

Mega-Gifts in Jewish Philanthropy

GIVING PATTERNS

2001-2003

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INSTITUTE FOR JEWISH &

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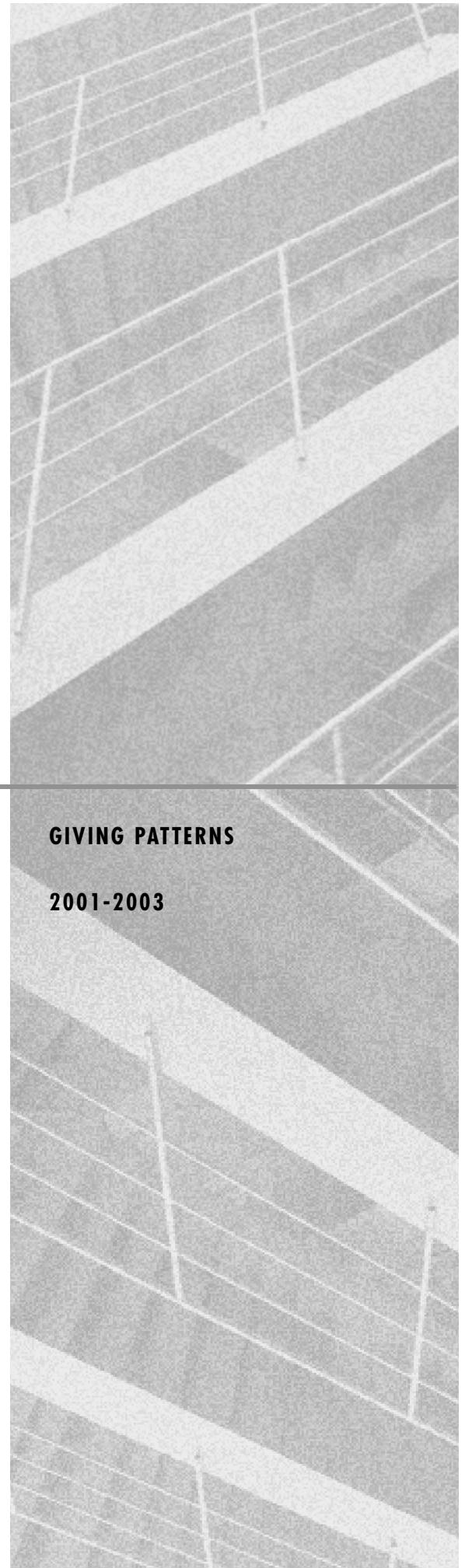


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INTRODUCTION

JEWISH MEGA-GIVING

Jewish individuals and foundations give away billions of philanthropic dollars every year. As a community, Jews give disproportionately more than their numbers would indicate and even more so when it comes to America's largest gifts.

Jewish philanthropy supports a vast network of Jewish non-profits, large and small. The annual campaigns of local federations produce over \$1 billion, supporting a variety of local organizations. The Jewish National Fund, The New Israel Fund, Israeli universities and a myriad of Jewish organizations around the world collect hundreds of millions of dollars as well. Synagogues received billions of dollars from hundreds of thousands of members who make annual gifts in the form of dues and other contributions. Jewish donors, both large and small, are central to the health of the American Jewish community.

However, Jewish contributions to the general society are even more dramatic. Colleges and universities, hospitals, and arts/cultural institutions are among the vast array of causes to which Jews give

enormous sums, beyond what they might give to Jewish organizations. Jews are well integrated into American society and their giving, especially their mega-giving, often reflects this reality by going to non-Jewish causes.

This research shows, as have our previous studies, (*A Study of Jewish Foundations*, Institute for Jewish & Community Research, 2007 and *Mega-Gifts in American Philanthropy: Giving Patterns 2001-2003*, Institute for Jewish & Community Research, 2007) that Jews make most of their mega-gifts to secular causes. The patterns we documented between 1995-2000 remain essentially unchanged. Most mega-gifts made by Jews go to support secular institutions.

This study tells the story of a fully assimilated Jewish community making significant contributions to the well-being of American society and causes around the globe. It also shows that Jewish institutions do poorly in attracting mega-gifts from Jewish donors. Jews make many more mega-gifts than they receive. Though Jews contribute around 16% of all mega-gift dollars, Jewish organizations receive less than 2% of the total.

Although Jewish organizations are not the primary recipient of Jewish mega-gifts, Jewish philanthropy is nevertheless built around major gifts. Capital campaigns for synagogues, Jewish community centers, museums, and senior housing developments design their fundraising goals around the biggest gifts. Capital campaigns do not even begin until the largest gifts have already been secured. Major gifts are the lifeblood of the Jewish communal infrastructure.

A number of large mega-gifts to Jewish organizations have been recorded since 2003: Sheldon Adelson has given \$60 million to Birthright, William Davidson, \$75 million to Hadassah Hospital and Ronald Stanton, \$100 million to Yeshiva University. Some number of non-Jewish donors make gifts to Jewish organizations as well. These include the Kresge Foundation, Andrew W. Mellon Foundation, Ford Foundation, among others. But large gifts to Jewish organizations are still the rare exceptions, as this study shows.

While nearly all mega-gifts to Jewish causes are made by Jews, the vast majority of mega-gifts made by Jews continue to go to secular causes. Between 1995-2000, 6% of gifts over \$10 million went to Jewish causes. From 2001-2003, it was 5%. Our preliminary data

from 2004-2007 indicate that this pattern continues today.

A determination of whether mega-gifts by Jewish philanthropists are being given to the Jewish community says a great deal about the proclivities of the donors. This information also sheds light on the state of philanthropy in the Jewish community. The data may suggest the need to develop more attractive giving options, more effective fundraising techniques, and better discourse between philanthropists and recipient organizations if the Jewish community is to receive more mega-gifts from Jewish donors.

This report analyzes nearly \$7 billion from over 1,000 Jewish mega-gifts as part of The Mega-Gift Project, an ongoing research effort by the Institute for Jewish and Community Research about how the largest gifts in American philanthropy are distributed. The previous mega-gift study (*Mega-Gifts in American Philanthropy: General and Jewish Giving Patterns 1995-2000*, Institute for Jewish & Community Research, 2003) combined both Jewish and general giving patterns into one report. Data from 2001-2003, however, have been analyzed and published as separate studies (*General Giving Patterns* is available for download at www.jewishresearch.org). Data from 2004-2005 will be published in a future

volume. With this report, we now have trend data over an eight-year period and a sample of over 1,500 gifts made by Jews in the United States.

THE CONTEXT OF AMERICAN PHILANTHROPY

Mega-gifts are an essential component of American philanthropy. A single large gift can create a new program, provide funds for new buildings, or spur action in otherwise underrepresented sectors of philanthropy. They are a key to many fundraising plans and capital campaigns and have the capability of endowing entire organizations.

Mega-gifts help in a number of ways beyond the obvious aid to the bottom line. Mega-gifts can set the standard for a fundraising effort. A large lead gift sits on top of a giving pyramid, and what others give is influenced by the highest gift. Moreover, more mega-gifts to an organization mean that professional staff can spend more time delivering services and less time raising money. Mega-gifts can reduce overhead and increase productivity. A large enough gift, or enough moderate sized mega-gifts, can open entire fields of research or activism.

A mega-gift is a powerful endorsement and bolsters the credibility of the recipient

organization. A big gift in a particular domain can lead to increased services offered in that area. The opposite, of course, is also true. The lack of major gifts in a particular area can lead to fewer and less comprehensive offerings because of the fear of future donor disinterest. Put quite simply, a mega-gift can instantly give the perception of validity to an institution or to an entire field and thereby encourage additional revenue. However, mega-gifts tend to go to the same organizations over and over again. Not having attracted a mega-gift in the past makes it difficult to attract one in the future.

Mega-gifts have become increasingly important as more and more are made each year, by more and more individuals and institutions. Economic growth over the past 25 years has produced enormous wealth. Thousands of individuals have accumulated vast personal fortunes, and tens of thousands of foundations have been created.

The ethos of wealth in America encourages people to “give back” to others by sharing the results of their hard work and good fortune with the society that made their success possible. Because Americans see themselves as part of the human family, not just American, they

also want to help around the world, which is reflected in their giving. While American generosity is nothing new, the propensity and ability of many more Americans to make large gifts is an important shift that impacts American philanthropy as a whole. Large donations are a significant part of the American giving tradition and more so as wealth grows.

How does one define a mega-gift? Our previous research looked at gifts of \$10 million or more. This study expands research to include gifts of \$1 million to \$10 million. The definition of a mega-gift can be examined in two ways: from the perspective of the NGO and from the side of the giver. For some smaller non-profits, \$1 million can be huge, even a multiple of the annual budget. On the other hand, it would be less accurate to label \$1 million as a mega-gift for a multi-billion dollar NGO.

From the donor side, \$1 million is no longer a mega-gift for the very wealthy who can make gifts of \$50 million or more. The Financial Times reported in 2006 over eight million Americans had a net worth of at least \$1 million. For an individual with \$10 million in assets, a \$1 million gift is a mega-gift. For an individual or foundation with \$1 billion, it is not.

We include gifts of \$1 million to \$10 million because they are so important for thousands of non-profit organizations.

The data in this report are provided as an essential addition to the literature on American philanthropy. Donors, recipients and others involved in philanthropy all can learn from an analysis of the largest gifts. Donors are able to better allocate their funding; recipients can learn more about how to attract major gifts; and others, such as philanthropic advisors, gain critical insight into the giving proclivities of America's wealthiest donors.

