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**THE GENDER GAP IN CHARITABLE GIVING
FOR EDUCATION: A CASE STUDY FROM
BULGARIA IN THE PERIOD FROM 1878 TO 2015**

Abstract

In 2015, within the project „*Culture of giving in Education: social, institutional and personal dimensions*”, funded by the Scientific Research Fund at the Ministry of Education, records of donations in the sphere of Education for the period from 1878 to 1944 in Bulgaria were examined and a nationally representative sociological survey on „Attitudes towards donating for Education” was conducted.

Based on the collected archive documents, the data from the representative survey and additional literature and investigations, the donation activity in the sphere of Education in Bulgaria is traced through the following three historical periods: from the Liberation of Bulgaria (1878) until 1944; in the period from 1944 to 1989; after the „Velvet revolution” of 1989 to 2015. The donation activity for educational causes is different in the studied historical periods of the development of Bulgaria. The philanthropy depends on the political situation and regulations.

The giving is a value for a lot of Bulgarians in the period from the Liberation to 1944. There have been made a lot of donations for different causes, but mostly for education, followed by social causes - helping orphans and poor children during this period. Results show that about 25 percent of the donors are women.

After 1944 the donation activity has been practically interrupted. The situation has changed dramatically in comparison to the previous examined period. Donor funds have been closed. Donation has been destroyed and the consequences have been extremely negative. The donation gradually returned to the Bulgarians' public life after 1989, but overall it has not been mainly oriented towards education. Approximately two-thirds of the all donors for education are women. The most motivated Bulgarian donor in Education is a woman with a high educational degree (minimum secondary education), living in a big city (capital and district town), employed, married or live in cohabitation.

Keywords: donation, donor, education, Bulgaria

INTRODUCTION

The philanthropy is characterized by a different activity in the studied historical periods of the development of Bulgaria - from the Liberation of Bulgaria (1878) until 1944; in the period from 1944 to 1989; after the „Velvet revolution” of 1989 to 2015. The distribution of charitable events in the society depends to a large extent on the transformations in the society, the political structure and the regulation.

Compared to the period from 1878 to 1944, the donor activity in education has a certain decrease in the contemporary Bulgarian society. There are differences in the main motives for donation among different groups of the contemporary donors. Furthermore the social profile of the private donor is changing.

The term charitable giving is defined as a positive action, gratuitous help (beyond personal interest) to other/s or dedicated to a cause by donation of funds, tangible property, voluntary work (Кабакчиева (съст.), 2011: 11).

METHODOLOGY

Based on the collected archive documents (within the project „*Culture of giving in Education: social, institutional and personal dimensions*” (in 2015)) and additional literature, the donation activity in the sphere of Education in Bulgaria is traced through the two historical periods: from the Liberation of Bulgaria (1878) until 1944 and in the period from 1944 to 1989;

The gender gap in charitable giving for Education is analyzed in detail after the „Velvet revolution” of 1989 to 2015 (through the third studied period). The conclusions are based on the following three surveys:

- In 2011, the first study was conducted by order of the Bulgarian Donor Forum;
- The second study was conducted by Alfa Research Ltd. in July 2015;
- In 2015, within the project „*Culture of giving in Education: social, institutional and personal dimensions*”, funded by the Scientific Research Fund at the Ministry of Education a nationally representative sociological survey on „Attitudes towards donating for Education” was conducted.

CIVIL ACTIVITY AND PHILANTHROPY OF BULGARIAN WOMEN IN THE PERIOD FROM THE LIBERATION OF BULGARIA (1878) UNTIL 1944

In the period from the Liberation in 1878 until 1944 donation is a value for a lot of Bulgarians. As a whole, they are committed in the care of the sick persons,

orphans, widows and communities in need. In addition, they are actively involved with their own means, land and labor in the construction of monasteries, churches, chapels and schools.

