despite an 8-point decrease in the percentage of interviewees who stated that they had not received a report compared with the 2015 data, the proportion of those who receive reports remains the same. When we interpret Figures 4.29 and 4.30 together, we note that a significant proportion of the donors in Turkey are not directly concerned with how their donations are spent. Forty-one percent of the donors do not express any opinions regarding how their donations should be utilized, while 60% state that they do not receive reports on the activities of the organization receiving their donations.

Therefore, we could say that demands for transparency and accountability, which are necessary to ensure transparency and accountability in the donation activities carried out through civil society organizations in Turkey, are not common. While the donations that individuals make via organizations are really modest, the donors themselves do not contribute in a planned and orderly fashion informed by preliminary research. Furthermore, they do not express their opinions about how their donations should be used. Finally, they do not receive reports illustrating the way in which their contributions are used. These observations suggest that while the demand for transparency is low, organizations’ capacity in accountability does not fare any better.

FIGURE 4.29

**Do you express your opinion about how your donation should be used?**

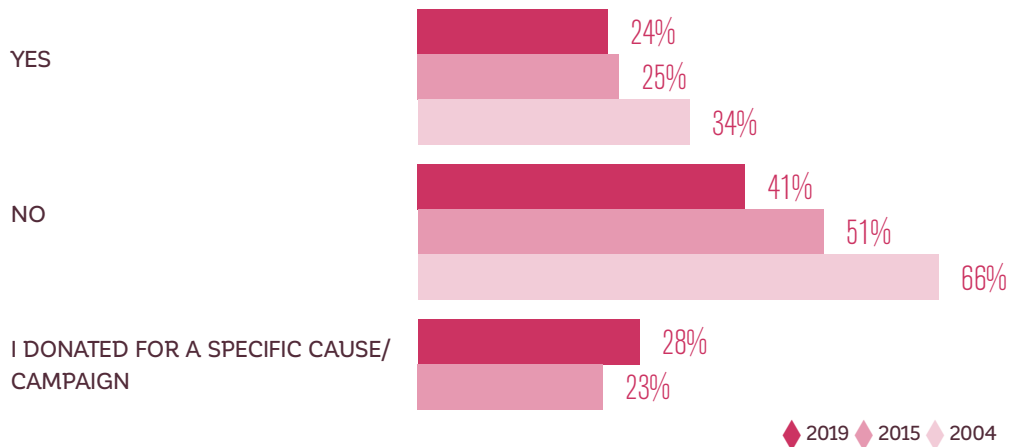
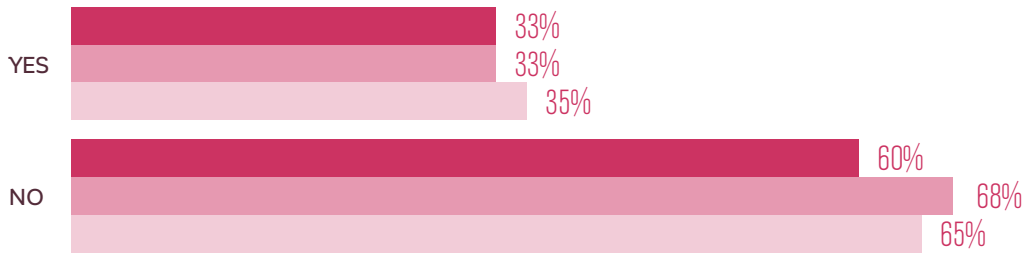


FIGURE 4.30

**Do you receive reports from the organization you give regarding their activities?**



◆ 2019 ◆ 2015 ◆ 2004

The foundations and associations that operate in Turkey and immediately pop up on people's minds were inquired via an open-ended question (Figure 4.31). The format of the question refrained from presenting a list of institutions, lest it lead the respondents. In this regard, recallability, media visibility, and long-term access to educational institutions are expected to affect the inclusion of organization names in the responses to this question. The Red Crescent ranks top in the responses (29%). LÖSEV (19%) and TEMA (11%) are among other organizations that reached 10 per cent or more. The remaining organizations are lower than 5%. Those who mentioned İHH (Humanitarian Relief Foundation), Turkish Aeronautical Association, TEV, Green Crescent and Darüşşafaka in the first place are about 4% of the population (Figure 4.31).

When citizens think about the foundations and associations in Turkey, the organizations that are grounded in civic participation stand out (LÖSEV and TEMA) from the state-mandated Red Crescent. Furthermore, compared to 2015, LÖSEV and TEMA rank higher, while the state-sponsored Turkish Aeronautical Association is placed on a relatively lower level. The recent rise of LÖSEV and TEMA may be attributed to their increased press visibility. Due to Red Crescent's high and long-term access within the education system and its fundamental role in fundraising, the organization maintained its top position.

In another question, the names of different organizations and institutions were read to

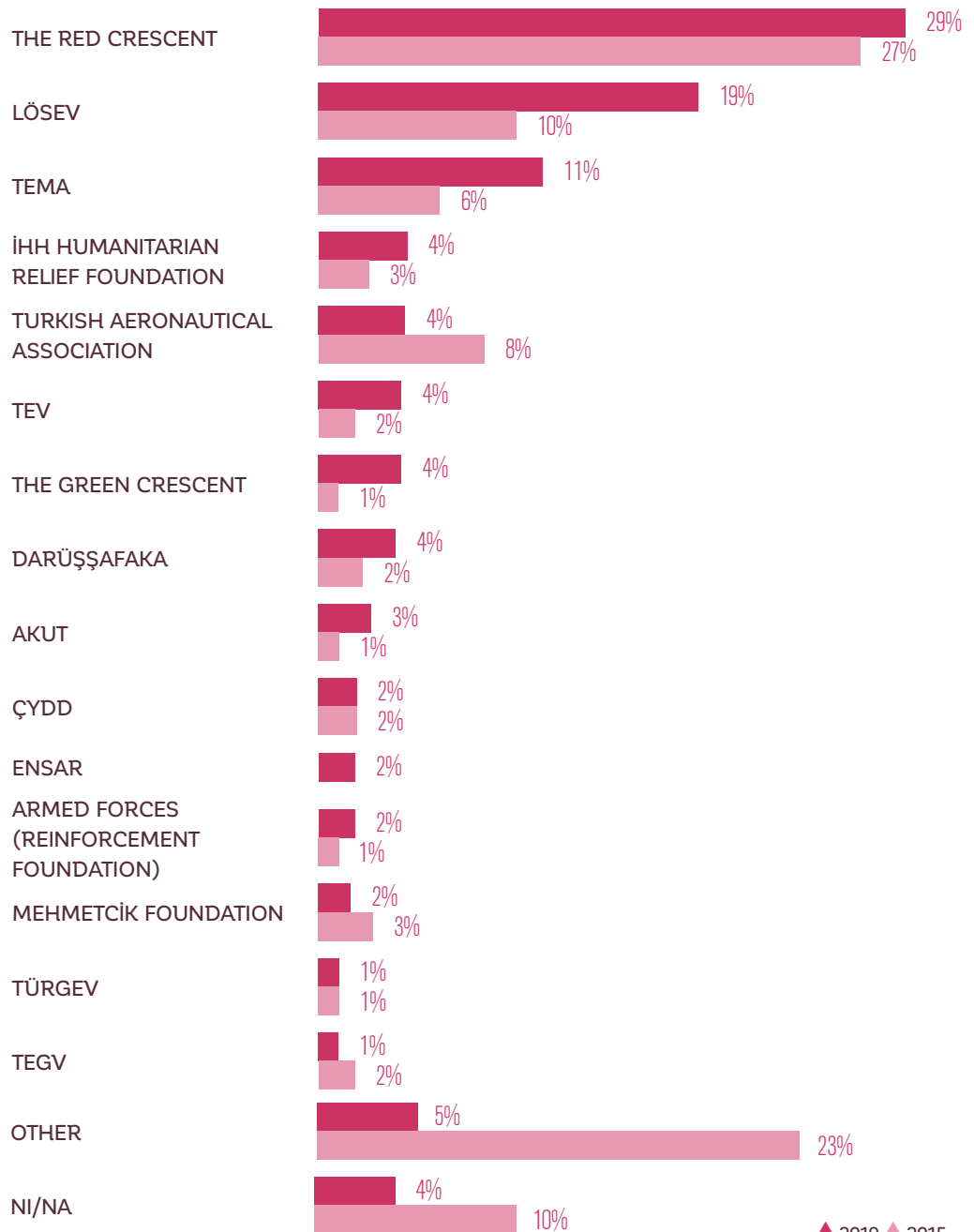
the interviewees to find out the level of trust placed in them. The participants were provided a list including civil society organizations and government institutions and were asked to assess their level of trust in each organization on a scale of 1 to 10 (1 point meaning "I don't trust them at all" and 10 points meaning "I completely trust them").