Few aspects of American life can be agreed upon as unique examples of American culture: American philanthropy is one. American generosity is unmatched the world over and the philanthropic system is the embodiment of the core values of individual freedom, responsibility, and ability. Part of what makes American philanthropy unique and distinctly American is the regularity of mega-giving. Both the ability and willingness to give are functions of a society that encourages the accumulation of wealth and, in turn, expects some level of reciprocity to society. The singularity of the American system is no better illustrated than through mega-giving.

METHODOLOGY

WHAT IS THE MEGA-GIFT PROJECT?

The Mega-Gift Project, developed and managed by the Institute for Jewish & Community Research, is a research effort to collect philanthropic gifts made by American individuals and institutions to both foreign and domestic recipients that meet or exceed the \$1 million threshold. The process by which gifts are identified, evaluated, entered into our database, and analyzed is comprehensive and systematic. In many cases, due to the evolving nature of philanthropy and the regulations that define it, we have made methodological decisions on how to deal with certain types of gifts, donors, and recipients. These are outlined below.

WHAT IS A MEGA-GIFT?

A mega-gift is defined as any gift of \$1 million or more donated by an American individual or institution to any charitable purpose worldwide. The gift must be verified by multiple sources. The gift must go to a single recipient or a group of recipients that are reasonably viewed as a unit (school systems, various homeless shelters in a specified city). If multiple recipients are listed, the gift must be able to be

disaggregated, with at least \$1 million going to each recipient. There are some exceptions, such as a gift that establishes a new program jointly managed by two separate institutions (e.g. inter-university research projects).

A mega-gift must represent a single grant pledge rather than a partial pay-out of a larger gift. Wherever possible, we exclude a payment from a donor to a recipient that does not represent a new gift but rather represents an installment being paid on a previous pledge by an individual or foundation.

A mega-gift must also go into action in the non-profit world. There are numerous “holding places” for philanthropic funds where monies might sit for some time before grants are made. Private foundations, community foundations, and donor advised funds all receive assets that do not go directly for the provision of services until grants are made. We tally gifts/grants, not shifting assets.

WHO OR WHAT IS A MEGA-DONOR?

The two most prominent donor types are foundations and individuals. However,

these two do not account for all donors. A typology is listed below:

- Private/independent foundations - non-corporate, individual, or family foundations
- Corporations, corporate giving/contributions programs and corporate foundations – giving programs come from corporate budgets, while foundations are legally separate but have a close affiliation with a business corporation
- Community foundations – “public foundations” set up to benefit a geographically specified region
- Individuals – living donors or as gifts from individuals left as a bequest
- Commercial donor-advised funds – vehicles established to facilitate tax-advantaged giving which are serviced by a subsidiary or affiliate of a for-profit company
- Federated charitable appeals – consolidated fund-raising in which the funds collected are distributed over time to a variety of non-profit organizations; sometimes the original donations are earmarked and/or controlled by the donor.

Giving by private and individual foundations is generally straight-forward and only those gifts to other donors (transfers of funds) or pay-outs are excluded.

We have combined corporate, corporate giving programs, and corporate foundations into one donor group in our analysis. These areas of giving are growing and our future studies will analyze them separately.

We have included a limited number of gifts by community foundations. In the future, we intend to separate restricted and unrestricted community foundation giving to better ascribe giving to the appropriate donors.

All direct gifts to an eligible recipient by an individual are included in our analysis. Deposits into foundations are excluded. Commercial donor advised funds are difficult to track as the gifts administered by the fund are not reported in the same way as foundation giving. We must rely primarily on announcements of such gifts and requests to the funds to provide this information. We expect reporting for administered giving to improve in the future.

Federated charitable appeals are currently only counted as recipients. However, over time, we intend to establish reporting mechanisms that allow us to also capture gifts given by FCAs that come from restricted funds controlled by donors.

WHO OR WHAT IS A MEGA-GIFT RECIPIENT?

A recipient is usually a non-governmental organization. However, we do include gifts to government agencies in the United States such as public school systems or local city government revitalization efforts. Additionally, we include gifts to public institutions or national governments of foreign countries.

SOURCES

In terms of locating a specific gift, our methodology varied between gifts from individuals and corporations and those from foundations. There is no central reporting of giving by individuals and corporations. The announcement of gifts and the confirmation of the receipt of gifts in the philanthropic world is less than perfect. There are often conflicting accounts of a gift, and there is often insufficient information to confirm a gift. It is necessary, then, that we employ a variety of sources to locate individual gifts. Several publications report individual mega-gifts.

The main reporting sources for individual giving are:

- The Philanthropy News Digest archive - an archive of past articles in the PND with gift/grant announcements

- The Chronicle of Philanthropy's bi-weekly publication - contains gift announcements in their "Gifts and Grants" section
- The Chronicle of Higher Education bi-weekly publication - contains gift announcements in their "Gifts and Grants" section
- Indiana University's quarterly list of announced gifts - a list of gifts of \$1 million or more
- The Slate 60 list of major individual gifts - a rather limited list of only the top 60 givers
- Google News Alerts, set to collect all news items that contain combinations of terms related directly to mega-giving, provide data from local and national publications.

The primary source for foundation giving is the Internal Revenue Service form 990 which is available directly from the IRS or in many cases available online. The accessibility of correct data determines the timing of our reports.

IDENTIFYING JEWISH DONORS AND INSTITUTIONS

For some donors, religion is particularly difficult to identify. Many do not offer much personal information about themselves in public and not all share distinc-

tive Jewish names. Moreover, some donors give through financial institutions such as Fidelity and are difficult, if not impossible, to identify as Jews. There are also hundreds of anonymous gifts given every year. Some are undoubtedly from Jewish donors.

We determined Jewish donors by utilizing extensive Internet searches on a case by case basis, looking at the histories and biographies of a large number of donors. Sometimes we spoke to family members and also examined both primary and secondary sources including death notices, wedding and bar-mitzvah announcements, biographies, newspaper articles, and magazine articles to find out about a donor's religious identity. We also called foundations to determine the religion of the founding donor.

Nevertheless, our data probably includes some individuals who have been categorized as Jewish and may not be so, and others may be in the general sample that are actually Jewish. The likelihood of a false positive, that is identifying somebody who is Jewish who is not, is much less likely than false negatives, those who are on the general philanthropy list who may indeed be Jewish. Throughout the process, we erred on the side of not classifying someone as Jewish if a donor's religious identity was in question.

We believe we have a 95% plus rate of accurate identification.

It is also important to note that we put no parameters on the Jewish identity or behavior of a donor. The donor need not practice Judaism or be affiliated with the Jewish community in any specific way. Evidence of Jewish background or some indication of a Jewish life was the sole criteria.

Identifying Jewish recipients was a significantly easier task. However, we did need to develop a system for inclusion and exclusion. Some institutions that were founded under Jewish auspices and retain Jewish names in their title may not currently be Jewish institutions or not classified as such. These include Jewish hospitals, which have become secular institutions. It also includes Brandeis University, which is a secular university founded by Jews. Even though these institutions have strong Jewish donor bases, and high proportions of Jews on their boards of trustees, neither are now Jewish institutions. Ties to Jewish origins and continued ideological links to the Jewish community do not change the fact that these have become secular institutions. On the other hand, donations to secular institutions such as the University of Michigan may be for a Jewish studies program. A number of secular institutions

serve the Jewish population or Jewish communal purpose. We classify gifts by organization type, not gift purpose.

Organizations in Israel are the one exception and, save specific Christian or

Muslim organizations, are all classified as Jewish. Israeli universities, for example, are counted as Jewish recipients.

DATA SUMMARY

TOTAL GIVING

- Jewish donors accounted for 1,017 mega-gifts from 2001-2003, which amounted to nearly \$7 billion. Jewish giving represented 12% of total gifts and 16% of total dollars among all American donors from 2001-2003.

TOP AND BOTTOM RECIPIENTS

- Higher education received 28% of all gifts and 42% of all dollars.
- Human services, federated charitable appeals, and public society combined for 9% of all gifts and 3% of dollars.
- For gifts of \$10 million or more, higher education received 47% of all dollars and arts/culture received 34% for a total of 81%. Health/medical received 5%, Jewish causes, 5%, the environment, 4%, and all other categories combined, 5% of dollars.
- The following categories received NO gifts of \$10 million or more:
 - International causes
 - Federated charitable appeals
 - Human services

JEWISH CAUSES

- Gifts for Jewish causes accounted for 21% of all gifts and 9% of all dollars.

- Distribution of dollars from gifts of \$10 million or more to Jewish causes was virtually unchanged from 1995-2000 to 2001-2003: 6% of dollars went to Jewish causes from 1995-2000 and 5% of dollars from 2001-2003.
- Preliminary data from 2004-2007 show similar trends. Proportions of gifts and dollars from gifts of \$10 million or more to Jewish causes mirror those from 1995-2003.

GIFT RANGES

- Gifts of under \$2 million accounted for 56% of gifts but only 10% of dollars.
- Gifts under \$5 million accounted for 81% of all gifts and 20% of all dollars.
- Although gifts of \$50 million or more accounted for only 2% of gifts over \$1 million, these 25 gifts accounted for 53% of all mega-gifts dollars.

