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"Past and Present Trends in Philanthropic Endeavors." 1959.

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OUTLINE FOR HERBERT A. FRIEDMAN'S ARTICLE

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to MIT*

ON PAST AND NEW TRENDS IN PHILANTHROPIC ENDEAVORS

(1) Fund-Raising and Philanthropy. There is a widely accepted axiom in the United States: Fund-raising in our country is Big Business.

In 1958, contributions to philanthropy reached the 7-billion-dollar mark. An amount large enough to place fund-raising in the class of big business.

It is, however, one side of fund-raising, the better known, most publicized and oft-repeated part of the story.

It seems, at times, that the magnitude of funds overshadows the very purpose of philanthropy.

Private philanthropy in America is an enormous social enterprise.

The manifold important social aspects of philanthropy were aptly summed up by Professor Newman:

"Philanthropy in the United States...is selfhelp voluntarily undertaken and given by private citizens, designed to complement, and in some instance to outdistance the role of government." in various "fields of social service." (See: Edwin S. Newman, Law and Philanthropy).

(2) The Historic Evolution from Charity to Philanthropy: The word charity is on its way out. It sounds archaic. It denotes old meaning, remnants from social orders of yesteryear.

Charity began at home, when home -- or family -- became a basic unit of the first community. The concept of charity is as old as human society itself. Charity is incorporated in many religions and is an integral ^{part} of many cultures.

The fundamental concept of charity (to give and to share) remained, - through centuries, - unchanged. The form in which it is expressed set charity and philanthropy worlds apart.

Traditional charity was mending ugly holes of poverty.

Modern philanthropy not only feeds the hungry and heals the sick, but rehabilitates and reconstructs entire - often faraway - communities, victims of social and political upheavals.

The lately considerably accelerated evolution from partially effective charity to present new forms of philanthropy would have been impossible without a corresponding development in fund-raising.

Fund-raising, especially in its current dimensions, is a relatively new and purely American phenomenon. It is a part of the social complex known as "The American Way of Life."

(3) Giving - An American Custom. Giving in the United States is a custom, a constant factor closely intertwined with the economy of our land. Contributions to philanthropy kept pace with the progress of the country.

In 1946, the Gross National Product stood at 209.2 billion dollars. In 1956, it climbed to 412.4 billion dollars. The figures for Total National Income were 179.6 billion and 342.2 billion dollars, respectively.

The estimated total contributions (including foundations and endowment funds) in 1946 amounted to 3.3 billion dollars; in 1956 it reached the sum of 6.5 billion dollars, representing an increase of 96.9%.

Thus, the total philanthropic contribution was almost ideally aligned with the GNP, which expanded during the same period of time, by 97.1%.

The comparison between two superficially unrelated factors, - the GNP and philanthropic contributions, - leads to an obvious conclusion: the generosity of the American people kept pace with the growing wealth of the nation.

In our time, a free democratically developed society voluntarily accepts the principle: the wealthier a nation is the greater are its social obligations and responsibilities.

(4) Particular Traits of Jewish Philanthropy. The historic evolution of Jewish charity into modern philanthropy was of great consequence to the American Jewish community itself and to the Jewish settlements abroad. Chronologically the roots of modern philanthropy can be traced to 1914.

The upheaval of World War I disrupted normal life in Eastern Europe, especially affecting areas with largest Jewish concentration: Poland, Lithuania, Rumania and Western boundaries of Russia proper. The then tiny settlement of Palestine was on the verge of collapse.

It is important to remember that impressive dimensions of needs abroad prompted organized fund-raising in the American Jewish communities.

Almost half a century ago (to be exact, 45 years) overseas requirements loomed large. From the very beginning of the military conflict (December, 1914) it became abundantly clear that lasting measures of relief would be necessary to sustain Jewish life in war devastated areas.

Three separate groups representing the political, social and economic gamut of the Jewish community in the United States became engaged in nation-wide fund-raising. The Orthodox Jews were the initiators of the new movement, followed by the American Jewish Committee and the People's (Workingmen) Committees.

Of much greater significance was the fact that the revenue from individual campaigns was directed to the Joint Distribution Committee for relief work abroad.

JDC was the first expression of cooperation and unity, ideas that reached full maturity some 26 years later, in the tragic Fall of 1938. (Pogroms in Germany).

(5) Jewish Efforts - Among Forerunners of Modern Philanthropy.

It is stated here without chauvinism and false pride that the American Jewish Community pioneered and developed new standards of mass relief work in the years, 1914-1921. The originality and effectiveness of JDC welfare programs in Eastern Europe were acknowledged by Herbert Hoover, who guided ARA (American Relief Administration) activities in Russia during the Volga Famine of 1921-22.

In 1921, the era of direct JDC relief came gradually to an end. New measures were needed for the normalization of Jewish life in Eastern Europe. Herbert Lehman directed the initial efforts of JDC's Economic Department which provided reconstructive and rehabilitative aid in Poland, Rumania, Czechoslovakia and other countries. Some 25 years later, Governor Lehman, still closely connected with JDC reconstruction programs, became the first Director-General of UNRRA.