As illustrated by Figure 4.32, the most trusted organizations on this list have significant parallels to the organizations that first came to the citizens' minds answering the previous question. As in the previous question, the Red Crescent, LÖSEV, and TEMA were the top 3 civil society organizations, while organizations such as the state-sponsored Turkish Aeronautical Association and organizations not supported by the state such as Darüşşafaka, TEMA and TEV also exceeded the general CSO average.

Although civil society organizations were among the most trusted institutions along with security forces, the trust placed in political parties, the Grand National Assembly of Turkey and the central administration/government was relatively low. The low level of average trust placed in political institutions is a reflection of partisan differentiation. Voters of the ruling party express significant trust in the central government and its institutions such as the Grand National Assembly of Turkey, while the constituents of the opposition parties project an opposite pattern, thus lowering the average trust figures. We had observed this tendency in the previous years as well.

FIGURE 4.31

**What are the foremost foundations and associations that come to your mind among the ones active in Turkey?**



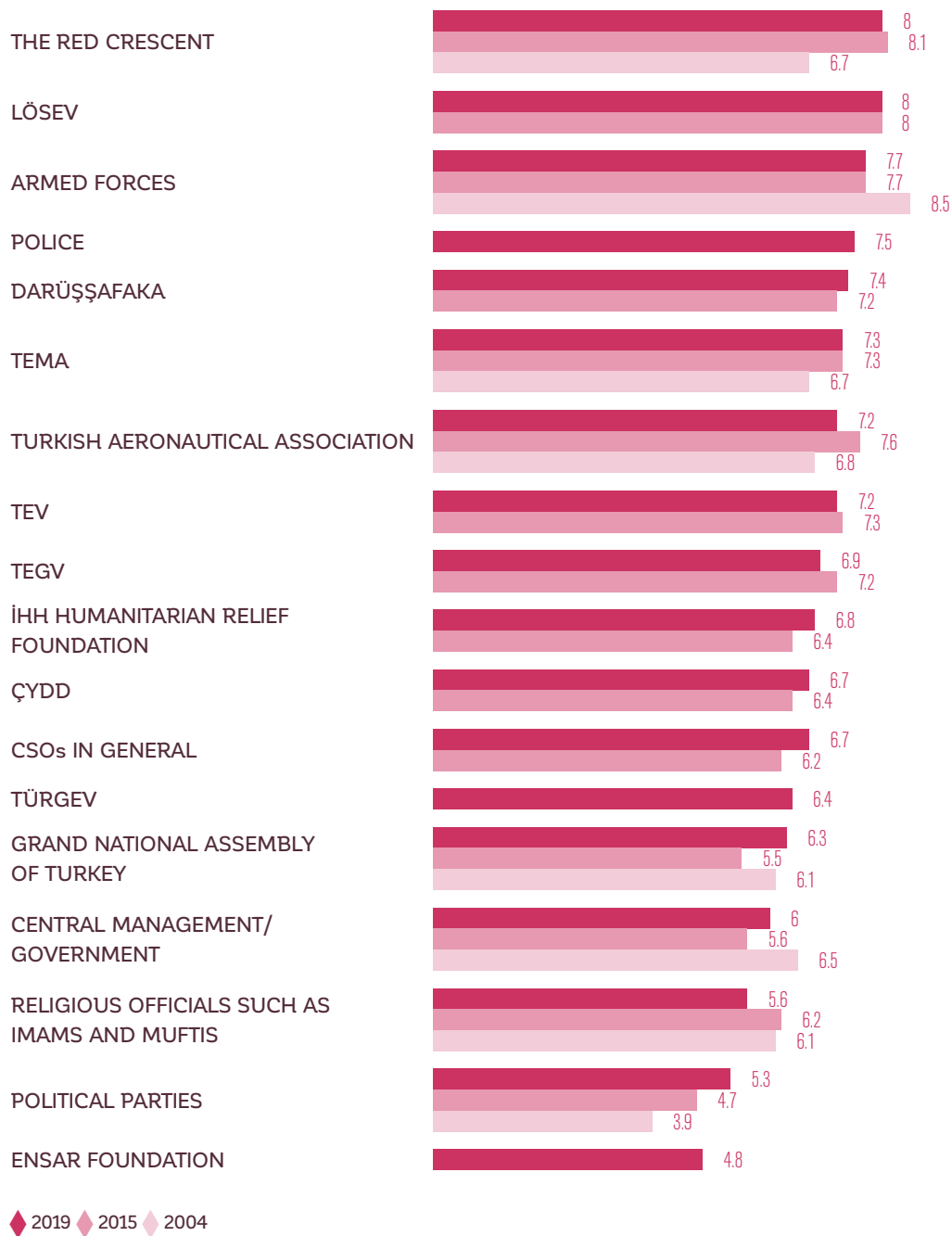
◆ 2019 ◆ 2015

A 0.8-point decline is observed regarding the trust bestowed in armed forces between 2015-2019, which can be attributed to the failed coup attempt in 2016. On the other hand, partial

increases are observed as far as the trust in civil actors, political parties, and the Grand National Assembly of Turkey is concerned.