DONOR TYPES

- Private foundations made 53% of all gifts, individuals made 46%, and the remaining 1% was made by donor advised funds and community foundations.
- Foundations were decidedly more varied in their giving than individual donors. arts/culture and higher education

accounted for over 90% of all individual dollars, but just over 50% of foundation dollars.

- About 60% of gifts made by foundations were under \$2 million. Only 7% of gifts were \$10 million or more.
- For individuals, gifts of \$100 million or more accounted for 69% of dollars, but only 5% of gifts.

REGIONS

- For mega-giving within the United States, New York was the largest recipient of gifts, 30%, and dollars, 34%, followed by California with 18% of gifts and 22% of dollars.
- Israel received more gifts, 63%, than all global regions combined, which amounted to nearly \$100 million, second only to Eastern Europe.

FIGURES

**Figure 1: Gifts of \$10 Million or More from 1995-2000 and 2001-2003
by Recipient Type**

Recipient Type	1995-2000 Recipient Range for Gifts of \$10 Million or More				2001-2003 Recipient Range for Gifts of \$10 Million or More			
	Dollars	% of Total	Gifts	% of Total	Dollars	% of Total	Gifts	% of Total
Arts/Culture	\$1,050,000,000	20%	24	13%	\$1,672,000,000	34%	15	15%
Private Higher Education	\$1,658,000,000	31%	68	36%	\$1,667,000,000	34%	32	32%
Public Higher Education	\$769,000,000	14%	34	18%	\$649,000,000	13%	16	16%
Jewish	\$294,000,000	6%	17	9%	\$269,000,000	5%	11	11%
Health/Medical	\$341,000,000	6%	16	8%	\$247,000,000	5%	13	13%
Environment	\$0	0%	0	0%	\$200,000,000	4%	1	1%
Secondary/Elementary Education	\$525,000,000	10%	21	11%	\$91,000,000	2%	5	5%
Public/Society Benefit	\$693,000,000	13%	9	5%	\$69,000,000	1%	3	3%
General Education	\$0	0%	0	0%	\$66,000,000	1%	4	4%
International	\$10,000,000	0%	1	1%	\$0	0%	0	0%
Other	\$10,000,000	0%	1	1%	\$0	0%	0	0%
Federated Charitable Appeal	\$0	0%	0	0%	\$0	0%	0	0%
Human Services	\$0	0%	0	0%	\$0	0%	0	0%
Religion	\$0	0%	0	0%	\$0	0%	0	0%
Total	\$5,350,000,000	100%	191	100%	\$4,930,000,000	100%	100	100%

Mega-gift dollars from gifts of \$10 million or more donated to Jewish causes went from 6% in 1995-2000 to 5% in 2001-2003. Like other mega-givers, Jewish donors continue to favor colleges and universities which command nearly half of all dollars from gifts of \$10 million or more from 1995-2003. The arts/culture category received a significant boost from one bequest of \$1 billion by Walter Annenberg.

Figure 2: Distribution of Total Dollars to Jewish and Non-Jewish Recipients

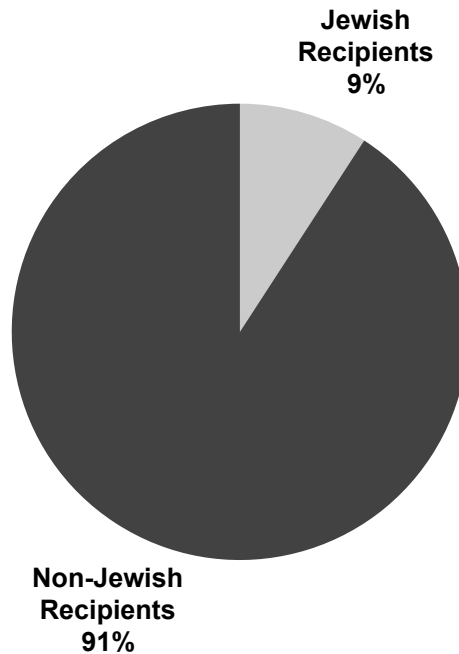
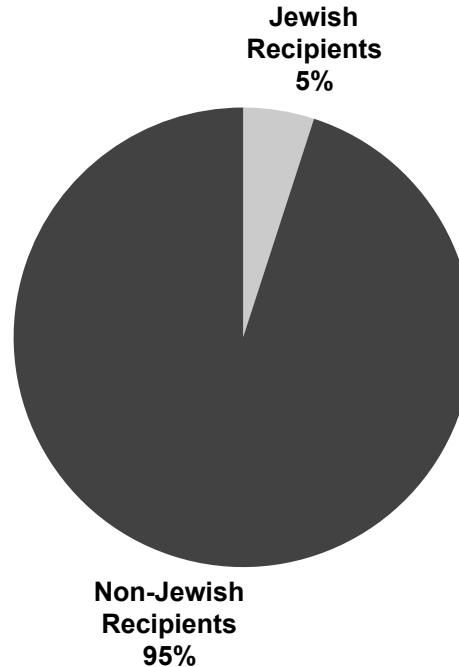
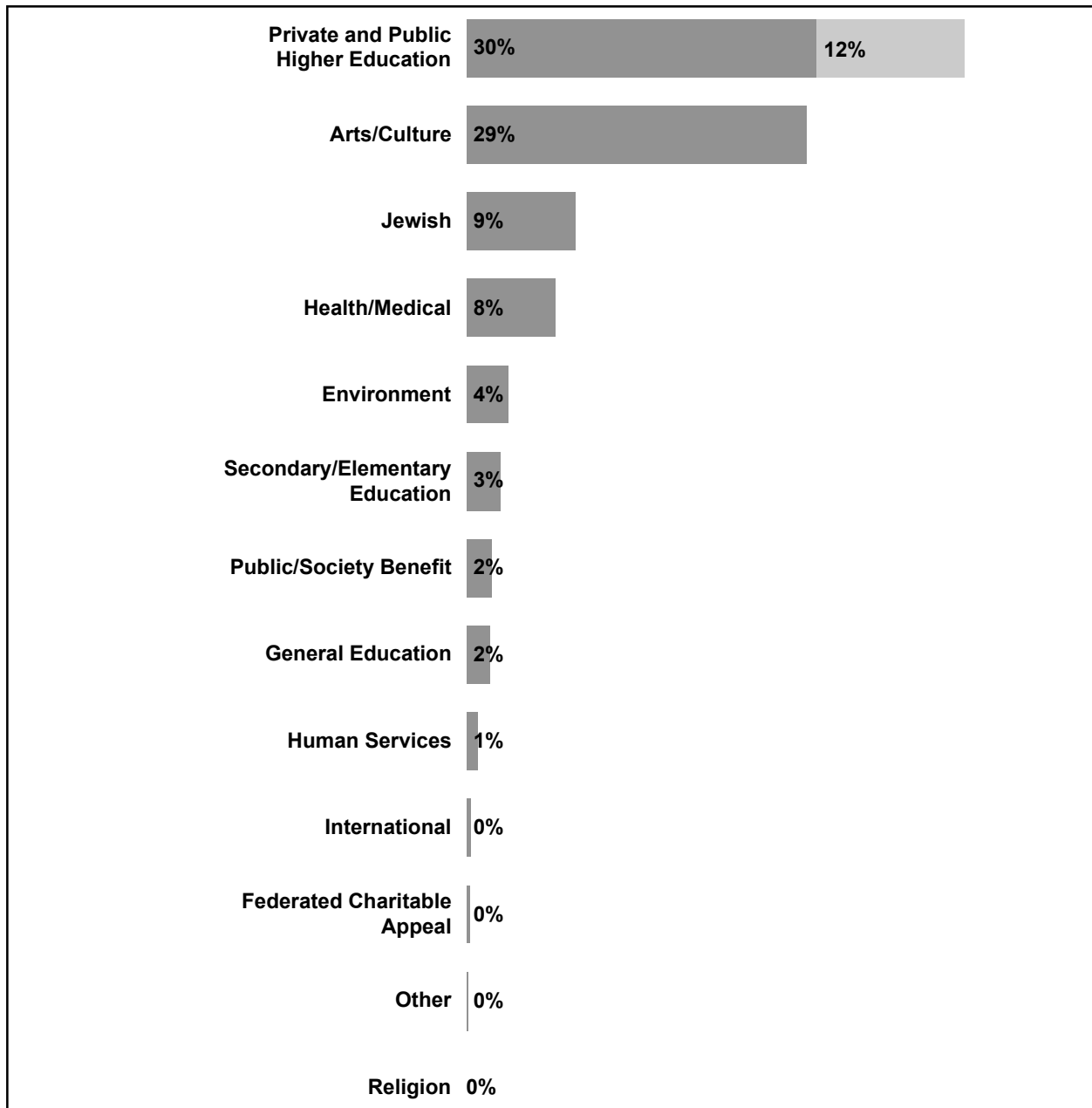


Figure 3: Distribution of Dollars from \$10 Million + Gifts to Jewish and Non-Jewish Recipients



