

ANTECEDENTS OF PHILANTHROPIC ATTITUDE AND ITS IMPACT ON
PROSOCIAL BEHAVIOR DURING THE SYRIAN CONFLICT

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ANTECEDENTS OF PHILANTHROPIC ATTITUDE AND ITS IMPACT ON
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DEDICATION

To my country and to Syrian people who dared to dream and have paid expensive prices for dignity and freedom.

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ABSTRACT

Individual philanthropy is a precious resource in any society. The significance of philanthropy greatly increases during periods of conflicts when institutions collapse and societal needs multiply. However, the current knowledge of the phenomenon has been overlooked, while the philanthropic theory itself continues to develop. To date, most literature has focused primarily on international volunteers, paid professional work and western elite philanthropists rather than local volunteers, although they play important roles during conflict. The Syrian conflict offers research opportunities on philanthropy and prosocial behaviour. This is because the situation in Syria quickly shifted from a state with limited philanthropy to an encouraging and impressive one. The purpose of this thesis is to examine the antecedents of philanthropic attitude and prosocial behavior during the Syrian conflict of both residents of the country and its diaspora. The thesis also aims to explore the lived experience of individual Syrians. In doing so, it provides a solid foundation for understanding individual philanthropy during periods of conflict based on indigenous views. Using a concurrent mixed-methods approach, the thesis developed a conceptual framework and investigated the experience from local points of view. Theory of planned behavior and identification model are the underpinning theories in this study. The sample of population included five hundred respondents and 20 interviews. In line with the thesis's triangulation design, findings from both methods were used to strengthen the validity of the results. The quantitative findings suggested that attitude shapes prosocial behavior in the Syrian conflict. Philanthropic attitude and prosocial behaviour are result from the interactions of some personal values, subjective norms, and the degree of trust in society. Unexpectedly, religiosity has no clear effect on Syrians' philanthropic attitude and prosocial behavior. Findings from the qualitative study suggested prosocial behaviour mechanisms during the conflict corresponded to the current literature in terms of the forms of prosocial behavior and motivations of philanthropy. However, the locals expressed fear and guilt have a great impact on their philanthropic action. The thesis makes original contributions to knowledge, researchers, and communities. It extends the theory of planned behaviour and provides a conceptual framework based on attitude. In addition, it empirically draws a roadmap of Syrian philanthropy and its mechanisms. The thesis provides implications that improves the local's capabilities by changing their mindset towards individual philanthropy in conflict locations.

ABSTRAK

Sifat dermawan individu adalah sumber berharga dalam masyarakat. Ianya semakin menyerlah ketika konflik apabila banyak institusi runtuh dan keperluan masyarakat meningkat berkali ganda. Walaubagaimanapun, pengetahuan terkini tentang sifat dermawan individu telah diabaikan dalam bahan keserjanaan walaupun teori kedermawanan terus berkembang. Bahan penyelidikan ilmiah lebih memberikan tumpuan kepada sukarelawan antarabangsa, kerja profesional berbayar dan dermawan elit barat, berbanding sukarelawan tempatan, walaupun mereka memainkan peranan kritikal di medan konflik. Konflik Syria contohnya memberikan peluang penyelidikan tentang sifat dermawan dan tingkah laku prososial. Keadaan di Syria dengan cepat beralih daripada keadaan kedermawanan yang sangat terhad kepada keadaan yang menggalakkan dan mengagumkan. Tujuan tesis ini adalah untuk meneliti antededen sikap dermawan dan tingkah laku prososial semasa konflik Syria terhadap penduduk negara itu serta komuniti diaspora Syria di seluruh dunia. Kajian ini menguji impak nilai-nilai peribadi, kewarakan beragama, norma subjektif dan keyakinan terhadap sikap dermawan dan tingkah laku prososial. Menggunakan pendekatan metodologi campuran yang dijalankan secara seiring, tesis ini membangunkan rangka kerja konsep dan mengkaji pengalaman dari sudut pandangan penduduk tempatan. Teori tingkah laku terancang dan model pengenalan adalah teori yang menyokong kajian ini. Sampel kajian merangkumi lima ratus responden dan 20 temubual. Selaras dengan reka bentuk triangulasi tesis, dapatan daripada kedua-dua kaedah ini digunakan untuk mengukuhkan kesahihan hasil keputusan. Dapatan kuantitatif mencadangkan bahawa sikap membentuk tingkah laku prososial dalam konflik Syria. Sikap dermawan dan tingkah laku prososial terhasil daripada interaksi nilai-nilai peribadi dalaman, norma subjektif dan tahap kepercayaan dalam masyarakat. Walaubagaimanapun, ciri kewarakan beragama tidak memberikan kesan yang jelas terhadap sikap dermawan dan tingkah laku prososial penduduk Syria. Dapatan kualitatif menunjukkan mekanisme tingkah laku prososial semasa berlakunya konflik sepadan dengan koleksi bahan penyelidikan semasa dari segi bentuk tingkah laku prososial dan motivasi sifat dermawan. Namun, pandangan tempatan menyatakan bahawa faktor ketakutan dan rasa bersalah memberikan impak yang besar terhadap pilihan dan motif dalam kedermawanan. Tesis ini memberikan sumbangan asli kepada pengetahuan, penyelidik, dan komuniti serta memperluaskan teori tingkah laku yang dirancang dan menyediakan rangka kerja konsep yang teruji berdasarkan sikap. Di samping itu, tesis ini secara empirikal melakarkan pelan hala tuju kedermawanan orang Syria dan mekanismenya.

TABLE OF CONTENTS

	TITLE	PAGE
	DECLARATION	ii
	DEDICATION	iii
	ACKNOWLEDGEMENT	iv
	ABSTRACT	v
	ABSTRAK	vi
	TABLE OF CONTENTS	vii
	LIST OF TABLES	xiii
	LIST OF FIGURES	xvi
	LIST OF ABBREVIATIONS	xviii
	LIST OF SYMBOLS	xix
	LIST OF APPENDICES	xx
CHAPTER 1	INTRODUCTION	1
1.1	Introduction	1
1.2	Background of the Study	1
1.3	Problem Statement	7
1.4	Research Questions and Research Objectives	12
	1.4.1 Research Questions	12
	1.4.2 Research Objectives	13
1.5	Significance of the Study	18
1.6	Scope of the Study	19
1.7	Context of the Study	20
	1.7.1 Syria Before the Conflict	21
	1.7.2 The Syrian Conflict	22
	1.7.3 Syrian Society and Culture	23
1.8	Definition of Study Variables and Terminology	26
1.9	Organization of the Study	27

CHAPTER 2	LITERATURE REVIEW	29
2.1	Introduction	29
2.2	The Underpinning Theory	29
	2.2.1 Theory of Planned Behavior	30
	2.2.2 Philanthropy theories – identification theory	34
2.3	Philanthropy and Prosocial Behavior in Conflict Areas	41
	2.3.1 Philanthropy and Prosocial Behavior	42
	2.3.2 Conflicts and Perceived Danger	47
	2.3.3 Philanthropy and Prosocial Behavior in Conflict Areas	50
	2.3.4 Diaspora	53
	2.3.5 Diaspora Philanthropy	56
	2.3.6 Diaspora Philanthropy- Case of Jewish Diaspora	59
2.4	Philanthropic Attitude	60
2.5	Personal Values	61
2.6	Religiosity	69
2.7	Subjective Norms	75
2.8	Trust	80
2.9	Hypotheses Development	85
	2.9.1 Personal Values and Philanthropic Attitude	88
	2.9.2 Religiosity and Philanthropic Attitude	91
	2.9.3 Subjective Norms and Philanthropic Attitude	92
	2.9.4 Trust and Philanthropic Attitude	93
	2.9.5 Philanthropic Attitude and Prosocial Behavior	94
	2.9.6 Moderating Role of Perceived Danger	95
	2.9.7 Mediating Role of Philanthropic Attitude	96
2.10	Philanthropy and Social Participation in Syria	102
	2.10.1 Philanthropy Before the Conflict	102
	2.10.2 Philanthropy during the Conflict	104
	2.10.3 Current Knowledge of Philanthropy in Syria	107
2.11	Summary	111

CHAPTER 3	RESEARCH METHODOLOGY	113
3.1	Introduction	113
	3.1.1 Research Philosophy and Design	113
3.2	Quantitative method	122
	3.2.1 Operational Definition of the Variables	122
	3.2.2 Measurement Scales and Items	124
	3.2.3 Questionnaire design	125
	3.2.4 Sampling Design	126
	3.2.5 Data Collection Procedure	129
	3.2.6 Questionnaire pre-testing	130
	3.2.6.1 Content and Face validity	130
	3.2.6.2 Pilot Study	131
	3.2.7 Data Analysis	133
3.3	Qualitative phase	134
	3.3.1 Thematic analysis	134
	3.3.2 Sampling method	137
	3.3.3 Data collection	138
	3.3.4 Interview protocol	139
	3.3.5 Data analysis	140
	3.3.6 Reliability and validity	142
	3.3.7 Ethics in the research	142
3.4	Summary	143
CHAPTER 4	Analysis and Findings of Quantitative Data	145
4.1	Introduction	145
4.2	Analysis of Questionnaire Responses	145
	4.2.1 Questionnaire Responses	145
4.3	Data Preparation	146
	4.3.1 Missing Data	146
	4.3.2 Data Cleaning	147
	4.3.3 Data Preparation	148
	4.3.4 Outliers Examination	148

4.3.5	Multivariate Outliers	149
4.3.6	Date Normality	149
4.3.7	Characteristics of Sample	151
4.3.8	Common Method Bias	156
4.4	Data Analysis and Results	157
4.4.1	Measurement model assessment (First order)	158
4.4.1.1	Internal Consistency Reliability (Composite Reliability)	158
4.4.1.2	Convergent validity	158
4.4.1.3	Discriminant Validity	161
4.4.2	Measurement model assessment (Second order)	162
4.4.3	Assess the Structural Model	165
4.4.3.1	Assessment of the Structural Model Relationships	165
4.4.4	Coefficient of determination R^2	167
4.4.5	Effect size f^2	168
4.4.6	Q square	169
4.4.7	PLS Predict	169
4.4.8	Mediating effect	171
4.4.9	Moderator effect	175
4.5	Summary of data analysis	177
CHAPTER 5	Analysis and Findings of Qualitative Data	179
5.1	Introduction	179
5.2	Interview Data Analysis	180
5.3	Profile of the Participants	181
5.4	Findings	182
5.4.1	Background	185
5.4.1.1	Previous Experience with Philanthropy and Prosocial Behavior	185
5.4.1.2	Turning Point in Volunteering and Prosocial Behavior	185
5.4.2	Forms of Prosocial Behavior	188

5.4.2.1	Humanitarian aid	189
5.4.2.2	Orphans Program	190
5.4.2.3	Educational and Psychological Support	190
5.4.2.4	Women empowerment and Livelihood programs	191
5.4.2.5	Fundraising	191
5.4.2.6	Medical aids	191
5.4.2.7	Networking, Awareness and Other Related Behavior	192
5.4.3	Motivations of Philanthropy and Prosocial Behavior	193
5.4.4	Syrian Volunteerism and Perception of Prosocial Behavior	199
5.4.5	Most Important Behavior and What Do We Need to Focus on	204
5.4.6	Allowance between misconceptions and supporting role	205
5.4.7	Business's Role	208
5.4.8	Insights from philanthropy in conflict	211
5.4.8.1	Philanthropy under political repression: after siege case	212
5.4.8.2	Fear, Repression and Insults	214
5.4.8.3	Women and Risk	218
5.4.9	Religion and Prosocial Behavior	218
5.4.10	UN, NGOs and institutional philanthropy	221
5.4.11	Sustainability and Sustainable Philanthropy	223
5.4.11.1	Examples of sustainable philanthropy in the Syrian conflict	225
5.4.11.2	Obstacles Toward Sustainable Philanthropy in the Syrian Conflict	227
5.4.12	Factors Affecting Prosocial Behavior	229
5.4.13	Syrian Diaspora	232
5.5	Summary	234

CHAPTER 6	DISCUSSION AND IMPLICATIONS	237
6.1	Introduction	237
6.2	Discussion of the Empirical Findings	237
6.2.1	Research Objective 1	237
6.2.1.1	Personal values and philanthropic attitude	238
6.2.1.2	Religiosity and Philanthropic attitude	240
6.2.1.3	Subjective norms and Philanthropic attitude	242
6.2.1.4	Trust and Philanthropic Attitude	243
6.2.2	Research Objective 2	244
6.2.3	Research Objective 3	244
6.2.4	Research Objective 4	246
6.2.5	Research objective 5	247
6.2.6	Research Objective 6	249
6.3	Contributions and Implications of the Study	256
6.3.1	Theoretical Contributions	256
6.3.2	Managerial and Practical Contributions	258
6.4	Limitations and Future Suggestions	260
6.5	Conclusion	262
REFERENCES		265

LIST OF TABLES

TABLE NO.	TITLE	PAGE
Table 1.1	Research questions, objectives, and hypotheses	15
Table 2.1	TPB variable	33
Table 2.2	Summary of the identification model and the research's variables	39
Table 2.3	The impacts of conflict and violence on prosocial behavior	51
Table 2.4	Examples of potential positive and negative contributions of diaspora	55
Table 2.5	Advantages and challenges of diaspora philanthropy	58
Table 2.6	Summary of basic values definition	64
Table 2.7	Personal values and philanthropy, prosocial behavior and relevant behaviors	67
Table 2.8	Religiosity and philanthropy, prosocial and relevant behaviors	73
Table 2.9	Subjective norms and philanthropy, prosocial and relevant behaviors	77
Table 2.10	Trust and philanthropy, prosocial and relevant behaviors	83
Table 2.11	Research gaps based on the review literature- quantitative phase	86
Table 2.12	Values dimensions and structures in relation to social attitudes	89
Table 2.13	Hypotheses and summary of supporting literature	100
Table 3.1	Pragmatism research philosophical positions	117
Table 3.2	Mixed Methods Type based on time ordering	119
Table 3.3	Operational definitions of the variables	122
Table 3.4	Background of experts for the questionnaire content validation	131
Table 3.5	Reliability analysis – pilot study	133
Table 3.6	Summary of proposed sampling design	134
Table 3.7	Thematic analysis decision	136

