



PATHWAYS FOR CHANGE

Philanthropy Among African American, Asian American,
And Latino Donors In The New York Metropolitan Region

Felinda Mottino and **Eugene D. Miller**

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**CENTER ON PHILANTHROPY
AND CIVIL SOCIETY**

Center on Philanthropy and Civil Society at
The Graduate Center, The City University of New York

in partnership with

**COALITION FOR
NEW PHILANTHROPY**

Coalition for New Philanthropy

Pathways for Change: Philanthropy among African American, Asian American, and Latino Donors in the New York Metropolitan Region was made possible through funding from the Ford Foundation, Carnegie Corporation of New York, and New Ventures in Philanthropy: Forum of Regional Associations of Grantmakers. The Coalition also receives support from AXA Foundation, Changemakers, Fund for the City of New York, Edwin Gould Foundation for Children, W.K. Kellogg Foundation, Charles Stewart Mott Foundation, Stewart R. Mott Charitable Trust, The New York Community Trust, The Philanthropic Collaborative, Inc., and the Surdna Foundation.

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ACKNOWLEDGEMENTS

The authors wish to acknowledge the many people who made this research possible. They include the following:

- The graduate student research team at The Graduate Center, CUNY: Terese Anthony, Kristopher Burrell, John Gutiérrez, Denise Ingram, Akemi Kochiyama-Ladson, Adrienne Lotson, Adriana Pérez, Antoinette Pole, Alejandro Quintana, and Angela Webb who coordinated and conducted interviews and compiled the literature reviews; and Safinaz Saleh who served as data base manager and assisted in the analyses. We would also like to thank the staff and faculty of the Doctoral Program in History for their support.
- The project Advisory Board: Aixa Beauchamp, Donna Chancellor, Jessica Chao, Kinshasha Holman Conwill, Kimberly Otis, Yvonne Presha, Henry Ramos, and Suzanna Valdez, as well as our colleagues (past and present) on the executive committee of the Coalition for New Philanthropy, Enrique Ball, Barbara Bryan, Erica Hunt, Cao O, Lillian Rodriguez, and Michael Seltzer, all of whom provided important advice, council and access to donors and nonprofit organizations. We would also like to thank all the nonprofit organizations that assisted us in these endeavors.
- Thank you to Joseph Pereira for his contributions and demographic analyses and to Frances Ostrower for her comments.
- A very special thanks to all the African American, Asian American, and Latino donors we interviewed. They graciously and enthusiastically shared their time and provided valuable information. We hope we have done justice to the magnificence of their philanthropy and to the eloquence of their words.
- Finally we would like to thank the Center on Philanthropy and Civil Society: its director, Kathleen D. McCarthy, and staff, Barbara Leopold, Amal Muḥammad, and Leah Obias for guidance and support. This work could not have been accomplished without them. This said, the assertions and conclusions made in this report are the sole responsibility of the authors.

EXECUTIVE SUMMARY

African American, Asian American, and Latino donors give to create pathways for people excluded from access and opportunity. We spoke to more than 150 donors of color in New York City about their philanthropic contributions. They reported annual monetary giving that totaled more than \$3,000,000 with median household giving of \$5,000. They give to community organizations and churches, but especially to educational programs and institutions. They volunteer time and serve as leaders by fundraising and working on boards. They are passionate about their philanthropy and they want to know more about philanthropic vehicles and possibilities.

As part of its work with the Coalition for New Philanthropy—an initiative to promote philanthropy in African American, Asian American, and Latino communities throughout the metropolitan New York region—the Center on Philanthropy and Civil Society conducted structured one-on-one interviews during 2002 and 2003 with 166 African American, Asian American, and Latino donors in the New York metropolitan area. The purpose of this study was to learn more about what motivates donors of color and what they hope to achieve with their giving.

WHY STUDY GIVING IN COMMUNITIES OF COLOR?

Communities of color are growing in size.

The United States is increasingly diverse, especially in urban areas. In New York City African Americans, Asian Americans, and Latinos comprise over 60% of the population; in the surrounding metropolitan region more than 40%.

Communities of color have increasing assets.

There is growing wealth within communities of color in terms of income, and also as measured by educational attainment, occupation, and home ownership. Not only is the need for giving great, but also there is increased capacity to give. As a number of studies (including this one) attest, household giving by donors of color is substantial (by some measures topping national averages).

