

CHARITABLE CONTRIBUTION IN CHINA'S SINGLE-CHILD GENERATION: HOW AND
WHY DO THEY GIVE

by

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**CHARITABLE CONTRIBUTION IN CHINA'S SINGLE-CHILD GENERATION:
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Every year, there are a growing number of private organizations and citizens contributing to charities. In this thesis, I analyze what social factors cause higher individual charitable donation in China's single-child generation, and for what reasons these people engage in philanthropy. It was hypothesized that four social factors: belief, education, income and wealth, and parental participation positively affect individual donation, while gender has no significant influence on individual donation. It was also hypothesized that the motivations for charitable donation vary among this group. A total of 181 survey questionnaires were collected and 20 interviews were conducted. Results confirmed the hypothesized model. The results yielded practical implications for understanding China's single-child generation's donation behavior. The study also contributed in bridging over the study on philanthropic behavior research and on China's single-child generation research.

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PREFACE

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1.0 INTRODUCTION

Ever since the first national-level charitable organization—China Charity Federation (CCF) was established in 1994 in Beijing, philanthropy has been officially recognized and encouraged in the People’s Republic of China for over 16 years. Every year, there are a growing number of private organizations and citizens contributing to charities. The scope of philanthropic missions has extended from poverty and emergency relief to healthcare, education and arts promotion, environmental protection, scientific research and so forth. Philanthropy, along with the social security system, has played a vital role in providing assistance and care to the disadvantaged groups. Especially in recent years, with the growing demand to improve the welfare system and alleviate social inequality, the government is more and more willing to resort to charitable organizations for provision of services.

Scholarship on philanthropic study first entered the social sciences as a new, multidisciplinary field in the 1980s (Katz 1999). However, Western mainstream research in this discipline is centered either on fundraising from the economic perspective, or on the helping behavior in general from social psychological perspective. In China, because of its long tradition of government-led philanthropy, available research is focused on two areas: 1) the political and legal system improvement for charities, and 2) corporate social responsibilities through philanthropy. Very little attention is paid to charitable giving behaviors of the individual.

Exploring the influential factors that have affected individual giving will explain why individual donation to charities does not accelerate at the same pace as the growth of China's GDP per capita.

In this thesis, I analyze what social factors cause higher individual charitable donation in China's single-child generation, and for what reasons these people engage in philanthropy. China's single-child generation were born after 1979, the year when the government initiated an aggressive "family planning" policy that required urban families to have only one child and most rural families to have no more than two children. The single-child generation was chosen as the population group under study because these people will be the main force to contribute to China's philanthropic development in the near future. Moreover, though there are rich studies on China's single-child generation, scarcely any literature exists in the study of their donation behaviors. Therefore, this study will fill the void on philanthropic behavior research on China's single-child generation.

1.1 DEFINITION OF PHILANTHROPY

The word *philanthropy* comes from the Greek word "*philanthropos*" which means "love of mankind". A generally accepted definition of philanthropy does not exist (Gurin & Til 1990). The notion of philanthropy is an "essentially contested concept" that "there is no one clearly definable general use which can be set up as the correct or standard use" (Gallie 1956 p.168-69).

However, the most quoted definition comes from Robert Payton, by whom philanthropy is defined as a cause that “includes voluntary giving, voluntary service, and voluntary association, primarily for the benefit of others; it is also the ‘prudent sister’ of charity, since they have been intertwined throughout most of the past 3500 years of western civilization” (Payton 1984 p.23). Unlike charity, which emphasizes on the religious tradition of altruism, compassion and empathy, and giving on a one-to-one basis (Ylvisaker 1987), philanthropy covers a much wider field. As Robert H. Bremner argues in *American Philanthropy*, “the problems of the poor have not been philanthropy’s only or even primary concern. The aim of philanthropy in its broadest sense is improvement in the quality of human life. Whatever motives animate individual philanthropists, the purpose of philanthropy itself is to “promote the welfare, happiness, and culture of mankind” (Bremner 1988 p.3).

In *Understanding Philanthropy*, Payton and Moody conclude that philanthropy as the “voluntary giving and voluntary service for the public good” manifests in two ways: (1) to relieve the suffering of others for whom one has no formal or legal responsibility; and (2) to improve the quality of life in the community (Payton & Moody 2008). The first application of philanthropy involves basic necessity provision such as food, shelter, clothing, and healthcare; while the second application aims at enhancing life by promotion in culture, education, recreation, etc (Ibid, p.28).

In this thesis, the term philanthropy is used to mean “*ci shan*” in Chinese, which targets on both relief provision and life betterment. *Charity* is used interchangeably with *philanthropy*, and also indicates philanthropic or voluntary association (Bremner 1988).

1.2 CURRENT RESEARCH ON PHILANTHROPY

Research on philanthropy covers a wide range of disciplines, including marketing, economics, social psychology, biological psychology, neurology and brain sciences, sociology, political science, anthropology, biology, and evolutionary psychology (Bekkers & Wiepking 2007). Beginning in the 1950s, the first academic research on philanthropy was on how tax-exemption could maintain public enthusiasm for charitable donation (Hall 1992). Then the academic focus shifted to the central activities of charitable organizations like how charitable donors, grant-making and grant-receiving institutions, trustees and professional staff, and constituencies served by these institutions and regular agencies functioned (Ibid). Giving behaviors are also studied widely in order to explain why people are willing to sacrifice their wealth and time for the good of others (Batson 1998, Piliavin & Charng 1990, Schroeder et al 1995).

In this thesis, I focus on individuals and examine what influencing factors have the largest effect on individual charitable donation behavior in China's single-child generation. The findings in this thesis come from a survey of 181 individuals and 20 interviews. Because charitable donation is closely related to wealth and income, the surveyed people all have stable monthly income.

The survey and interviews are conducted in the city of Chongqing. Chongqing is chosen because it is a major city in the southwest region and is one of the four national central cities of China. Administratively, Chongqing is the newest (created in 1997, and the other three are Beijing, Shanghai and Tianjin), and the only municipality in inland China. Chongqing ranked 20

in total population, 24 in GDP, and 17 in GDP per capita among China's 33 provincial/municipal areas in 2010 (Source: The Economist website). The samples from Chongqing may represent a more general income level nationwide.

Based on the interviews, I discuss the motivations behind individuals' giving behavior: why do they give to charities? So far the major existing research on individual giving behavior is conducted in Western countries; therefore, some of the factors may be different in China. Below are the most influential factors that affect the individual charitable donation in Western countries.