Table 3.8	Outlines of the interview protocol	140
Table 3.9	Summary of research methodology	143
Table 4.1	Data cleaning	147
Table 4.2	Revers coded questions	148
Table 4.3	Descriptive Statistics of Indicators	150
Table 4.4	Tests of normality	151
Table 4.5	The characteristics of the sample	152
Table 4.6	T-test	155
Table 4.7	Harman's one-factor test	157
Table 4.8	Outer loadings, composite reliability and AVE	160
Table 4.9	Hetrotrait-monotrait ratio	162
Table 4.10	Prosocial behavior: second order (reflective-reflective)	163
Table 4.11	Reliability and validity results for second-order reflective	164
Table 4.12	Hetrotrait-monotrait ratio for the second order	164
Table 4.13	Path coefficient of the research hypotheses	166
Table 4.14	R-square of the endogenous latent variables	168
Table 4.15	F-square of the endogenous latent variable	168
Table 4.16	Q Square – predictive relevance of the structural model	169
Table 4.17	PLS predict	170
Table 4.18	Mediating effect	174
Table 4.19	Hypotheses test of the mediating effect	175
Table 4.20	Moderator effect	176
Table 4.21	Summary of hypotheses testing	178
Table 5.1	Descriptive data on the participants and interviews	183
Table 5.2	Motivations of philanthropy and prosocial behavior	194
Table 5.3	Participants' perceptions of Syrian prosocial behavior	200
Table 5.4	Most important prosocial behaviors according to participants	205
Table 5.5	Volunteering allowance and the Syrian experience	206
Table 5.6	Fear and philanthropy in the Syrian conflict	214

Table 5.7	Religion and philanthropy in the Syrian conflict	220
Table 5.8	Syrians' perceptions of NGOs	222
Table 5.9	Examples of sustainable philanthropy	226
Table 5.10	Factors affecting Syrian prosocial behavior	230
Table 5.11	Final themes of the qualitative study	235

LIST OF FIGURES

FIGURE NO.	TITLE	PAGE
Figure 1.1	Displacements due to conflict, violence and disasters in the Middle East and North Africa.	4
Figure 1.2	UNHCR registered Syrian refugees	23
Figure 1.3	Syrian National Culture	25
Figure 2.1	Literature Review Mapping	31
Figure 2.2	TPB model	32
Figure 2.3	Eight mechanisms of philanthropy and charitable giving	36
Figure 2.4	Social cognitive theory	37
Figure 2.5	Identification theory relational process	38
Figure 2.6	Underpinning theoretical background with the research model.	41
Figure 2.7	Modern and contemporary definitions of philanthropy	43
Figure 2.8	Types of philanthropy	45
Figure 2.9	Fatalities from organized violence by type (1989–2019)	49
Figure 2.10	Positive legacy of conflict on social participation	53
Figure 2.11	Values, attitude and behavior hierarchy	62
Figure 2.12	Personal values-social attitude model	63
Figure 2.13	Schwartz’s theory of values	64
Figure 2.14	Conceptual framework	99
Figure 2.15	Geographical distribution of civil society organizations	105
Figure 2.16	Employment Type in civil society organizations	106
Figure 2.17	The distribution of active Syrian diaspora organizations worldwide	107
Figure 3.1	Research onion	114
Figure 3.2	Positivist research versus interpretivist research	116
Figure 3.3	Type of mixed methods based on the degree of mixture	118
Figure 3.4	The current research onion	120

Figure 3.5	Overall flow of the research	121
Figure 3.6	Targeted participants for the qualitative phase	138
Figure 3.7	Steps of thematic analysis	141
Figure 4.1	PLS bootstrapping result	167
Figure 4.2	Path model with the proposed moderator	176
Figure 5.1	Mapping of qualitative data analysis	184
Figure 5.2	Previous experience of philanthropy and prosocial behavior of the participants	186
Figure 5.3	Forms of traditional prosocial behavior	189
Figure 5.4	Syrian diaspora role	233
Figure 5.5	Word cloud generated by NVivo 12	234
Figure 6.1	Philanthropy motivations in the literature compared to the current research	251

LIST OF ABBREVIATIONS

CFS	-	Citizens for Syria
CSR	-	Corporate social responsibility
GO-NGO	-	Governmental organized Non-governmental organization
PLS	-	Partial Least Square
RO	-	Research Objective
RQ	-	Research Question
NGO	-	Non-governmental Organization
SEM	-	Structural Equation Modelling
SP	-	Syrian Participant
SPSS	-	Statistical Package for Social Science
TA	-	Thematic Analysis
TPB	-	Theory of Planned Behavior
UNHCR	-	United Nations High Commissioner for Refugees

LIST OF SYMBOLS

f^2	-	Effect Size
Q^2	-	Predictive relevance
t	-	Computed value of t test
p	-	Probability
R^2	-	Coefficient of determination
N	-	Sample size
df	-	Degree of freedom

LIST OF APPENDICES

APPENDIX	TITLE	PAGE
Appendix A	Measurements of the research variables	289
Appendix B	Questionnaire about philanthropic attitude and prosocial behavior in the Syrian conflict	296
Appendix C	Example of content validity	304
Appendix D	Interview Protocol for Qualitative phase	315
Appendix E	Prosocial Forms during the Syrian conflict	322
Appendix F	Consent form for participation in research interview	329

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter provides an introductory overview of this thesis. It aims to address the fundamental understanding of the research phenomena. It starts by reviewing the study background. The subsequent sections elaborate on the problem statement, research questions and objectives, followed by the significance of the study. Subsequently, the scope and the context of the study are discussed. Definitions of the study variables are presented. Finally, the thesis organization is summarized.

1.2 Background of the Study

Philanthropy and prosocial behavior constitute an essential component of a society's ability to serve the public good and solve societal problems through furnishing money, sympathy, and time (Brown and Ferris, 2007; Kesberg and Keller, 2021). The quick and generous actions during the current COVID-19 pandemic presents the most recent example of philanthropy (Fuentenebro, 2020). Philanthropists donated millions of dollars to medical research and international organisations. Similarly, in academia, researchers and publishers agreed to provide open access for all articles about the coronavirus (Arrizabalaga *et al.*, 2020). This extraordinary time shows many other examples of philanthropic response to the health, social and economic challenges (Fuentenebro, 2020).

Philanthropy represents kindness, love of humanity and benevolence (Sulek, 2010). Schervish (1998, p.600) defines philanthropy as the '*social relation of care in which individuals (and groups) respond to the moral invitation to*

expand and horizon of their self-interest to include meeting the needs of others'. Philanthropy expresses social interactions that are driven by moral responsibility. It is a non-governmental civic engagement (Imada, 2010).

Similarly, prosocial behavior includes a wide range of philanthropic activities such as volunteering and donating (Lay and Hoppmann, 2015; Kesberg and Keller, 2021). The term was first used more than 100 years ago to describe a form of emotional giving (Penner *et al.*, 2005). The terms philanthropy and prosocial behavior are widely interchangeable (Berrebi and Yonah, 2021).

Both philanthropy and prosocial behavior fall under what is called the “third sector” and appear at different levels, such as individual, corporate, and elite. Third sector refers to non-government and non-profit sector. Nevertheless, most researchers have suggested that the core principle of philanthropy is focused on individual voluntary behavior (Nickel and Eikenberry, 2010), the subject of this research.

Corporate philanthropy relates to an important component of corporate social responsibility (Jamali and Karam, 2016). Elite philanthropy refers to the contributions of wealthy people. These contributions are deemed influential and can lead to potential social and economic changes (Schmid and Rudich-Cohn, 2012). Another recent iteration is venture philanthropy. This new term entails a combination of classical philanthropy and venture capital to overcome the potential weaknesses and limited benefits of classical philanthropy's outcomes (Grossman *et al.*, 2013). Venture philanthropy supports non-profit enterprises (Letts *et al.*, 1997) and profitable enterprises (OECD, 2014). This research focuses on understanding individual philanthropic attitudes and prosocial behavior. Furthermore, an additional exploratory step seeks to explore the Syrian experience during the conflict in order to better understand the phenomena.

Studies of philanthropy and prosocial behavior are usually multidisciplinary. Various disciplines study philanthropy such as economics, sociology, psychology and anthropology (Bekkers and Wiepking, 2011). In

business studies, corporate philanthropy, corporate social responsibility (CSR), and ethical responsibility have tackled the responsibility towards society in business settings (Chrisjatmiko and Margareth, 2018). These concepts are usually studied within the scope of marketing, Organizational Behavior (OB), and human resource studies (Morgeson *et al.*, 2013). However, according to Morgeson *et al.*, (2013) the focus of CSR studies, under organizational behavior, is at the institutional level calling for more individual micro-level investigations. This thesis responds to this call by exploring the individual level. However, although this study fits under OB, it is still a multidisciplinary philanthropy research by employing multiple knowledge sources, as explained in Chapter 2.

Back to the example of uncertain times (like COVID-19), philanthropy and prosocial behavior occur not only during normal situations, in stable contexts or in the developed world. Difficult times raise the importance of collective actions. Conflict and post-conflict scenarios require an exceptional response. In conflict, people and institutions in all sectors need significant help. In this perspective, conflict is the systematic violence caused by criminal, political, ethical and regional impulses that lead to a wide array of social and economic implications (Brück *et al.*, 2012; World Bank, 2011).

Since 1960, the world has seen an increasing number of conflicts and wars (Blattman and Miguel, 2010). Contrary to the widespread belief at the beginning of the 21st century, the world is now more dangerous, and there has been no decline in violence. Over the past 20 years, local and interstate conflicts have increased worldwide, reaching their highest level since the Cold War (World Economic Forum, 2016). The current global violent conflicts have reached their highest number over the past thirty years (World Bank, 2018). The expectations for the future are not promising, with predictions that more than 50% of the extremely poor will be living in areas of violence and conflict by 2030 (World Bank, 2018; World Bank, 2020). These conflicts have resulted in the largest number of people who have been forcibly displaced, with great inequality, lack of opportunities, discrimination and vicious cycles of violence and conflict (World Bank, 2020).

Figure 1.1 shows the increasing rate of displacement in the Middle East and North Africa.

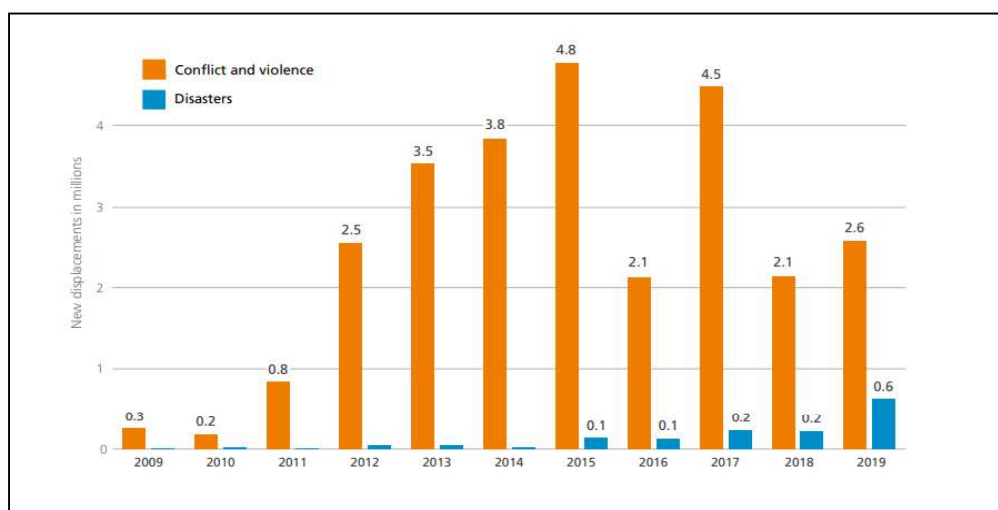


Figure 1.1 Displacements due to conflict, violence and disasters in the Middle East and North Africa.

Source: Internal Displacement Monitoring Centre, 2020.

The legacies of conflicts are catastrophic to the extent that conflict is referred to as ‘a reverse development process’ (Bauer *et al.*, 2016), which can destroy social, economic, human and physical resources (Bellows and Miguel, 2009). However, another perspective suggests that conflict is a precondition to further development, with evidence from Europe (1945–1993) and several other developing countries that have faced conflicts and wars. These nations, in post-conflict, acquired democracy, social welfare and stability (Bauer *et al.*, 2016; Blattman, 2009; Grosjean, 2014). This view can be summed up by ‘war makes states’ and tries to identify the positive impacts of conflict that may provide fertile soil for further reconstruction (Grosjean, 2014).

One of the potential positive legacies of conflict is that people tend to act more altruistically and selflessly. They become more involved in social activities. Bauer *et al.* (2016) believe that this higher rate of social participation plays a significant role in countries’ reconstruction and recovery after a war. A cross-

national study found that conflicts acted as catalysts for cooperation after World Wars I and II and later during the civil wars in Europe and Asia. By examining the effects of war on the propensity to foster collective behaviors, the study suggested a significant connection between them (Grosjean, 2014). This connection highlights the importance of studying philanthropy and prosocial behaviors in locales during periods of conflict and violence.

Syria, the subject area of this study, is one well-known example of the worldwide increasing conflicts. Starting in 2011, the Syrian conflict is one of the most recent catastrophic conflicts, with at least 470,000 fatalities, constituting 11.5% of the entire population (Syrian Centre for Policy Research, 2016), and more than 5 million refugees as of February 2021.¹

The catastrophic consequences of the conflict going on for more than nine years require assistance. Unremitting efforts are needed by more than 11 million people who have been severely affected by the conflict (United Nations, 2020). Since the beginning of the armed conflict, national and international relief foundations and non-governmental organizations have been engaged in numerous campaigns to respond to the increasing needs of the people (Gumus and Nasif, 2019). However, international aid has failed, and the local response has had to fill the gap (Svoboda, 2015). The Syrian diasporic community has also offered support either individually or through establishing foundations and relief organizations in their countries (Flanigan and Abdel-Samad, 2016). Currently, there are hundreds of Syrian unions, youth networks, foundations and civil society bodies that are attempting to build a robust relief sector and address the state/international failures (Citizens for Syria, 2017; Khalaf, 2015). According to a research conducted by Citizens for Syria (2017), around 40% of the Syrian workers in civil society organizations are volunteers. More than 91% of these organizations were established after 2011, the first year of the Syrian conflict. Moreover, the Syrian diasporic organizations were founded in almost every place in the world like the Middle East, the Gulf region, the USA, Canada, and Australia (Svoboda, 2015). This third sector necessitates constant and significant support

¹ <https://data2.unhcr.org/en/situations/syria> (20/02/2021)

from the Syrian people through their social services engagement, including volunteering, donations, and social innovations. People are the permanent creator of strong social networks during post-conflict times.

