

POVERTY ALLEVIATION THROUGH ETHICAL PHILANTHROPY IN THE MIDDLE EAST AND NORTH AFRICA (MENA) REGION

Poverty using the United Nations' criteria refers to denial of choices, opportunities and the lack of capacity as a result of low income for a person to effectively participate in society. Poverty creates problems such as ill health, inability to acquire the basic necessities of life, deprivation of full exercise of civic and political rights, and so forth. In spite of the enormous wealth in both human and natural resources in MENA, many people in the region are living in abject poverty. Using phenomenological hermeneutics and existential critical analysis, the paper argues for ethical philanthropy to be used to alleviate the poverty in the region. Poverty is an ethical issue for it affects the quality of lives that humans can live as moral beings and impacts on human behaviour. It is unacceptable that the enormous wealth of the region is not used for the benefits of all. Outside government efforts and the imperative of efficient political leadership, wealthy individuals and non-governmental groups have a moral responsibility to help to alleviate poverty in the region. It is this ethical role of individuals and groups in rendering philanthropic help to alleviate and if possible end poverty in the region that is the thrust of this paper. The paper affirms that abject and other forms of poverty are present in the region. The paper concludes that individuals and groups have an ethical duty in philanthropy to alleviate the poverty in the region. The people of the region will become better and achieve a higher level of happiness and peace through the practice of ethical philanthropy.

Keywords: ethical philanthropy, poverty, poverty alleviation, Middle East, North Africa, MENA.

Introduction

Poverty is a serious problem that is presented in almost every region of the world. Among the regions in which it is prevalent are Sub-Saharan Africa, Middle East and North Africa (MENA), the Indian subcontinent, South East Asia, Latin America, etc. Poverty is a serious problem for it affects negatively human lives and destinies and can make poor people to degrade the environment as they struggle for survival. The first of the Sustainable Development Goals is the elimination of poverty in all of its manifestations and shades [United Nations, 2015]. The poverty that is the concern of this paper is material poverty (absolute poverty) which is "the lack of economic goods necessary for a human life worthy of the name" and this type of poverty degrades human personhood and should be struggled against [Gutierrez, 1988, p. 163]. Though, the paper is not unmindful of other forms of poverty that are deprivations that unable persons to live lives to the fullest [United Nations Development Report..., 2019]. The Arab Spring of 2011 is a vivid indication that all is not socially and developmentally well with the MENA region, in which many persons are questing for political and economic freedoms [O'Sullivan, Rey & Menedez, 2012]. The Arab Spring was instigated by misrule by many illegitimate or bad political leaders, and also fuelled by marginalization of the poor and weak social institutions in MENA [Gligorov, Havlik, Richter & Vidovic, 2012].

The concern of this paper is with the MENA region, a region that is enormously endowed with oil and gas wealth with human resources. But these wealth and resources have been ineffectively managed by her leaders. The region is troubled by problems such as climatic change, soil erosion, socio-economic divisions, forced migration and poor governance among others [Goll, Uhl & Zwiers, 2019]. The MENA region roughly describes the countries from Morocco in northwestern Africa through Egypt and Sudan to Iran in the southwest of Asia; and in this region you have the countries of "Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Malta, Morocco, Oman, Qatar, Saudi Arabia,

Syria, Tunisia, United Arab Emirates, Palestine, and Yemen. Ethiopia and Sudan are sometimes included” [Chen, 2020]. Except for Djibouti, Malta, Palestine, Ethiopia and Sudan, the other countries listed above are stated as the MENA countries by the United States [Office of the United States Trade Representative, 2012]. It will suffice for the purpose of this paper without going into detailed statistics to state that the World Bank recent statistics showed that the rate of extreme poverty in the region increased to 5 % in 2015 from 2.7 % in 2011, this is a situation in which extremely poor (living on less than \$ 1.90 per day) persons reached 18.6 million [Atamanov & Tandon, 2018]. Extreme poverty continuous to exists in the region and this forms the reason for the ethical appraisal in this work.