1.2.1 Influential social factors

Belief

In Western countries, religion is a major factor affecting philanthropic donations (Hodgkinson & Weitzman 1996). Abundance of studies focus on positive relations between church goers and philanthropic donation (Cherry & Sherrill 1992, Friedman & McGarvie 2003, Eckel & Grossman 2003, Bennett 2003, Chang 2005, Van Slyke & Brooks 2005, Brown & Ferris 2007). However, there are some exceptions finding that religious involvement is not or is even negatively related to giving when participants had an opportunity to donate in a non-religious context (Eckel & Grossman 2004). On the whole, religion positively influences individual donation to charities. The aforesaid influence may come from that most religious teaching emphasizes generosity and benevolence, and that religious gatherings remind donors to contribute to religious institutions regularly.

In China, although Confucianism, Daoism and Buddhism greatly influence people's way of life, China remains mostly an atheist country. According to Xinhua Net (the official Chinese news agency), there are about 100 million religious believers. Given the national population about 1.33 billion in 2009 (Source: National Bureau of Statistics of China), total religious believers account for only 7.5% of the adult population. Religious believers are mostly Catholics, Christians, Muslims, Buddhists and Taoists (Tong, 2009). There is also a unique "folk belief" in China, i.e. believers hold faith in "folk customs of God" or trust in "bless from ancestors" (Ibid). Although no existing data is available on the religious belief of the single-child generation, in general, the percentage of religious believers in the younger generations is believed to be higher than that in the elder generations (Ibid). Though Chinese folk belief is different from other religious beliefs, out of the same reason that faith can be a major force to prompt people to do good, I posit that the believers in China are more willing to contribute to charities than non-believers in the single-child generation.

Education

Positive relations between philanthropy and education level are found in a lot of studies, such as Bekkers (2006), Bielefeld et al (2005), Chang (2005), Mesch et al (2006), Pharoah C, and Tanner S. (1997). Higher levels of education are associated with giving a higher proportion of income (Schervish & Havens 1997).

In the survey, I examine education's influence using the highest level of education participants. My hypothesis is that the factors affecting Western countries' philanthropic patterns have similar influence on that of China's single-generation group.

Income and Wealth

It is self-evident that income and wealth affect people's charitable donations. Usually, people with higher income donate more than lower-income groups (Auten & Rudney 1990, Banks & Tanner 1999, Chang 2005, Chua & Wong 1999, Houston 2006). In the United States, though wealth has a weak effect on people's willingness for donation, wealth positively affects the amount donated (Brooks 2002, Havens et al 2007).

In the survey, participants are requested to fill in their income or the range of their income if they have concerns. I predict that people with higher income will be more generous in the total amount in their charitable giving.

Gender

There is no agreement in the literature regarding gender differences in individuals' giving behavior. A number of researchers have found that while females are more likely to give, males donate higher amounts (Andreoni et al 2003, Bekkers 2004, Belfield & Beney 2000, Lyons & Passey 2005). However, males and females do differ in their giving targets. Males are more likely to give to professional societies, recreational organizations, women's organizations (Knoke 1990), and to religious institutions (Brown and Ferris 2007). Females give more to secular organizations (Ibid), the poor and the needy (Smith and Sikkink 1998, Regnerus et al. 1998), and to children with birth defects (Midlarsky and Hannah 1989). There is no statistical difference between males and females in the amount donated to the elderly (List 2004).

In the case of China's single-child generation, gender differences in charitable giving behavior are predicted to be as complex as the findings in Western countries. In China, I posit that gender does not serve as a major factor affecting individual charitable giving amount.

Parental Influence

Giving is a form of pro-social behavior that is encouraged by social environment. Among all the social factors, influence from family and friends accounts an important part. A study in the U.S. (Wilhelm et al 2006) finds that concurrent giving by parents and children are significantly correlated. The higher levels of parental volunteering and parental education, the higher amounts are donated by their children (Bekkers 2005).

In China parental influence is not much studied. However, because of the traditionally close ties between parents and children, it is as much likely that children's donation habits are much influenced by their parents. In the survey, this factor of parental influence is looked into, and I hypothesize a similar finding in the single-child generation: the more parents are involved in charitable activities, the more active their children participate in charitable donation.

1.2.2 Motivation for charitable giving

Donation has at least two benefits: 1)reputation and joy to the donors, and 2)efficacy to the receivers (Bekkers & Wiepking 2007).

If giving is regarded as a positive thing to do, and there is recognition and approval from society, people will be more encouraged to give (Silverman et al 1984, Clark 2002). In addition,

people will gain psychological joy and become more generous if knowing that philanthropy can reduce poverty and inequality, as well as promote the well-being of humanity (Brickman & Bryan 1975, Horne 2003). According to Bekkers and Wiepking (2007), giving may contribute to one's self-image, and make one feel he or she is a more "altruistic, empathic, socially responsible, agreeable, or influential person" (p.31). Doing charity can also produce a positive mood, alleviate feelings of guilt, and could satisfy people's need to be morally just (Ibid).

Secondly, knowing that their contribution makes a difference to others is also a big motivation for donors. When people think that their contribution does not make a difference, they are less likely to give (Arumi et al 2005, Radley & Kennedy 1992, Smith & McSweeney 2007).

In the survey, besides gaining social reputation and joy, I also examine the driving forces for the single-generation group to donate to charities. Typical Chinese beliefs such as "gaining virtue to the doer's credit in the next world" (*ji yinde*) and "gaining blessing" (*you fubao*) etc. will be looked into. I posit that motivations could vary greatly in the survey population.

1.3 RESEARCH QUESTIONS AND METHODS

Based on the previous analysis of the influential factors that may affect individual giving behavior studied in the Western literature, I will look into two major research questions: first,

how much can the factors of religious belief, education, income and wealth, employment, gender, and parental influence affect the single-child generation's contribution to charities in China; and second, what driving forces motivate these people to donate to charities.

1. Questionnaire Survey

Quantitative Methods: Closed-ended Questionnaire Survey

200 questionnaires were distributed to people who were born after 1979 that belonged to the single-child generation in China. In total 181 valid questionnaires were collected. The survey was conducted in the city of Chongqing. To ensure representative sampling, survey questionnaires (See Appendix A) were distributed at (1) the central squares located at the commercial plazas in the six major districts of Chongqing where people most likely to go shopping; (2) the botanical garden and parks where the city residents favor most to go for leisure on weekends. The survey was titled 'Charitable Giving Questionnaire'. Each participant had five minutes to finish the survey. After participants finished the survey, a feedback sheet with a debriefing (See Appendix B) about the purpose of the study was given to each.