With all this development in the Syrian local philanthropy along with the international efforts (like UN agencies and the international NGOs), there are still massive needs that require more actions. A simple search in the UN online platforms shows this demand with 2 million children out of school according to UNICEF² and a serious lack in health care services. This reality may raise the urgency to consider the available resources and better understand their techniques. Thus, this thesis aims to draw more knowledge about the individual philanthropy as a core flexible player/resource (Hoque *et al.*, 2020).

It is important to understand what drives Syrian individuals to participate in philanthropic acts such as donations, charity, and volunteering in order to catalyse this crucial sector. This thesis, therefore, examines the antecedents of the Syrian people's philanthropic attitude both inside the country and in the wider diasporic community. Moreover, this thesis seeks to examine the relationship between philanthropic attitudes and prosocial behavior and the actual practices required for rebuilding the nation. Based on the existing literature, the research introduces four antecedents of Syrians' philanthropic attitude. These antecedents derive from psychological perspectives (personal values and religiosity) and sociological ones (subjective norms and trust). In addition, the framework introduces the perceived danger as a moderator between philanthropic attitude and prosocial behavior to test the effect of the direct conflict.

The research also explores the Syrian experience and provides a deeper understanding of the phenomena. Addressing the local level of philanthropy is rare in the literature (Cadesky *et al.*, 2019). The research, therefore, explores the mechanisms people employ when they help others. Along with the conceptual

² <https://www.unicef.org/mena/reports/syria-crisis-fast-facts>

model, this research aims to tell how and when Syrian philanthropy works during the conflict.

To summarise, this study aims to produce a structured knowledge about the Syrian individual philanthropy during the Syrian conflict. Based on a contemporary literature review, this study introduces two major inquiries. First inquiry is, to what extent do personal values, religiosity, subjective norms, and trust affect philanthropic attitude, thereby leading to prosocial behavior under the risk of conflict? This inquiry aims to provide a framework that identifies and explains the drivers of philanthropic attitudes and their outcomes in a conflict area while studying perceived dangers as a moderator in this process. Second inquiry is, how do philanthropy and prosocial behavior perform and respond to the Syrian conflict? This inquiry aims to produce a grassroot knowledge on the perceptions of Syrian philanthropy. The study focuses on Syrians who are either living inside the conflict zone or in the global diaspora. Syrians in the diaspora include those who have escaped the conflict and now reside outside their home country.

1.3 Problem Statement

Ongoing research on philanthropy and prosocial behavior are day-to-day produced (Berrebi and Yonah, 2021; Kesberg and Keller, 2021). Numerous researchers have studied different aspects of philanthropic issues and from various disciplines. The current knowledge has focused on the phenomenon itself (Harrow, 2010; Lenkowsky, 2007; Sulek, 2010; Barman, 2017), its motivations and impulses (Bekkers, 2003; Hilbig *et al.*, 2014; Daniel *et al.*, 2015), measurements (Carlo and Randall, 2002; Navarro *et al.*, 2020; Schuyt *et al.*, 2010), and its conceptualization and theorization (Adloff, 2016; Dennis *et al.*, 2007; Penner *et al.*, 2005).

Many researchers have confirmed that cooperative behavior, like philanthropy and prosocial behavior, should be examined through social and personal lenses (Layton and Moreno, 2014; Bekkers and Wiepking, 2011; Brown

and Ferris, 2007). Research has shown that these behaviors may be driven by personal values (Caprara and Steca, 2007; Schwartz, 2010; Lönnqvist *et al.*, 2013; Kesberg and Keller, 2021; Bayram, 2016; Daniel *et al.*, 2015), religion (Van Cappellen *et al.*, 2016; Stavrova and Siegers, 2014; Shariff and Norenzayan, 2007; Hardy and Carlo, 2005), social pressures and norms (Panagopoulos, 2014; Hoorn *et al.*, 2014; Helliwell *et al.*, 2016), social capital and trust (Andriani and Sabatini, 2015; Jennings and Stoker, 2004; Bekkers, 2003) and many other factors.

Moreover, examining philanthropy and prosocial behavior during abnormal times has attracted many researchers, such as during the current COVID-19 pandemic (Walker, 2020; Fuentenebro, 2020), after mass shootings (Berrebi and Yonah, 2021), and in the wake of natural disasters (Chamlee-Wright and Storr, 2011). Similarly, in locations with conflict and violence, it was proven that philanthropy and prosocial behavior lead to increased cooperation and collaboration (Hartman and Morse, 2018; Bauer *et al.*, 2016; González and Miguel, 2015; Taylor *et al.*, 2018). This evidence confirms that individuals who have suffered demonstrate a higher philanthropic attitude and engage more in prosocial behavior (Vollhardt and Staub, 2011). This research direction is known under the phenomenon “altruism born of suffering”. This trend that emerged after 2000 focuses on the response of traumatic events like collective violence or conflict-related risk. In Syria, the context of this thesis, risk generated from conflict represents crucial contextual variable. During the years of conflict, there were increased risks of death, forced disappearance, kidnapping and torture (Syrian Centre for Policy Research, 2016).

In the regard of philanthropy, the pivotal role of the diaspora is well-established (Williams, 2020; Hyndman *et al.*, 2020). The diaspora, or off-site citizens who have migrated from conflict areas and formed a separate community as diaspora population, is deeply engaged in prosocial behavior (Brinkerhoff, 2011; Brinkerhoff, 2014; Pirkkalainen and Abdile, 2009; Flanigan, 2018; Sidel, 2008; Brinkerhoff, 2007; Aysa-Lastra, 2007; Johnson, 2007). Some studies have investigated the same phenomenon from the perspective of on-site citizens (Bellows and Miguel, 2009; Blattman, 2009; Gilligan *et al.*, 2014).

Despite the current knowledge and increasing interest in philanthropy, there are still many uncovered, vague, and even missing areas in the research. Philanthropy is still an ambiguous notion (Bauer *et al.*, 2016). Philanthropy and prosocial behavior have many explanations without solid findings or universal mechanisms, suggesting a need for defining systematic patterns that explain philanthropy (Bekkers and Wiepking, 2011). Inconsistent observations are found on the role of personal values, such as conservation and openness to change (Bayram, 2016; Boer and Fischer, 2013), religiosity (Arlı and Lasmono, 2015; Johnson, Cohen, and Okun, 2011), and subjective norms (Knowles *et al.*, 2012; Van der Linden, 2011). Furthermore, while studying prosocial behavior has been widely performed, there is limited research investigating the attitude of philanthropy compared to real behavior (Craig *et al.*, 2020). Moreover, Boer and Fischer (2013) have claimed that no single framework has linked personal values with social attitudes. Therefore, addressing the full relationship between the antecedents, attitude and behavior is required.

The majority of the literature on philanthropy was established and tested in developed countries. Most religiosity-philanthropy studies were conducted in developed countries only (Arlı and Lasmono, 2015, Morton *et al.*, 2020). Johnson *et al.* (2013) have asserted that most studies focus on the doctrines of religion rather than intrinsic or extrinsic religiosity. There is a deep lack of understanding regarding the local experience in developing countries (Cadesky *et al.*, 2019). This scarcity is even more severe in war-torn locations. Despite the increasing prosocial behavior, some studies found different results in conflict areas. Social responsibility in extraordinary situations is still unclear. While some people react towards more sociality, others may relapse and exhibit antisocial reactions. A recent study found that social responsibility and solidarity after mass shootings in the United States lead to an increase in direct donations. However, for the directly affected society, philanthropy decreases (Berrebi and Yonah, 2021). Berrebi and Yonah (2021) only studied donations as prosocial behavior and highlighted the need to study other forms such as volunteering. Conflicting results of prosocial behavior and violence were also found (Taylor *et al.*, 2018; Williams, 2020).

Moreover, empirical studies of philanthropy at the individual level are still rare despite recent interest in the behavioral implications of conflict, including cooperative and civic engagement (Bauer *et al.*, 2016). However, there is a lack of evidence from the diverse range of conflicts, as well as a limited understanding of the legacies of these conflicts (Grosjean, 2014; Bauer *et al.*, 2016). Existing studies that test the legacies of conflict in terms of social participation focus on specific case studies, which can rarely be applied more generally. Furthermore, these studies show inconsistent results (Grosjean, 2014). Thus, these case studies require more in-depth examination as there is a noticeable absence of research at the micro-level (Bellows and Miguel, 2009). Hence, the results of the studies may not entirely examine on-site citizens. Nonetheless, it is rare to find studies that combine both on-site and diaspora populations as well as examine ongoing conflict. In spite of the increasing attention, the role of diaspora communities is still not clear during the conflict and violence (Williams, 2020). Most research on diasporas emphasise remittances only (Brinkerhoff, 2007; Flanigan, 2015) and are mainly qualitative in approach (Pirkkalainen and Abdile, 2009; Williams, 2020; Brinkerhoff *et al.*, 2019). The engagement of diaspora communities and their contribution towards their homelands is a highly underdeveloped theme in the research (Brinkerhoff, 2011; Brinkerhoff, 2014; Williams, 2020).

Research on philanthropy and prosocial behavior in Syria is still in the early stages. The Syrian conflict was an exceptional scenario to the Syrian individual philanthropy to develop, forming a golden age of philanthropy after years of missed individual roles and a closely controlled charity sector (De Elvira and Zintl, 2014). After 2011, the first year of the conflict, philanthropy has dramatically changed in the country with hundreds of volunteering groups, initiatives, and relief foundations (Citizens for Syria, 2017; Asi, 2020). This change in the Syrian society represents a rare opportunity in developing the Syrian civil society. It was developed along the conflict, raising a very interesting query about the role of conflict in shaping or promoting the Syrian philanthropy. More specifically, does the Syrian conflict provide the contextual condition for more philanthropy?

Few studies have examined philanthropy in the Syrian conflict (El-Bialy *et al.*, 2020; Abdel-Samad and Flanigan, 2019; Flanigan, 2018; Flanigan, 2015). These studies all took a qualitative approach, using interviews and social experiments. Researchers have investigated corporate social role (Zakharia and Menashy, 2020) and organizational civic engagement (Aldassouki and Hatahet, 2020; Asi, 2020). None of these studies has explore the individual philanthropy as a social construed phenomenon. Nevertheless, the available knowledge about individual philanthropy in the Syrian conflict is limited, and there is a significant room for further exploration. The conflict represents huge risks that, according to the literature, might have impact on the philanthropy. Yet with the rare research about the Syrian conflict in term of prosociality and philanthropy, this current knowledge about the role of conflict is narrow.

With a context that is not widely studied, the current knowledge of Syrian philanthropy and prosocial behavior during the Syrian conflict is quite scarce. There is a need for understanding the local perceptions to better understand the context (Ahmed et a., 2020). The scarcity of theorizing and conceptualizing the local perceptions of philanthropy in the conflict region raises the cruciality of conducting more in-depth qualitative research.

The current study aims to contribute to the ongoing discussions and debates about philanthropy and prosocial behavior during conflict and violence. Limitations and gaps still exist at the level of individuals and local volunteers' perceptions. More evidence that studies the individual level is needed (Bauer *et al.*, 2016). Therefore, this thesis focuses on individual philanthropy.

The conflicting theoretical perspectives, as well as the diverse and contradictory findings about philanthropic mechanisms, increase the importance of studying the impact of violence. Further explorations are needed to advance the testing of mechanisms and drivers in fragile contexts and improve the current understanding of prosocial behavior in conflict regions (Bekkers and Wiepking, 2011). Hence, this thesis develops a model to examine the antecedents of prosocial behavior.

Recent research has indicated the need to tackle unknown aspects of prosociality in conflict locations, such as attitudes toward philanthropy (Craig *et al.*, 2020). The current level of knowledge about philanthropic attitudes in conflict and violence requires further and deeper development. This raises the call to develop models that explain what factors affect philanthropic attitudes and why people tend to be more social during periods of conflict. The current study employs an attitude-behavior relationship as a baseline in the conceptual model.

This model is tested in a survey. Quantitative evidence that measures the role of on and off-site citizens is lacking, and the survey can help with approaches to both populations.

Given the lack of studies on local, grassroots endogenous philanthropy, this study introduces an in-depth analysis of the phenomena. This analysis aims to draw the roadmap using stories from the ground on why Syrian people perform philanthropy, how they carry it out, what their perceptions are about the phenomenon and who the stakeholders engaged in it are, including those from the business sector, the diaspora community, and international NGOs. Moreover, this thesis attempts to explore the impact of conflict on philanthropy. Expanding upon the current well-established knowledge requires improving the current understanding of prosociality, especially in locations that have severe violence and less research, such as Syria.

1.4 Research Questions and Research Objectives

1.4.1 Research Questions

Following the relevant literature and underpinning theories, this research explores and examines the antecedents and outcomes of philanthropic attitudes and prosocial behavior in conflict zones and to understand the Syrian prosocial experience during the conflict. The research questions can be formulated as follows:

RQ1: Do personal values, religiosity, subjective norms and trust affect philanthropic attitude?

RQ2: Does philanthropic attitude affect prosocial behavior?

RQ3: Does perceived danger moderate the relationship between philanthropic attitude and prosocial behavior?

RQ4: Does philanthropic attitude mediate the relationship between personal values, religiosity, subjective norms, trust and prosocial behavior?

RQ5: How do Syrians perform philanthropy and prosocial behavior?

RQ6: How does the Syrian conflict shape and influence Syrians' choices in philanthropy and prosocial behavior?

1.4.2 Research Objectives

The following list states the objectives of the research:

RO 1: To examine the relationship between personal values, religiosity, subjective norms, trust, and philanthropic attitudes.

RO 2: To examine the relationship between philanthropic attitude and prosocial behavior.

RO 3: To examine the moderating role of perceived danger between philanthropic attitude and prosocial behavior.

RO 4: To examine the mediating role of philanthropic attitude between personal values, religiosity, subjective norms, trust and prosocial behavior.

RO 5: To explore the forms of prosocial behavior exhibited by Syrians during the Syrian conflict.

RO 6: To explore the influence of the Syrian conflict on Syrians' philanthropy and prosocial behavior.