Poverty is an ethical issue. It needs to be eradicated or at least it should be alleviated. Human beings existentially should live lives to the fullest. Realize that the purpose for which governments are set up is to provide the good life. Poverty is a threat to this good life. It is important that it is eradicated. All in society inclusive of wealthy individuals and non-governmental groups have a moral responsibility in this regard. This paper will phenomenological-hermeneutically examine this issue in the region. It will critically analyze the concepts in the paper. It will also appraise and propose ethical philanthropy as a tool that can help in alleviating poverty. In achieving the aim of this paper, an analysis of basic concepts such as ethical philanthropy, and poverty alleviation is offered. The theoretical perspective that grounds this paper is ethical philanthropy. The idea is that when wealthy individuals and various groups in society live philanthropically they can help to ameliorate the problem of poverty in the region. It is in this light that the challenges of poverty in relation to its causes, consequences and solutions are deciphered. Ethical philanthropy is proposed here as vital solution to poverty in the region. The scope of this paper is limited. There are many questions regarding philanthropy and poverty such as: who should give? Who to give to? What is the amount to give? Should the poor be given to? These will not be examined here. The paper focuses on the ethical rationale for philanthropy directed at poverty alleviation in MENA.

Analysis of Basic Concepts

Two key phrases (ethical philanthropy and poverty alleviation) are among the variables on which this paper revolves. Philanthropy is qualified here by the word, “ethical”. Ethical is the adjectival form of the word, “ethics”. Though ethics is differently defined by various scholars, it generally “deals with standards or principles for the systematic evaluation of the rightness or wrongness of human conduct. Conduct here refers to those actions that are freely taken or that spring from deliberate choices made by free moral agents” [Darty, 2014, p. 19]. Another definition of ethics asserts that it is “a philosophical discipline which seeks to examine the rationale for human actions” [Echekwube, 1999, p. 14]. Ethics as a field of study is concerned with values such as bad, right, good, wrong and related concepts and how they are understood and practiced in various societies [Asogwa, 2012]. Different societies and groups have different ways of understanding what is good or wrong and there are different ethical theories and systems. You have some predominant ethical theories of deontologism, consequentialism, naturalism and anti-naturalism into which many others are classified. The first two are studied in Normative ethics, while the last two are studied in Meta-ethics. Consequentialism affirms the rightness of human actions based on their consequences or their promotion or impeding of human happiness; deontology affirms the rightness or wrongness of human actions based on their arising from a sense of duty or good intentions/intrinsic value; naturalism affirms the goodness of human actions based on their arising from natural properties/qualities observed empirically; and anti-naturalism judges the rightness or wrongness of human actions based on non-natural descriptions [Izibili, 2006]. To a general degree moral (ethical) principles are universal though there can be different applicability depending on societal experiences [Omogbe, 1993]. There is hardly a human society for instance that does not value kindness, goodness, generosity, sociality, respect for seniors, philanthropy and peacefulness.

In this study ethical is used to describe philanthropy. As it is used here it implies that philanthropy is morally or ethically grounded. Ethical philanthropy means the kind of

philanthropy that is done with right/good intentions for the benefits and wellbeing of others and human society. It is not done for the vainglory or self-seeking interests of the philanthropist, whether the philanthropist is an individual or a group. Ethical philanthropy is concerned with the ethics of philanthropy. Philanthropy like every other human action could be judged to be morally right or wrong based on various factors and standards of measuring morality. If philanthropy promotes the human happiness and wellbeing of society, it is right. Though for the philanthropist it could be judged by others to be wrong if it is done not for the altruistic good of society. If a philanthropist was to offer aid simply just to win elections or political favours, then the motivations and motives of that philanthropist are wrong. It could even be argued whether that person or group should be called a philanthropist or not?