Chi-square in SPSS quantitative data analysis software is employed to analyze the 181 questionnaires. I am interested in whether the distribution of individual charitable donation is affected by the six different social factors: belief, education, income and wealth, employment, gender and parental influence. The dependent variable is the yearly donation amount. Chi-square test of homogeneity is used to test the null hypothesis that all the distributions from different groups are alike. This process can help to roughly find out which variables may have

impact on the individual's charitable donation. Comparisons among different groups are also discussed.

2. Interviews

Qualitative Methods: Interview Analysis

20 interviews on the individual's motivation for charitable donation were conducted. Interviewees were selected from participants taking part in the questionnaire survey who make regular charitable donations. It took about 3 minutes for the interviewees to answer three interview questions as below.

Interview Questions:

- (1) What are the most important factors that motivate you to donate to charities?
- (2) Do you trust the government-led charitable organizations such as China Charity Federation or the non-governmental foundations such as One Foundation?
- (3) Do you know charitable contributions are tax deductible? If your answer is yes, will this tax benefit affect your donation?

The interview was done anonymously and each interviewee was guaranteed privacy. Participants were free to withdraw at any time.

2.0 FINDINGS

2.1 SAMPLE CHARACTERISTICS

The table on next page is the general information of the people who took the survey. In total, there were 181 valid questionnaires collected.

The Table 1 shows 181 people (male 91 (50.3%), female 90 (49.7%)) gave feedback based on a 200 survey which was titled ‘Individual Charitable Giving Survey’. Forty-nine respondents, which accounts for the largest portion (27.1%) among the interviewees, held a bachelor’s degree, following next by 47 respondents with a junior college degree (26%). In the religion survey, 120 people chose atheism, which accounts for the largest portion (66.3%). Of all respondents, 11% believe in Buddhism and 13.3% believe in other Chinese folk beliefs. The average monthly income falls mostly between the 1000 and 5000 yuan range (164 people, 90.6%). Current occupations range 16 categories (see Appendix A). Parental influence on people’s charitable donation behaviors is mostly positive 122 (67.4%). Twenty people (11.5%) report negative parental influence on their charitable donation and 39 (21.5%) report no parental influence at all.

Table 1. General information of the surveyed group

Variables	Group	Total in Numbers	Percentage
Gender	Male	91	50.3
	Female	90	49.7
Highest Level of Education	Below Elementary School	3	1.7
	Elementary School	4	2.2
	Middle School	19	10.5
	High School	22	12.2
	Secondary Technical School	20	11
	Junior College	47	26
	Bachelor	49	27.1
	Master	16	8.8
	PhD	1	0.6
	Religion	Atheism	120
Buddhism		20	11
Daoism		5	2.8
Christianity		12	6.6
Islam		0	0
Others		24	13.3
Average Monthly Income		Below 1000 RMB	3
	1000-1500 RMB	44	24.3
	1500-3000 RMB	74	40.9
	3000-5000 RMB	46	25.4
	5000-8000 RMB	8	4.4
	8000-10000 RMB	2	1.1
	10000-30000 RMB	1	0.6
	Above 30000 RMB	3	1.7

2.2 DONATION HABITS

1. Findings

Using SPSS, I find that among the 181 surveyed one-child generation individuals, 148 (81.8%) seldom donate. The most common means for donation are money and materials, which

account for 63.5% and 39.2% respectively. Most people view charity as voluntary acts for the purpose of the public good, but at the same time, they consider government relief acts and charitable organizations providing poor relief aid as important components of philanthropy. Refer to the table below.

Table 2. View on Philanthropy

	Total Number	Percentage
Voluntary Acts by Individuals	104	57.5
Poor Relief Aid by the Charitable Organizations	72	49.7
Government Relief Acts	65	35.9
Benefaction from the Rich	8	4.4
Religious Acts	0	0
Others	21	11.6

2. Discussions

Although before 221 B.C., there were already records on charitable donations in China, it was the ethical, not the practical, functions of charity that was emphasized (Zhou & Zeng 2006). There are many traditional Chinese teachings that praise the virtues of charity. For example, the Confucian teachings on “Zen” (benevolence) and “the love of people”; Mencius instruction on “compassion”; the Buddhist doctrine on “ci bei” (mercy); and Mo Tzu’s emphasis on “universal love” all reflect humane care. However, those traditional thoughts from Confucianism are more of a moral call than a clear definition of charity as “voluntary service or giving for the public good” (Ding 2008, p. 21). Charity is regarded as a way for self-discipline, driven by internal moral force rather than external coercion (Ibid).

Secondly, to view charity as the government's responsibility is not new in China. Although records on philanthropic activities appeared in as early as the West Zhou Dynasty, more than three thousand years ago (Meng & Wang (eds.). 2008), because the feudal autocratic monarchy carried out centralization policy, for the past thousand years, charities were mainly controlled by the government. The tasks of charity were focused on three aspects: 1. disaster relief, 2. medical relief, and 3. support to the infants and to the seniors (Ibid p.33).

After the People's Republic of China (PRC) was established in 1949, the Party did not pay attention to charity until 1950 (Zhou & Zeng 2006, p.364). Then the Party restructured all the philanthropic organizations that were opened by the "old institutions": the Nationalist Party (Kuomintang), the local nobles and foreign charities—mainly the missionary hospitals and the founding hospitals. The properties of those organizations were confiscated, and the organizations were either transformed into other usage or completely shut down (Ibid). Around 1954, non-governmental operated philanthropic organizations no longer existed in mainland China. At the same time, a sound welfare system was established. The tasks formerly done by the philanthropic organizations such as taking caring of the elderly and infants were then taken over by the government. Under these social conditions, charity in fact changed into an executive unit of the government administration (Ibid p.368).

The end of Cultural Revolution in 1976 gave way to the revival of philanthropy in PRC. In 1981, China Children and Teenager's Fund (CCTF) was founded in Beijing. CCTF is the first independent, non-profit charity organization established by individuals for the purpose of improving youth welfare issues (Source: CCTF website). From then on, organizations dedicated

to social welfare began to emerge, such as: in 1984 China Foundation for Disabled Persons, and in 1985 China Song Qing Ling Foundation, etc. However, it was not until January 8, 1993, Jilin Charity Federation, a philanthropic organization first used “charity” in its official title (Zhou & Zeng 2006, p.388). On April 12, 1994, a national-level philanthropic organization, China Charity Federation was established in Beijing. It was the first time the legal status of charity in PRC was recognized (Ibid). After 1994, non-governmental philanthropic organizations mushroomed in all parts of China. However, statistics from the 2007 Annual Analytical Report on Chinese Charitable Donations (Zhong 2008) shows that by the end of 2007, the number of charity organizations in mainland China was only 1369.