FIGURE 4.32

Trust towards various  
organizations  
(average values,  
1-10 scale)



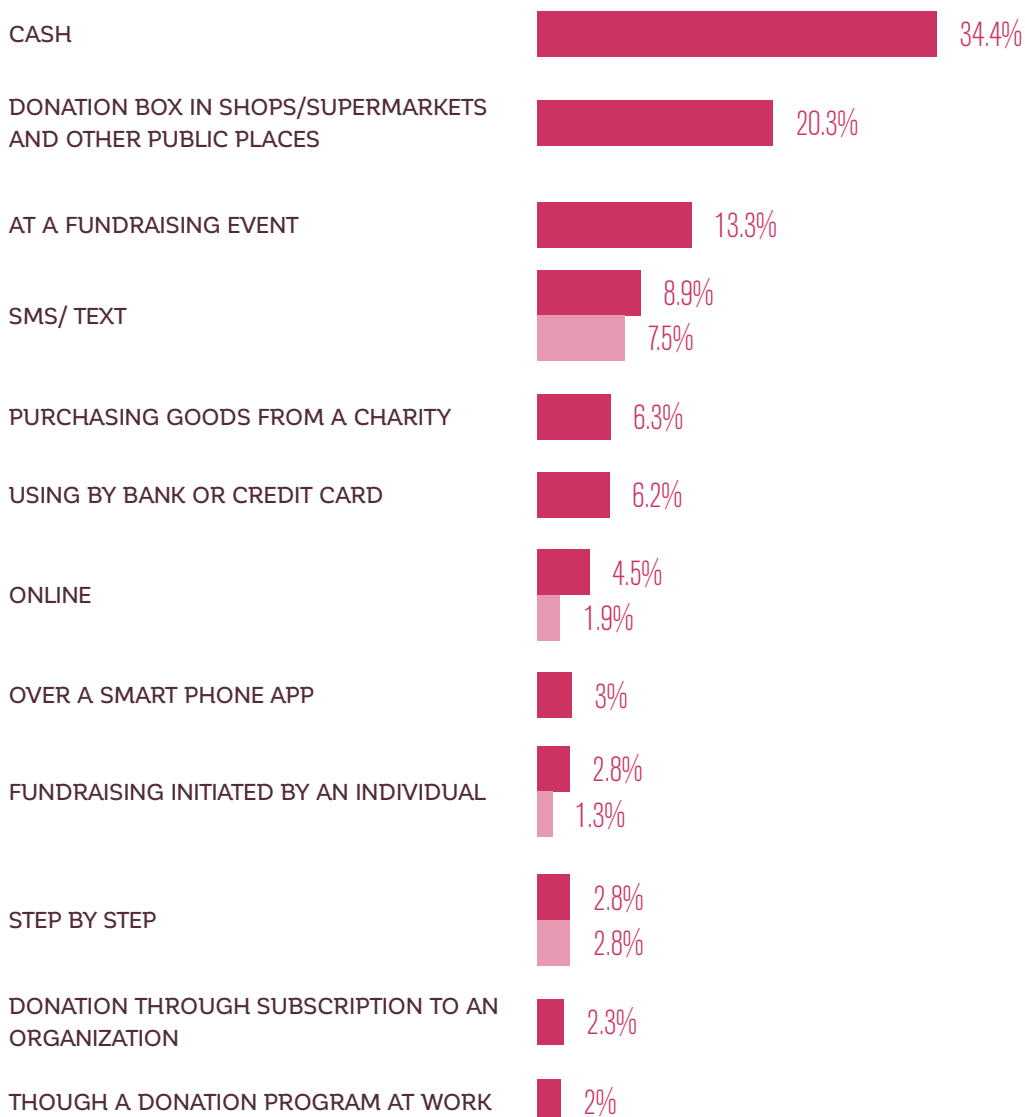
### 4.3 GIVING MOTIVATIONS AND PREFERRED METHODS

We read various giving methods to our interviewees and asked whether they used these methods in the past 12 months (Figure 4.33). The most preferred method of donation in this period was cash donation: approximately one third of the participants (34%) said that

they had made cash donations. One fifth (20%) of the participants expressed that they had made donations by placing money in the donation boxes located in stores, supermarkets, or different public areas. These two most common methods were followed by donating at charity dinners, charity sales, donation meetings, etc. (13%) and via mobile technologies (9%).

**FIGURE 4.33**

**The donation methods preferred in the last 12 months**



We observe an increase in the online giving and mobile giving practices, which can be considered as new instruments of giving, compared to 2015. The percentage of those who made contributions by mobile giving increased from 7.5% in 2015 to 8.9% in 2019, whereas the percentage of those who donated online increased from 1.9% to 4.5% in the same period. Since we had not included the other choices in our question in 2015, we cannot observe the change occurred in those categories.

So, how often do citizens follow and share information about associations and foundations on social network platforms (Facebook, Instagram, Twitter, WhatsApp, Youtube)? To find out, we asked our interviewees how often they followed and shared with others the news about foundations, associations and their activities, which they themselves acquired through these five platforms.

About 69% to 76% of our interviewees stated that they never followed and shared the news about associations, foundations and their activities on social networks (Figure 4.34). On the other hand, 6-9% stated that they followed such news every day; 3-4% stated that they followed and shared such news at least once a week, if not every day, 6-8% stated they followed and shared such news at least once a month if not every week and 6-10% stated that they followed and shared such news, even if it is less often than once a month. While there are not any remarkable differences observed between social network platforms in this respect, the behavior is slightly more common in Facebook than other platforms. In light of such revelations, it is difficult to state that citizens use social networks to keep abreast of the CSO activities, let alone to disseminate them. In years ahead, developments in this area should be monitored further.