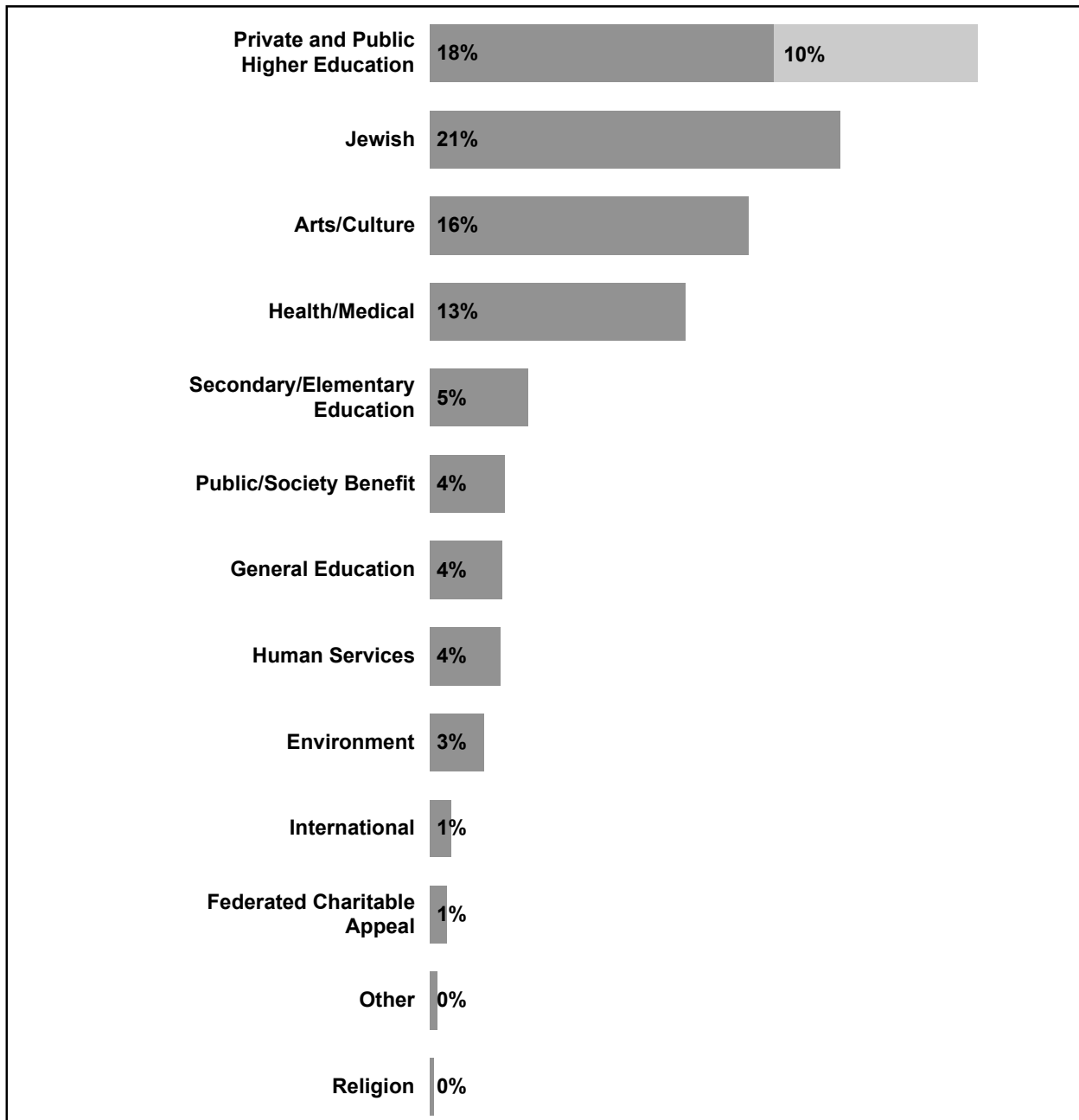
Mega-giving to Jewish organizations remained consistent from the period 1995-2000 and 2001-2003. Only about one in twenty dollars (5%) from gifts over \$10 million went to Jewish organizations. However, the percentage nearly doubles (9%) when smaller gifts are included, those from \$1-\$10 million. Preliminary data from 2004-2007 show similar trends as well. The larger the gift, the less likely it went to a Jewish organization.

Figure 4: Distribution of Dollars by Recipient Type



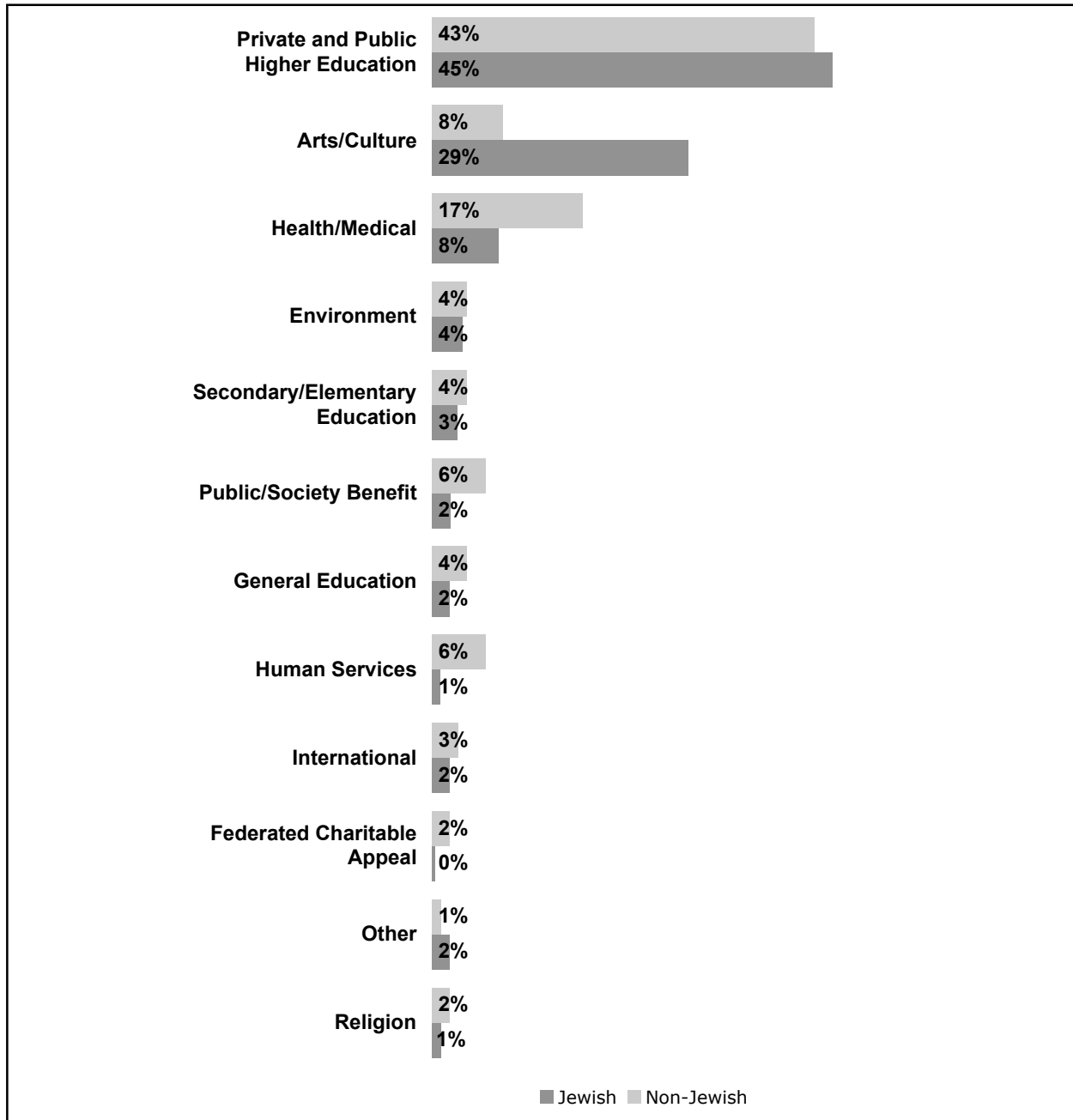
Jews, like other Americans, are much more likely to make their mega-gifts to higher education. Discounting the \$1 billion gift by Walter Annenberg to arts/culture, higher education's dominance becomes even more pronounced: 42% with the Annenberg gift, 50% without it. Moreover, within giving to higher education, private colleges and universities received more gifts and dollars than public institutions.

Figure 5: Distribution of Gifts by Recipient Type



Gifts were somewhat more evenly distributed than dollars with Jewish organizations receiving 21% of gifts, second only to higher education. Of course, the difference between gifts and dollars to Jewish organizations illustrates the trend of smaller mega-gifts going to Jewish organizations and the larger gifts going to higher education.

Figure 6: Distribution of Dollars by Recipient Type – Jewish and Non-Jewish Donors



The giving patterns of Jewish donors are almost identical to non-Jewish donors. However, Jews are less likely to give to health/medical or to support human services than the general population. The single gift by Walter Annenberg substantially skewed the recipient totals. While arts/culture may very well be second in any given year, it is unlikely to approach one third of total giving without a large gift such as Annenberg’s. For the purposes of comparison to the general population, gifts to the recipient category “Jewish” have been dispersed among the other categories. A gift to an Israeli university, for example is categorized as “higher education” and a gift to a synagogue as “religion.”