What then is philanthropy? Like many other words in the English Language, “philanthropy” comes from two Greek words, “philos” and “anthropos,” meaning “love”/“friendship” and “human” respectively. Philanthropy helps to meet human needs, end suffering, and promotes human development [Grady, 2014]. Philanthropy is love of humankind through generous giving to help humankind to alleviate the suffering and pain of humans and to promote the happiness and welfare of human persons. For some it is associated with the American tradition of charitable giving; and today it has moved beyond individual philanthropic giving to corporate philanthropy by groups and business organizations [Mihaljevic & Toic, 2015]. Note that philanthropy is widely also associated with almost every religion and culture as almsgiving, generosity, and hospitality are great ethical values prided in these religions and cultures [Grady, 2015]. Philanthropy in its pre-modern forms can be traced far back to ancient times arising from this fact. Individual philanthropy is the one given by individuals to others to meet human and social needs, while corporate philanthropy is the one rendered by corporate bodies or groups. With regard to corporate philanthropy, it refers to corporate bodies giving money, offering goods and services in a voluntary non-refundable manner to support the development of their communities [Mihaljevic & Tokic, 2015]. These two authors just mentioned note also that it is inclusive of the voluntary works of their employees inspired by their companies to benefit the community. Corporate philanthropy is understood also as a group especially a business acting as an individuated legal body concerned about the wellbeing and welfare of humankind promoting help, goodness and friendship [Genest, 2005]. Still on corporate philanthropy, it can involve volunteering, giving, and establishment of humanitarian foundations [Schnurbein, Seele & Lock, 2016].

It is true that corporations can give or practice philanthropy for various reasons. In the viewpoint of Noble et al it can be for profit maximization, for altruism, political reasons and managerial utilitarian motives [Iwannanda, Sudarmaitin & Adiputra, 2017]. The concern of this paper is with ethical philanthropy which is understood here as essentially rendering charitable and generous giving for projects and needs of human persons within a community to better their happiness and to help them obtain the good life arising from a non-selfish motivation and done in a voluntary manner. While consequentially, individuals and corporate bodies may have their positive image elevated and derive some other benefits; this should not be the prime motive that they should give. They should give out of a moral obligation and social responsibility in altruistic love of humanity. Whether side-benefits come from it or not they should give to help humanity and their communities because it is the right thing to do as part of a social world.

Ethical philanthropy should help to alleviate poverty in the MENA region. What then is poverty? There are multitudes of definitions of poverty and different types of poverty. There have emerged from much of the literature on poverty two main types of poverty-absolute and relative poverty [Anyanwu, 1997; World Bank, 1990; Jary & Jary, 2000; Adogu, 2014]. Poverty can refer to: “a social condition in which material resources are lacking for necessary sustenance” [Dzurgba, 2007, p. 113]. Absolute poverty which is measured with regard to the basic needs of people in terms of the quality of water, food, clothing, health, shelter, security, leisure, and education sees persons who are not able to meet these needs as poor; while relative poverty deals with evaluating and comparing the material resources of one person with another;

and subjective poverty refers to a situation in which a group or an individual is considered to be in poverty in relation to the standard of living of the day [Dzurgba, 2007]. Absolute poverty is also understood as lack of the minimal income necessary for physical efficiency and survival [Killick, 1981].

Critiquing the understanding of poverty in terms of income deprivation, another view is that it is “capacity deprivation” as the poor person is deprived of participation in community affairs and so suffers social exclusion [Sen, 1999]. While absolute poverty is a form of destitution, relative poverty relates more to income inequality among a people or region [Umo, 2007]. Within a country, poverty can be measured by the national poverty line which is designed statistically through survey method, the cost of essential items needed for decent living; or by the international poverty line which is an arbitrarily decided absolute standard within countries while needed adjustments are made to suit a common value [Umo, 2007]. The international poverty line can be problematic as there is frequent currency fluctuation and standards of living within various countries are often influenced by a lot of social and cultural factors. For instance, international poverty line according to the United Nations is that all who live below the \$ 1.90 are living in absolute poverty. Somebody may be earning beyond the international poverty line but the person is troubled by ill health and other social problems that impede meaningful living. By and large, this paper argues that poverty is “the denial of opportunities and choices most basic to human development – to lead a long healthy creative life and to enjoy a decent standard of living, freedom, dignity, self-esteem and the respect of others” [United Nations Development Programme, 1997].