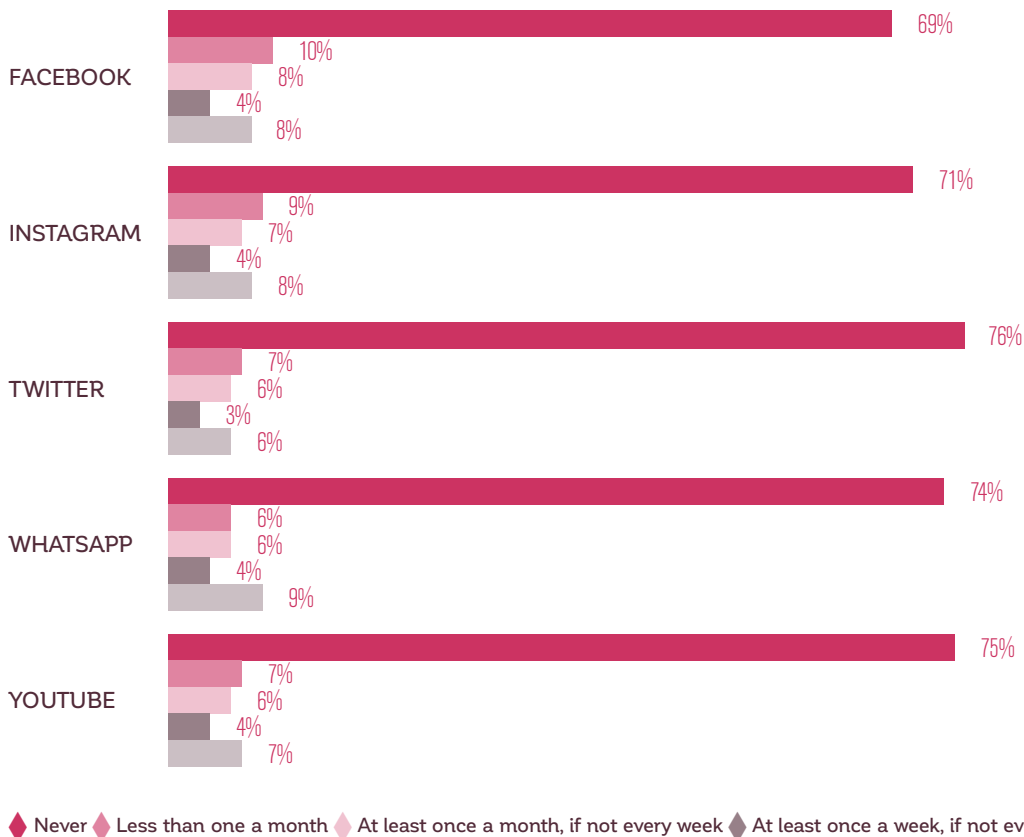


FIGURE 4.34

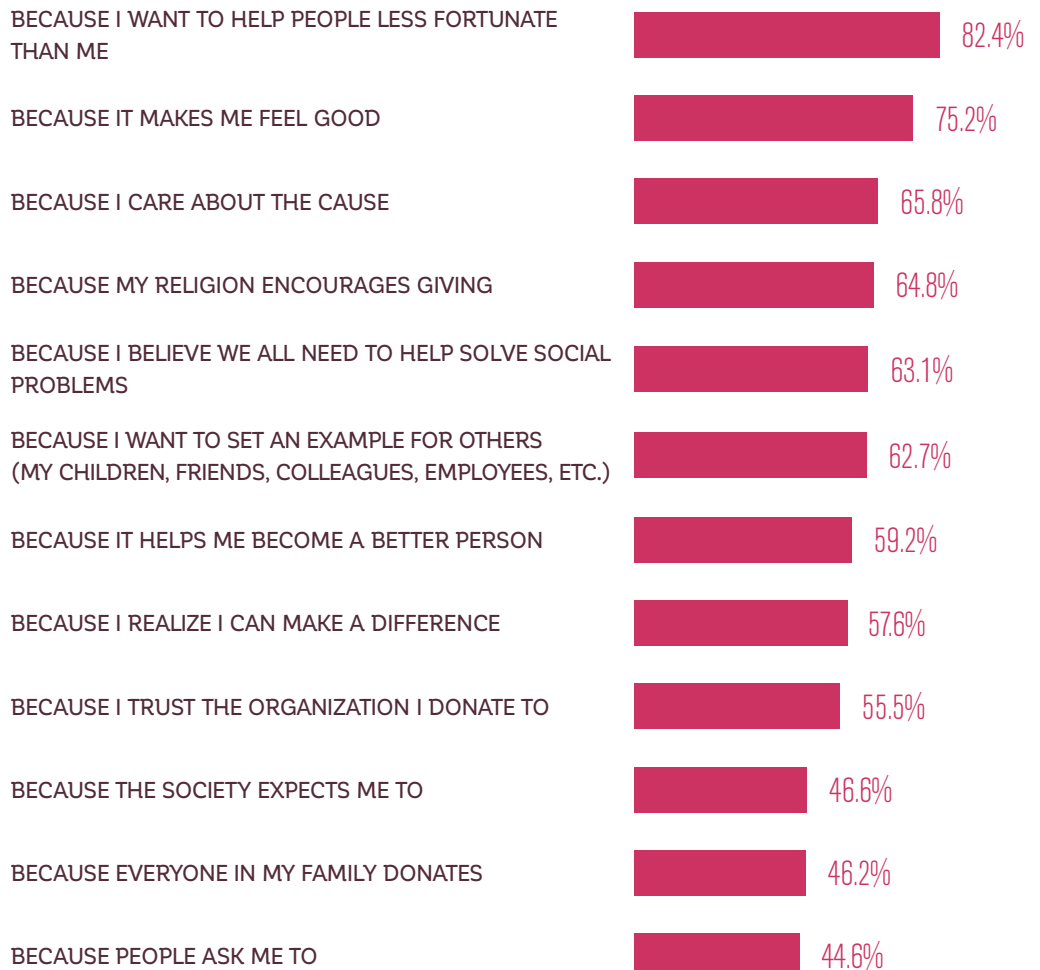
Following and sharing CSO activities on social media platforms

How often do you follow and share with others the news you receive on social networks about associations, foundations and their activities? What motivates people to donate? We presented a list including various motivations to our interviewees, asking them which of those motivations encouraged them to donate in the last 12 months (Figure 4.35). 82% of the interviewees stated that the desire to help those in a more difficult position than themselves was a motivating factor to donate. This was followed by self-fulfillment with 75%, importance of the subject of donation with 66% and

religious beliefs encouraging donations with 65%. Factors such as the expectations of the society and families are found in lower ranks in terms of donation motivations. So, we could basically describe the motivations that trigger donations as intrinsic and individual. On the other hand, more extrinsic factors such as social calls or the pressure created by societal expectations seem of secondary importance. How civil society would take into account such expectations, forge them into the premise of its campaigns, and enhance itself upon such input begs further assessment.

## FIGURE 4.35

**Which of the following are among the reasons that encouraged you to donate in the last 12 months?**



In a similar question, we examined the interviewees' donation motivations for the future (Figure 4.36). Approximately two third (67%) of the interviewees pointed to their financial means, stating that having more money would be a motivating factor for them to donate. The three following reasons concern transparency and information about organizations; assurance regarding how their donation will be spent (55%), higher transparency of civil society organizations (53%) and more updates on the organization and its activities stand out among the

reasons that encourage individuals to donate in the future. Income is clearly a factor that drives donations. However, this factor depends on the development of the country's economy over time and is therefore not under the civil society's control. On the other hand, these findings suggest that civil society organizations can increase the resources they can attract, by being more transparent and accountable to people, through the development of their own governance models.

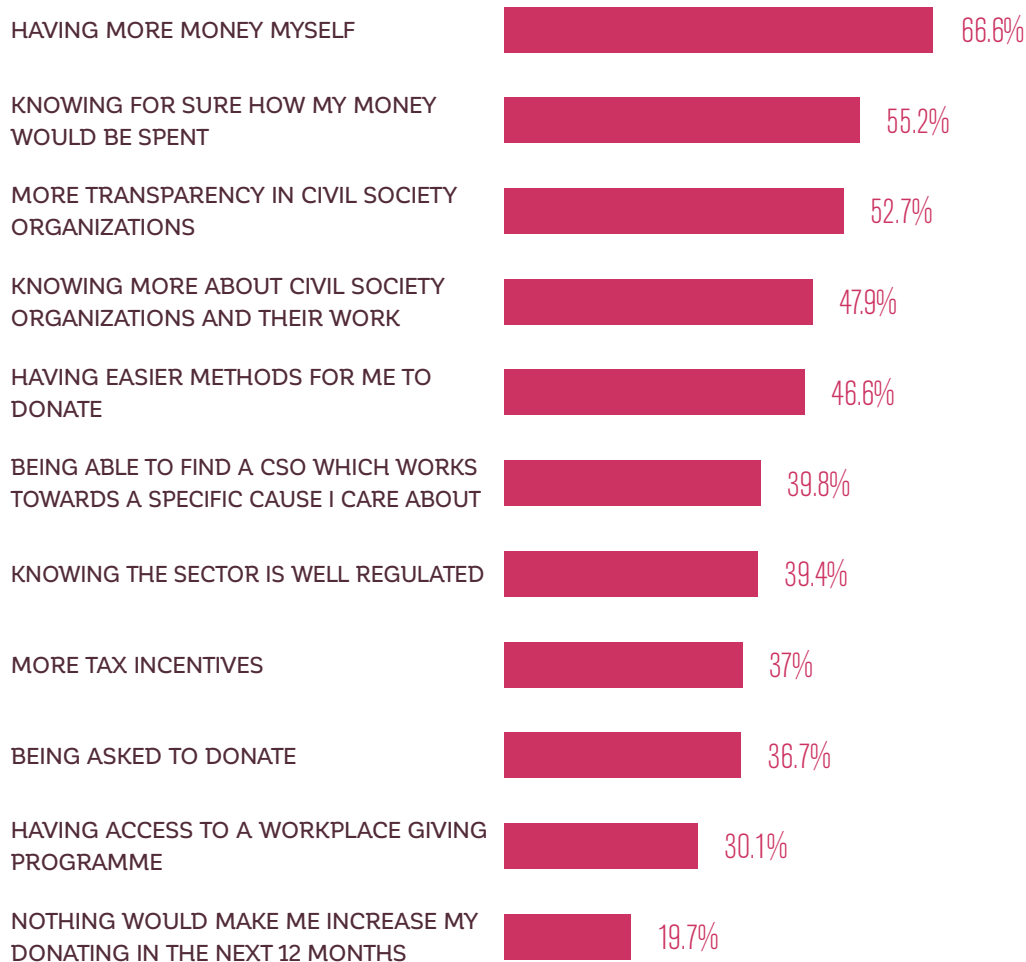


FIGURE 4.36

Which of the following are among the reasons that would motivate you to donate in the next 12 months?