These facts are mentioned not for their historical interest alone, but for better understanding of the nature of Jewish philanthropy and the great humanitarian role played by American Jewry during the last 45 years.

In a sense, the advancement of Jewish philanthropy is a result of sad, tragic circumstances of discrimination, oppression and persecution. Jewish history itself led humanitarian efforts to the foreground of modern philanthropy.

(6) Current Problems of Fund-Raising. Broadly speaking, fund-raising for Jewish causes faces many problems similar to community chests. The ever present rivalrous solicitation for gifts, for the sympathy and generosity of the contributor was, at times, decried at local and national levels.

Jewish fund-raising is a bit more complicated than other philanthropic drives. Competitive campaigning for contributions is aggravated by a three-directional purpose; domestic programs, national services and needs abroad.

The Jewish community, like the community at large, is frequently the scene of numerous appeals, dramatically or subtly pleading their separate causes. However, these partisan efforts are being more or less effectively contained and controlled by local Federations and Welfare funds. But the independent drives that pop up now and then are mere shadows of their vigorous predecessors of only two decades ago.

What brought the change? - Mainly, UJA. The United Jewish Appeal was born in days of mortal peril to Jewish communities in Europe. By 1938, Hitler was strong enough to bluff his way into Austria, to annex Memel and to force the dismemberment of Czechoslovakia. While Munich brought the world a deceiving feeling of a danger avoided, perceptive and sober thinkers, like Churchill, raised their lonely voices against foolish complacency. Jews of Central and Eastern Europe living in the always expanding interior zone of Hitlerism saw in Sir Winston not an "intellectual pessimist", but a prophet temporarily reduced to journalism.

Without the political mastery and dialectical gifts of a Churchill, but rather intuitively as haunted people often do, Jews of Nazi-affected areas of Europe sensed the closeness of a new catastrophe - World War II, that would bring sorrow to many lands and extend racial persecution of Jews in every defeated country.

American Jewish leaders who visited Europe in 1938 came home depressed by things they saw. There was no time for lamentation. The thought of an imminent calamity facing their European brethren called for prompt actions. It was also obvious that the scale of new needs would dwarf any undertaking private philanthropy supported in the past.

New tasks required new methods of fund-raising, above all, a concentration of efforts. The idea of a United Jewish Appeal was conceived in Fall, 1938, with the express purpose of bringing together various functions of the Jewish community in the United States and to replace competing separate drives conducted by organizations concerned with relief to Jews of Europe.

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The first UJA campaign was launched in 1939, - the year World War II began.

Since then, UJA ^{had} was engaged in 21 annual fund-raising efforts. Each campaign is a reflection of a particular need, particular danger, despair, almost an impasse, almost the end of the road for an entire people. And yet, there ^{have been} are other UJA campaigns reflecting the undying hopes in the oppressive darkness of Hitler's Europe, the stubborn resistance of the persecuted and the great creative vitality of the survivors.

In two decades, 1939-1958, UJA distributed \$1,132,000,000, averaging some \$55,000,000 a year. The cumulative amount of funds is impressive. But of greater importance are the achievements of UJA-constituent agencies.

During the twenty-year period about 2,700,000 men, women and children benefitted from programs financed by the American Jewish Community; of these, 1,369,000 individuals were permanently settled in Palestine-Israel (1,044,000) and the remainder (325,000) in USA, British Dominions, Latin America and elsewhere. Anybody even faintly familiar with problems of mass resettlement would appreciate the tremendous work of dedicated men and women who were in many instances virtually rescuing oppressed Jews of Europe, Asia and Africa.

The history of the United Jewish Appeal is also a thorough course in contemporary philanthropy, including rescue efforts, direct relief and mass feeding, health and child care programs, cultural and educational networks, reconstruction and rehabilitation endeavors. To maintain these manifold forms of aid generous and continual contributions were necessary.

Although, as mentioned above, giving is an American custom, the process of giving is not an automatic one. Besides, no agency has a monopoly on donor's good will, generosity and sympathy. Throughout the years, UJA remained the major beneficiary of communities' fund-raising efforts. True, its share in the income from drives varied from 77% in 1946 to 51% in 1955.

In every individual community engaged in organized campaigning UJA story is blended with other issues so as to present to the contributor the "total needs" for a given year. Often, UJA story keynotes the entire campaign.

UJA pleads for overseas needs. The challenging humanitarian tasks are performed in remote places, while local and domestic programs are close at hand. Hence, the aim of UJA is to stress the importance and the universality of modern philanthropy.

(7) Changing Times - Changing Methods. In the past twenty years, UJA was moving from one emergency to another: rescue operations during war years, care of displaced persons in Germany, Austria and Italy and rebuilding of destroyed Jewish communal life in Europe, aid to immigrants in Israel, welfare programs on behalf of economically and socially depressed Jews in Africa and Asia.