Петка Boyadjieva (2012) summarized that the giving for educational causes is concentrated on the activity and energy of a number of Bulgarians (public figures and intellectuals, as well as ordinary citizens) and organizations for a long time during the Renaissance (the Bulgarian Renaissance includes the processes in the society in the 18th and 19th centuries) and after the restoration of the Bulgarian state in 1878. She adds that donor initiatives do not only have a clear priority in the sphere of education, but also become a manifestation of genuine civic awareness and commitment to the development of Bulgarian nationality and national identity (Бояджиева, 2012: 28). As a result, the donated funds and land for building of schools is increased. Supporting Funds which help talented students are created. During this period, Bulgarians are distinguished by high donor activity and donation is performed to various causes, but mostly for education; followed by social causes – helping of orphans and poor children (Кабакчиева (съст.), 2011: 13).

The donations in education are related to a variety of objectives. They cover a wide range – it can start with a donation for training and to pass through the supporting of poor, but talented students and in order to finish with donations for dining, clothes, books, and so on. A lot of the funding for education purposes comes from donations and wills, although the cost of education is state-regulated (Стойкова, П., Първанов, П., 2017: 1061-1067).

Information on the more famous donors in the period 1878-1951 can be found in the three volumes of the Encyclopedia „Donation” (Николова, В., Стоянова, Р. (съст.), 2012). About 75% of the named donors are male. Female names are much less. Although these data does not concern the donations for education, we can assume that women’s donor activity is also lower than men’s donor activity in this sphere.

In fact, during the research period, the Bulgarian woman is limited to show her own empathy and willingness to work for the welfare of the society. She is not allowed to the public space and she can not develop her potential. This concerns both her ability to participate more actively in the church life and her participation in the development of Bulgarian public education.

Data from a scientific study related to the female donors of the Bulgarian Orthodox temples during the Renaissance show that „a number of restrictions on women in the public space of the Orthodox Church are regulated in Byzantium” (Пенчева, 2015: 5). Pencheva (2015) notes that this is a reflection of the religious worldview and the understanding of the woman as a source of temptation for the male half of the population. She adds that in a number of monastic statutes (rules)

the basic requirement is the prohibition of the female presence (female wards are detached in the churches and they are located on the second floor). Gradually, the Bulgarian woman changed the church attitude towards her. Many male monasteries are being transformed and have allowed the women presence during the temple holiday and the great Christian feasts (Пенчева, 2015: 5).

Exactly the charity is one of the forms of modification when the woman enters in the sacred space of the temple. Pencheva (2015) divides the women's donations to the Orthodox churches during the Renaissance on the basis of the donation object: donations to the construction of temples, donations to the interior decoration, donations to church plate and liturgical literature, and donations to temple support. The Bulgarian woman demonstrates a high civic activity and a national consciousness (Пенчева, 2015: 7).

The Bulgarian woman gradually has become a part of the social activity during the Renaissance. The church has been opened to her, as well as the school system. Until the beginning of 1930, the woman was devoid of education, and even the shared opinion in the society is that for the girl it is „a shame to learn” (Андонова, 2015: 36-37). The place and the role of the Bulgarian woman are very well presented by V. Paskaleva – „The monastery schools have been visited only by young men for ages. The Bulgarian girls remain illiterate. Only a minority of them receive some kind of education, usually the girls who are preparing to become nuns. They learn in the „Read Letter” in Girls' monasteries. But the women's monastery education is developed much slower than the male. It is hampered by the backward Christians' view that the woman is made up of the man's rib and that she should not be self-sufficient, as the Oriental attitude towards the woman as a slave, which is deeper rooted in our nation” (Паскалева, 1964: 18). However, women charity organizations were set up in the last years of the Renaissance. Their main objectives are „the development of the girls education and social activity” (Пенчева, 2015: 16).

According to Georgeta Nazarska (2017), the available data from the archival documentation shows that the private donation funds support the education of Bulgarian students during a long historical period - from the end of the 19 century to the mid-1940. The share of women in the total number of the fund beneficiaries is 30,8%. It varies for the individual funds. The reasons can be different - women's interest in subsidized specialities, their social status and others (Назърска, 2017: 262-263). Although the educational chances of women increase, they rarely had the opportunity to acquire higher education. Moreover, „female educational elites do not acquire the necessary social influence - in the research period their group is not empowered in the private or public sphere, including in the professional field” (Назърска, 2017: 271).