A fundamental argument of this paper is that absolute and extreme poverty in which persons are not able to meet their basic human needs (not luxuries) is a social evil and creates a lot of problems for society. Because of this it needs to be alleviated and even eradicated. What then is poverty alleviation? Poverty alleviation, also called poverty reduction, refers to all programmes, policies, projects, strategies, and activities undertaken by government and other groups/individuals to improve the lives of people and raise them from poverty [Imevbore, 2012; Bello, 2006; Uniamikogbo, 1997]. Generally human beings expect and look for the good life of happiness and peace. They want to enjoy their human rights and live creative lives in society. Dehumanizing poverty or extreme poverty which is the concern here impedes human beings and society. There is a grave problem of poverty in the MENA region that should be curbed.

The Problem of Poverty in the MENA Region

Some of the causes, consequences and cure to poverty in the region will be examined in this section. First, let there be a look at some of the causes. Poor and corrupt leaders in the region have enriched themselves with fund that should have created employment opportunities for many young persons in the region. Many are poor in the region because there are lacks of economic opportunities to lift them out of poverty. Bad governance, dictatorial leadership, with lack of accountability and transparency makes leaders to mismanage, misdirect and misappropriate resources that should help in alleviating poverty and strengthening of socio-economic, cultural and political rights of the people in the region [Igbuzor, 2005]. It is well acknowledged that poor and bad leadership causes poverty and deprives citizens of their rights in the region [Acemoglu and Robinson, 2013; Meridith, 2011].

Many of the multidimensional problems that the region faces exacerbate the poverty situation in the region. The conflicts in places like Iraq, Syria, Yemen; struggles by regional powers for political and economic hegemony; the battles between state actors and non-state actors have not only destroyed thousands of human lives and resulted in property loss, they have also led to deteriorating level of poverty [Swedish International Development Cooperation Agency, 2019]. Violent conflicts in the region impede achievement of the Sustainable Development Goals (of which one of them is eradicating poverty), create millions of refugees, cause internal displacement of persons, damage social and physical infrastructures [Goll, Uhl & Zwiers, 2019]. Violent conflicts destabilize community structures that can provide an enabling environment to tackle poverty.

Another major factor that contributes to poverty is unemployment arising from low investment in the area, undiversified and uncompetitive economies, and these in turn make jobs creation slow, eroding people's purchasing power [Swedish International Development Cooperation Agency, 2019]. Related to this are income inequalities. Unemployed persons and other persons suffering from various lives's disabilities often experience low incomes. In the MENA region from 1985 to 2009, income inequality affects negatively on poverty and economic growth as empirical results indicate [Ncube, Anyanwu & Kausken, 2013]. The fact is that income inequality increases poverty and creates more poor people in the region. To be noted also is that: "apart from income inequality, other factors increasing poverty in the region are foreign direct investment, population growth, inflation rate, and the attainment of only primary education" [Ncube, Anyanwu & Kausken, 2013, p. 4].

There are many consequences of poverty in the region. Some persons living in poverty may feel frustrated and turn to criminal activities. There are graduates in the region who searching for job and finding none turn to crime. These kinds of persons are easily susceptible to being recruited into terrorism. It is a fact that terrorism is rampant in the region. Poor persons often lack the capacity to actively and effectively participate in the affairs of their societies. They are deprived of their voting rights and some are easily subdued or corrupted with money and they sell their vote. Their sense of worth and human dignity is diminished by the social structures that make them poor. Poor parents find it difficult to educate their children and because of this they often allow their children to be child labourers, trafficked and exploited in the region. Children of poor people often face hunger and malnutrition. Deprived of the income to meet their basic needs poor persons may abuse the environment in their struggle for survival. They degrade the environment through overfishing, deforestation, overgrazing, etc [Umo, 2007].

The United Nations in the Millennium Development Goals links the crisis of poverty to environmental sustainability; for even though many global environmental problems emanate from the consumption and production activities of wealthy nations, there are equally environmental problems linked to poverty [Ormerod & Clifton, 2009]. Many homeless persons are homeless as they cannot afford to pay for housing or build a house of their own.