Figure 7: Distribution of Dollars and Gifts by U.S. State and International Regions

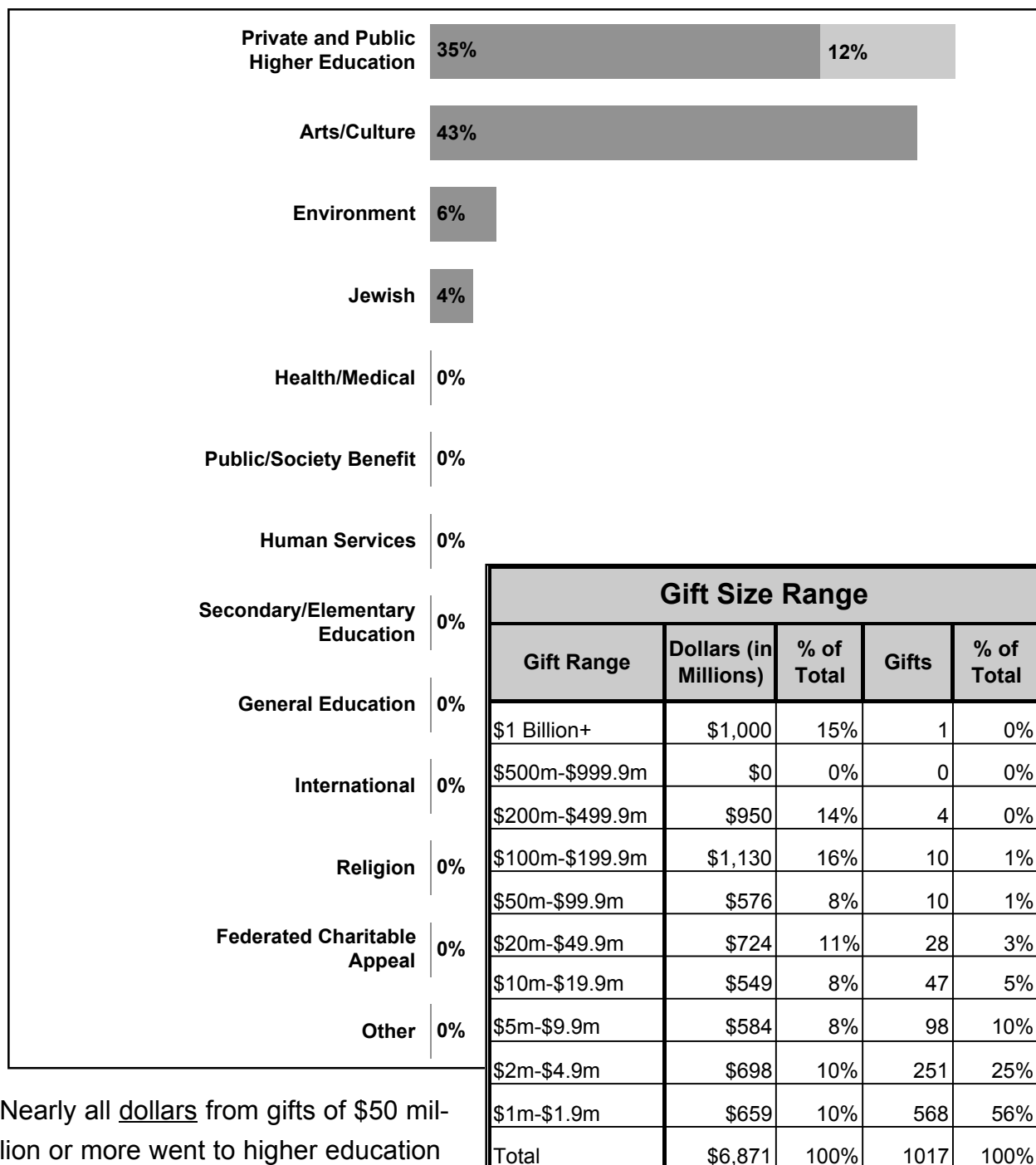
National			State	Dollars	Gifts
State	Dollars	Gifts			
New York	\$2,227,632,512	295	Arizona	\$6,000,000	3
California	\$1,402,085,613	173	Interstate	\$5,429,166	2
District of Columbia	\$456,697,433	40	Washington	\$4,120,395	1
Pennsylvania	\$344,090,739	53	Connecticut	\$4,000,000	4
Massachusetts	\$301,752,560	57	New Mexico	\$3,650,000	3
Maryland	\$286,430,383	47	Kansas	\$3,600,000	3
Georgia	\$272,512,281	32	Delaware	\$3,500,000	2
Ohio	\$267,909,534	33	Nebraska	\$3,500,000	1
Illinois	\$262,237,175	43	Tennessee	\$3,500,000	1
New Jersey	\$117,564,747	16	Indiana	\$3,000,000	2
Texas	\$87,611,066	21	Kentucky	\$3,000,000	2
Florida	\$75,601,701	24	Louisiana	\$3,000,000	2
Michigan	\$61,152,747	15	Utah	\$2,458,945	2
Virginia	\$51,201,706	18	Oklahoma	\$1,000,000	1
Iowa	\$45,675,000	5	Oregon	\$1,000,000	1
Wisconsin	\$28,900,000	5	South Carolina	\$0	0
Minnesota	\$26,052,241	7	Arkansas	\$0	0
North Carolina	\$25,050,850	10	Mississippi	\$0	0
Hawaii	\$24,023,000	17	West Virginia	\$0	0
Vermont	\$16,000,000	2	New Hampshire	\$0	0
Alabama	\$12,866,850	6	Louisiana	\$0	0
Missouri	\$12,750,000	3	Idaho	\$0	0
Colorado	\$11,833,000	10	Alaska	\$0	0
Nevada	\$9,700,000	1	Montana	\$0	0
Maine	\$8,000,000	4	North Dakota	\$0	0
Rhode Island	\$6,890,000	6	South Dakota	\$0	0
			Total	\$6,492,979,644	973

New York led the way as the largest recipient of Jewish mega-gifts because so many national Jewish organizations are housed there. California was second and the District of Columbia third because many national NGOs are headquartered in the Capitol.

Jewish mega-giving to international recipients was focused on Israel. Eastern Europe was first in dollars due to one \$250 million gift by George Soros. Israel, as a single country, was well represented in Jewish international mega-giving, receiving more than most entire regions.

International		
Region	Dollars	Gifts
East Europe	\$257,000,000	4
Israel	\$94,792,640	27
West Europe	\$19,628,307	8
Latin America	\$3,563,200	2
Canada	\$3,080,600	2
Asia	\$0	0
Global	\$0	0
Africa	\$0	0
Middle East	\$0	0
Total	\$378,064,747	43

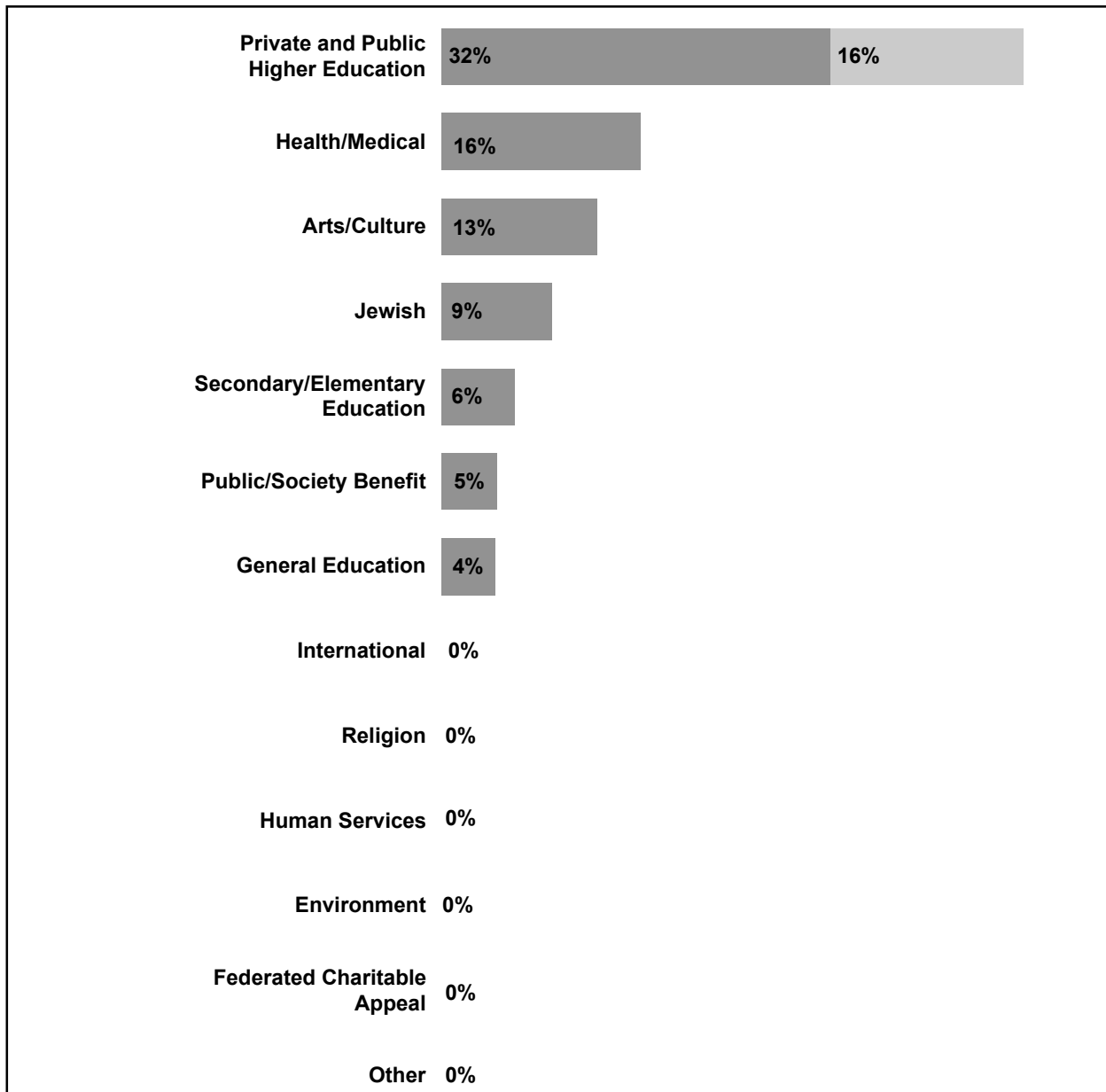
Figure 8: Distribution of Dollars from Gifts of \$50 Million or More by Recipient Type