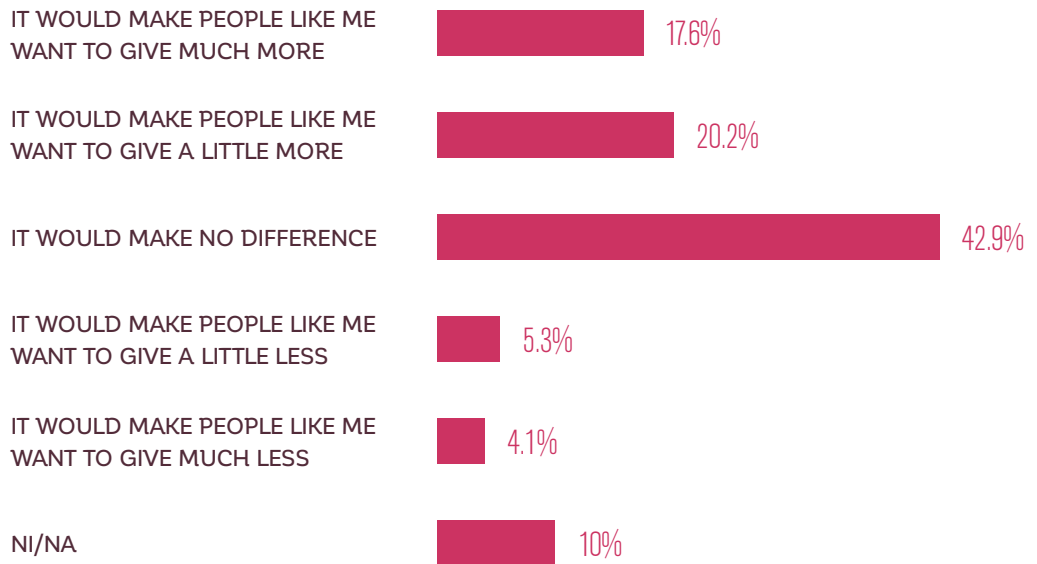


Would hearing about wealthy individuals' donations to charities, associations, and foundations inspire people to donate more to civil society organizations? 43% of the interviewees stated that such donations made by wealthy individuals would not affect the

amount of their own donations, while 38% of them noted that they would be encouraged to give more. (Figure 4.37) Approximately 9% of the participants on the other hand stated that the donations made by wealthy individuals would cause them to donate less.

**FIGURE 4.37**

**Would hearing about the donations made by wealthy individuals inspire people like you to donate more or less?**



◆ 2019

The UK based Charities Aid Foundation (CAF) measures and reports individuals' tendencies to donate, volunteer and help others, through a methodology allowing international comparison. A survey is conducted with a representative sample of the population in the countries included in the study, and the individuals are asked whether they have accomplished either of the following three acts in the past month: Donating money to a charity, association, or foundation; sparing time to volunteer at an organization; and helping a stranger or a person in need whom the interviewee has never met.

In our 2015 research, we had asked the same questions that were asked by CAF to evaluate the giving tendencies in different countries. We repeated these questions in our 2019 research

as well. No significant changes have occurred in the answers to these questions from 2015 to 2019 (Figure 4.38). 14% of the citizens stated that they donated to a charity, foundation or association in the past month, while the percentage of individuals who allocated time as volunteers for an organization was measured at only 6% and the percentage of those who stated that they had helped a stranger or an individual in need who they did not know was observed as 31%. None of these figures display a significant change from the figures derived from the 2015 research.

FIGURE 4.38

Percentage of those who were engaged in the specified behaviors in the last one month

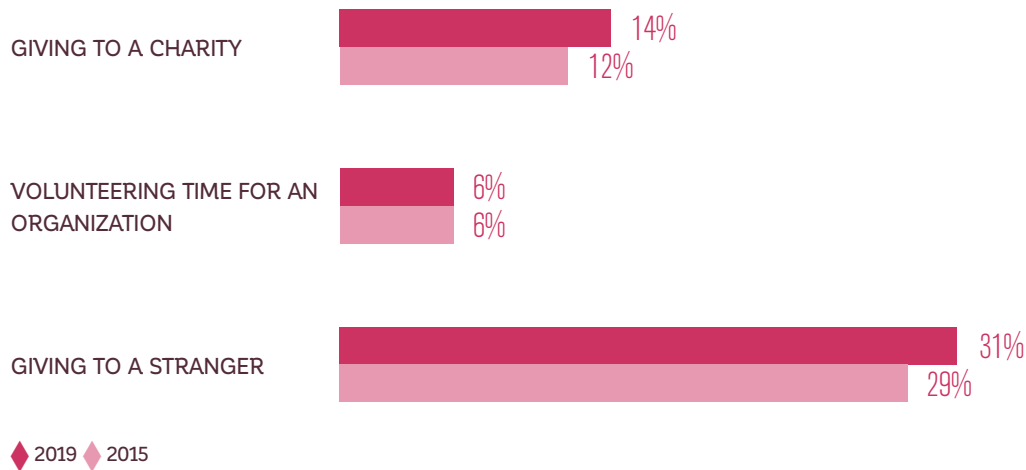
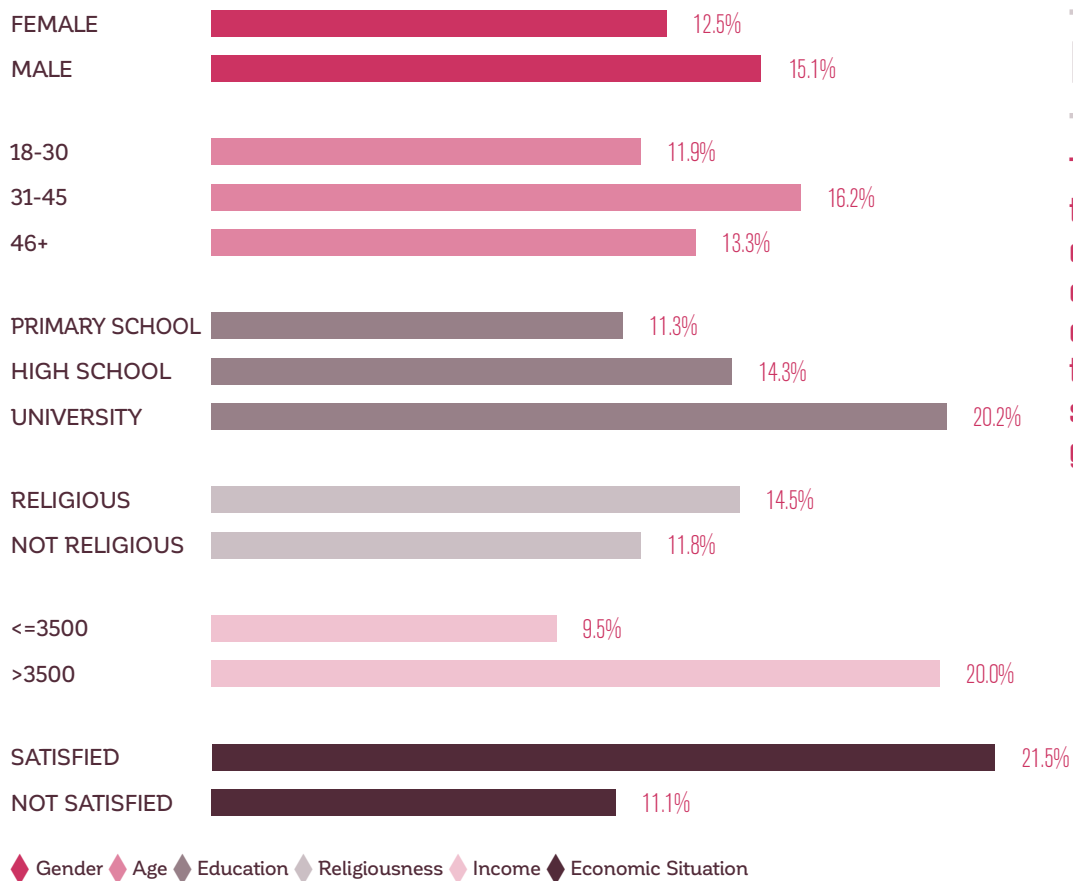