Other consequences of poverty according to Von Hauff and Kruse (as cited by G. T. Ijaiya) include the fact that it results in psychological and physical misery, inability to meet up with medical care and educational cost of family members, formation of slums by the urban poor; and the inability of the poor to actively participate in politics reinforces elite privileges and expand undemocratic structures [Bello, 2006]. Poverty can affect poor persons in such a way that they can suffer from political apathy and loss of confidence in political authority, and social disillusionment [Aku & Bulus, 1997]. The fact is that poverty excludes, denigrates, kills and violates the rights of the people [Igbuzor, 2005]. Poverty strangulates and suffocates the dreams and aspirations of the people. There is also the fact that poor people are susceptible to destroying the environment. This is not to affirm that the predominant cause of environmental degradation is poverty. After all rich and affluent nations pollute and degrade the environment through industrial activities and rich persons live affluent lifestyles making use of more natural resources than the poor. Poor people scavenge from nature, cut down trees, overgraze, overuse land and in poverty they cannot adequately respond to environmental care [Ogwumike & Ozughalu, 2001].

There are many suggested cures or solutions to poverty. Democratic values can enhance the eradication of poverty. Democratic values foster government accountability, proper financial management, separation of powers with checks and balance. There is need for more accountability, and transparency in the region than what presently obtains [Goll, Uhl & Zwiers, 2019]. All these help to make government officials administer the public resources for the wellbeing of the people. When there is lack of democratic values, government officers find it easy to corruptly enrich themselves from public fund that should be used to end poverty. Government has a major and vital role to curb poverty. Government should massively invest in social infrastructures and create employment opportunities for the people especially the young persons. With gainful employment people will have a sustainable income to

live above poverty. Realize that: "... productive employment obtained through viable investment can create momentous synergies to impact positively on the key causes or negative features of poverty. For example, if productive employment is created and access to it facilitated, it will reduce environmental degradation, crime rate, hunger, and malnutrition, etc." [Umo, 2007, p. 649]. Investment in the economy by both the public and private sectors is a vital poverty-reduction effort in Africa [Umo, 2007]. This is applicable to the entire MENA region. Government has a great role to play in ameliorating poverty by working to end income inequality in the region.

Other things that can help to combat poverty in the region include: making public policies to combat inequalities, guarantying employment, creating equal access to health facilities, fostering educational opportunities, supporting land reforms, mobilizing higher domestic investments with help from national and regional actors, promoting scientific and technological innovations, growing exports of products, managing population increase so that it does not negatively impact economic growth [Ncube, Anyanwu & Kausken, 2013]. It should be noted that the role of government in alleviating poverty is not enough. The private sector has a great role to play in combating poverty. This is where ethical philanthropy comes into play. And so it is to this role of the private sector in showing ethical philanthropy that the paper now turns.

Ethical Philanthropic Rationale in Poverty Alleviation in MENA

There are many rational grounds and reasons why ethical philanthropy should help to alleviate poverty in the region. The fact that philanthropy has a role to play in alleviating social suffering should not be disputed. Harvey (et al.) rightly argues that: "In recycling large fortunes in their own lifetimes, philanthropic entrepreneurs bring capital and expertise to bear in tackling deep-seated social problems, helping disadvantaged others help themselves while arresting the politics of envy and healing social divisions" [Harvey, Gordon & Maclean, 2020, p. 1]. This research is not oblivious of the fact that there are critics of philanthropy who have given the following points against it: it extends the powers of wealthy entrepreneurs into the realms of the political; it widens the gap between the wealthy elites and the poor; it precipitates tax breaks making private foundations more powerful; it erodes democratic values as philanthropists compete with governments; it places the burden of alleviating poverty on the poor as it promotes self-help projects; and philanthropists profit from their generosity by expanding markets for their goods [Harvey, Gordon & Maclean, 2020].