Nearly all dollars from gifts of \$50 million or more went to higher education and arts/culture. Without the

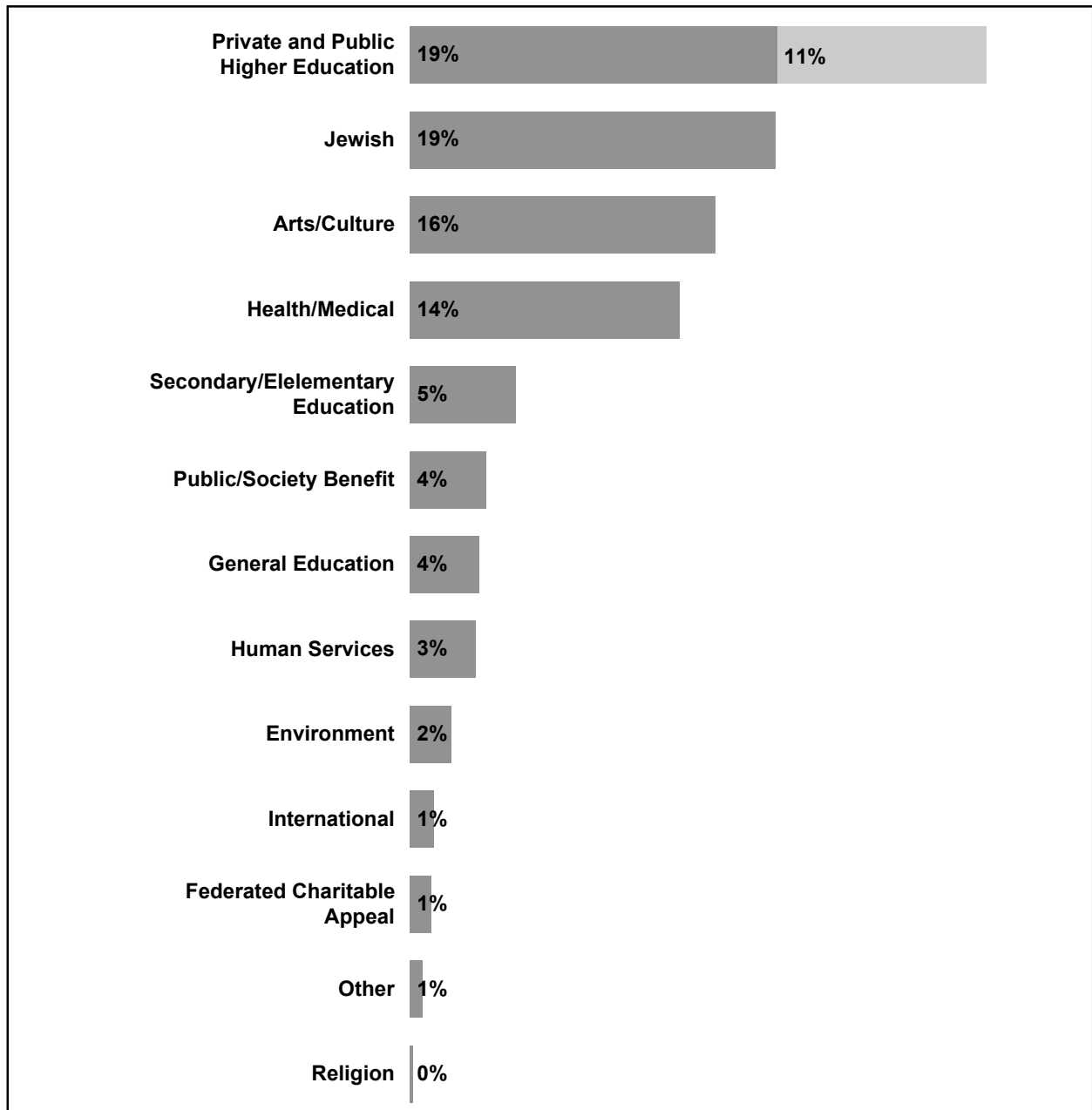
Annenberg gift, higher education would be nearly alone, with 79% of dollars from the largest gifts. Jewish donors decidedly favored universities and primarily private universities for their most significant gifts.

Figure 9: Distribution of Dollars from Gifts of \$10-\$49.9 Million by Recipient Type



Gifts in the \$10-\$49.9 million range were a bit more diversified than the largest gifts, but were skewed toward the top three categories. Colleges and universities, health/medical, and arts/culture received three of every four dollars in the \$10-\$49.9 million range. Religion, federated campaigns, environment, international causes, and public/society benefit received none of the dollars from gifts of \$10-49.9 million.

Figure 10: Distribution of Dollars from Gifts of \$1-\$9.9 Million by Recipient Type



Gifts in the \$1-\$9.9 million range were more evenly distributed, although the rank order did not significantly change. Higher education remained the dominant recipient, and combined with arts/culture and health, received 60% of all dollars from gifts of \$1 to \$10 million. However, Jewish organizations jumped to second with 19% of dollars from gifts of \$1 to \$10 million. The smaller the mega-gift, the higher the chance a Jewish donor will choose a Jewish recipient.

Figure 11: Distribution of Individual Dollars by Gift Range

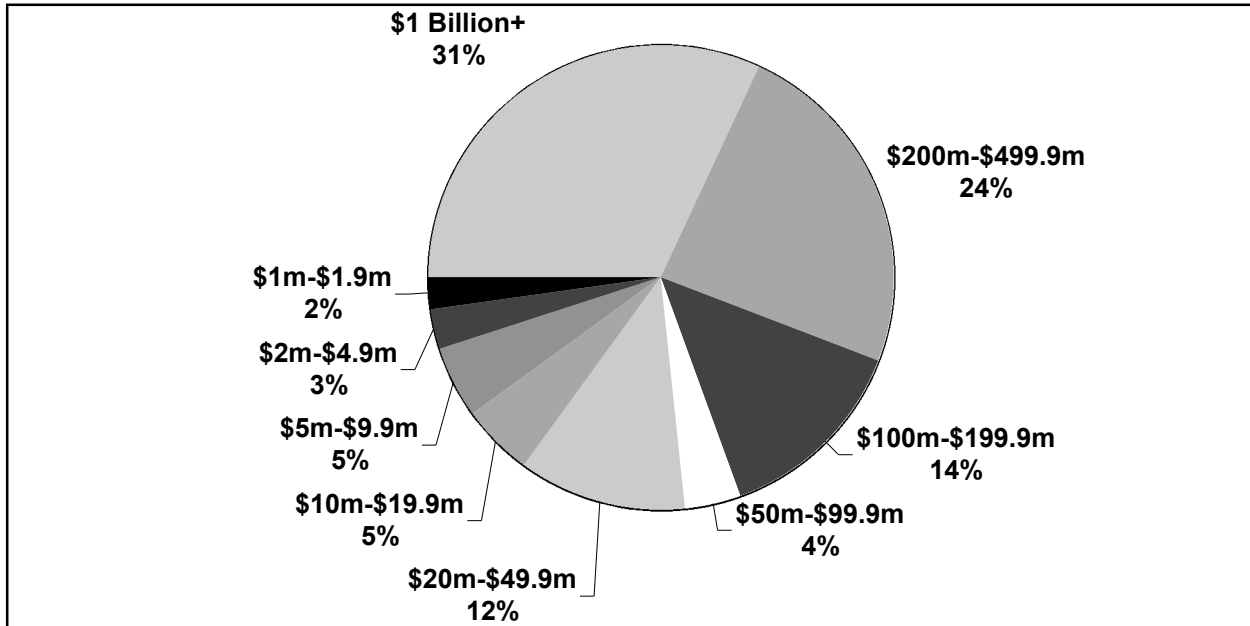
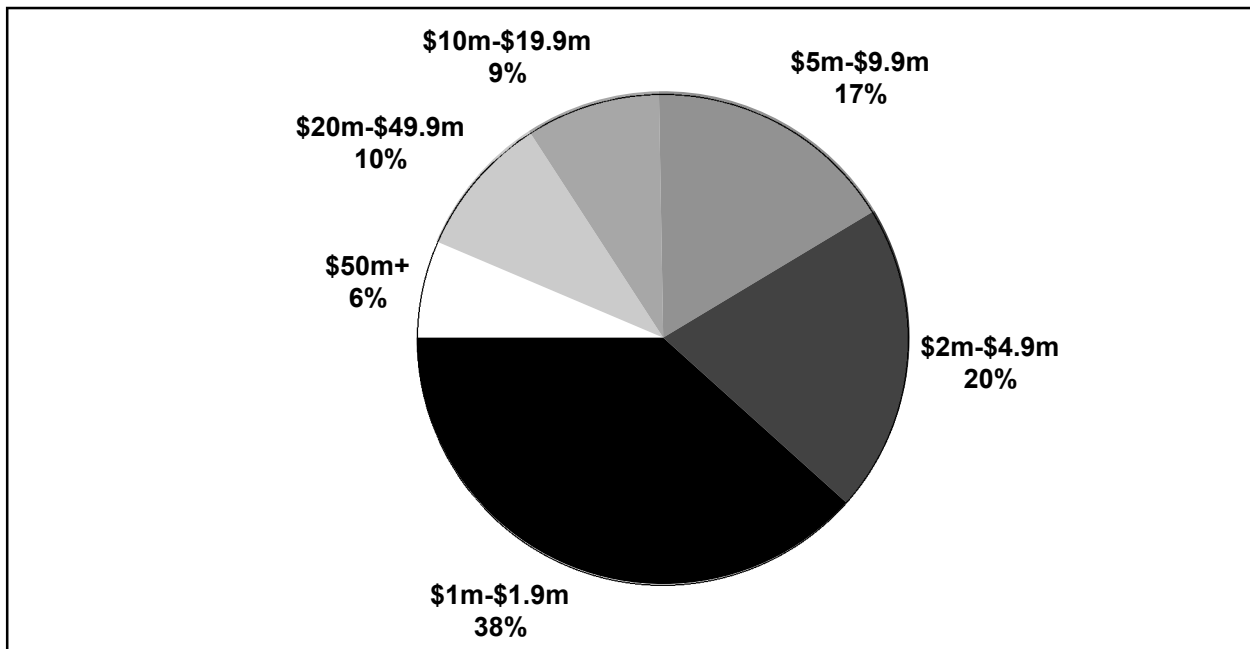