Table 1.1 states the questions and objectives of the research along with the hypotheses.

Table 1.1 Research questions, objectives, and hypotheses

Research Questions	Research Objectives	Research Hypotheses
<p>RQ1: Do personal values, religiosity, subjective norms, and trust affect philanthropic attitude?</p>	<p>RO 1: To examine the relationship between personal values, religiosity, subjective norms, trust, and philanthropic attitude.</p>	<p>H1.a: Self-enhancement values positively affect philanthropic attitude. H1.b: Openness to change values positively affect philanthropic attitude. H1.c: Conservation values negatively affect philanthropic attitude. H2: Religiosity positively affects philanthropic attitude. H3: Subjective norms positively affect philanthropic attitude. H4: Trust positively affects philanthropic attitude.</p>
<p>RQ2: Does philanthropic attitude affect prosocial behavior?</p>	<p>RO 2: To examine the relationship between philanthropic attitude and prosocial behavior.</p>	<p>H5: Philanthropic attitude positively affects prosocial behavior</p>

Research Questions	Research Objectives	Research Hypotheses
<p>RQ3: Does perceived danger moderate the relationship between philanthropic attitude and the prosocial behavior?</p>	<p>RO 3: To examine the moderating role of perceived danger between philanthropic attitude and prosocial behavior.</p>	<p>H6: Perceived danger moderates the relationship between philanthropic attitude and prosocial behavior</p>
<p>RQ4: Does philanthropic attitude mediate the relationship between personal values, religiosity, subjective norms, trust and prosocial behavior?</p>	<p>RO 4: To examine the mediating role of philanthropic attitude between personal values, religiosity, subjective norms, trust and prosocial behavior.</p>	<p>H7: Philanthropic attitude mediates the relationship between personal values and prosocial behavior.</p> <p>H8: Philanthropic attitude mediates the relationship between religiosity and prosocial behavior.</p> <p>H9: Philanthropic attitude mediates the relationship between subjective norms and prosocial behavior.</p> <p>H10: Philanthropic attitude mediates the relationship between trust and prosocial behavior.</p>

Research Questions	Research Objectives	Research Hypotheses
RQ5: How do Syrians perform philanthropy and prosocial behavior?	RO 5: To explore the forms of prosocial behavior exhibited by Syrians during the Syrian conflict.	Qualitative
RQ6: How does the Syrian conflict shape and influence Syrians' choices in philanthropy and prosocial behavior?	RO 6: To explore the influence of the Syrian conflict on Syrians' philanthropy and prosocial behavior.	Qualitative

1.5 Significance of the Study

This study aims to contribute theoretically and empirically to the current debates in individual philanthropy and prosocial behavior during times of conflict. It aims to fill the gaps in the existing literature by studying the Syrian conflict. This ongoing conflict represents a fertile area of investigation.

Combining relevant theories to provide a well-developed conceptual framework contributes to the recent understanding of the philanthropic attitude in general as well as in conflict locations. This framework aims to address the ongoing debates about philanthropy that raise the need for a better understanding of it (Bauer *et al.*, 2016; Bekkers and Wiepking, 2011). The model demonstrates how personal values, religiosity, trust, and subjective norms interact in areas of conflict and, in turn, affect philanthropic attitude. This attitude is introduced as a solid foundation since it is the basic evaluation of a behavior. Focusing on attitude responds to the calls for further development in previous research (Craig *et al.*, 2020).

Furthermore, the study endeavours to explore the grassroots experience of Syrian prosocial behavior. The literature highlights the lack of understanding of the local experience of volunteering in comparison to the heavily researched area of developed and advanced experience (Cadesky *et al.*, 2019). It is exceedingly rare to have a deep and grounded understanding in the literature of personal and individual stories that convey the perceptions and actual experience of prosocial behavior during conflict.

The study proposes two angles of approach: a focus on on-site and off-site citizens as well as a wide quantitative phase along with a qualitative one. The qualitative part seeks to explore the views of people on philanthropy and prosocial behavior. Moreover, the quantitative part intends to provide more generalizability to the theories and to the context. These empirical implications and the theoretical

framework provide additional steps in the current development and research in this area.

This study aims to provide important guidelines for policymakers, international bodies, relief foundations, and non-governmental organizations in two main ways. First, it explores how organizations and stakeholders can develop future policies that encourage more individuals to engage in acts of philanthropy. Second, it identifies and tells stories from the ground. These stories provide a better understanding of how people (especially volunteers) perceive, choose, and evaluate prosocial behavior during conflict. These guidelines are meant to be applicable to the Syrian context and other conflict locations as well. Testing the hypotheses and exploring the mechanisms in the context of Syria provides an important understanding of key components both in this country and in other countries where conflict has emerged.

This thesis is important to Syrians as well. It provides a model of their prosocial behavior and a rare systematic opportunity widely missing in the literature. This model analyses the mechanisms, obstacles, and perceptions of philanthropy and prosocial behavior. Understanding these domains may provide a better tool for learning and interpreting the ruined nation and build an accumulative understanding of it. This may be crucial in figuring out the strengths as well as the weaknesses to manage the recovery journey. The social mechanisms of philanthropy and prosocial behavior may form a decisive part in the nation's survival.

1.6 Scope of the Study

The scope of this research covers the individual philanthropic attitude and prosocial behavior in Syria by studying the antecedents and outcomes of philanthropic attitude. Moreover, this research aims to explore the actual practices and perceptions that have been developed and initiated by individual Syrians on

the ground. The main areas of interest are the individual philanthropic attitude and prosocial behavior of Syrian citizens living inside Syria and those in the diaspora. The timing of the research covers the period of the Syrian conflict. The study adopts a quantitative approach to collect data on Syrian citizens' philanthropic attitudes by focusing on two psychological aspects, their personal values and religiosity, and two sociological aspects, trust, and subjective norms. Moreover, the qualitative data may provide a deeper understanding of how philanthropy and prosocial behavior are performed and perceived in the context of the Syrian conflict. The location of the study focuses specifically on Syria, as well as neighbouring countries, such as Lebanon and Jordan, that have large populations of Syrian refugees and diaspora, as well as the international diaspora. Based on the UNHCR³, the number of registered refugees in Turkey, Lebanon, Iraq, Egypt and Jordan exceeded 5 million in 2020. For both on site and off site, and due to the ongoing conflict, the respondents regardless of their age at the time of this study, have been asked to evaluate the risk of conflict they personally experienced. While the majority of the respondents are between 18-25 years old at the time of the survey/interviews, more than 10 years of conflict has resulted in traumatic experiences. In Syrian refugees' camps, it is hard to find a child that was not affected by loss of family members, witnessing bombardment, experiencing many displacements and many other traumas according to Almoshmosh (2016). An online survey and online/face-to-face interviews were the main approaches used to collect data.

1.7 Context of the Study

As a lower middle-income developing country in the Mediterranean, Syria has radically changed since the conflict began in the spring of 2011. The demands for political and economic change started in the form of peaceful demonstrations. Unfortunately, the events took a turn and led to a catastrophic war. The ongoing

³ <http://data2.unhcr.org/en/situations/syria> (14/01/2021)

war has resulted in hundreds of thousands of victims, with millions of refugees and internally displaced people. The following sections explain in detail the context of the study.

1.7.1 Syria Before the Conflict

Before 2011, Syria's economy at the macro level had provided strong indicators toward growth and development, such as low public debts and comparatively limited inflation rates (Syrian Center for Policy Research, 2013). However, the roots of the Syrian conflict are attributed what is termed 'institutional bottlenecks' (Syrian Center for Policy Research, 2013) as well as to the three main causes of the crisis: economic, social and political.

Economic development in Syria failed to assist the large percentage of people who experienced higher poverty rates and were often excluded from the economic, social, and political spheres. The private business sector was badly affected by corruption, monopolies and favouritism, and the false directives of the economic liberal reform were mostly associated with elite groups of businessmen who had strong relationships with the government (Syrian Center for Policy Research, 2013).

In 2005, the country announced widespread economic reform to support a transition to the social market system. The implemented reforms accompanied selected practices that had favoured the private sector and elitist groups, often at the expense of the poor and middle classes (Syrian Center for Policy Research, 2013). Moreover, the quality of services provided by the health, education and jurisdiction sectors were also lacking. Indeed, the country suffered from an inadequate performance of the public sector. Syria also experienced widespread corruption, extremely low levels of accountability and transparency, and weak civic participation. The crony capitalism system and human rights violations were

dominant and stood in the way of the country's prosperity (Syrian Center for Policy Research, 2013; Syrian Center for Policy Research, 2015).

1.7.2 The Syrian Conflict

The waves of revolution in the Arab world (Tunisia, Egypt and Libya), also known as the Arab spring, reached Syria in March 2011. Widespread demonstrations grew in the country as hundreds of thousands of people protested for freedom, dignity and greater social and political participation (Syrian Center for Policy Research, 2016). The uprisings were met with extreme violence by the government, which eventually led to ongoing bloodshed and armed conflict that has now lasted for more than nine years.

The ongoing conflict has exposed Syrian society to severe and continuous negative effects. The economy, society and environment have been considerably affected due to the wide-scale destruction in the country. The accumulated total economic loss in 2015 consisted of a gross domestic product (GDP) decline of 64.1%. Unemployment rates reached 52.9% by the end of 2015 (Syrian Center for Policy Research, 2015), and in 2020, more than 80% of the population were living in poverty. The Syrian economy collapsed for much of 2020, and 9.3 million Syrians became food insecure (Human Rights Watch, 2021).

Around half of the population was forced to leave their homes and look for safety or better living conditions elsewhere (OCHA, 2016). This led to a major refugee crisis in the region and the rest of the world. 6.36 million persons were internally displaced, and almost another 6 million refugees fled the country. Additionally, more than 1.17 million Syrians migrated to other countries. Tragically, 11.5% of the population of Syria was either killed or injured due to the armed conflict (Syrian Center for Policy Research, 2015). Around 1 million people lived for years in besieged areas or blockaded locations controlled by armed fighters with limited or no available outlets for foods and health care (OCHA, 2016). These catastrophic events have affected the country at both the

micro and macro levels, resulting in 13.4 million people in need of humanitarian relief and more than 2.4 million children with no access to education.⁴ The COVID-19 pandemic has worsened the situation by destroying or exhausting the health service sector (Human Rights Watch, 2021). The figure below illustrates the number of Syrian refugees over time.

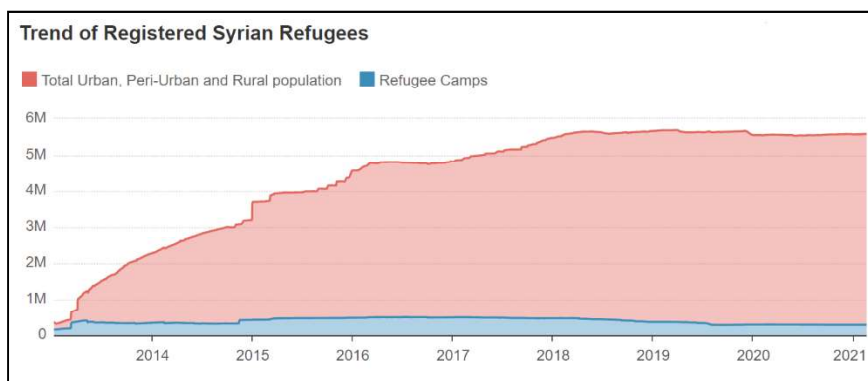


Figure 1.2 UNHCR registered Syrian refugees

Source: Adapted from the UNHCR website⁵

To deal with the humanitarian impact of the Syrian conflict, hundreds of local, foreign and international relief organizations, including the UN, have injected large amounts of money to help manage this disaster. Due to the prolonged catastrophic situation, relief organizations have been unable to provide integrated plans, and hundreds of Syrians have died of hunger or cold. This situations is along with the Syrian government's severe restrictions on humanitarian aid delivery (Human Rights Watch, 2021).

1.7.3 Syrian Society and Culture

Syrian society comprises diverse social groups that do not necessarily share unified national values and beliefs. Multiple languages, races, and religious

⁴ <https://unocha.exposure.co/ten-crises-to-watch-in-2021> 1/3/2021

⁵ <https://data2.unhcr.org/en/situations/syria> 1/3/2021

communities in Syria have resulted in a divided society. Each group has its own values, solidarities and allegiances (Collelo, 1987). Even the majority of the population (Arab, Sunnis) did not form a cohesive unit due to clear differences between cities, villages and the Bedouin. Collelo (1987) has labelled Syrian society the ‘empty center’, which refers to the lack of an effective body throughout the country. Ethnic minorities (Kurdish, Armenian and others) and religious groups form separate geographical regions that exist within their own social spheres. The ‘minority mentality’ was apparent within minority groups themselves and in the greater majority population. Syrians’ loyalty to the nation was less than their loyalty to their own groups or people (Collelo, 1987).

Religions in Syria establish strong social norms. Most of the population is Muslim (85%), with most being Sunnis. Approximately 13–15% are Alawis, and less than 1% are Shias. The rest of the religious minorities in Syria represent less than 15% of the population. Ten percent are Christian, and 3% are Druzes (an Islamic sect), while the remaining are Yazidis or others (Collelo, 1987). The population estimation in 2011 was 21.5 million people (Slim and Trombetta, 2014).

Before moving further, this section overviews Syrian society and culture. Following Hofstede (2011), Figure 1.3 shows the score of each cultural dimension. The figure indicates high-power distance, low individualism, high-risk avoidance and low long-term orientation.

Power distance refers to the extent to which people accept inequalities between individuals in society. Syria’s high score for these criteria (80) suggests a hierarchical society where power and centralisation are common. The idea of a benevolent leader is accepted.

In contrast to collectivism, individualism indicates the extent to which people act as individuals rather than as a collective member of society. The Hofstede score indicates a low level of individualism and a high level of

collectivism, particularly as Syrian people anticipate that others in their society will take care of them. There is no clear preference for masculinity or femininity with the score (52).

Based on an **uncertainty avoidance** score of 60, Syrian people have a significant predilection for avoiding risk and uncertainty and low acceptance of unconventional or innovative ideas. People need to work hard to feel secure, which represents a crucial issue for individuals. The final cultural dimension highlighted in the figure below is **long-term orientation**. The low score (30) suggests that the Syrian people tend to think more in the short term as opposed to the long term. They are also highly affected by cultural norms and traditions. In addition, Syrian people focus more on the past and present rather than the future.