Intense involvement of the PRC government in philanthropy is reflected by the leadership. Nearly all of the leaders in China’s major charity organizations are once high-ranking government officials, and appointed by the government after they retired from their previous governmental positions. Taking the two largest charity organizations as examples: Ms. Peng Peiyun, President of the China Red Cross, was the Vice-Chairman of the 9th Standing Committee of the National People’s Congress (Source: China Red Cross website); and Mr. Fan Baojun, President of the China Charity Federation, was the Vice Minister of Ministry of Civil Affairs (Source: China Charity Federation website). No wonder the idea “it is the government’s responsibility to take care of philanthropy” prevails. And from this survey, this notion is also evident among the one-child generation. Details will be discussed below.

For the targets of people's charitable donation, most people choose disaster relief 124 (68.5%), poor relief 48 (26.5%) and aid to children, women and senior citizens 59 (32.6%) and handicapped organizations 31 (17.1%). Below is a graph showing this distribution.

Table 3. Donation Targets

	Total Number	Percentage
Disaster relief	124	68.5
Poor Relief	48	26.5
Children, Women and Senior Citizens	59	32.6
Handicapped Organizations	31	17.1
Basic Education	13	7.2
Higher Education	3	1.7
Health	18	9.9
Environment	24	13.3
Public Construction	3	1.7
Culture, Science and Religion	7	3.9
Others	15	8.3

Traditional Chinese government charity work focused primarily on disaster and poverty relief and did not usually expand beyond these two fields of giving (Zhou and Zeng, 2006, p. 167). It was not until after the 1840 Opium War with the influx of Western cultures that the concept of philanthropy including promotion for life betterment in aspects such as cultural, educational, recreational, etc. first came to the mind of Chinese people (Zhou and Zeng, 2006, p. 214). Yet until today the Chinese people are still not used to donating to fields other than for basic education, poverty and disaster aid. The survey findings echo the 2007 Annual Analytical Report on Chinese Charitable Donations (Zhong 2008): charitable giving for the cultural, scientific and religious purpose combined accounts for only 3% of the total giving. Chart 1 from the Zhong report shows the distributions of the charitable contributions in China.

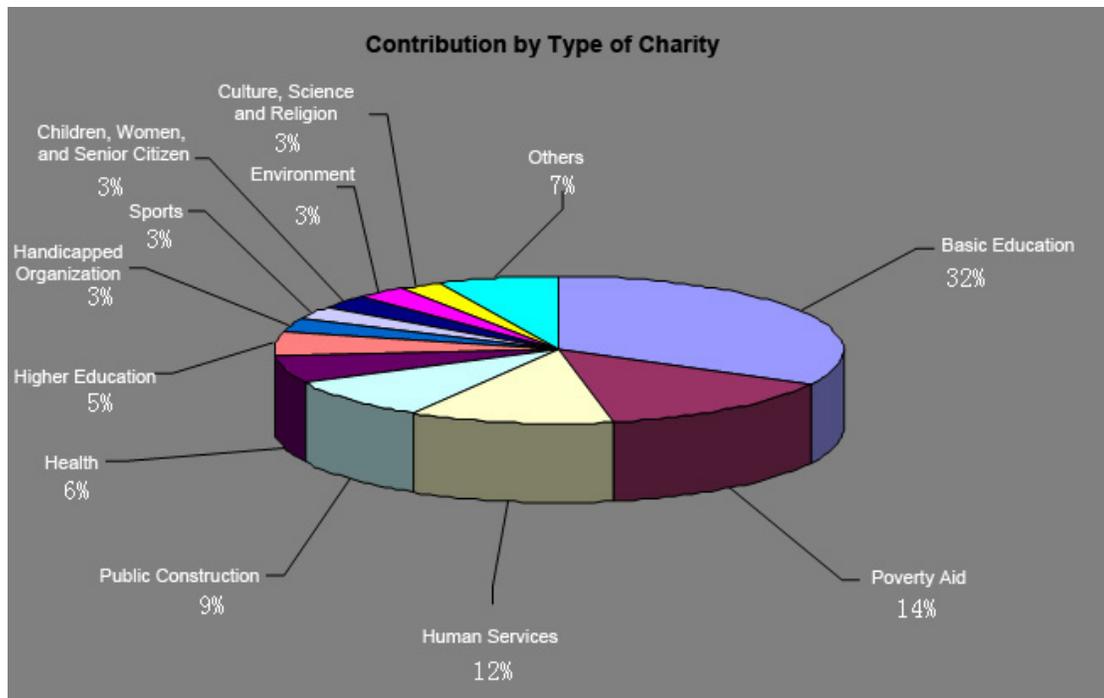


Figure 1. Distributions of the charitable contributions in China

Moreover, Chinese individuals do not traditionally donate to universities. And alumni donation is scarce as well. From 1999 to 2010, there was merely around 1 billion RMB (About US\$150 million) were donated by millionaire alumni in China's major universities (Source: Chinese University Alumni Association (CUAA). Tsinghua University, one of the top universities in China, had only an alumni gift rate of an estimated 10% of the total alumni population (Source: Tsinghua University website). In 2007, only 5.28 million RMB (\$0.69 million by the average 2007 exchange rate) was contributed by its undergraduate and graduate alumni (Ibid). It is even more difficult to find detailed statistic information of alumni donation on many other Chinese universities' official websites.

One major reason to explain this may due to the fact that since 1977, the year college entrance examination was revived after the Cultural Revolution, only degrees or certificates from

public universities are in fact recognized in the Chinese society. Although in recent years private colleges and schools are developing rapidly, they have far less academic strength or social influence than the public universities. However, because the public universities are the property of the state, it has always been the government to allocate operational and research funds to universities. Therefore, Chinese people may not consider it of their business to support the universities. Similar explanations may be applied to low contributions to health care, basic education, environment, public construction, culture, science and religion organizations.

For influence on people’s donation habit, 47.0% choose media influence, 34.3% are affected by family members and friends and 33.7% respond to calling from schools or working units, as is shown below.