Most of these undertakings started on an emergency basis. It is important to understand that UJA-constituent agencies working systematically and tirelessly sought to bring effective lasting measures of aid. In Europe, for instance, the ~~gamut~~ output of UJA-supported social work included mass direct relief program (feeding, clothing, cash) in the initial post-war period and the current constructive program of normally functioning communities that were restored to their present status largely through JDC's efforts.

Since 1948, Israel became the main theme of UJA campaigns. Whatever natural warm feelings the Jewish community of the United States had toward Israel there also may have been different opinions about Israel's politics, economics and the structure of the new State. But what remarkably united the Jewish community of America is the desire to help Israel in keeping its doors open for all oppressed, persecuted and uprooted Jews.

Mass immigration to Israel was not motivated by Zionist convictions of migrants, nor were the newcomers leaving old sedate places for a better prosperous home, as sometimes was the case with our own immigrants.

Between May 14, 1948 (emergence of Israel as an independent state) and October 31, 1959, about 960,000 immigrants reached Israel. A statistical breakdown by areas of immigrants' origin is available for the period May 14, 1948 - December 31, 1958. It shows that of the 923,815 immigrants settled in Israel, 370,209 (40%) came from Eastern Europe, 492,274 (53%) from Africa and Asia and the remaining 61,058 (7%) from Western Europe and other regions. In other words, 862,483 newcomers (93%) came to Israel from tension areas.

The term "tension area" must be deciphered. Frequently it means that Jews are both unwanted and unfree to leave their country of residence or their place of birth. It is why immigration to Israel is an emergency. In most of the instances, immigration defies any law of logic and predictability. It makes planning impossible. The grim aspect of "How or Never" immigration is not a fund-raiser's gimmick, but a mirror of a tragic reality. In recent years Jews in a few countries saw for a short while only the lights of freedom. Some packed and hurriedly left. Others remained, feeling trapped.

UJA funds helped Israel to take care of immigrants. However, the problem of absorption was only partially solved. The budgetary requirements of the Jewish Agency, entrusted with resettlement of newcomers, were never met. With limited funds at its disposal, the Agency was able to take care of the basic (and, alas, often less than basic) needs of immigrants. Some 100,000 are still ill-housed; 65,000 never slept in a permanent home. They spent in makeshift houses 6-8 years. Their just demands for adequate living quarters and better conditions were postponed year after year.

Similarly, the Jewish Agency was unable to complete its services to 130,000 immigrants it settled in 482 agricultural villages. After being in existence for more than 10 years, only 60 of these settlements reached self-sufficiency. The main obstacle to agricultural self-support lies within the financial stringency of the Jewish Agency.

The Years Ahead. UJA-constituent agencies submitted their budgetary requirements for 1960. It appears, that 600,000 individuals living in 25 countries the globe over need continual aid.

It is expected that large scale emergencies of the recent past will not figure prominently in the near future. Should the political climate recede and tempered even relations ~~will~~ replace the tension and mistrust, private philanthropy would have a chance for a planned orderly completion of many unfinished projects.

Israel will have the first priority.

It would be ideal if the United Jewish Appeal could assure the Jewish Agency of an even steady income during the next few years. Knowing in advance the extent of resources, the Jewish Agency could plan a "step-by-step" program on behalf of unabsorbed immigrants under its care.

It is estimated that the Agency requires four hundred million dollars for the completion of various programs on hand.

The Agency does not depend entirely upon the income from the UJA. However, UJA's part is substantial enough to insure success or bring failure to Agency's plans.

A day-by-day program of reconstruction and rehabilitation lacks the flashes of emergency and does not evoke immediate emotional response.

During the post World War II period the Jewish community of America was actively engaged in building of communal institutions, raised the standards of welfare care, supported and enlarged cultural and educational undertakings.

As the community grows to do its demands for better services; there is never a saturation point.

But if it is ^{true} ~~true~~ that a community cannot properly function without required institutions, it is also true that a community does not exist just for this task.

The community has other obligations. Philanthropy is their expression.

In the recent past, overseas needs built and raised philanthropy to the present heights.

Concerted efforts of Federations and Welfare Funds, together with UJA, to come to aid of destitute people in Europe and to the rising Israel brought unity to the American Jewish community.

These are moral values and social attitudes which were translated into philanthropic funds.

But that is the past.

What will the future be?

Economists and demographers predict a growing population and expanded economy.

The Jewish community will be richer.

The communal property (including centers, synagogues, hospitals, homes for the aged) is in good shape. Some additions will be required, but on a smaller scale.

Federal welfare program will increasingly participate in social services.

Overseas aid, above all, to Israel is the only area where needs ~~wants~~ in philanthropic funds will mount or, at best, remain constant.

UJA is confident that the American Jewish community understands the grave issues of ~~unmet~~ needs.

It will support overseas program with generosity and responsibility.

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