FIGURE 4.39

The breakdown of the behavior of donating to a charity, foundation or association in the last month by socio-economic groups

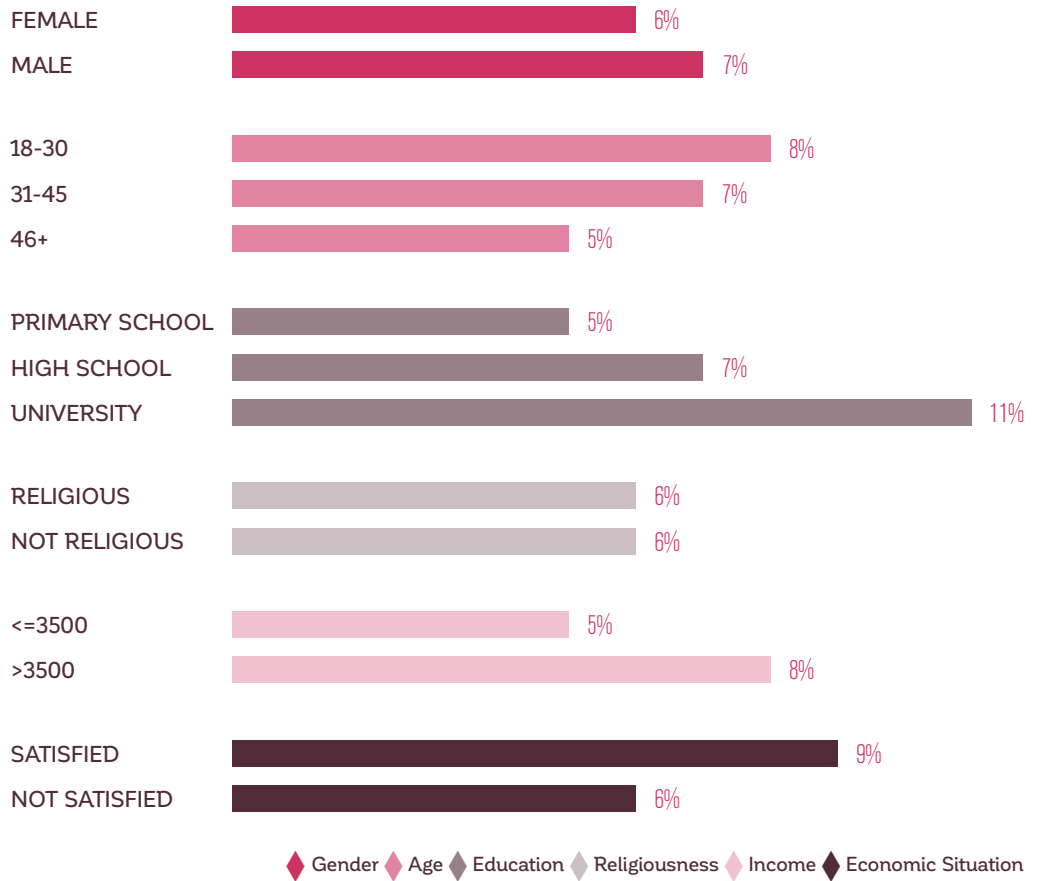


In which socio-economic groups are the abovementioned tendencies observed more frequently? Figure 4.39 shows the breakdown of the behavior of donating to a charity, foundation or association in the last month by socio-economic groups. The positive impact of the level of education and income on the behavior of donating money is clearly observed in the breakdown. 11% of the individuals with primary school education stated that they had donated money to a charity, foundation or association in the last month, while this proportion rises to 14% among high school graduates and 20% among university graduates. In other words, approximately one out of every 10 primary school graduates made donations, whereas

one out of every 5 university graduates made donations. There is also a positive relationship between the monthly household income and donating behavior: Only 10% of the individuals with monthly household income of 3,500 TL and below stated to have made donations, while this proportion rises to 20% for individuals with income higher than 3,500 TL. The impact of income on donating behavior is also parallel with the perception of economic satisfaction. The donation rates among individuals who are satisfied with their economic situation are twice the donation rates among individuals not satisfied with their economic situation (22% and 11% respectively).

**FIGURE 4.40**

**Breakdown of the behavior of allocating time as volunteers for an organization in the past month by socio-economic groups**