Table 4. Influence on Charitable Donation

	Total Number	Percentage
Media	85	47
Family Members and Friends	62	34.3
Calling from Schools or Working Units	61	33.7
Newspapers/ Magazines	33	18.2
Solicitation by Charities	13	7.2
Others	17	9.4

Solicitation by charities does not work well, ranking the lowest—7.2%. Later in the interview, 18 (90%) out of the 20 people interviewed expressed their distrust or even antipathy towards solicitors for charitable donation. If given the choice, most of them would prefer to go to the official or authoritative organizations like the China Red Cross or the China Charity Federation to make a donation.

2.3 DONATION MOTIVATIONS

136 (75.1%) of the 181 surveyed report gaining happiness from contribution to charity. Parental influence on their charitable donation is mainly positive (122 (67.4%)). The motivation for charitable donation of the surveyed people focuses mainly on compassion for others (149 (82.3%)) and contributing to the public good (48 (26.5%)). 99 (54.7%) people anticipate nothing from giving, while 82 (45.3%) people wish to gain peace and joy and 52 (28.7%) want lessening sufferings in the world. Very few ask any gratitude or social prestige from their charitable contribution. The results are shown as below.

I.

Table 5. Motivation for Charitable Donation

	Total Number	Percentage
Compassion for Others	149	82.3
Contributing to the Public Good	48	26.5
Giving Back to the Community	15	8.3
Getting Blessing	13	7.2
Longing for Appreciation from Others	10	5.5
Accumulating Virtue for the Next Life	9	5
Gaining Social Status and Prestige	4	2.2
Religious Acts	0	0
Others	8	4.4

Table 6. Wish to Gain from Giving

	Total Number	Percentage
Nothing	99	54.7
Gaining Peace and Joy	82	45.3
Lessening Suffering	52	28.7
Getting Blessing for Next Life	18	9.9
Friendship from the Receiver	17	9.4
Respect from Others	10	5.5
Appreciation from the Receiver	8	4.4
Disaster Relief for the Needed	4	2.2
Spiritual Comfort from Religion	0	0

In the Chinese culture, instead of the notion of “the public” and “universal love”, people’s idea of helping others is more influenced by a combination of Confucianism, Daoism and Buddhism. Among the three, Confucianism has the greatest impact. Companion, or to put oneself in another person’s position is a major force that prompts people to help others in need. Mencius, a Confucian master, who taught the people with a famous saying: “Respect the elder in the family and extend such respect to other senior people; love the young in the family and extend such love to other young people”, which instructs people to extend their affection to others. However, at the same time, in Confucianism, everyone is the center of his/her own, and the love and care he or she should give is according to how close he or she is tied to this person in blood. Therefore, the level of help is decided according to the distance of blood ties to the person. This is evident in another Mencius saying: “In regard to inferior creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving, but not affectionate. He is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures.” If there is no blood tie or any relationship between the two people, then morally it is of no obligation to offer help. From the

survey, there is a high proportion that people seldom 148 (81.8%) or never 12 (6.6%) donate. Cultural influence may be an explanation why people seldom participate in charity in daily life.

2.4 DATA ANALYSIS

2.4.1 Survey analysis

The average monthly income of the 181 surveyed people is between 1500 and 3000 yuan, and the average education level of them is between secondary technical school and junior college. Their approximate yearly donation (including non-cash materials) falls in two ranges: between 50 and 100 yuan, and between 100 and 200 yuan. Using chi-square test, gender, belief, current occupation and parental influence are found to have no significant influence on the individual's charitable donation behaviors. Yet, the average monthly income and the highest level of education significantly affect the amount the individual donate to charities.

2.4.2 Interview analysis

1. Question 1: The most important factors to motivate people to donate to charities

Among the 20 people interviewed, 17 (85%) report that their charitable donation is out of caring and companion for others. When there is a disaster or an urgent event calling for help, people are most willing to make a donation. In survey question 12, 140 out of 181 people (77.3%) report that they donated to 2008 Wenchuan Earthquake or 2010 Yushu Earthquake

when the two disasters claimed thousands of lives and caused enormous financial loss. The 1997 to 2010 national statistics on social donations compares the difference in charitable donation between the normal years and 2008 and 2010.

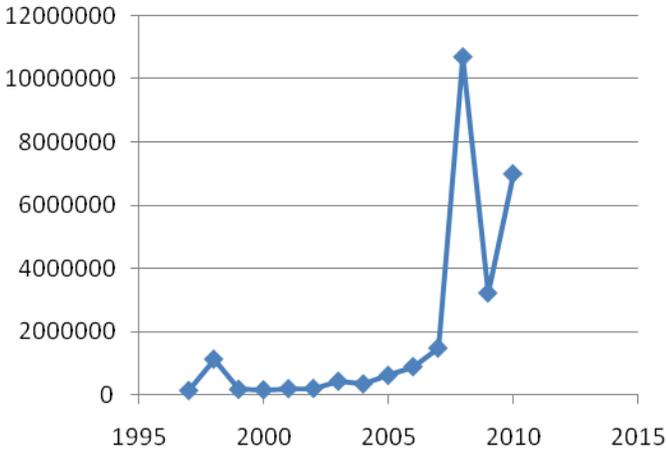


Figure 2. Total values of social donations in cash and kind (in 0000 RMB)

Source: China Data Online

From the chart, it is evident that sudden disasters greatly encourage donation to charities. On May 12, 2008, an 8.0 Richter earthquake hit Wenchuan, China. This disaster caused a huge loss of lives and property. According to the Chinese National Bureau of Statistics, in Wenchuan earthquake there were 69226 people killed, 374643 injured and 17923 missing; the direct economic losses reached 845.1 billion RMB (US dollar 123.7 billion, 1 US dollar = 6.83 RMB) (Source: Xinhua News). Domestic donation in 2008 was 2.24 times the charitable donation of 2007, and 33% of the expenditure of civil affairs in 2006 (mainly including social welfare, relief aid, and pensions) (Source: Shenzhen Charity Federation).

The catastrophe in 2008 focused people’s attention on philanthropy. It also brought out heated discussions on charities and rejuvenated the enthusiasm for charity participation by Chinese people. After Wenchuan, the response to disaster relief accelerated. Two years later on April 14, two earthquake shock Yushu County in Qinghai Province. The magnitude of these two earthquake reached 7.1. 2698 people were killed in this disaster and 270 were missing (Chinanews.com May 31 2010). Only two days later, donation to earthquake relief reached 169 million yuan (about 25 million U.S. dollars at current rates) (Ifeng.com April 16 2010).