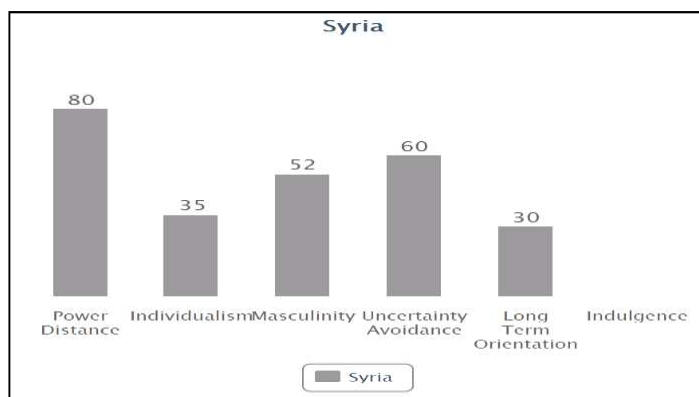


Figure 1.3 Syrian National Culture

Source: Geert Hofstede website.⁶

In short, the culture of Syria is hierarchically structured with high levels of collectivism, a large degree of risk and dominant norms and traditions. It is important to note that these scores were developed before the Syrian conflict began. Unfortunately, no recent updates are available. Even though views might

⁶ <https://geert-hofstede.com/syria.html> (26/12/2020).

have undoubtedly changed during the conflict, these dimensions may still provide a valuable foundation for understanding Syrian society.

1.8 Definition of Study Variables and Terminology

The following represents the most important and relevant terms and includes simple definitions based on the established literature:

Philanthropy: The voluntary sharing of money, time or any other kind of support for other people without the expectation of any tangible incentives (Imada, 2010). Within the boundary of this thesis, it is an individual giving.

Philanthropic attitude: The evaluation of the tendency to help and assist other people for the public good (Webb *et al.*, 2000).

Prosocial behavior: refers to the social behaviors and activities that help in the aid and salvation of others (Batson and Powell, 2003). These behaviors aim to responsibly contribute to society and the world (Lay and Hoppmann, 2015).

Personal values: A list of constructs and beliefs that shape personal attitudes, behaviors and interactions with the environment (Schwartz, 2012).

Openness to change values: set of personal values that fosters independency, self-focus, and encouragement (Schwartz, 2012).

Self-enhancement values: refer to achievement and power values (Schwartz, 2012).

Conservation values: the set of values that comprises conformity and following (e.g., following rules) and tradition (e.g., following society) (Schwartz, 2012).

Religiosity: A strong belief in God or a higher authority, doctrines and teaching that involve certain behaviors, such as attending prayers or other forms of worship (Granger *et al.*, 2014).

Subjective norms: Traditions, standards, and shared beliefs in a society that facilitate certain behaviors rather than others (Fehr and Fishbacher, 2004).

Trust: A moral feeling of confidence, benevolence, and reliability in other individuals and organizations (Yamagishi, Yamagishi, 1994).

Perceived danger: The subjective view or feeling of being threatened by specific risks or danger (Bullough, Renko, and Myatt, 2014).

Conflict: General armed violence that can cause widescale destruction to human, financial and social capital (Roberts, 2010).

1.9 Organization of the Study

Chapter 1 introduces the areas of interest for this study, that is, philanthropy and prosocial behavior, and provides a comprehensive background, problem statement, research questions and objectives, significance and context of the study.

Chapter 2 discusses the literature review, starting with the underpinning theories. Then the chapter provides a thorough literature review. This review helps formulate the conceptual framework of the study, the design of the research, the variables that need to be considered and uses them to construct hypotheses. Next, the chapter investigates the phenomena and the contextual considerations to identify areas in need of further exploration.

Chapter 3 starts with the research philosophy and research design. It then describes the quantitative research methods: the operational definitions, measurements for all variables, the questionnaire design and pre-test. The chapter then details the qualitative phase: the thematic analysis, sampling, interview protocol and ethics.

Chapter 4 presents and discusses the quantitative data analysis. It starts with an introduction to the questionnaire, data preparation and data analysis for the measurement model and structural model and testing the hypotheses.

Chapter 5 presents and discusses the qualitative data analysis. It starts with an introduction to the interview data analysis and profile of the participants. Following the themes and objectives, the findings are then presented.

Chapter 6 concludes the discussions and implications of the thesis. It presents a discussion of each research objective and the contributions, implications, and limitations of the research.

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Appendix A Measurements of the research variables

Construct/Source	Original items	Amended items
<p>Philanthropic attitude (Schuyt <i>et al.</i>, 2010)</p>	<ol style="list-style-type: none"> 1. I do not feel familiar with people on the other side of the globe. 2. It is hard for me to support causes I do not benefit from. 3. Society is in danger because people nowadays are less concerned about each other. 4. The issue of global warming is exaggerated. 5. The world needs responsible citizens. 6. I often think that tomorrow can take care of itself. 7. Charity and public benefit should be supported by the government and not by citizens and business corporations. 8. People are part of the community. 9. We have to make this world a better place for the next generation. 10. I do not feel responsible for society's well-being. 	<ol style="list-style-type: none"> 1. I do not care much about people who are not close to me, part of the same religion or part of the same sect. 2. It is not easy for me to support causes or activities that do not benefit me. 3. Syrian society is in danger because people nowadays are less concerned about each other. 4. The worldwide food crisis is exaggerated. 5. Syria needs responsible citizens who take care of society. 6. I often believe that there is no need to think about tomorrow; people can take care of themselves. - 7. Everyone, despite their differences, is part of the community. 8. It is our responsibility to make our country, Syria, a better place for the next generation. 9. I do not feel responsible for society's well-being.

Construct/Source	Original items	Amended items
<p>Personal values (Schwartz, 2003; Sandy <i>et al.</i>, 2017)</p>	<p>Openness to change:</p> <ol style="list-style-type: none"> 1. Having a good time is important to him or her. He or she likes to ‘spoil’ him or herself. 2. He or she looks for adventures and likes to take risks. He or she wants to have an exciting life. 3. He or she seeks every chance he or she can to have fun. It is important to him or her to do things that give him or her pleasure. <p>Conservation:</p> <ol style="list-style-type: none"> 1. It is important to him or her to live in secure surroundings. He or she avoids anything that might endanger his or her safety. 2. He or she believes that people should do what they are told. He or she thinks people should follow the rules at all times, even when no one is watching. 3. It is important to him or her to always behave properly. He or she wants to avoid doing anything people would deem wrong. 	<p>Openness to change:</p> <ol style="list-style-type: none"> 1. Having a good time is important to me. I like to give pleasure to myself. 2. I look for adventures and like to take risks. I want to have an exciting life. 3. I seek every chance I can to have fun. It is important for me to do things that give me pleasure. <p>Conservation:</p> <ol style="list-style-type: none"> 1. It is important for me to live in secure surroundings. I avoid anything that might endanger my safety. 2. I believe that people should do what they are told. I think people should follow the rules at all times, even when no one is watching. 3. It is important for me to always behave properly. I want to avoid doing anything people would say is wrong.

Construct/Source	Original items	Amended items
	<p>Self-enhancement:</p> <p>1. Being very successful is important to him or her. He or she hopes people will recognise his or her achievements.</p> <p>2. It is important to him or her to be in charge and tell others what to do. He or she wants people to do what he or she says.</p>	<p>Self-enhancement:</p> <p>1. Being very successful is important to me. I hope people will recognise my achievements.</p> <p>2. It is important for me to be in charge and tell others what to do. I want people to do what I say.</p>
<p>Religiosity (Jamali and Sdiani, 2013)</p>	<p>1. I consider myself to be a religious person.</p> <p>2. I try hard to live all my life according to my religious beliefs.</p> <p>3. Although I believe in my religion, many other things are more important in my life.</p> <p>4. Real religiosity is in the heart, not in mere rituals.</p> <p>5. It does not matter much what I believe so long as I am good.</p> <p>6. My whole approach to life is based on my religion.</p> <p>7. I attend religious services, meetings, lectures, or study circles regularly</p> <p>6. I like to worship and pray with others.</p>	<p>1. I consider myself to be a religious person.</p> <p>2. I try hard to live all my life according to my religious beliefs.</p> <p>3. Although I believe in my religion, many other things are more important in my life.</p> <p>4. Real religiosity is in the heart and not in mere rituals.</p> <p>5. It does not matter much what I believe so long as I am good.</p> <p>6. My whole approach to life is based on my religion</p> <p>7. I attend religious services, meetings, lectures, or study circles regularly</p> <p>8. I like to worship and pray with others.</p>
	<p>1. Most people are basically honest.</p>	<p>1. Most Syrian people are basically honest.</p>

Construct/Source	Original items	Amended items
Trust (Yamagishi and Yamagishi, 1994)	<ul style="list-style-type: none"> 2. Most people are trustworthy. 3. Most people are basically good and kind. 4. Most people are trustful of others. 5. I am trustful. 6. Most people will respond in kind when they are trusted by others. 7. No matter what they say, most people inwardly dislike putting themselves out to help others. 8. People are always interested only in their own welfare. 9. There are many hypocrites in this society. 10. In this society, one does not need to be constantly afraid of being cheated. 11. One can avoid falling into trouble by assuming that all people have a vicious streak. 12. People usually do not trust others as much as they say they do. 13. In this society, one has to be alert, or someone is likely to take advantage of you. 	<ul style="list-style-type: none"> 2. Most Syrian people are trustworthy. 3. Most Syrian people are basically good and kind. 4. Most Syrian people are trustful of others. 5. I trust the Syrian people. 6. Most Syrian people will respond in kind when they are trusted by others. 7. No matter what they say, most Syrian people inwardly dislike putting themselves out to help others. 8. Syrian people are always interested only in their own welfare. 9. There are many hypocrites in Syrian society. 10. In Syrian society, one does not need to be constantly afraid of being cheated. 11. One can avoid falling into trouble by assuming that all people have a vicious streak. 12. Syrian people usually do not trust others as much as they say they do. 13. In Syrian society, one has to be alert, or someone is likely to take advantage of him.

Construct/Source	Original items	Amended items
Subjective norms (Ajzen, 2002)	<ol style="list-style-type: none"> 1. Most people who are important to me think that I should behave in a prosocial manner. 2. It is expected of me that I behave prosoically. 3. The people in my life whose opinions I value would approve of my prosocial behavior. 	<ol style="list-style-type: none"> 1. Most people who are important to me think that I should behave in a prosocial manner. 2. It is expected of me that I behave prosocially. 3. The people in my life whose opinions I value would approve of my prosocial behavior.
Prosocial behavior (Gagné, 2003; Craig <i>et al.</i> 2020)	<ol style="list-style-type: none"> 1. Volunteer for a non-profit organisation 2. Donate money to a charitable organisation. 3. Vote 4. Sign petitions 5. Recycle 6. Donate to food drives 7. Help in emergency situations 8. Actively support causes (activism) 9. Donate blood 	<ol style="list-style-type: none"> 1. Volunteer for a non-profit organisation 2. Donate money to a charitable organisation. 3. Create awareness of Syrian people needs (e.g., publishing and posting on social media or participate in public events) 4. Sign petitions about Syria (Avaaz and Amnesty). 5. Recycle 6. Support any kind of civil society organizations 7. Donate to food drives 8. Support social issues (e.g., child education and women empowerment) 9. Help in emergency situations

Construct/Source	Original items	Amended items
	10. Give away furniture and clothes	10. Actively support causes (activism) 11. Become involved in any supporting activities for the public good of the Syrian people (e.g., helping displaced people, translating for refugees, helping new Syrian students and helping displaced people). 12. Give away belongings such as furniture and clothes.
Perceived danger (Bullough <i>et al.</i>, 2014)	1. Sometimes, I feel I will never survive. 2. I feel safe. 3. I feel that I am in great danger of being killed or wounded. 4. I am afraid of walking and travelling around outside of my home. 5. I am afraid of encountering a bomb, landmine or explosion. 6. I feel secure that my country will not be at war, and my society will be safe. 7. I feel that I could become sick and not have access to medical care.	1. Sometimes I felt that I would never survive. 2. I feel safe. 3. Over the last few years, I had the feeling that I am in great danger of being killed, wounded or arrested. 4. Over the last few years, I have had the feeling that I am afraid of walking and travelling outside of my home. 5. Over the last few years, I have been afraid of encountering a bomb, landmine or explosion. 6. My society will be safe very soon. 7. I feel that I could become sick and not have access to medical care.

Construct/Source	Original items	Amended items
	<p>8. I think that exposure to war chemicals and pollution could negatively affect my health.</p> <p>9. I worry about getting an infectious disease.</p> <p>10. I am afraid of myself or a family member being kidnapped.</p>	<p>8. I think that exposure to war chemicals and pollution could negatively affect my health.</p> <p>9. I worry about getting an infectious disease.</p> <p>10. I am afraid of myself or a family member being kidnapped.</p>

Appendix B Questionnaire about philanthropic attitude and prosocial behavior in the Syrian conflict

Dear Madam/Sir,

Greeting!

I am Shaza Aldairany, a PhD student at Azman Hashem International Business School-Universiti Teknologi Malaysia. I am working on a research about the philanthropic attitude and prosocial behavior during Syrian conflict. As a part of the research, I would like to invite you to answer the following questions. It will take you about 10-20 minutes. kindly provide answers that accurately reflect your believes and values. Your answers are highly important for my study and your support is highly appreciated. I grantee that your responses will be anonymous and treated with the strictest confidentiality and for the research purposes only. I thank you very much in advance for your time and consideration.

For any clarifications, you are most welcome to contact me. I am at your disposal for any question.

Sincerely,

Shaza Aldairany

The beginning of the questionnaire

Section 1:

Please tick the appropriate box for the following questions:

1- Please choose your age range:

- Below 18
- 18-35
- 36-50
- 51-65
- Over 65

2- You are:

- Male
- Female

3- You are:

- Living inside Syria (safe location)
- Living inside Syria (conflict location)
- Living outside Syria: Turkey
- Living outside Syria: Egypt
- Living outside Syria: Jordan
- Living outside Syria: Lebanon
- Living outside Syria: Gulf countries
- Living outside Syria: EU
- Living outside Syria: Others

4- If you are living outside Syria, when did you leave Syria?