The restricted access to education is a prerequisite for women to become rarely donors for Bulgarian education. However, the Bulgarian woman is awake and engaged in the public work. This conclusion is a consequence of the many female organizations in the Renaissance, which are the forerunners of an organized women's movement (Стоянова, 2015: 19). According to Pencheva, the female rebellion against the patriarchal worldview and manners of the society changes the Bulgarian woman activity. She gradually leaves the religious space and focuses on secular public spaces. The social and professional status of the active Bulgarian woman was changed - by a nun at the beginning of the Renaissance, at the end of the period she was a teacher and activist of the women charity organization. Exactly through the donation the Bulgarian woman manages to acquire a number of spheres from the public space (Пенчева, 2015: 16).

However, the donor activity of the woman can not be fully deployed and actually reflects the female fighting spirit. As a result of some legislative changes after 1944 donor practices are ceased and the donation is no longer a leading value in Bulgarian society. The donation was revived after 1989. It was only then a new beginning of the female charity was established.

LIMITATION OF DONOR PRACTICES IN THE PERIOD FROM 1944 TO 1989

After 1944, the donor activity in Bulgaria practically disappeared. Between 1945 and 1951, with a series of legislative changes, the donations made in the previous period were gradually transferred to the state. As a result, the charity activity ceased to exist and the education is fully governed by the state policy and the training of „socialist ideals” (Стойкова, П., Първанов, П., 2017: 1061-1067).

The giving has been destroyed, and the consequences after that are extremely negative. According to Petya Kabakchieva, on the one hand, the names of thousands of donors sink into oblivion, their will is neglected; on the other hand, the very idea of donation and charity was losing value because the state had to be the only „benefactor” (Кабакчиева (съст.), 2011: 13).

The donation practices have been re-established in 1980. This was related with the creation of Fund „13 centuries Bulgaria“. But in this case, donation is again subordinated to the state policy and it is carried out in a „socialist spirit”. In other words the donations did not have this economic significance for education and they are essentially material, especially for books and works of art, as well as for free work (Стойкова, П., Първанов, П., 2017: 1061-1067).

WOMEN DONORS IN EDUCATION AFTER 1989

After 1989, the charitable giving gradually returned to the public life of the Bulgarians, but in general it is oriented towards non-educational spheres (Бояджиева, 2012: 28). This conclusion is based on two surveys on donor attitudes among Bulgarians held in 2011 and 2015 respectively.

The first study was conducted by order of the Bulgarian Donor Forum and it was conducted by the Open Society Institute - Sofia¹. The results from this survey show that the respondents most often donated for „social causes – for disadvantaged people - the needy people, adults, disabled persons, orphans“ (48,6%) and „Health causes - treatment of children, purchase of equipment, treatment of adults“ (43,4%). Only 2,6% of them have donated for education („educational causes - scholarships, for the schools“), and for „culture and art“ the share of donors is even lower - 1,7% (data are received from the answers to the question „What causes do you donate for?“).

The results from the second study (it is conducted by Alfa Research Ltd. in July 2015) that is related to the attitudes towards charitable giving also show that the donations for education are insignificant. The interviewees have guessed that the individuals donate mainly for health and social causes. More than half of the respondents gave the answer „health causes“ (54%), followed by the donations for „social causes“ (45%). According to the respondents only 5% of the people donated for educational causes (data are received from the answers to the question „What causes do persons donate for?“²).

These data are also confirmed by a third study - the representative sociological survey on „Attitudes towards giving in Education“, conducted in 2015 within the project „Culture of giving in Education: social, institutional and personal dimensions“. This is the most thorough research of contemporary Bulgarian culture in this sphere. The analyzed donor activity of the private donors in this paper below is based on it. The social profile of the contemporary Bulgarian donor of Education is also presented.