On this last criticism, for instance, note that some customers certainly are influenced by companies that practice philanthropic actions [Grigore, 2010]. There is nothing unethical if customers feel influenced by this fact. These criticisms notwithstanding there are valid grounds for philanthropy and in a world in which there are many broken and failed governments, in which some non-state actors like terrorists make lives miserable for the poor and other citizens; philanthropy helps to complement the efforts of government. "Philanthropy enhances what it is to be human through the process of giving and receiving – private giving for the betterment of others. It gives to society in many ways, and sometimes its contributions are making up for the failure of governments or the marketplace" [Grady, 2014, p. 4]. Without the efforts of philanthropists miseries will be on the increase. Other benefits of philanthropy include: enhancement of human potentials, promoting private equity and justice, building communities, supporting experiment and change and fostering of pluralism [Tempel, 2003]. There is nothing wrong in the genuine efforts of those who feel empowered and privileged from their economic gains to share it with others who are in pain and misery. It is not carved in stone that social problems should only be ameliorated or eradicated by modern nation-states and their related institutions. Before the advent of the modern nation-states, from ancient times various societies have different mechanisms and machinery such as age-grades, kinship systems, extended family systems, ethnic associations, etc. to tackle social problems. The impulse in humans and human groups to help alleviate the suffering of others should not be discouraged just because it may have some flaws. Altruism, kindness, and social solidarity still remain vital values in life. These are values that drive philanthropy.

On the level of organizations and business enterprise it is no longer acceptable for corporations to be oblivious of the social realities of the people and environment in which they carry out their business dealings. It is a fact that philanthropy as part of the private sector can play a role in poverty alleviation through helping economic growth in provision of employment and support social development. The answers to the problems of society do not only rest on governments but rather philanthropy has a complimentary role to play in solving the problems of society [Grady, 2014].

There is what has come to be acceptable as corporate social responsibility, which is an obligation on the part of business entities to humanitarily help the people among whom they work, looking beyond profits. Any company or business enterprise that fails in corporate social responsibility of providing philanthropic and humanitarian support for their communities are considered to be morally irresponsible [Mihaljevic & Tokic, 2015]. These two authors cite Durovic and Randic who avers that while taking care of their economic and legal responsibilities, companies must move further to invest in environmental protection and community development [Mihaljevic & Tokic, 2015]. There are many corporate bodies such as gas and oil multinational corporations, and wealthy individuals in the MENA region. The companies have a corporate social responsibility to their communities. It beholds them to act to alleviate poverty in the region. While not discountenancing what they have done in the past, the reality is that if they massively invest socially in the region in a non-profit manner it will greatly alleviate poverty and even help in eradicating it. It is painful to note with so much wealth received by individuals and corporate bodies in the region, poverty is still an endemic problem there.

All human beings belong to one human community. All human beings are brothers and sisters and have an obligation to come to the aid of each other [Gandhi, 1927; Nyerere, 1965; Kaunda, 1966; King, 1986]. Many persons are poor in the region not out of negligence or choice of theirs but systemic injustice arising from colonialism, bad leadership, poor governance and corruption in the region. There is a call to sharing of resources arising from a common humanity. Philanthropy is a moral value and virtue. For the Ancient Greeks, philanthropy is an essential aspect of moral philosophy and good works to help humanity are seen as a moral obligation [Hargrave & Lumley, 2015]. Though not acceptable to all social thinkers, the notion of moral cosmopolitanism should not be discountenanced. In a world that has become globalized and framed in international cooperation through international organizations such as the United Nations and its agencies, the morally right thing to do is to come to the aid of people in the MENA region to alleviate poverty as it offends against the values of the international community. Ethically some scholars have argued that all lives have an equal value [Rawls, 2001; Singer, 2011; Nagel, 1970]. There is also a moral grounding for international solidarity and social justice [Sandel, 2010; Sen, 2009; Appiah, 2006; Gould, 2007].

In affirming the need to alleviate poverty through ethical philanthropy the issue of human rights should be kept in mind. All human beings including persons in the region are entitled to fundamental human rights. All people in the region have a right to the pursuit of life, happiness and liberty, right to food, housing, and meaningful life [United Nations, 1948]. Extreme debilitating poverty impedes the exercise of these rights. Human rights instruments have among other rights recognized the right to social security [United Nations, 1948; United Nations, 1959; United Nations, 1966]. Safeguarding this right can help in eradicating poverty [Townsend, 2006]. When people are poor they cannot actively participate in politics and the economy. They are subjected to ill health, misery and pain. While the cardinal obligation is placed on governments to ensure that citizens of this region enjoy these rights, individuals and corporations are to complement the efforts of governments.