Figure 12: Distribution of Individual Gifts by Gift Range



Individuals made the largest of the mega-gifts. Eighty-five percent of the dollars given away by individuals came in gifts of \$20 million or more, with 73% in gifts of \$50 million or more. Most gifts made by individuals were in the \$1-\$4.9 million range, but nearly a quarter of all gifts were \$10 million or more.

Figure 13: Distribution of Foundation Dollars by Gift Range

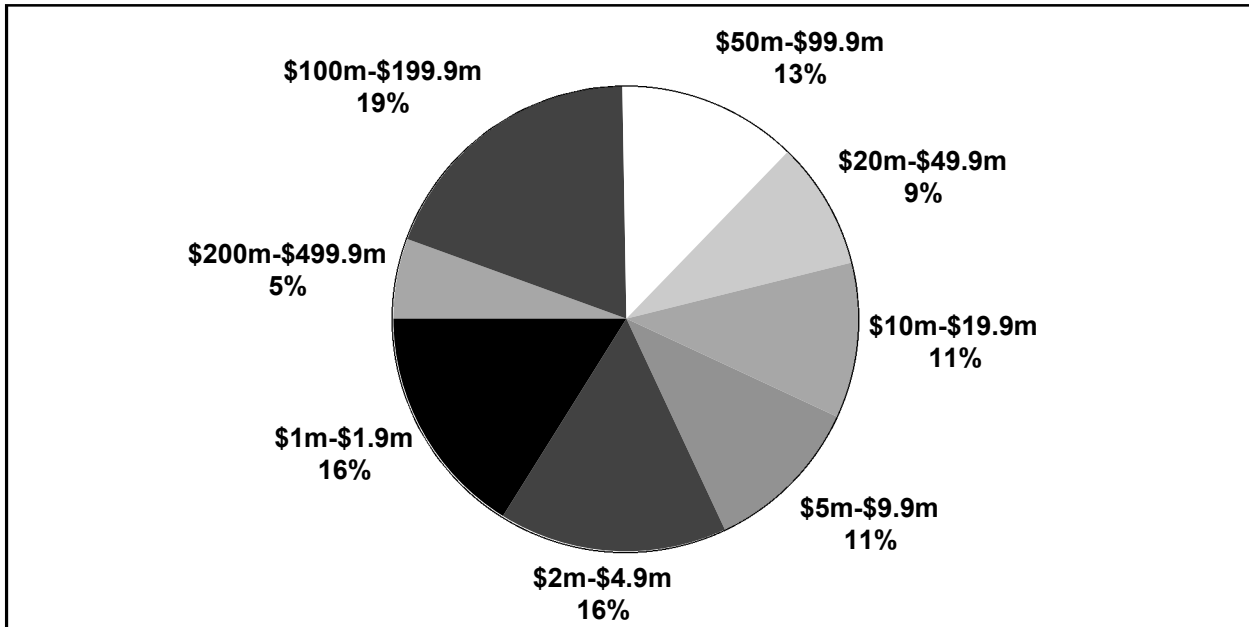
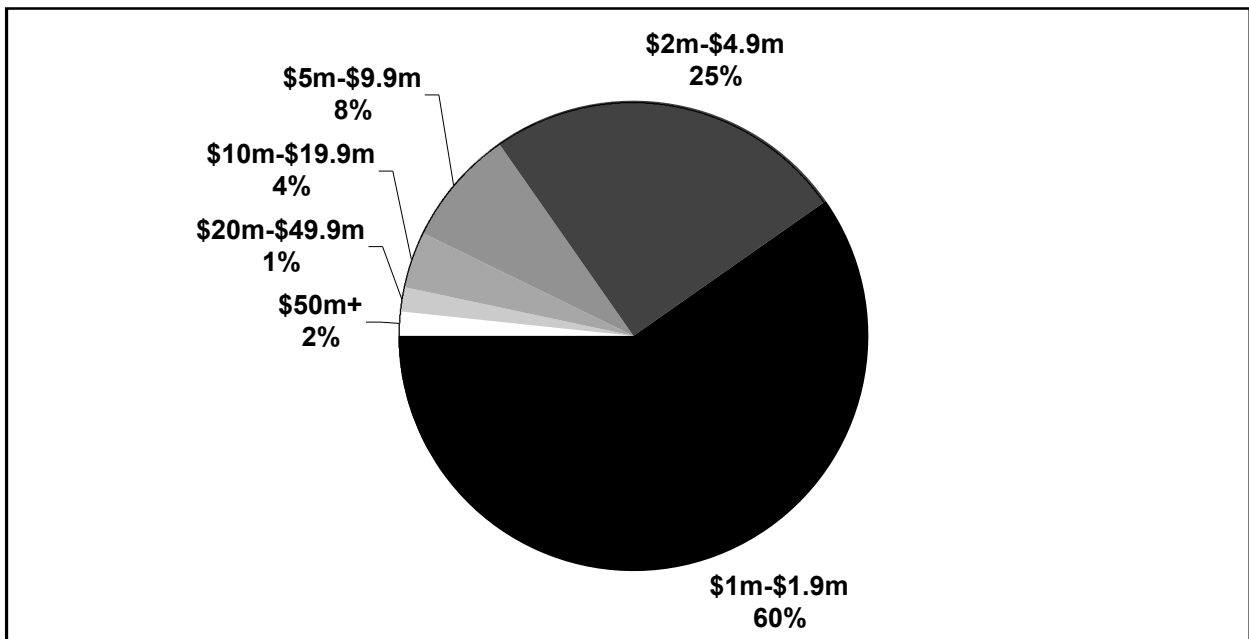
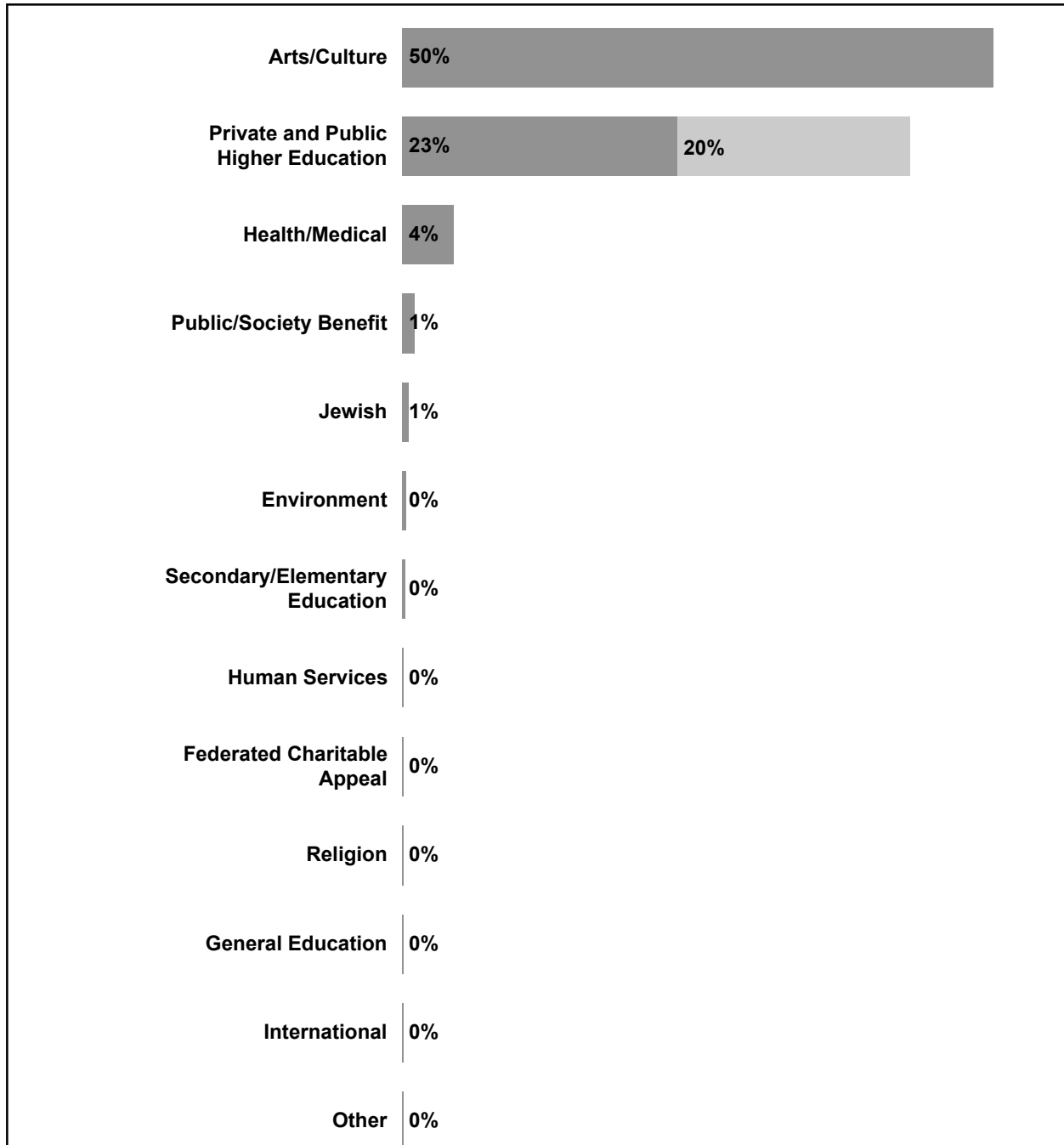