DONATION ACTIVITIES FROM PRIVATE INDIVIDUALS

There are different criteria for classifying of the donors. Most often, they are based on the fundamental subjects of the law (for all legal systems) - physical persons, legal entities, the state and the international organizations. From this point

¹ Проучване на Български дарителски форум за дарителските нагласи сред българите, http://www.dfbulgaria.org/2011/prouchvane_daritriski_naglas_i_bulgari/

² Дарителството в България през 2014 г. (Анализ на Български дарителски форум), http://www.dfbulgaria.org/wp-content/uploads/2016/04/Rezume_2014_final.pdf

of view, the physical persons and the legal entities can be considered as donors. The researched social profile of the contemporary Bulgarian donor in Education refers to a physical person.

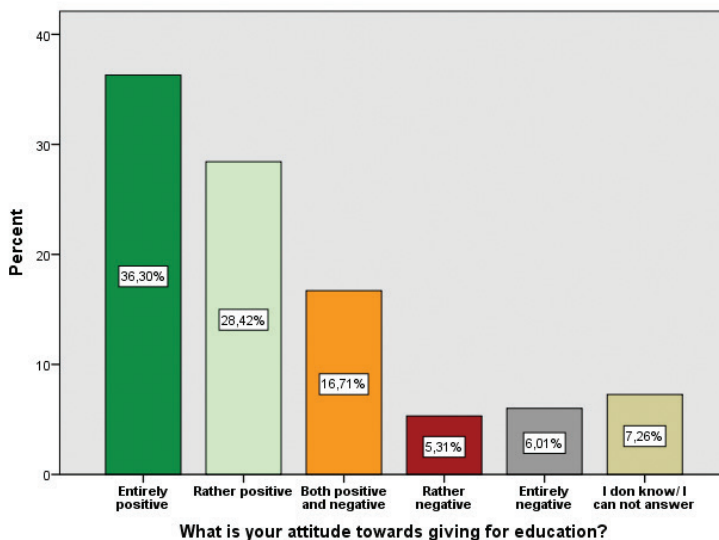
The representative sociological survey (the third study mentioned above), that is entitled „Attitudes towards giving in Education” and conducted among 1283 Bulgarian citizens, confirms the results of the two surveys quoted above (they held in 2011 and 2015 by order of the Bulgarian Donor Forum).

The contemporary Bulgarians donate most often in the following three causes – 1. in causes of social occasions; 2. for health reasons and 3. for overcoming the impact of natural disasters. There is less giving activity in education, culture and art, for religious purposes, as well as for animal care, ecology and sports initiatives. This conclusion is based on the answers to the question „Which of the following causes have you donated for?”. The question was raised to the physical persons that donated in the last five years (see: T-1).

T-1: Donor activity for different causes

Which of the following causes have you donated for?	Yes	No	Total
Social causes (for disadvantaged people, the needy people, adults, orphans)	81,1 %	18,9 %	100 %
Health causes (for treatment of children, purchase of equipment)	63,4 %	36,6 %	100 %
For overcoming the impact of natural disasters	59,5 %	40,5 %	100 %
Education	25,9 %	74,1 %	100 %
Culture and art	24,7 %	75,3 %	100 %
Religious purposes	24,1 %	75,9 %	100 %
Animal care	18,9 %	81,1 %	100 %
Ecology	16,3 %	83,7 %	100 %
Sports initiatives	16,1 %	83,9 %	100 %

However, the most of Bulgarians have positive attitudes towards giving for educational purposes. To the question „What is your attitude towards giving for education?”, total 64,7% of the respondents have chosen the following two answers - „entirely positive” and „rather positive”. 16,7% of the interviewees indicated the option „both positive and negative”, and with „rather negative” and „entirely negative” answered 5,3% and 6% of them (see: G-1).

G-1: Attitude towards charitable giving for education

The data from the research revealed some prerequisites for the development of culture of giving in education.