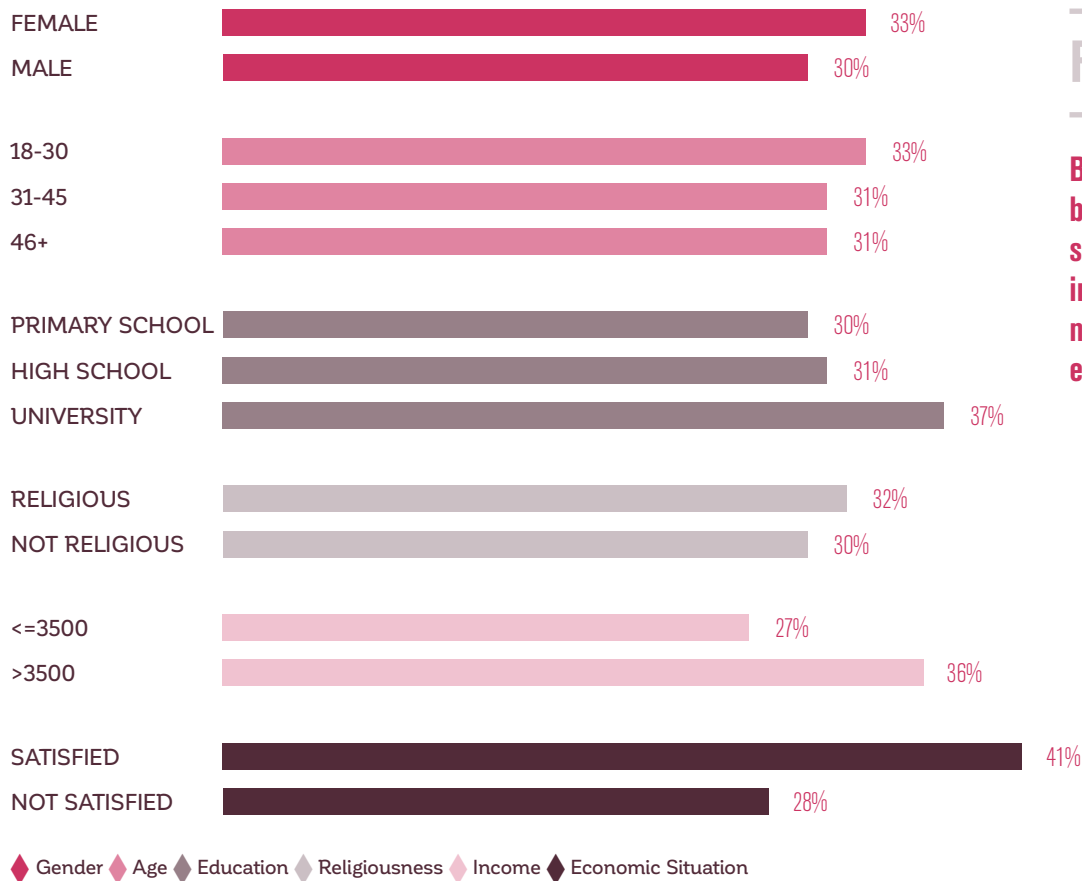


A positive relationship is observed between individuals' education and income levels and behaviors of allocating time as volunteers for an organization (Figure 4.40). The proportion of those who expressed that they had allocated time as volunteers for an organization in the past month is only 5% among primary school graduates, while it is observed as 7% among high school graduates and 11% among university graduates. 8% of the individuals whose monthly household income exceeds 3,500 TL stated that they allocated time as volunteers, whereas this rate is 5% for those whose monthly household income is lower than 3,500 TL. An adverse relationship is observed between volunteering and age; the age group with the highest volunteering rate is the 18-30 age group.

Although the individuals' education and income levels also play a distinctive role in the behavior of helping a stranger or a person in need who they do not know, differences between the groups in terms of this behavior are fewer than the differences in donation and volunteering behaviors (Figure 4.41). For example, the proportion of helping a stranger or a person in need that they do not know is almost the same between primary school and high school graduates (30-31%) and reaches 37% among university graduates. 36% of the individuals whose monthly household income exceeds 3,500 TL stated that they engaged in this behavior, whereas this rate is 27% for those whose monthly household income is lower than 3,500 TL.

FIGURE 4.41

**Breakdown of the behavior of helping a stranger or a person in need they have never met by socio-economic groups**



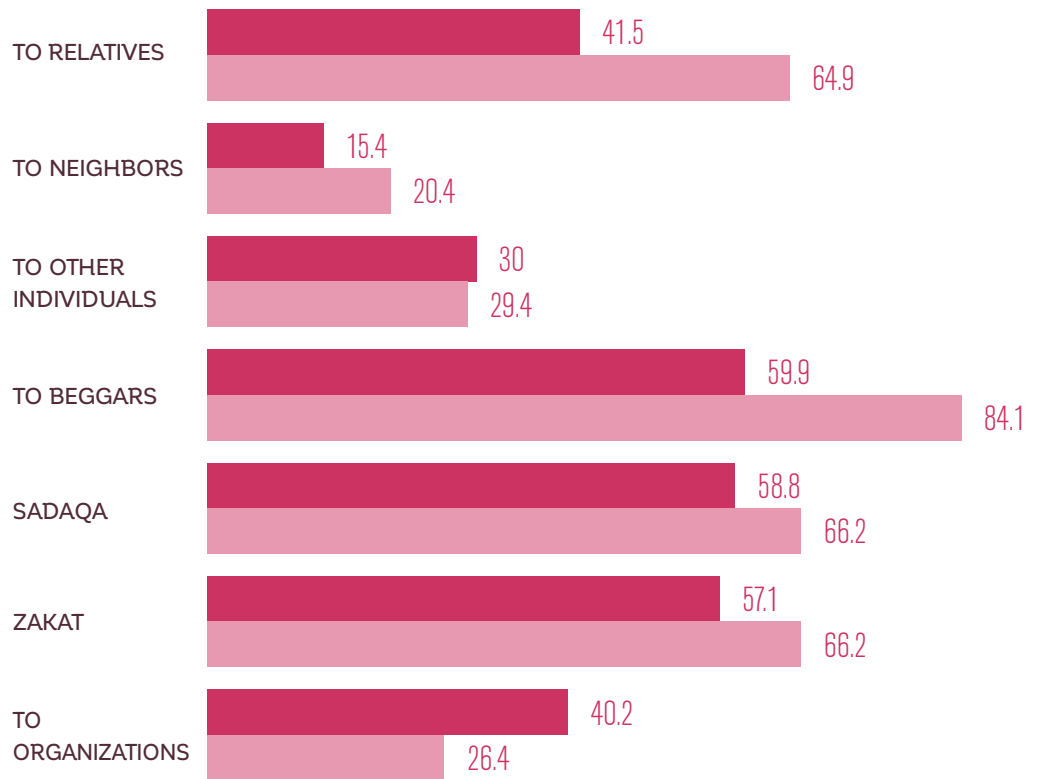
In the previous section, we have presented the total estimated value of the direct donations made by individuals in Turkey without the involvement of an intermediary organization. When we add the donations made to organizations to this figure, we come up with the distribution presented in Figure 4.42. We observe that the donations made by the interviewees to organizations in the past year correspond to 40.2 TL per person. This figure indicates an increase compared to 2015, and donations made to organizations constitute the

only category that exhibit a meaningful increase among all types of donations we have covered in the research.

Given all this data, the total donations made within a year have been calculated on average as 303 TL per person. We had estimated this amount as 228 TL in our 2015 research, which corresponds to 360 TL today with inflation adjustment. In other words, there has been a decline in real terms in the total donations made in Turkey from 2015 to 2019.

## FIGURE 4.42

**The estimated financial values per person of the direct donations made in the past year (TL)**



◆ 2019 ◆ 2015

# 5. CONCLUSION

The three different studies conducted since 2004 have provided us with a general picture of the behavior patterns, perceptions, and attitudes prevalent among the public, based on very detailed data about the giving tendencies and civil society in Turkey. The economic uncertainty and volatile developments affecting the rapidly transforming country still create significant restrictions on the behavior and preferences of general public. Households gradually approach the size of a nuclear family as the population growth rate declines, and the general education level of households is increasing gradually, despite all the problems in the education sector. Although the population is concentrated in urban areas, the impact of the values and behavioral patterns of rural life in the recent past or in the previous generation is still current.

Due to the economic volatility and its cultural fallout on urban living, the change in both the perception of and participation in civil society, as well as in individual giving practices, remains modest at best. The primary responsibility for responding to the problems of the poor in

Turkey unalterably continues to be entrusted to the state. Contrary to the previous two studies, the proportion of those who consider giving to the poor as a duty of “well-off citizens” has been observed to decline in the 2019 research. On the other hand, the proportion of those who view aiding the poor as the duty of “all citizens” and “civil society organizations” has increased. What could be the meaning and results of the attribution of a greater role than before to civil society organizations in the fight against poverty, which is found as an important item on the country’s agenda? Whether this tendency will continue on a long-term basis will have to be closely monitored. Despite this development, primarily the state is viewed as the party responsible for solving the problems of the poor, a situation which remains unchanged. The most important consequence of the emphasis placed on civil society in addition to the state could be the development of collaboration opportunities between the two actors. Both the state and civil society organizations should get accustomed to working together, and they should show commitment in this direction.