- Less than 6 months
- More than 6 months and less than one year
- More than 1 year and less than three years
- More than 3 years and less than 7 years
- More 7 years

5- If you are outside Syria, are you going back to the country if the situations stable:

- Yes, under any circumstances
- Yes, under any circumstances but only in holiday
- Yes, but only if political changes happened
- Yes, but only if political changes happened but only in holiday
- I don't know
- No, I will not return

6- If you are outside Syria, why did you leave it:

- Due to Conflict (direct impact)
- Due to Conflict (indirect impact)
- To study abroad
- I left before 2011
- Other reason

7- Are you working now?

- Yes, full time job
- Yes, part time job
- Yes, unpaid volunteer
- No
- retired

8- If you are working now, how long you have been working in your current job:

- Less than 1 year
- More than 1 year and less than 3 years
- More than 3 years

9- Have you worked in:

- Local Syrian foundation
- Local but not Syrian foundation
- International Organization
- Not in Humanitarian Sector

10- Please choose your current qualification:

- High school
- Bachelor
- Master
- PhD or higher
- was studying (university) but did not complete due to conflict
- None of above

11- Are you now:

- Refugee holding the hosting country citizenship.
- Refugee but not holding the hosting country citizenship yet.
- Seeking asylum.
- Normal resident permit (don't seek for asylum, no asylum in your country)
- None of the above.

End of section (1)

Section 2:

Since 2011, have you ever, or currently engaged, in the following behaviors	Never	Rarely	Sometimes	often	most of the time
1. Volunteer for a non-profit organisation					
2. Donate money to a charitable organisation.					
3. Create awareness of Syrian people needs (e.g., publishing and posting on social media or participate in public events)					
4. Sign petitions about Syria (Avaaz and Amnesty).					
5. Recycle					
6. Support any kind of civil society organizations					
7. Donate to food drives					
8. Support social issues (e.g., child education and women empowerment)					
9. Help in emergency situations					
10. Actively support causes (activism)					
11. Become involved in any supporting activities for the public good of the Syrian people (e.g., helping displaced people, translating for refugees, helping new Syrian students and helping displaced people).					
12. Give away belongings such as furniture and clothes.					

Section 3:

Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Strongly disagree	disagree	I don't know	agree	strongly agree
1. Most Syrian people are basically honest.					
2. Most Syrian people are trustworthy.					
3. Most Syrian people are basically good and kind.					
4. Most Syrian people are trustful of others.					
5. I trust the Syrian people.					
6. Most Syrian people will respond in kind when they are trusted by others.					

7. No matter what they say, most Syrian people inwardly dislike putting themselves out to help others.					
8. Syrian people are always interested only in their own welfare.					
9. There are many hypocrites in Syrian society.					
10. In Syrian society, one does not need to be constantly afraid of being cheated.					
11. One can avoid falling into trouble by assuming that all people have a vicious streak.					
12. Syrian people usually do not trust others as much as they say they do.					
13. In Syrian society, one has to be alert, or someone is likely to take advantage of him.					

Section 4:

Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Strongly disagree	disagree	I don't know	agree	strongly agree
1. I consider myself to be a religious person.					
2. I try hard to live all my life according to my religious beliefs.					
3. Although I believe in my religion, many other things are more important in my life.					
4. Real religiosity is in the heart and not in mere rituals.					
5. It does not matter much what I believe so long as I am good.					
6. My whole approach to life is based on my religion					
7. I attend religious services, meetings, lectures, or study circles regularly					
8. I like to worship and pray with others.					

Section 5: Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Strongly disagree	disagree	I don't know	agree	strongly agree
Openness to change:					
1. Having a good time is important to me. I like to give pleasure to myself.					
2. I look for adventures and like to take risks. I want to have an exciting life.					
3. I seek every chance I can to have fun. It is important for me to do things that give me pleasure.					
Conservation:					
1. It is important for me to live in secure surroundings. I avoid anything that might endanger my safety.					
2. I believe that people should do what they are told. I think people should follow the rules at all times, even when no one is watching.					
3. It is important for me to always behave properly. I want to avoid doing anything people would say is wrong.					
Self-enhancement:					
1. Being very successful is important to me. I hope people will recognise my achievements.					
2. It is important for me to be in charge and tell others what to do. I want people to do what I say.					

Section 6:

Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Never	Rarely	Sometimes	often	most of the time
1. Sometimes I felt that I would never survive.					
2. I feel safe.					
3. Over the last few years, I had the feeling that I am in great danger of being killed, wounded or arrested.					
4. Over the last few years, I have had the feeling that I am afraid of walking and travelling outside of my home.					
5. Over the last few years, I have been afraid of encountering a bomb, landmine or explosion.					
6. My society will be safe very soon.					

7. I feel that I could become sick and not have access to medical care.					
8. I think that exposure to war chemicals and pollution could negatively affect my health.					
9. I worry about getting an infectious disease.					
10. I am afraid of myself or a family member being kidnapped.					

Section 7:

Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Strongly disagree	disagree	I don't know	agree	strongly agree
1. Most people who are important to me think that I should behave in a prosocial manner.					
2. It is expected of me that I behave prosocially.					
3. The people in my life whose opinions I value would approve of my prosocial behavior.					

Section 8:

Please think carefully about each statement, and please indicate the degree of your agreement by choosing the appropriate choice	Strongly disagree	disagree	I don't know	agree	strongly agree
1. I do not care much about people who are not close to me, part of the same religion or part of the same sect.					
2. It is not easy for me to support causes or activities that do not benefit me.					
3. Syrian society is in danger because people nowadays are less concerned about each other.					
4. The worldwide food crisis is exaggerated.					
5. Syria needs responsible citizens who take care of society.					
6. I often believe that there is no need to think about tomorrow; people can take care of themselves.					
7. Everyone, despite their differences, is part of the community.					

8. It is our responsibility to make our country, Syria, a better place for the next generation.					
9. I do not feel responsible for society's well-being.					

Appendix C Example of content validity

Construct	Definition	Original Items	Adapted Items	Your Assessment			
				Perfect Match (maintain item as it is)	Moderate Match (maintain item but needs some redefining)	Poor Match (remove item)	Comments
Philanthropic Attitude	“The attitude of individuals to a sense of personal responsibility and readiness to act (by contributing time and/or money) in the interest of the social and ecological well-being of society for current and future	To what extent do you agree with each one? Response categories: 1 – disagree completely; 2 – disagree; 3 – neither disagree nor agree; 4 – agree; 5 – agree completely					
		1. I don't feel familiar with people on the other side of the globe.	1. I don't feel familiar with people from anther places or cities in Syria.			X word familiar does not capture the essence I think. I will tick 5 to this one	I don't relate to (care about) people who are not close to me.

<p>generations” (Schuyt et al., 2010, p. 128)</p> <p>Philanthropic attitude according to (Schuyt et al., 2010)</p> <p><u>has three dimensions:</u></p> <p>(1) The interest of solidarity in the society.</p> <p>(2) The cohesion of several generations.</p> <p>(3) The individual responsibility of society wellbeing against the institutional one.</p>	<p>2. It is hard for me to support causes I do not benefit from.</p>	<p>2. It is hard for me to support causes I do not benefit from.</p>	x			
	<p>3. Society is in danger because people nowadays are less concerned about each other.</p>	<p>3. Society is in danger because people nowadays are less concerned about each other.</p>	x			
	<p>4. The global warming issue is exaggerated.</p>	<p>4. Preserving environmental issues is exaggerated.</p>	x			
	<p>5. The world needs responsible citizens.</p>	<p>5. The country needs responsible citizens.</p>		X		Responsible does not have the same meaning in Arabic, it should be clear responsible about what

		6. I often think: tomorrow can take care of itself.	6. I often think: tomorrow can take care of itself.	x			I would use another item, I often think: people can take care of themselves
		7. Charity and public benefit should be supported by the government and not by citizens and business corporations.	7. Charity and public benefit should be supported by the governments and international bodies and not by citizens and business corporations.	x			
		8. People are part of the community.	8. People are part of the community.			x	Very vague
		9. We have to make this world a better place for the next generation.	9. We have to make our country a better place for the next generation.	x			

		10. I don't feel responsible for society's well-being.	10. I don't feel responsible for society's well-being.	x			
Prosocial behavior	Social behaviors and activities that fall under aid and salvation of others (Batson & Powell, 2003). Performing prosocial activities such as volunteering, donation etc. (Gagné, 2003)	Respondents reported if you <u>since 2011</u> have ever, or are currently engaged, in the following behaviors, on a scale from 1 (never) to 7 (very often):					
		1. Volunteer for a non-profit organization	1. Volunteer for a non-profit organization.	x			
		2. Donate money to a charitable organization	2. Donate money to a charitable organization	x			
		3. Vote	3. Raise awareness of Syrian people needs.	x			
		4. Sign petitions	4. Sign petitions about Syria	x			
		5. Recycle	5. Evolve in establishing or supporting any kind of civil society organizations.				I think you mean Get involved, rather than evolve.
		6. Give in food drives	6. Support Children and women empowerment issues.				
		7. Help in emergency situations	7. Help in emergency situations	x			
		8. Actively support causes (activism)	8. Actively support causes (activism)	x			

		9. Donate blood	9. Employee a skill or knowledge into the public good.				
		10. Give away furniture and clothes.	10. Give away furniture and clothes.	x			
Personal Values	<p>“The socially desirable concepts used to represent (people) goals mentally and the vocabulary used to express them in social interaction” (Schwartz, 2012, p. 4). <u>Personal values in this thesis are</u> (Schwartz, 2003, 2012);</p> <ul style="list-style-type: none"> • Openness to change • Self-enhancement • Conservations 	<p>Here we briefly describe some people. Please read each description and think about how much each person is or not like you. Please put X in the box to the right that shows how much the person in the description is like you.</p> <p>(1)Very much like me, (2) Like me, (3) Some-what like me, (4) A little like me, (5) Not like me, (6)Not like me at all</p>					
		1. Having a good time is important to him/her. He/she likes to “spoil” him/herself.	1. Having a good time is important to me. I like to give pleasure to myself.				
		2. He or she looks for adventures and likes to take risks. He or she wants to have an exciting life.	2. I look for adventures and like to take risks. I want to have an exciting life.				
		3. He/she seeks every chance he/she can to have fun. It is important to him/her to do things that give him/her pleasure.	3. I seek every chance I can to have fun. It is important for me to do things that give me pleasure.				
		4. It is important to him/her to live in secure surroundings. He/she avoids	4. It is important for me to live in secure surroundings. I				

		anything that might endanger his/her safety.	avoid anything that might endanger my safety.				
		5. He/she believes that people should do what they're told. He/she thinks people should follow rules at all times, even when no-one is watching.	5. I believe that people should do what they are told. I think people should follow the rules at all times, even when no one is watching.				
		6. It is important to him/her always to behave properly. He/she wants to avoid doing anything people would say is wrong.	6. It is important for me to always behave properly. I want to avoid doing anything people would say is wrong.				
		7. Being very successful is important to him/her. He/she hopes people will recognize his/her achievements.	7. Being very successful is important to me. I hope people will recognise my achievements.				
		8. It is important to him/her to be in charge and tell others what to do. He/She wants people to do what he/she says.	8. It is important for me to be in charge and tell others what to do. I want people to do what I say..				

Religiosity	<p>Religiosity is a sound belief in God or a higher authority, doctrines and teaching that involve mutual good, and involve certain behaviors such as attending prayers or other forms of worship (Granger et al., 2014).</p> <p><u>Religiosity can be seen in two dimensions</u> (Jamali & Sdiani, 2013):</p> <ul style="list-style-type: none"> • Intrinsic religiosity • Extrinsic religiosity or the social religiosity 	Please think carefully about each statement, and please indicate the degree of your agreement by circling/choosing the appropriate choice						
		(1) Strongly Disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly Agree						
		1) I consider myself to be a religious person.	1) I consider myself to be a religious person.	x				
		2) I try hard to live all my life according to my religious beliefs.	2) I try hard to live all my life according to my religious beliefs.	x				
		3) Although I believe in my religion, many other things are more important in my life.	3) Although I believe in my religion, many other things are more important in my life.	x				
		4) Real religiosity is in the heart and not in mere rituals.	4) Real religiosity is in the heart and not in mere rituals.					
		5) It doesn't matter much what I believe so long as I am good.	5) It doesn't matter much what I believe so long as I am good.	x				
		6) My whole approach to life is based on my religion.	6) My whole approach to life is based on my religion.	x				
7) I attend religious services/meetings/lect	7) I attend religious services/meetings/	x						

		ures or study circles regularly.	lectures or study circles regularly.				
		8) I like to worship and pray with others.	8) I like to worship and pray with others.	x			
Trust	“A moral idea linking us to strangers, to people who may be different from ourselves” (Uslaner & Brown, 2005, p. 871). The general trust in people and the comprehensive beliefs in	Please think carefully about each statement, and please indicate the degree of your agreement by circling/choosing the appropriate choice:					
		(1) Strongly Disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly Agree					
		1) Most people are basically honest.	1. Most people are basically honest.	x			
		2) Most people are trustworthy.	2. Most people are trustworthy.	x			
		3) Most people are basically good and kind,	3. Most people are basically good and kind,	x			
		4) Most people are trustful of others.	4. Most people are trustful of others.	x			
		5) I am trustful.	5. I am trustful.	x			
		6) Most people will respond in kind when they are trusted by others.	6. Most people will respond in kind when they are trusted by others.	x			
		7) No matter what they say, most people inwardly dislike putting themselves out to help others.	7. No matter what they say, most people inwardly dislike putting themselves out to help others.	x			
8) People are always interested only in their own welfare.	8. People are always interested only in	x					

	the benevolence of other people, non-specifically certain persons (Yamagishi & Yamagishi, 1994).		their own welfare.				
		9) There are many hypocrites in this society.	9. There are many hypocrites in this society.	x			
		10) In this society, one does not need to be constantly afraid of being cheated.	10. In this society, one does not need to be constantly afraid of being cheated.	x			
		11) One can avoid failing into trouble by assuming that all people have a vicious streak. 12) People usually do not trust others as much as they say they do.	11. One can avoid failing into trouble by assuming that all people have a vicious streak. 12. People usually do not trust others as much as they say they do.	x			
		13) In this society, one has to be alert or someone is likely to take advantage of you.	13. In this society, one has to be alert or someone is likely to take advantage of you.	x			
Subjective Norms	The standard, shared belief of a society regarding how people	Please think carefully about each statement, and please indicate the degree of your agreement by circling/choosing the appropriate choice (1) Strongly Disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly Agree					
		1- Most people who are important to me think that I should	1. Most people who are important to me think that I should	x			