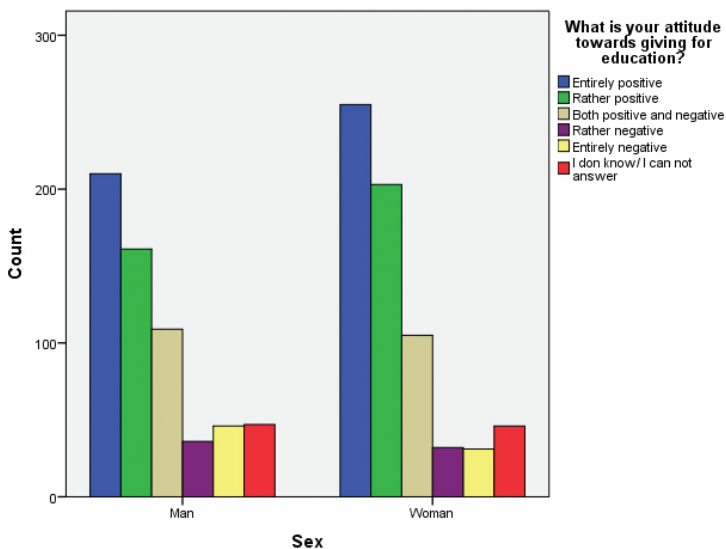
DONATION ACTIVITY IN EDUCATION BY GENDER

Are the men or the women more motivated to charitable giving for educational purposes? What is the social profile of the contemporary Bulgarian donor in Education? The answer to these questions was sought on the basis of data from the study.

The applied Chi square analysis shows that there is no correlation between gender and attitudes towards giving in education.

Total about 61% of the men have „entirely positive” (34,5%) and „rather positive” (26,4%) attitudes, while the women with positive attitudes are over 68% (see: G-2).

G-2: Attitude towards giving for education by gender



The correlation between the gender and charitable giving for education is very little – the Cramér’s V is 0,131. 19,3% of the men have donated for educational purposes, and 30,9% of the women (see: T-2).

T-2: Gender gap in giving for education

		Sex		Total
		Man	Woman	
Did you donate for educational causes?	Yes	19,3%	30,9%	25,9%
	No	80,7%	69,1%	74,1%
Total		100,0%	100,0%	100,0%

There is a tendency for women to donate more in Education. This conclusion is based on the answers to the question „In the next 6 months, would YOU PERSONALLY make a donation for education, regardless of its form and size?“. Certainly, 4,3% of men and 9,8% of women are going to make a donation. 19,4% of men and 24,4% of women (see: T-3) are likely to donate in Education.

T-3: Donation for education, regardless of its form and size in the next 6 months by gender

		Sex		Total
		Man	Woman	
In the next 6 months, would YOU PERSONALLY make a donation for education, regardless of its form and size?	I will do it	4,3%	9,8%	7,2%
	I will rather do it	19,4%	24,4%	22,0%
	I will not rather do it	24,0%	20,1%	21,9%
	I will not do it	33,3%	23,8%	28,3%
	I don know/ I can not answer	19,0%	21,9%	20,5%
Total		100,0%	100,0%	100,0%

Social profile of the contemporary Bulgarian woman – donor in Education

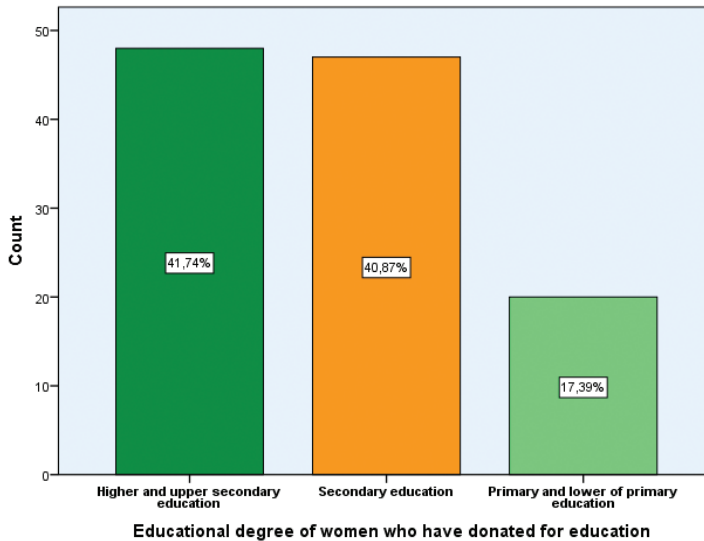
Of all interviewees, about two-thirds are the persons donated for education are women (68%). Women are more involved with educational problems than men (see: T-4).

