How materialism affects charity works?

Behavior economics is related to how human beings individually or in groups make decisions based on their social factors; for example, attitudes, feelings or emotions, or psychological factors in general. These social and psychological factors can also be assumed as human preferences; furthermore, it may influence the decision-making process (Ramalho & Forte, 2019). This psychological concept used in behavior economics is what makes it very different than the classical economic theory.

Charity is familiar all over the world as a real action of helping those who need help whether it is in a social matter or economic matter. Charity also plays an important role in reducing the poverty rate and developing the social-economy of a country (Pratono & Tjahjono, 2017). If we see charity action in a single point of view, we would think that charity is a noble deed which benefits many people. However, charity has some negative impacts on social and economic life of a country in ways and situations that sometimes cannot be felt directly. Disempowerment and marginalization produce structural inequalities upon the people who receive these charity works. They feel and even more powerless because of charity works, even though they receive something (Garcia, Lubbers, & Rice, 2019).

Some studies informed that the receivers may react positively and they also may react as if they rely too much on charity works and become addictive. Some charity made the recipients highly motivated and it even increased the effort, firm performance and the earning of the receivers in working (Dijk & Holmén, 2017). Some recipients also rely heavily on charity works. This is due to the feel of happiness factor where possessions become primary source and most important source, and the feel of success where possessions reflects the person’s success and achievements (Segev, Shoham, & Gavish, 2015). This is called materialism.

Materialism has the potential to affect charity works from the perspective and motivation from the people who do the charity work and the ones who receive it. The recipients may rely heavily on donation and become individualist or collectivist because of materialism culture. They may think about their own prosperity or for their group’s prosperity and demanding more donations. From the charity workers’ perspective, they are motivated and also have the urge to present some positive and valuable activities to (Dhanani & Connolly, 2012). It is also possible if the charity activists have other motivation in doing these charity works, either getting public compliments, acknowledgement, and credits; while the recipients is the one who receive donation with positive reaction.

These different perspectives occupy different and overlapping moral economies which include economy and social problems (Doolan, Cepić, & Walton, 2019). Different moral economies and different points of view of charity activists and charity recipients produce a lack of trust between the activist and the recipients. Therefore, the sustainability of moral economies can be realized with encouraging business and corporations to develop even more trust to their donors or customers (Pratono & Tjahjono, 2017).
Bibliography