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Such collaborations would undoubtedly ensure a better use of public services in tandem with the collective good of general public. Due to the nature of the civil society, expectations could be better fulfilled, and the public service capacity could be adapted to the changing preferences and expectations more quickly, thanks to the enhancement of participatory mechanisms. This would essentially mean an organizational structure and expanded capacity that operates better in terms of both public and civil society sectors.

Probably the most noteworthy obstacle to the civil society and giving is the individuals' preference to make direct donations through informal means, instead of through organizations. It is difficult to say that this tendency, which has been observed since 2004, is changing. Despite informal donations, it is only one out of every ten people who strive to reach their target groups through organizational intermediation and wish to make their donations by giving to the related organizations. However, the proportion of those who prefer civil society organizations over public institutions to deliver their donations to those in need is increasing as well. In other words, the role attributed by the general public to CSOs is observed to have increased, albeit slightly.

Donations are predominantly made informally or directly between individuals. 4 out of 10 people donated informally to a relative, neighbor, or other individuals in need in the past year. A shift from in-kind donations to cash donations is observed within all kinds of informal donations. This tendency is highly likely to indicate a significant transformation. The accessibility capacity of in-kind donations is limited. In other words, the individuals or groups to whom a bowl of soup or old clothes can be delivered are naturally limited and restricted to a close circle of family, friends, and relatives. However, the fact that people have started to make direct cash donations to those in need, even if such donations are subject to same confines of close friends, relatives, and family members. That is, it would be easier to deliver these donations to people

who are far away and have different needs, by using organizational intermediaries. As a consequence of this tendency to make cash donations, donations and target groups can diversify, physical obstacles can be overcome more effortlessly and total resources can grow more easily. The tendency towards cash donations should thus be closely monitored. We may be entering an era which allows CSOs to engage in fundraising activities that could realize the potential of people, who are inclined to prefer cash donations.

One of the most important factors for the direct or informal donations to be this common is the fact that these donations are small in amount and infrequent. This finding has not changed since 2004. Overcoming economic constraints and reaching comfortable economic growth figures may be considered as an external development for the civil society sector. However, it is extremely important to mobilize the potential in this field, which is already in a tendency to shift to cash donations, through the fundraising campaigns of civil society organizations.

Another consideration regarding informal donations is the importance of the transparency and accountability of CSOs. The lack of transparency is one of the most important factors preventing the formalization of donations. Improvement in individuals' economic conditions may not be under the control of CSOs. However, the development of a governance structure that is transparent and accountable is vital for foundations, associations and all civil society organizations to gain the trust of large public masses. Otherwise, people will probably prefer donating among themselves over creating organizational resources.

An inseparable part of the informal donations in Turkey are the donations made to beggars. Donations made to beggars preserve their significance within the total donations since 2004. Despite a slight decrease in the percentage of those who give money to beggars in 2019 compared to other years, 4 out of 10

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citizens still give money to beggars. Giving money to beggars is based on a dominant cultural premise of religiosity and the sentiment of pity. This practice plays an indispensable role in the distribution of philanthropic resources by meeting the need for public expression of solidarity.

Contrary to the observations in some other countries, the majority of the citizens in Turkey do not hold the state or others responsible for the state of beggars. Primarily the beggars themselves, idleness and fate are held responsible for the state of beggars. Holding beggars responsible for their conditions could be viewed as a very modern approach. However, there is also an important group of people who still think that fate is responsible for the predicament of beggars, notwithstanding any other circumstances. Taking such data into account, one may discern that new public policies concerning beggars have a significant social basis.

Donations made out of religious obligations continue to be an important part of total donations. However, we also observe a constant decline in such religiously-motivated giving since 2004. The percentage of those who give sadaqa during Ramadan fell to 58% in 2019 from 79% in 2004. The percentage of zakat givers declined from 40% in the same period, to 23% again in the last year. The percentage of those who sacrifice an animal for God also fell from 57% to 39%. In light of these observations, one may speculate that such donations have decreased due to economic difficulties. We will see whether these donations will return to their previous levels upon the improvement of economy over time. However, another point that should be underlined in this matter is that these donations are still primarily made through informal means. Monitoring the tendencies to fulfill religious obligations through organizational intermediaries in the following years therefore carries utmost importance.

With regard to formal donations, there has been an increase, albeit low, in the proportion of individuals donating to those in need and

making donations to CSOs in the past month. Among the activities carried out within CSOs in 2019, an increase is observed only in donations when compared with 2015. However, despite this increase, the level realized in 2019 is lower than the level in 2004.

While personal fulfillment ranks first among the factors motivating volunteering in CSOs, the role of religious obligations seems to have decreased again. Even if individuals are not financially capable, or have limited financial means, they may find the opportunity to contribute to social development by volunteering. Encouragement of voluntary activities is hence a resource which should not be ignored by civil society organizations in their efforts to create resources and which has not realized its potential in Turkey yet.

As we underlined before, the most important factor driving the decision to donate to organizations is the assurance provided by the organization that the donations received will be used for their intended purposes. Individuals having difficulty in providing a clear positive answer to the question whether their monetary contributions to organizations will be used in accord with their intended purpose also opt out of contributing through an organization in favor of using their means to give directly to the beneficiary. This observation basically means that civil society organizations should be very careful while collecting donations, and more importantly, while delivering these donations to people in need and should establish a governance structure in an accountable manner. If civil society organizations do not transparently inform their stakeholders about how they spend their resources, it may be impossible to address such concerns. In this case, organizational philanthropy may not really develop.

“The desire to help those in distress”, “feeling good” and “importance of the subject of donation” stand out among the reasons that drive donations in the last year. The primary factors that encourage people to donate more in the future are “having more money”,



“being assured of how the donation will be spent” and “higher transparency of CSOs”. Concerns about waste in public expenditures and failure to serve the intended purpose stand out here as well. It is not surprising that economic difficulties prevent individuals from making donations. However, another matter as important as economic factors is people’s need to feel good. In order to increase the resources they create through donations, CSOs should ensure that their donors feel good about themselves due to donations they make.

It is common for donors to not receive any reports from the organizations they donate to. This situation has not changed since 2004. Given the emphasis on transparency, it could be said that there is demand for such reports which provide transparency. 40% of the total donors do not express their opinions about how their donations will be used. A slight decline in this figure is observed. Donations made for a specific purpose, on the other hand, are on the increase.

The average annual amount of donations per capita in Turkey has been calculated approximately as 303 TL. We had estimated the average annual donation amount per capita in 2015 as 228 TL. There is a decline in this figure in real terms compared to 2015, considering the effect of inflation. Similarly, the share of these donations within the gross domestic product has diminished.

In brief, Turkish civil society is steering through a turbulent period. The failure to contribute to the development of trust in organizations active in this area due to organizational problems constitute a significant issue, which is exacerbated by economic difficulties. The social reverberations of this area cannot be comprehended fully without taking into account informal donations in Turkey. Considering the informal donations made directly, we observe that philanthropic donations can reach meaningful levels comparable with those around the world. However, the fact that these donations are made directly and informally pose an obstacle to the development of the

civil society in Turkey, while also limiting its capacity to respond to different needs on a broader scale. In light of these findings, the implementation of the following three recommendations will make an immense contribution to the further improvement of civil society in Turkey: prioritizing the collection of donations, ensuring the transparent use of these donations, and communicating the impact created by these practices to all stakeholders.

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