T-4: Donation for education by gender

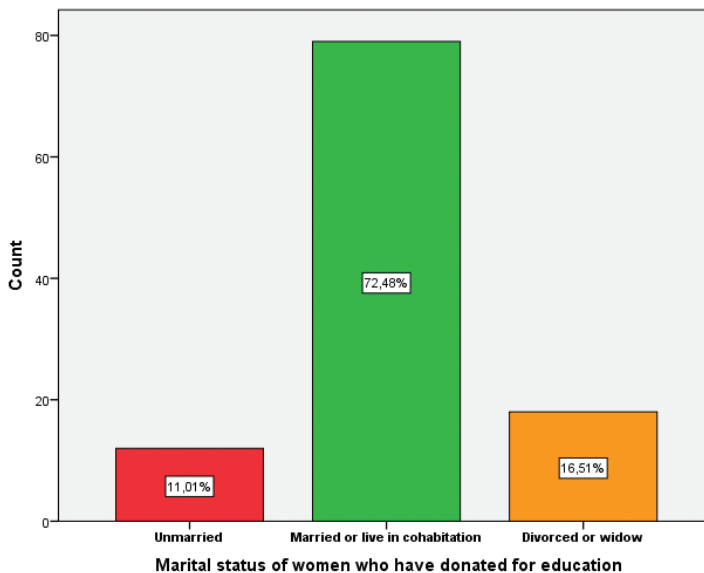
		Sex		Total
		Man	Woman	
Did you donate for educational causes?	Yes	32,0%	68,0%	100,0%
	No	46,8%	53,2%	100,0%
Total		42,9%	57,1%	100,0%

The group of women who have donated in education was selected. The purpose was to reveal the socio-demographic profile of the female donors. The distribution of this group by *degree of their education, their family status, the type of settlement where they live in, their employment and the professional groups to which they belong* is presented as follows:

Concerning the educational degree, the largest share of women-donors (41,7%) graduated higher and upper secondary education, 40,9% of them have a secondary education and 17,4% have primary and lower of primary education (see: G-3).

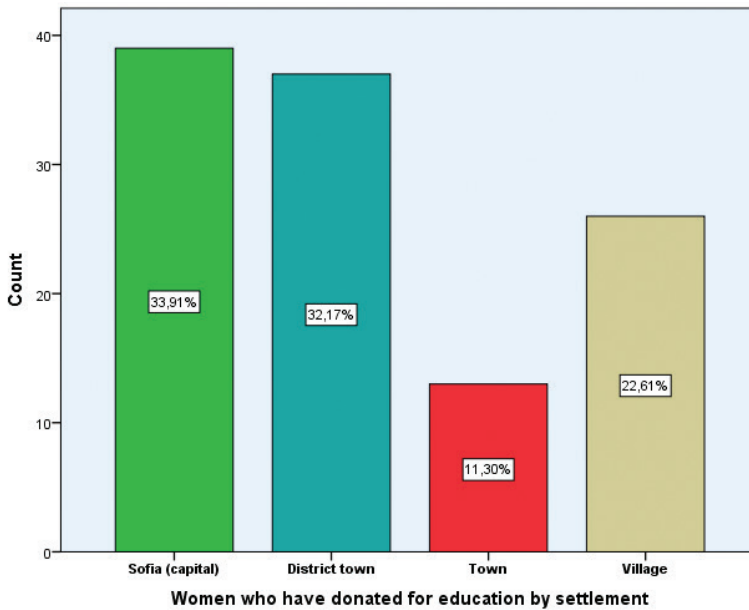
G-3: *Women who have donated for education by their educational degree*

Approximately three quarters (72,5%) of the women in this group are married or live in cohabitation. The divorced or widows (16,5%) are ranked as second, and the lowest group is the one of the unmarried women - 11% (see: G-4).