	should behave (Fehr & Fischbacher, 2004)	behave in prosocial manner.	behave in prosocial manner.				
		2- It is expected of me that I behave prosaically.	2. It is expected of me that I behave prosaically.	x			
		3- The people in my life whose opinions I value would approve of my prosocial behavior.	3. The people in my life whose opinions I value would approve of my prosocial behavior.	x			
Perceived Danger	Subjective view of special situations or conditions as a possible risk or danger (Bullough, Renko, & Myatt, 2014). Emotional and cognitive evaluation of the own	The statements below are about the amount of danger you feel in daily life. On a scale of strongly disagree to strongly agree, circle the number below each statement that best describes your feelings. Circle only one number. 1= Strongly Disagree 2= Somewhat Disagree 3=Neutral (neither agree or disagree) 4= Somewhat Agree 5=Strongly Agree					
		1) Sometimes, I feel I will never survive.	1. Sometimes, I feel I will never survive. I also felt that sometimes before.				
		2) I feel safe.	2. I feel safe now.	There is a mix of tense in these statements. In principle, they are perfect match but I think it might be useful to fix the tense across the statements. With the situation in Syria becoming more peaceful, it might be useful to change the main statement at the top to: The statements below are about the amount of danger you have felt in daily life over the last year.			
		3) I feel that I am in great danger of being killed or wounded.	3. I feel that I am in great danger of being killed, wounded or arrested.				
		4) I am afraid of walking and traveling around outside of my home.	4. I am afraid of walking and traveling around outside of my home.				
5) I am afraid of encountering a bomb,	5. I am afraid of encountering a						

safety and wellbeing during conflict (Bullough et al., 2014).	landmine, or explosion.	bomb, landmine, or explosion.				
	6) I feel secure that my country will not be at war and my society will be safe.	6. I feel secure where I live and my society will be safe.				
	7) I feel that I could become sick and not have access to medical care.	7. I feel that I could become sick and not have access to medical care.				
	8) I think that exposure to war chemicals and pollution could negatively affect my health.	8. I think that exposure to war chemicals and pollution could negatively affect my health.				
	9) I worry about getting an infectious disease.	9. I worry about getting an infectious disease.				
	10) I am afraid of myself or a family member being kidnapped.	10. I am afraid of myself or a family member being kidnapped.				

Appendix D Interview Protocol for Qualitative phase

Interview Protocol

يقدم البروتوكول أدناه إطار عام للأسئلة والمحاوَر الأساسية التي يتم السؤال عنها خلال المقابلة. على الرغم من وجود عدد كبير من الأسئلة لكنها على سبيل المثال فقط حيث يتم إجراء المقابلة واستعراض كل النواحي المطلوبة بناء على خبرة الشخص الذي تتم المقابلة معه بدون الالتزام بالترتيب أو بالصياغة الحرفية للأسئلة.

This interview protocol presents a general frame of questions and areas to be asked during the interview. However, these questions are examples only and as indicators. During the interview, researcher follows the interviewee's experience, story and without literally using all these questions or the structure of the protocol.

Area	Questions	Approx. Time
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	English version Outlines Only	Arabic Version (Detailed)	
Introduction مقدمة	<ul style="list-style-type: none"> - Thank the interviewee for their time and support. - Introduce the researcher, university, research, purpose of research and purpose of the interview: Our purpose in meeting with you today is to learn your thoughts, feelings, and experiences about helping and collaboration behavior of Syrian people.... - Affirm the confidentiality of all answers, the anonymity of the interviewee and exclusiveness of academic purposes only: Anything you tell me will not be personally attributed to you in any reports that result from this interview. All of the reports will be written in a manner that no individual comment can be attributed to a particular person. - Ask the permission to record the interview and explain why it is important. - Consent form. 	<ul style="list-style-type: none"> - يتم تقديم الشكر للشخص على وقته ومساعدته. - يقدم الباحث نفسه، الجامعة وعنوان البحث، ويتم شرح الهدف من البحث والهدف من المقابلة (هدفنا من اللقاء معكم اليوم أن نتعرف على أفكاركم، آراءكم وخبراتكم المتعلقة بسلوك المساعدة والتعاون للسوريين...). - تعريف السلوك الاجتماعي الإيجابي: هو أي سلوك ينطوي على المساعدة والتعاون بأي شكل وعلى سبيل المثال لا الحصر: التطوع، الأغاثة، التبرع، تقديم الدعم والخبرات... وغيرها بشكل طوعي وبدون مقابل بهدف تحقيق رفاه اجتماعي وتحسين المستقبل للأجيال القادمة. - التأكيد على سرية كل الإجابات، وعلى عدم استخدام الأسماء أو أي معلومات شخصية وأن الهدف هو حصرا فقط لغرض بحثي أكاديمي (لن يتم ذكر أي مما ستقوم بإخباري به بما يدل عليك بشكل شخصي في أي تقرير أو بحث ينتج عن هذه المقابلة. سيتم الكتابة بشكل يخفي المعلومات الشخصية). - سؤال الإذن بتسجيل و/ أو تصوير المقابلة مع شرح السبب (سيتم استخدام المقابلة لفهم وتوثيق السلوك الاجتماعي الإيجابي بين السوريين. يساعد التسجيل على ضمان الحصول على المعلومات المطلوبة من الإجابات. أما تصوير الفيديو سيتم استخدامه في عرض البحث بشكل مرئي. لن يتم استخدام أي من هذه المواد إلا في إطار البحث العلمي فقط وبعيدا عن أي شكل تجاري). - قراءة الموافقة على طلب الموافقة على إجراء مقابلة المرفق. 	5 minutes
General questions أسئلة عامة	<ul style="list-style-type: none"> - Name - Career - Previous experiences - Previous career before the conflict 	<ul style="list-style-type: none"> - الاسم - العمر - خبرات العمل السابقة - العمل السابق قبل نشوب النزاع 	10 minutes

	<ul style="list-style-type: none"> - Place of living, places of relocation before - Time of leaving Syria 	<ul style="list-style-type: none"> - مكان العيش سابقا وحاليا - وقت مغادرة سوريا 	
<p>Institution (For organizations ONLY: National and international NGOs)</p> <p>أسئلة المنظمة التي يعمل بها (فقط في حالة المنظمات)</p>	<ul style="list-style-type: none"> - Position - Date joint the Ngo's, Foundation. - Responsibilities - Previous experiences in same area. - Reason to work here - Date of establishment of NGOs - Objectives and mission of NGOs - Main activities and regions - Achievements - Funding methods (resources) 	<ul style="list-style-type: none"> - المنصب - تاريخ الانضمام للمنظمة - المسؤوليات - الخبرات السابقة في نفس المجال - سبب العمل هنا - تاريخ تأسيس المنظمة - أهدافها ومهامها - النشاطات الرئيسية وأماكن التواجد - الإنجازات - التمويل (مصادره) 	10 minutes
<p>Forms of prosocial behavior</p> <p>أشكال السلوك الاجتماعي الإيجابي</p>	<p>How do Syrians perform philanthropy and prosocial behavior?</p> <p>During the conflict, Syrian people are trying to help each other at many levels and different areas, what do you think are the most obvious helping and collaboration actions that Syrian people perform?</p>	<ul style="list-style-type: none"> - كيف يمارس السوريون السلوك الخيري والسلوك الاجتماعي الإيجابي؟ خلال النزاع، يحاول السوريون مساعدة بعضهم البعض في مستويات عديدة ومجالات عدة. ما هو برأيك أهم وأوضح سلوك يقوم به السوريون كسلوك مساعدة تجاه بعضهم. لماذا برأيك هذا السلوك بالذات؟ لماذا برأيك يقوم السوريون بهذا السلوك من المساعدة أكثر من غيرهم؟ 	15 minutes

	<p>Why do you think some Syrians involve in such helping behavior more than others?</p> <p><u>Each category in details:</u></p> <ul style="list-style-type: none"> ▪ People inside Syria ▪ People in neighbouring countries such as Turkey, Jordan and Lebanon. ▪ People in diaspora, new refugees and old immigrants <p>How you and your institution do marketing to attract people to donate or volunteer?</p> <p>- Current prosocial behaviors: During the Syrian conflict, what do you personally think is the best helping behavior that you do/did?</p> <p>How did you decide this specific behavior?</p> <p>Unique helping behavior based on the location, inside Syria, neighbouring countries or refugees in diaspora</p> <p>- Weakness in current behaviors /Strengthens in behaviors:</p>	<p>يستهدف السؤال مختلف الفئات من السوريين (حسب مكان تواجد الشخص وخبراته):</p> <ul style="list-style-type: none"> - السوريون داخل سوريا - السوريون في دول الجوار. - السوريون في الشتات (مهاجرين جدد أو قدامى). <p>كيف يمكن للمنظمات الإنسانية والإغاثية أن تستفيد من رغبة السوريين بالتطوع والتبرع أو تقوم بالتسويق طلبا لمساعدتهم؟</p> <p>الأشكال الحالية من السلوك الاجتماعي الإيجابي:</p> <p>برأيك ما هو أفضل سلوك اجتماعي إيجابي قمت به/ أو سمعت السوريين يقومون به.</p> <p>لماذا برأيك هذه السلوك هو الأفضل؟</p> <p>هل يختلف السلوك بناء على المكان؟ داخل سورية؟ في دول الجوار أو الشتات الأبعد؟</p> <p>نقاط الضعف في السلوك الحالي/ نقاط القوة؟</p> <p>بشكل عام، كيف يمكن تقييم سلوك المساعدة والتعاون بين السوريين؟ هل هو كافي؟ هل هو فعال؟</p> <p>ماهي أكبر نقاط الضعف أو المعوقات؟</p> <p>ما هو تقييمك الكلي للسلوك التعاوني بين السوريين؟</p> <p>ماهي درجة فعاليته.</p>	
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	<p>In general, how can you perceive the helping and collaboration behavior of Syrian people among each other? Are they enough? Effective?</p> <p>What do you think are the most weaknesses or obstacles?</p> <p>What is your overall impression of it?</p> <p>How effective they are?</p> <p>Why do you think it is useful or not?</p>	<p>لماذا برأيك هي السلوكيات مفيدة أو لا؟</p>	
<p>Syrian diaspora philanthropy</p> <p>دور الشتات السوري في السلوك الاجتماعي الإيجابي</p>	<p>Diaspora Migrants who preserve emotional connections with their homeland.</p> <ul style="list-style-type: none"> - Diaspora philanthropy functions and impacts include direct investments, relief campaigns and the sharing of their experiences and know-how (Brinkerhoff, 2011). Such types of support can be classified as financial, political, economic and martial facilities (Pirkkalainen and Abdile, 2009). <p>Financial like remittances</p> <p>Philanthropy</p> <p>Human capital</p> <p>Negative role like funding war</p>	<ul style="list-style-type: none"> - عادة ما يلعب الشتات (المهاجرون) دورا هاما خلال الفترات العصيبة التي يمر بها وطنهم الأصلي، فهم يمثلون صلة الوصل بين أهلهم ووطنهم وبين العالم الخارجي خاصة في حالات النزاع والحروب الأهلية. كما يلعبون عادة دورا كبيرا في الإغاثة وجمع التبرعات كونهم أسرع وأمرن من المنظمات الدولية. - برأيك ما يميز الجالية السورية من حيث السلوك الاجتماعي الإيجابي؟ ما هي أكثر أشكال هذا السلوك شيوعا؟ وما هو أهمها؟ - هل تلعب الجالية السورية دورا إيجابيا؟ هل هو كاف وفعال؟ - هل يقتصر على التحويلات المالية لمساعدة أهلهم؟ - هل هناك دور سلبي برأيك للجالية السورية ضمن السلوك الاجتماعي الإيجابي؟ - برأيك ما هو المطلوب من الجالية السورية؟ وما هو المطلوب من قطاع الأعمال والشركات في الشتات السوري كسلوك اجتماعي إيجابي، كسلوك خيري، وكسلوك مستدام؟ 	<p>15 minutes</p>

	<p>Fast and even more efficient</p> <ul style="list-style-type: none"> - Middle man between local societies and the world 		
<p>How can critical organizational stakeholder perform sustainable philanthropic actions or prosocial behavior?</p> <p>البحث في السلوك الاجتماعي الإيجابي والخيري المستدام</p>	<ul style="list-style-type: none"> - Proposed prosocial behaviors from interviewee's perspectives that fit Syrian context, Then what? - What specifically do you think we need as helping and collaborating behavior? What is still missing? - What do Syrian people need to produce sustainable prosocial behavior? - There are some solutions that combine between the desire and willing to help with financing and supporting small business (Venture philanthropy), have you heard about it? Do you have any examples? What do you think is it good solution? - Crowd funding also is becoming more popular, do you think is it useful for Syrian people to overcome financial obstacles? - Any other financial solution that you think may help in sustaining helping behavior? - After the conflict ends, what do think this helping and collaboration actions will lead to? The future of philanthropy and prosocial behavior in the Syrian conflict. 	<p>ما هي السلوكيات الاجتماعية الإيجابية المقترحة من وجهة نظر الشخص الذي تجري مقابلة معه والتي تناسب السياق السوري، ثم ماذا بعد؟ (نقاش حول الاستدامة)</p> <p>- على وجه التحديد، ما الذي تعتقد أننا بحاجة إليه كسلوك مساعدة وتعاون؟ ماذا ينقصنا؟</p> <p>- ما الذي يحتاجه الشعب السوري لإنتاج سلوك اجتماعي مستدام؟ (يقصد بالسلوك الاجتماعي المستدام: سلوك يؤدي إلى آثار طويلة الأجل بشكل يتجاوز الأثر اللحظي للتبرعات والأعمال الإغاثية العاجلة).</p> <p>- هناك بعض الحلول التي تجمع بين الرغبة في العطاء والتبرع وبين الرغبة في المساعدة في تمويل ودعم الأعمال الصغيرة (Venture الخيرية)، هل سمعت عنها؟ هل يوجد لديك أية أمثلة؟ هل برأيك حل جيد؟</p> <p>كيف يمكن للمنظمات المهمة، قطاع الأعمال المساهمة في توليد أساليب مستدامة من السلوك الاجتماعي والخيري بعيدا فقط عن التبرعات النقدية (وكتابة الشيكات)</p> <p>- أصبح التمويل الجماعي شعبية واسعة، هل تعتقد أنه أسلوب جيد ويساعد على التغلب على العقبات المالية؟</p>	<p>15 minutes</p>