Figure 14: Distribution of Foundation Gifts by Gift Range



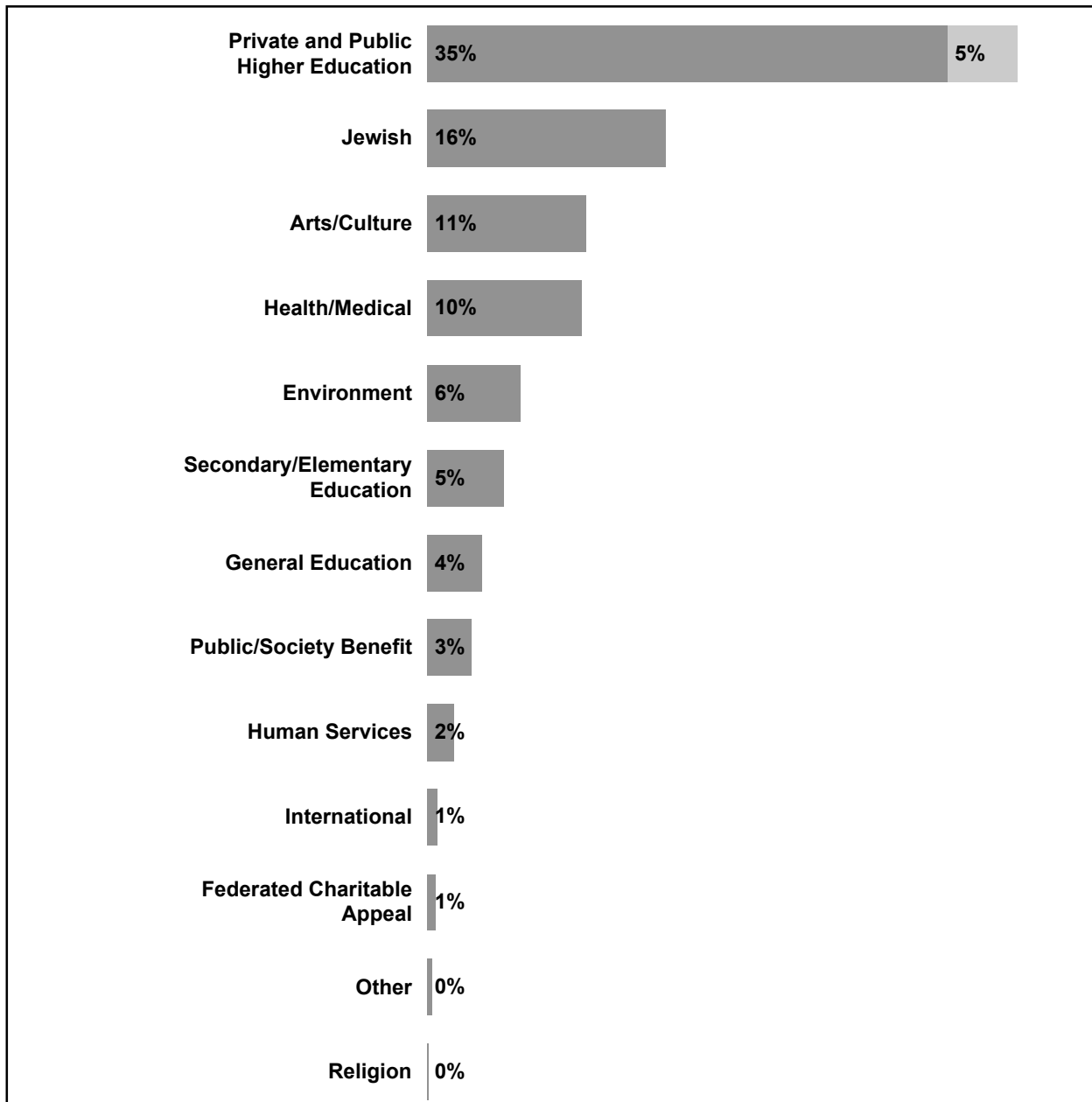
Foundations tended to make a greater number of smaller mega-gifts than other donor types. Fifty-four percent of all foundation dollars came from gifts under \$20 million. Nevertheless, the largest gifts impact foundation distribution of dollars with the gifts of \$20 million or more constituting nearly one half of the dollars. Gifts under \$5 million constituted 85% of foundation gifts but only 32% of foundation dollars.

Figure 15: Distribution of Individual Dollars by Recipient Type



Individuals gave almost exclusively to higher education and arts/culture. Only 1% of dollars went to Jewish organizations and nearly nothing to the rest of the categories.

Figure 16: Distribution of Foundation Dollars by Recipient Type



Diversity in giving characterized foundations more than individual donors. Nevertheless, the hierarchy of foundation giving was generally the same as individual giving. Jewish giving is notably different, a distant second to high education, revealing that most dollars to Jewish causes came from foundations rather than individuals. Despite the greater diversity of foundation giving, public higher education was not a beneficiary and was more reliant on individual Jewish dollars than Jewish foundations.

Figure 17: Distribution of Dollars and Gifts by Donor Type

Gifts by Donor Type				
Donor Type	Dollars (in Billions)	% of Total	Gifts	% of Total
Private foundation	\$3.6	53%	836	82%
Individual	\$3.1	46%	157	15%
Donor Advised Funds	\$0.1	1%	24	2%
Total	\$6.8	100%	1017	100%

Jewish foundations made the bulk of mega-gifts by a ratio of five to one. Nevertheless, total dollars are almost evenly distributed because individuals tended to make much larger gifts than foundations. Donor advised funds may account for more Jewish giving, however, for the great majority of gifts administered by such funds the religious background of the original giver is unknown.

CONCLUSION

Jewish mega-givers are, by and large, quite similar to other American mega-givers. The wealthiest Jews give their largest gifts to a select few top recipient categories which tend to garner the lion's share of mega-gifts every year. Higher education, arts/culture, and health/medical account for the majority of mega-gifts made by Jews in America.

However, there are some differences. Jewish mega-giving, especially that of Jewish foundations, tends more toward funding for private universities rather than public. Human services received only 1% of Jewish mega-gifts compared to 6% among non-Jews. Seemingly, the major difference is the large share arts/culture receives from Jewish donors. However, minus the Annenberg gift, not only does arts/culture decrease, health and other categories increase in percent of total to more closely resemble the general population.

Jewish causes are not entirely forgotten by Jewish mega-givers. One of every five mega-gifts made by Jews, the second highest total behind higher education, went to Jewish causes. However, this tells only part of the story because only one in nine total dollars went to Jewish

causes and only 5% of dollars from gifts over \$10 million. Jewish donors give to Jewish recipients, they just do not give them their largest gifts.

Do Jewish organizations not need the funds? Numerous day schools, summer camps, global relief operations and Israeli institutions would answer that they do. Is there no capacity to receive and make use of \$10 million, \$50 million and \$100 million gifts? Perhaps it is the prestige of universities, health centers, and museums that encourage donors to make the biggest donations. Certainly, an organization with experience in attracting mega-gifts has a higher likelihood of receiving more of the same, but is it possible they simply ask for more and ask more often?

Considering the disparity among the recipient categories and the concentration of mega-gift dollars in the top three categories, there is much room for growth for the great majority of non-profits seeking large gifts from Jewish donors. This is especially true for Jewish organizations.

The Jewish NGO world is one of the most comprehensive and well-established in the world. Jewish philanthropy is an international endeavor, and Jewish NGOs

operate world-wide, with a major presence in America. Moreover, Jews make over four times the number of mega-gifts than their population would suggest.

Given the litany of potential askers in the Jewish NGO world and the high number of

mega-gifts controlled by Jewish philanthropists, there is significant opportunity for an increase in mega-giving to Jewish organizations. It would be wise, therefore, for Jewish organizations to consider new approaches and methods to garner the largest Jewish gifts.