G-4: *Women who have donated for education by their marital status*

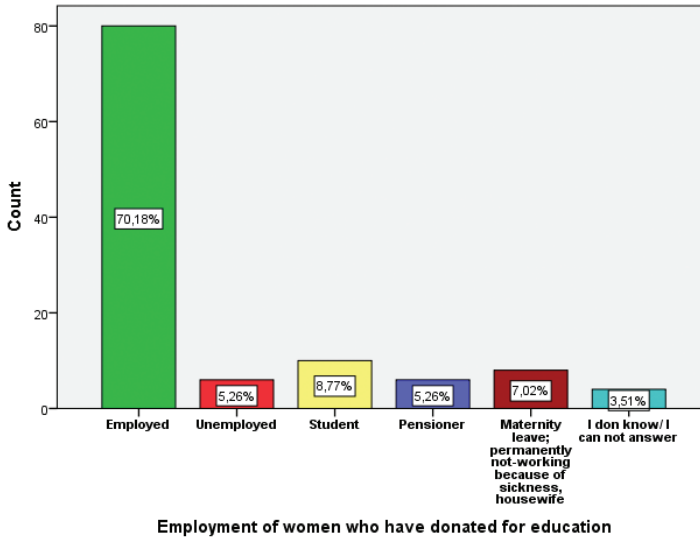
Most of the women-donors - a total of about two-thirds - live in the capital Sofia and the district towns. The donors from the smaller settlements are significantly less. In smaller town live 11,3% and the villages' residents are 22,6% of them (see: G-5).

G-5: *Women who have donated for education by settlement*



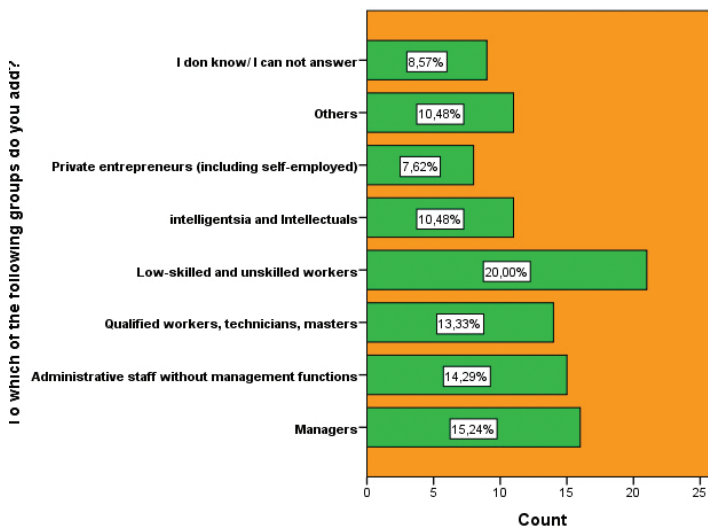
Regarding the impact of employment on the giving in education we can point out, that our expectations are for greater activity by the permanently employed. The hypothesis that the largest share of the donations in education are made by the employed persons has been confirmed. Unemployed ones, permanently not-working because of sickness, pensioners, and students are giving rarely than those with permanent and/or higher income. To the group of the employed women belong over 70% (see: G-6).

G-6: *Women who have donated for education by employment*



A comparatively small share of contemporary Bulgarian women – donors for education are among the low-skilled and unskilled workers (a totally 20%). Significantly more are women – donors who have graduated a higher education and respective have good professions (see: G-7).

G-7: *Women who have donated for education by the social groups to which they are added*



The presented data show that the most Bulgarian woman motivated to charitable giving for educational purposes have a high education degrees (minimum secondary education), are married or live in cohabitation, they come from a city (capital and district town), are permanently employed and possess a higher professional qualification.

CONCLUSION

There is not a gender inequality in the contemporary Bulgarian society. Women are allowed to enter in all educational levels. Their chances of professional realization, leadership and higher social status are increased. The preferred type of settlement is determined by their employment. The largest share of female teachers is an additional prerequisite for the active inclusion of Bulgarian woman in educational causes. The old Bulgarian national revival woman have come to live again. The contemporary woman in the act in conditions of freedom and greater gender equality, where charity giving is not an abstract concept but a real quality.

In the three historical periods, the Bulgarian woman manifested a clear national consciousness and a high civic activity. Gender equality in the conditions of democracy creates some prerequisites for the full development of her potential related to the welfare of society.

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