The religious philosophic foundation for giving/philanthropy in the region should not be ignored. Religion provides a strong motivation for ethical philanthropy. In a world in which there is freedom of conscience, religion, free speech and association, people's right to exercise their religious faith through philanthropy should not be denied them. In the region philanthropy in the form of *zakat* (almsgiving) and Christian giving in the past have been mainly to friends,

families, and communities; though as noted by the Ford Foundation regional representative, Noha El-Mikawy, philanthropy is moving beyond religious motivated giving as the philanthropic sector is now helping to alleviate the needs of the poor by rendering health, education, and economic empowerment, and this is helping to supplement government efforts [Hartnell, 2018]. From the year 2000 till 2011 and from the time of the Arab Spring different philanthropic foundations are at the forefront of helping alleviate poverty and helping in development projects [Hartnell, 2018]. The point that need be made here is that there are many philanthropic initiatives in the region that are directly or indirectly helping to alleviate poverty. They include Ruwaad for Development operating in Jordan, Lebanon, Egypt and Palestine; King Khalid Foundation, Taawon/Welfare Association, Arab Fund for Economic and Social Development, Emirates Foundation [Hartnell, 2018]. Arising from the political turmoil in the region individual philanthropy and giving from the Diaspora to the region has increased [Grady, 2014].

Conclusion

In the light of the enormous contributions that philanthropy makes in alleviating human problems it is imperative that it is encouraged by both governments and others groups. No matter the challenges and hurdles facing philanthropists they should not give up but rather double their efforts to help in solving human problems. These important contributions of philanthropy propelled this paper to present some of the ethical grounds for philanthropy in MENA. This was done by doing some conceptual clarifications of basic phrases. Then the problem of poverty in the region was presented. This presentation took the form of examining the causes, consequences and cure. One vital cure or solution that was proposed here is mobilizing philanthropy in an ethical manner to contribute in alleviating poverty in the region. It is affirmed here that if this can be done more vigourously it will greatly help in reducing poverty and creating a more sustainable and peaceful region.

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**ПОДОЛАННЯ БІДНОСТІ ЗА ДОПОМОГОЮ ЕТИЧНОЇ ФІЛАНТРОПІЇ
В РЕГІОНІ БЛИЗЬКОГО СХОДУ ТА ПІВНІЧНОЇ АФРИКИ (БСПА)**

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Згідно з критеріями Організації Об'єднаних Націй бідність означає обмеженість людини в її виборі, можливостях, а також нездатність унаслідок низького доходу ефективно брати участь у житті суспільства. Бідність породжує такі проблеми, як погане здоров'я, нездатність купувати предмети першої необхідності, позбавлення можливості повноцінного здійснення громадянських і політичних прав тощо. Незважаючи на наявність величезної кількості людських і природних ресурсів у країнах Близького Сходу та Північної Африки (БСПА), багато людей в цьому регіоні живуть у крайній бідності. Використовуючи феноменологічну герменевтику, а також екзистенціальний критичний аналіз, автор статті обґрунтовує необхідність використання етичної філантропії для зменшення бідності в регіоні БСПА. Бідність – це також і етична проблема, оскільки вона визначає якість життя, переважно негативно впливаючи на людську поведінку та унеможливаючи для людини її існування як моральної істоти. Тому неприпустимою є ситуація, коли величезні багатства регіону БСПА не використовуються на благо всіх його мешканців. Окрім необхідних зусиль уряду та ефективного політичного керівництва, багаті люди й неурядові організації зі свого боку також несуть моральну відповідальність за допомогу в скороченні бідності в регіоні БСПА. Саме етична роль окремих осіб і груп у наданні благодійної допомоги для полегшення і, якщо це є можливим, викорінення бідності в регіоні БСПА є основною темою цієї статті. У запропонованій роботі стверджується, що в регіоні БСПА присутні як крайня, так і інші форми бідності. Проведене дослідження дозволяє автору зробити висновок про те, що етичний борг філантропії для окремих людей і груп полягає саме в тому, щоб скорочувати бідність. Припускається, що завдяки практиці етичної філантропії жителі регіону БСПА можуть стати кращими в моральному сенсі, а також досягти більш високого рівня щастя та миру.

Ключові слова: етична філантропія, бідність, подолання бідності, Близький Схід, Північна Африка, БСПА.

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