At the same time, apart from the year 2008 and 2010, only 21 out of 181, 11.6% people make regular donations to charities (see survey question 13). Although the total value of social donations in cash and kind in China from 1997 to 2010 is on the rise, the explanation may be more of an economic reason that the amount of people’s GDP is also increasing. Below are the statistics showing changes in per capita GDP from 1997 to 2010.

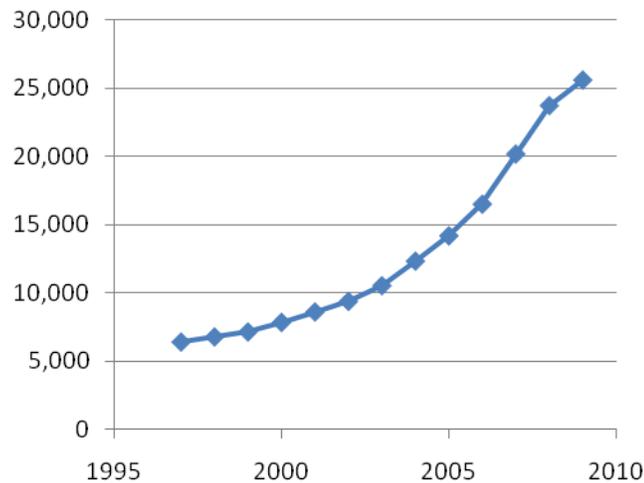


Figure 3. Per capita GDP (in RMB)

Source: China Data Online

At the same time, increase in GDP per capita does not necessarily lead to increase in donation. According to survey question 15, people take other negative factors into consideration, potentially hindering people's willingness for donation, as shown below.

Table 7. Negative Factors to Discourage Donation

	Total Number	Percentage
Low Disposable Income	102	56.4
Not Trusting the Current Charitable Organizations	82	45.3
Pessimism for Future Financial Condition	46	25.4
Not Believing Philanthropy Would Promote Public Good	35	19.3
Lack of Donation Channel	19	10.5
Misunderstanding and Social Pressure from Others	3	1.7

Distrust in charitable organizations, worries for future financial conditions, lack of philanthropy environment and donation channels all have discouraged people from participating in charity.

2. *Question 2: Trust on the government-led charitable organizations vs. the non-governmental foundations*

Thirteen (65%) of the 20 interviewed people have expressed strong distrust towards charitable organizations of any kind. 4 (20%) hold doubts on the credibility of non-governmental foundations and feel the government-led organizations are the only reliable sources to make donation. However, at the same time, the 4 people admit that their distrust towards non-governmental foundations is mostly due to the lack of knowledge on what an NGO

is and how it is operated. Only 3 (15%) have positive opinion towards both the government-led charitable organizations and non-governmental foundations.

The survey question 11 shows through what means people make charitable contribution. Donation through schools or working units accounts for the most common measures of all: 74 (40.9%), following by giving directly to the official charitable organization donation boxes in public places as the second 71 (39.2%). The other means are seldom adopted.

Table 8. Means for Charitable Donation

	Total Number	Percentage
Donation through Schools or Working Units	74	40.2
Official Charitable Organization Donation Boxes in Public Places	71	39.2
Direct Giving to Charities or Foundations	24	13.3
Payroll Deduction	16	8.8
SMS Donations	7	3.9
Bank Transfer or Remittance	4	2.2
Postal Remittance	6	3.3
Others	45	24.9

This demonstrates that the official government organizations are still what people trust most when making their donation. Among the 45 (24.9%) people who have chosen ‘other’ donation means, when required to specify, 34 answer that they give money, material support or voluntary service to beggars in the streets; the other 11 offer voluntary help to others. At the same time, they do not trust beggars in streets, doubting them as swindlers taking advantage of people’s sympathy.

According to the China Charity & Donation Information Center, in the year 2010, 90% of the Chinese populations are not satisfied with the public disclosure of charities' financial operation; 79% and 73% of the Chinese populations want to know what and how the business activities of charitable organizations are operated (Source: CNPO). However, there are only 25% of China's charitable organizations that offer transparent information; and it is often the organizations' structural information instead of financial operation is disclosed to the public (Ibid).

In November 2005, the Ministry of Civil Affairs held the first China Charity Conference and published *Guidance to the Development of China Philanthropy for years 2006–2010*, which put forward the overall requirements and tasks for the development of charity. Since then 5 years have passed, until today there is not yet a complete Charity Law in China. The lack of legal ground and transparency of the financial operation of charitable organizations could leave easy breaches for embezzlement of donation funds. Some scandals like “Hu Manli Incident”, “Zhang Ziyi's Missing Earthquake Donation”, and rumors like “over 80 percent of the 2008 Wenchuan earthquake relief donation went to the Chinese government” have damaged the charities' credibility and discouraged Chinese people's zeal for donation.

3. Question 3: Knowledge on tax policies for charitable contribution.

Of the 20 people interviewed, only 3 (15%) know about there was a tax deduction policy for charitable donations. However, none of them have ever tried to apply for this preferential policy to reduce their individual income tax. When asked about the reason, “no knowledge on the deduction process”, “the deduction procedures being too complicated and consuming” and

“no desire to deal with government agencies” are the major obstacles that have stopped donors to apply for this policy.

Tax exemption has been found to have a disproportionately strong effect on charitable donation. The price elasticity of giving is defined as the partial differential of amount of giving to the price of giving, all else being equal (Steinberg 1990). Pelozo et al (Pelozo 2005) summarized 69 published works of price elasticity and concluded the weighted mean of the price elasticity of giving is -1.44 , which means on average, a 1% increase in the charitable tax deduction is expected to provide an increase in contributions of 1.44%.

In China payers of Individual Income Tax can only deduct up to 30% of their taxable income for public benefit contributions to NPOs [Chinese Regulations for the Implementation of the Individual Income Tax Law, Article 24]. Income tax is deducted monthly from their paycheck without any exemption. Yet to claim exemption on charitable giving is a tedious process. According to an experiment on individual income tax deduction through charitable donation by Wang Zhenyao, the Secretary of Ministry of Civil Affairs, it took a full two months and more than 10 procedures to receive the rebate (cctv.com, Nov. 21, 2005). In 2005, there were 1.7 billion individual donations to the National Ministry of Civil Affairs, of which the individual tax rebate rate was zero (Ibid). Therefore the tax benefit for individual donations is effectively non-existent because few donors would go through this impractical claiming process with government agencies to get back their entitled rebate.