	<ul style="list-style-type: none"> - Post conflict and reconstruction ear: are current behaviors and practices enough? What do we need more? - My purpose today was to help understanding how CAN Syrian people perform sustainable philanthropic action and prosocial behavior, Did I miss anything? 	<p>-أي حل مالي آخر برأيك تعتقد أنه قد يساعد في الحفاظ على سلوك المساعدة؟ خاصة مع طول سنوات الصراع؟</p> <p>-بعد انتهاء النزاع ، ما الذي تعتقد أن أعمال المساعدة والتعاون هذه سوف تؤدي إلى ذلك؟ مستقبل العمل الخيري والسلوك الاجتماعي في الصراع السوري.</p> <p>-بعد الصراع وإعادة الإعمار: هل السلوكيات والممارسات الحالية كافية؟ ماذا نحتاج المزيد؟</p> <p>-كان هدفي اليوم هو المساعدة في فهم الكيفية التي يمكن أن يؤدي بها السوريون العمل الخيري والسلوك الاجتماعي الإيجابي بشكل مستدام، هل فاتني أي شيء؟</p>	
<p>Conclusion</p>	<ul style="list-style-type: none"> - Thank the interviewee, ask if he/she want to add anything else or if he/she has any questions. Give contact details for any further inquiries. 	<p>شكر الشخص على وقته ومساعدته على إتمام المقابلة، سؤاله/ إذا كان يود إضافة أي شيء آخر أو إذا كان لديه أي أسئلة. إعطاء معلومات الاتصال لمزيد من الاستفسارات.</p>	<p>2 minutes</p>
<p>Total time</p>	<p>Approximately about 1- 1.5 hours</p>		

Appendix E Prosocial Forms during the Syrian conflict

Prosocial form	Participants' description	Location of the behavior
Humanitarian aids	<i>“Providing shelters, medical aids and help in marriage.” (SP10, Jordan)</i>	Refugees in Jordan
	<i>“At the beginning of each winter, we prepared list of families (name, wife, number and age of children, going to school, medical conditions, and relief needs). We visited all the families, recorded cases and checked the needs.” (SP15, Lebanon)</i>	Lebanon (refugee camps especially in winter)
	<i>“We started relief and humanitarian work in Damascus to People are displaced from Homs and Daraa. What we did is to help in finding houses, bringing mattresses, pillows, etc. At that time, these were the needs” (SP16, Saudi Arabia)</i>	Inside Syria (internally displaced people)
	<i>“We started to hear their stories and went to camps near the boards. And we decided to start a campaign and to start as a small idea. At that time, we did not have that big preparation. We started to distribute of heaters and blankets and food parcels.” (SP4, Jordan)</i>	Jordan (Refugee especially in winter)
	<i>“We founded a team at the university. It aimed to helping Syrians in Irbid. It coincided with a strong snowstorm at that time and for two years. It was an emergency response to medical operations or winter times. It was a group that worked in a proper way for fundraising.” (SP6, Jordan)</i>	Jordan (Refugee camps especially in winter)
	<i>“We were a small group of five or six people. We collected used clothes and distributed them to families who needed them. And also in Ramadan, especially that the people here know each other, because they are originally from one city in Syria</i>	Refugees in Jordan

	<i>(Daraa). When we collect money we know to whom we distribute it.” (SP8, Jordan)</i>	
	<i>“I worked in translating some of the files on motivational media for volunteering in English to encourage donors, especially residents of foreign countries and foreigners. And then in documentation of donation” (SP18, Syria)</i>	Docu- mentation
Orphans	<i>“The issue of orphans, their sponsorship, their upbringing, and their follow-up has also emerged. Sometimes the need is not only finance but also the need for those who care for them in the absence of parents.” (SP16, Saudi Arabia)</i>	inside Syria and Jordan
	<i>“Sponsorship and follow-up of orphans (helping orphans and their families).” (SP18, Syria)</i>	
	<i>We have among many others for example, the orphans committee. (SP4, Jordan)</i>	
Education and psychological support	<i>“We opened an educational centre ... We worked for a year and a half in the educational centre and psychological support” (SP13, Lebanon)</i>	Syria (under siege area)
	<i>“I started here in a small 4-room education centre that gives math, Arabic and English through a Syrian teacher staff to Syrian children. We tried to be outstanding and all are volunteers because we didn't have funds.” (SP13, Lebanon)</i>	Lebanon (refugee children)
	<i>“Non-classroom activities (extracurricular education) not regular education and we have no ability to provide proper education.” (SP15, Lebanon)</i>	Lebanon - informal camp
	<i>“I also worked for an institution for psychosocial and social support and this is a kind of help also. You need first to introduce this concept to people, especially with thousands of children and even older people in need of psychological support. I took over</i>	Egypt

	<i>their media department as well.” (SP16, Saudi Arabia)</i>	
	<i>“We have conducted a six-month English language course for two groups of old (senior) refugees from the Middle East (Syrian-Iraqi, Palestinian and Yemeni refugees). They were looking for an English language teacher and I offered to teach.” (SP1, Malaysia)</i>	Malaysia
	<i>“I could teach English or Malay in conversations or so because the kids there didn’t speak them. Moreover, I can do activities like painting and handcrafts because I can paint on canvas since I was in Syria. So they accepted and said “you’re welcome, you can start.” It wasn’t a job but a voluntary work. I started as a volunteer in that refugee school.” (SP2, Malaysia)</i>	Malaysia
	<i>“I have found that many Syrian women do not dare to speak if they have been subjected to violence/ abuse or any problems. I then became the focal point between women inside and outside the camps with the interested parties. We have arranged psychological support course. I even went myself to a support courses and in return provided support to children and women.” (SP14, Lebanon)</i>	Lebanon, Refugees inside camps (women)
		Jordan- Refugees outside camps
	<i>“Among our campaigns that no one appreciates is the Madras (schools) campaign, and the idea of them is to provide stationery. Moreover, many kids do not go to school because it is far away (maybe 5 KM)</i>	Jordan- Refugees outside camps

	<i>and parents cannot cover the costs of transportation, so they do not send them to schools. We did that campaign through the existing families and we noticed that point. We could raise fund to cover transportation for few semester” (SP4, Jordan)</i>	
	<i>“We have an awareness committee, we try as much as possible to educate the new generation of children around us, most of them, for example, they miss the good examples in their life. Our relationship with parents is not just someone who provides assistance, we also help in the moral aspect and try to be close to them to the extent that they trust us and we trust them, as if we are the family so we can provide social support, For example, in the awareness committee, we have what is called strengthening classes, the children during the school year suffer from a lot of things (problems) in their study. So, we have volunteers who go to them weekly or every two weeks to help them with their studying problems. We have campaigns ethics and leadership and how to have a good moral example in our life.” (SP4, Jordan)</i>	Jordan- Refugees outside camps
Women empowerment	<i>“We also have a women's centre. We opened it in the form of an initiative to train women on social civil peace ... the women made an initiative to open a sewing workshop.. We bought 3 knitted machines.... They produce prayer cloths and pyjamas. From the capital they buy raw fabric.” (SP13, Lebanon)</i>	Syria- Under siege area
	<i>“We worked with 100 women (all the women out there know knitting and sewing). Each women produces 4 pieces every month and get money for that. Then we collect all pieces and looked for a donor that would buy the clothes and then distribute</i>	Lebanon

	<i>among needy people as a sustainable model. The work lasted seven months.” (SP13, Lebanon)</i>	
	<i>“I wanted to do a project for mothers, mothers of refugees. I had Malaysian friends who knew sewing, crocheting, baking and such like. I agreed with them to organize a course that lasts one month, for example on Saturday and Sunday. In the first two weeks, we teach mothers how to sew and crochet for example. For the last two weeks we teach them how to make Malaysian sweets, bread and the like. That helps them to work at home, and we will help to sell it to people, so this was my idea. Because if the parents did not work, the children would have to leave school and go to work and be imprisoned. So my first idea was that if we gave the parents a job, they would let their children go to school and not send them to work.” (SP2, Malaysia)</i>	Malaysia
Initiative of Social Enterprise Recyclers	<i>“We start by collecting bags from relatives, friends and neighbours. Dirty bags are then washed or cleaned and then cut in a certain way... I distribute the designs to the ladies and supervise their work. When the pieces are ready, we start marketing. (in Markets, via Facebook and exhibitions and bazaars). When the piece is sold, lady who has done it will take 60% of the price and 40% for transportation and charges for participate in bazaars and equipments (hooks, scissors, etc.).” (SP11, Lebanon)</i>	Lebanon
Livelihood	<i>“Improving livelihood (through a bakery and an agricultural project in the camp).” (SP15, Lebanon)</i>	Lebanon - informal camp
Fundraising	<i>“fundraising is the most thing we have the ability to do it easily as Syrians. We are able to solve problems</i>	Malaysia

	<i>with money easily. Any emergency case in Malaysia that needs money, We are able to raise donations, we share on Facebook. But beyond that, it is not our ability to solve more complicated problems.” (SP1, Malaysia)</i>	
	<i>“For example, one of the projects we do is to collect emergency donations. There are many cases where refugees here need emergency money, such as a woman giving birth in the hospital and the family not having money” (SP2, Malaysia)</i>	Malaysia
Medical aids	<i>“I volunteered in the (Unified Medical Chamber) in Damascus and its countryside, which is a voluntary entity. We have been working to provide medicines for people in conflict locations who do not have access to health supplies.” (SP16, Saudi Arabia)</i>	Online
	<i>“I joint a Facebook group in Jordan that collect surplus medicines from people who don’t need them and delivering them to people who needed them. Now I am the main person of this group, and I did not expect that in six months I will reach this stage, I have contacts anywhere in Jordan. They call me and tell me there are drugs here and there, and they bring them to me.” (SP3, Jordan)</i>	Jordan-Refugees outside camps
	<i>“We also have a medical committee, which is one of the most important committees, and its role in short, that in Jordan, many big international associations come to help and many other associations, such associations have a lot of support, but their problem is that they come in the form of missions for example every four or five months, but people's illness has no specific time and there are things that cannot be postponed.” (SP4, Jordan)</i>	Jordan-Refugees outside camps

Advocacy (during the siege and danger)	<i>“I’ve been doing advocacy activities. They’re giving me pictures and I’m trying to deliver their voice... Especially at the time of the siege, I was talking about the difficult cases that must come out of the siege.” (SP13, Lebanon)</i>	Lebanon
Network platform	<i>we founded a platform for the Syrian society, where people ask about different issues and concerns that they daily face in Malaysia and other people answer to these questions as a place to exchange experiences in addition to offering job opportunities, if any (SP1, Malaysia)</i>	Malaysia
Events	<i>“During the six months we held many activities in the same centre. We taught a play for some of the children and organized a free market. The point in the free market is that people donate anything they own and do not use, like clothes, objects, games, shoes, books and notebooks, and anything new or used. If used it had to be in good condition.” (SP2, Malaysia)</i>	Malaysia
Awareness	<i>“Last year we also organized a program and bought chocolate that everyone loves. We brought the volunteers, and about 200 chocolate pieces, and went to the mosque after working hours. People are stressed after working hours. We wrote small notes like “be happy”, and distributed them to the people on the street.” (SP2, Malaysia)</i>	Malaysia
Network platform	<i>“My page was almost founded three years ago. I made a great effort on my page to become the largest page in terms of information, number of cases, credibility and follow-up with cases. If you receive a specific case (e.g. Children throat operations), follow the case until the service reaches its full service.” (SP5, Jordan)</i>	Jordan

Appendix F Consent form for participation in research interview

طلب موافقة على المشاركة في بحث علمي (مقابلة)

Research title عنوان البحث
Prosocial behavior and philanthropy in the Syrian conflict السلوك الاجتماعي الإيجابي للسوريين خلال النزاع السوري

Researcher's name اسم الباحث
Shaza Aldairany
AP Dr. Rosmini Omar
AP. Dr Farzana Quoquab

Research summary ملخص البحث والغرض من المقابلة
This research aims to explore philanthropy and prosocial behavior in the Syrian conflict and to learn about Syrians' thoughts, opinions and experiences. Moreover, the research tries to explore sustainable philanthropy. يحاول هذا البحث دراسة السلوك الاجتماعي الإيجابي للسوريين خلال النزاع السوري وأشكال هذا السلوك والحلول المستدامة. تهدف هذه المقابلة للوصول إلى آراء وأفكار السوريين أنفسهم ومحاولة الحصول على فهم أعمق بعيون السوريين وخبرتهم.

- I voluntarily agree to participate in this research study. أوافق على المشاركة التطوعية في البحث.
- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question. أدرك أنني في حال وافقت على المشاركة، لدي الحق كاملاً في الانسحاب من المقابلة في أي وقت، وأنه يحق لي رفض الإجابة على أي سؤال.
- I agree to my interview being audio-recorded and/ or video recorded. أوافق على أن يتم تسجيل المقابلة صوتياً و/ أو فيديو.
- I have been given the explicit guarantee that the researcher will not identify me by name or function in any reports using information obtained from this interview. أدرك أن الباحث لن تقوم بالإفصاح عن اسمي أو أي معلومة شخصية تدل علي. أفهم تماماً أن خصوصية معلوماتي وأنها ستكون محمية. وأن كل المعلومات التي سأفصح عنها ستعامل بسرية وبشكل مجهول الهوية ولأغراض البحث العلمي فقط.
- I understand that all information I provide for this study will be treated confidentially. إذا وافقت على التصوير، فأني أدرك أن الهدف واستخدام التصوير هو لغرض البحث العلمي فقط ولن يتم استخدامه لأي أغراض أخرى.
- I have been able to ask any questions I might have, and I understand that I am free to contact the researcher with any questions I may have in the future. أدرك أنه لدي الحق بأن أسأل أي سؤال وأنه يمكنني الاتصال بالباحث في أي وقت مستقبلاً بخصوص إجاباتي.
- I have the right to keep a signed copy of this consent form. لدي الحق بأن احتفظ بنسخة من هذا النموذج.

To contact the Researcher: Shaza.dairany@gmail.com / للتواصل مع الباحثة/

Signature of researcher / توقيع الباحثة

Name and Signature of participant / توقيع

واسم المشارك

Date

Date

التاريخ

التاريخ