3.0 CONCLUSIONS

This thesis has attempted to explore the reasons why and how China's single-child generations give to charity. Survey results demonstrate that economic status has the largest effect on individual donation behavior. At the same time, education level also positively influence people's donation amount. Below are some possible explanations of the findings in this thesis.

Since the beginning of economic reform in 1978, China has experienced rapid economic growth. From 1978 to 2007, China maintained an average annual growth rate of 9.8 percent, more than three times the world average (Xinhuanet.com 18 Dec.2008). The gross domestic product soared from a mere 360 billion RMB (about 52 billion U.S. dollars at current rates) in 1978 to 24.95 trillion RMB in 2007 (about 3.33 trillion U.S. dollars at current rates) (Ibid). According to the World Bank, it is predicted that China's 2010 GDP growth to be 10% and 8.7 percent in 2011 (China Quarterly Update, 3 Nov.2010). In March 2010, a total of 64 people from the Chinese mainland made the Forbes magazine list of the world's richest billionaires (Forbes.com March 10 2010).

Yet because of the sheer size of China's population, using an international poverty standard, China still has the second largest number of consumption poor in the world after India.

As of 2005, the latest year for which direct survey-based estimates showed that China had 254 million people consuming less than \$1.25 per day in 2005 Purchasing Power Parity (PPP) dollars (World Bank 2009, p. v). According to the website of China Population & Development Research Center, in 2005, the Engel's coefficient (proportion of income that goes into food) was 36.7% for Chinese urban residents, and 45.5% for rural residents. Among the total of 1308 million Chinese people in 2005, only 174 million people (13.3%) had social security, 137 million people (10.4%) have health insurance, and 106 million people (8.1%) have unemployment insurance (Ibid).

At the same time, however, China's wealth and income gap is widening. For ten years, China's Gini coefficient has surpassed the international warning line of 0.4, and in 2010 it rose up to an alarming 0.47 (China Daily, 12 May 2010).

There is much to be done to promote charity development in modern China. According to Fan Baojun, the president of CCF, that from 1994 to 2001, for seven years charitable donations to CCF totaled only 12 billion yuan (about 150 million U.S. dollars at current rates), of which 50% came from overseas, slightly more than 10% from Hong Kong, Macao and Taiwan; only 30% was from mainland China (Fang 2001). Among that 30%, the proportion of corporate and individual donations accounted for a very small part (Ibid). In 2004, China's total contributions to charitable organizations was about 3.5 billion yuan (about 423 million U.S. dollars at current rates), equivalent to only 0.05% of the country's GDP in 2004 (Ding 2008). In comparison, such figure was 2.17% in the United States, 0.88% in United Kingdom, and 0.77% in Canada (Ibid).

On the other hand, the number of foundations in China increased largely from 2003 to 2009, as is shown below.

Table 9. The number of foundations

Year	Total Number
2003	954
2004	892
2005	975
2006	1144
2007	1340
2008	1597
2009	1843

Source: China Data Online

Moreover, the landscape of charities in China is re-defined after Wenchuan earthquake. More than 10 million volunteers took part in the Wenchuan earthquake relief (Source: News of the Communist Party of China). Since then voluntary social work has become a major form of charity activities other than donation. Also, the participation by celebrities in charity events has become more frequent, while the money and effort they spent are much more generous than before. For example, the “Red Cross Society of China Jet Li One Foundation Project” (Jet Li One Foundation) was founded by famous Kung Fu star and Red Cross ambassador Jet Li. “One Foundation” promotes that “1 person + 1 dollar/yuan + 1 month = 1 big family”. If each person donates at least one dollar/yuan each month, then the individual donations can be transformed into a much greater fund (Source: One Foundation website). At the same time, answering the call by Chinese paramount leader Hu Jintao “to construct a harmonious society”, the Chinese government has given more support to charity organizations (Fang 2001). The exchange with

charities in the developed countries also enables these organizations in China to gain useful expertise in the operation and management of charities (Ibid).

4.0 FUTURE SUGGESTIONS

Based on the research on the individual giving behaviors, some suggested measures may be adopted to promote higher participation in philanthropy in the single-child generation in China.

First, it is important to cultivate a favorable philanthropy culture. Andrew Carnegie once said: “He who dies with wealth dies with shame.” For philanthropists, to give back their wealth to society not only gains them reputation and satisfaction, but it also prevents fostering idleness in their offspring in the face of an easy-coming fortune by inheritance. In the Chinese culture, though it is hard to change the tradition that the later generation is expected to accumulate the family wealth, as well as a fact that in a 2006 report and as of it today, for China’s single-child generation (children who are born after 1979), 50% of the married couples lived with their parents and that 65% of Chinese parents provide financial support to their adult children, and 30% of adult children’ primary financial source is their parents’ income (Source: Xinhua News Agency 2006). Through media, school and parental education and social promotion, the notion of philanthropy and a favorable donation culture can be publicized and fostered in the society.

Second, it is vital to improve the credibility of charitable organizations. Both the government-led charitable organizations and the non-governmental foundations shall be allowed

to have more autonomy to carry out charity promotion programs, organize social donations and voluntary activities to encourage people's higher involvement in charitable activities. The charities' financial management and operation information shall be more transparent and open to the public in order to increase people's confidence and trust in them. Moreover, of the existing charitable organizations in China, most of them are located at the provincial and municipal level; very seldom are charities set up at the county level (Wang 2008, p. 296). This limited coverage of charitable organizations could directly restrict people's donation channel and hamper the publicity on philanthropy (Ibid). Thus it is helpful to expand the number of charitable organizations and encourage more people to donate money, materials and voluntary services.

Third, it is vital to improve the legal system for philanthropy development. A complete Charity Law is needed to regulate the financial operation of charitable organization, define the duties and rights both for the donators and receivers, monitor how donation funds are spent, and set up punitive measures if misconduct occurs, etc. To increase the deduction rate on individual income tax for charitable donations is expected to stimulate higher amount of donation. And the deduction procedures should be simplified. Practice in other countries such as the United States may be a good example to learn. Under US Internal Revenue Service's IRC Section 170, individuals giving to 501(c) organizations may deduct contributions representing up to 50% of the donor's adjusted gross income if the individual itemizes on his/her tax returns (IRS website). And the deduction process is relatively straightforward and can be completed by filing the individual's tax return. The tax rebate will be received by the tax payer after the IRS reviews the tax return. In China, the current practice of 30% of taxable income for public benefit

contributions to NPOs can be gradually raised up to encourage more people participating in donation. At the same time, the tedious procedures to receive the rebate shall be simplified.

Hopefully the findings and suggestions in this thesis can offer useful information for academic researchers and practitioners in related fields, and provide practical solutions to encouraging individual charitable giving in China.

APPENDIX A.

SURVEY

Individual Charitable Giving Survey

Thank you for participating in this study. This study is about the individual's charitable giving behavior. You will be asked questions relating to your background [e.g., gender, education], as well as about your donation experiences. There are no foreseeable risks associated with this project, nor are there any direct benefits to you. Your participation is voluntary. You are free to withdraw at any time. Since you need to be 18 to participate in this study, please notify the monitor if under 18.

This is an anonymous survey. Please do not write your name anywhere on the forms. Your personal responses will not be identified in any way. Feel free to skip any items you do not wish to respond to.

Please circle or fill in your response on the scantron provided.

Your Personal Information

I. Your Gender: (1) Male (2) Female

II. Your Highest Level of Education:

- (1) Below Elementary School (2) Elementary School
(3) Middle School (4) High School
(5) Secondary Technical School (6) Junior College
(7) Bachelor (8) Master (9) PhD

III. Your Belief:

- (1) None (2) Buddhism (3) Christianity

- (4) Islam (5) Daoism (6) Folk Beliefs

IV. Your Average Monthly Income is _____ Yuan :

- (1) Less than 1000 (2) Between 1000 and less than 1500
(3) Between 1500 and less than 3000 (4) Between 3000 and less than 5000
(5) Between 5000 and less than 8000 (6) Between 8000 and less than 10000
(7) Between 10000 and less than 30000 (8) More than 30000

V. Parental Influence on Your Charitable Donation:

- (1) Positive (2) Negative (3) None

Individual Donation Experiences

1. You View Charity as (Multiple Choices):

- A. Government relief acts
B. Poor relief aid by the charitable organizations
C. Benefaction from the rich
D. Religious acts
E. Voluntary acts by individuals (i.e. for the purpose of public good)
F. Others _____

2. Your Donation Experience :

- A. None B. Regular C. Seldom

3. You Prefer to Donate (Multiple Choices) :

- A. Money B. Materials
C. Labor D. Others _____

4. Your approximate yearly Charitable Donation (Including non-cash materials) is _____ Yuan.

- A. None B. Between 10 and less than 50
C. Between 50 and less than 100 D. Between 100 and less than 200
E. Between 200 and less than 500 F. Between 500 and less than 1000
G. Between 1000 and less than 2000 H. Between 2000 and less than 5000
I. Between 5000 and less than 10000 J. More than 10000

5. Are You Worried About Your Future Financial Status(Such as Not Enough Money to Pay for Wedding, Medical Expense, Retirement, and Children's Education):

- A. Yes B. No.

6. Will Your Concern for Your Future Financial Status Affect Your Charitable Donation :

- A. Yes B. No

7. Your Motivations for Charitable Donation (Multiple Choices) :
- A. Compassion for Others
 - B. Accumulating Virtue for Next Life
 - C. Getting Blessing
 - D. Giving Back to the Community
 - E. Gaining Social Status and Prestige
 - F. Contributing to the Public Good
 - G. Longing for Appreciation from Others
 - H. Religious Acts
 - I. Others_____

8. What You Wish to Gain From Your Giving (Multiple Choices) :
- A. Appreciation from the Receiver
 - B. Friendship from the Receiver
 - C. Gaining Peace and Joy
 - D. Getting Blessing for Next Life
 - E. Respect from Others
 - F. Disaster Relief for the Needed
 - G. Lessening Sufferings
 - H. Spiritual Comfort from Religion
 - I. Nothing

9. Have You Gained Happiness from Your Charitable Contribution:
- A. Yes
 - B. No

10. Your Charitable Giving Is Most Likely to Be Influenced by (Multiple Choices) :
- A. Family Members and Friends
 - B. Media
 - C. Calling from Schools or Working Units
 - D. Newspapers/ Magazines
 - E. Others_____

11. Through What Means Do You Make Donations? (Multiple Choices)
- A. Direct Giving to Charities or Foundations
 - B. Payroll Deduction
 - C. Donation through Schools or Working Units
 - D. Official Charitable Organization Donation Boxes in Public Places
 - E. SMS Donations
 - F. Bank Transfer or Remittance
 - H. Postal Remittance
 - I. Others_____

12. Did You Donate to 2008 Wenchuan Earthquake or 2010 Yushu Earthquake?
- A. Yes
 - B. No

13. Besides Contributions to 2008 Wenchuan Earthquake or 2010 Yushu Earthquake, Do You Make Regular Donations?
- A. Yes
 - B. No

14. What Are the Targets of Your Donation? (Multiple Choices)
- A. Disaster relief
 - B. Poor relief
 - D. Children, Women, and Senior Citizens
 - E. Handicapped Organizations
 - F. Basic Education
 - G. Higher Education

- H. Health
- I. Environment
- J. Public Construction
- K. Culture, Science and Religion
- L. Others _____

15. What Are the Negative Factors to Discourage Your Charitable Donation? (Multiple Choices)

- A. Low Disposable Income
- B. Pessimism for Future Financial Condition
- C. Misunderstanding and Social Pressures from Others
- D. Lack of Donation Channel
- E. Not Trusting the Current Charitable Organizations
- F. Not Believing Philanthropy Would Promote Public Good

Thank you

APPENDIX B.

FEEDBACK WITH DEBRIEFING

Individual Charitable Giving Behavior Study

Feedback Information for Study Participants

First, we would like to thank you for participating in this study. We would also like to tell you more about the purpose of this research.

This study looks at what social factors result in higher individual charitable donation in China's single-child generation and for what reasons these people would engage in philanthropy. Based on previous studies, we expect that six social factors: belief, education, income and wealth, employment, gender and parental influence have major effect on the charitable giving behavior of the single-child generation.

We would like to thank you for your participation in this research. We ask that you be honest with the survey questions. We want your answers to be completed on your own. If you have questions about this research, please contact Yuan Zheng at 13452422308 or yuz38@pitt.edu.

If you want to read more about this topic, you may read the following book:

Zhou, Qiuguang and Song Zhongmin (2008), Zhengfu zai peiyu shehui cishan linian fangmian de zuoyong yu zeren yanjiu (On the Responsibility of the Government Role in Fostering Philanthropic Concept and Understanding) in Cisan Linian Yu Shehui Zeren (Philanthropic Concept and Social Responsibility), Shanghai: Shanghai

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