Nonprofit organizations carry more of society's burdens.

Fiscal constraints and shifting governmental priorities have placed an increased burden on community-based organizations to address social problems. To meet the obligations these organizations need to cultivate donors with ties to the community.

In addition, giving in communities of color is important because:

- ◆ Giving and volunteering promote and are forms of civic participation.
- ◆ In an era of general dissatisfaction with the political process, giving provides a key link from the individual to the community and the broader society. It is a fundamental and positive aspect of the American system.
- ◆ Giving sustains traditional values. People of color have long and strong histories of giving on which they build from generation to generation.
- ◆ Giving is about investing in the future and collective community ideals.
- ◆ Giving reflects and develops qualities of leadership and individual initiative. It is, as donors told us, a counter-balance to materialism and self-involvement.

And finally, philanthropy is an agent of change.

It is tightly tied to social and political conditions, and as these change so do philanthropic practices.

THE STUDY

This study used a combination of selection techniques to identify and interview donors of color—donors who had given annual gifts of at least \$200 were drawn from organizational lists, as well as referrals. The interview was designed to listen to donors and learn from them about:

- ◆ Amounts of money and time contributed and recipient organizations.
- ◆ Motivation and intentions for giving.
- ◆ Decision-making processes.
- ◆ Ways organizations can more effectively partner with donors.

Of the 166 donors we interviewed, 58 were African American, 55 Asian American, and 53 Latino. African Americans and Latinos were about half male and half female; Asian Americans were about 60% female. Ages ranged from 23 to 94, and the three ethnic groups had similar proportions of younger and older donors (about one-third below the age of 40 and two-thirds 40 and above).

More than half of the African Americans, older and younger, were born in the United States, as were more than half of the younger Asian Americans. For the older Asian Americans, and for younger and older Latinos, about half were born abroad. Younger donors overall were more likely to identify themselves as bi- or multi-ethnic.

Donors we interviewed are well educated and have relatively high income, surpassing census data averages for New York City. The midpoint was in the range from \$100,000 to \$149,000, with 70% of the donors reporting household income over \$100,000. Most of the older donors hold senior positions in nonprofit and government sectors while most of the younger donors work in financial services and Wall Street firms.

STUDY HIGHLIGHTS

Generational differences are important.

While there were some differences across ethnicities (African Americans gave more to church, Latinos to community-based organizations, and Asian Americans to ethnic cultural institutions), the most substantial differences were found between older and younger generations—those born before and those born after the enactment of Civil Rights legislation and immigration reform in the mid-1960s.

Differences are subtle. Older African Americans, Latinos, and Asian Americans we interviewed tended to focus on their respective ethnic community. Younger generations have a broader, less racially and ethnically circumscribed view of community.

“...My long-term objective is ideally to start a foundation for kids. Not for kids of a specific ethnicity but more focused on talented children that lack resources whose parents cannot afford to pay for it. I would like to find a way to cultivate their talents. I want to make sure that all kids that deserve it [are educated], regardless of color, kids who for financial reasons are not able to develop and be properly educated...because no one is giving them the opportunity.” [from a younger generation Asian American donor]

Younger donors emphasize individual attainment as a means to uplift community, and they favor nonprofit organizations that provide educational training and that adhere to business models of operation to a greater extent than the older generations. Because younger donors represent an emerging group of potential philanthropists, one that is likely to grow given current economic and demographic trends, these differences have important implications for the future of giving and fundraising efforts.

Largest donations go to community organizations and education.

The following table illustrates primary areas of giving, based on the two largest donations made by interviewees in the year preceding the interview. Older generations of African American, Latino, and Asian American donors gave more gifts to organizations serving their own ethnic communities respectively, including the

church, which historically has played a key role in economic development in the African American community. Younger generations gave more to educational programs that offer enrichment and opportunity for high school and college students, especially for those with talent and ambition to succeed in competitive universities and later in high status occupations.

**SELECTED AREAS OF GIVING
BY ETHNIC AND GENERATION GROUPS**

AREA OF GIVING:	African American		Latino		Asian American	
	Older Generations	Younger Generations	Older Generations	Younger Generations	Older Generations	Younger Generations
	n=38	n=20	n=35	n=18	n=34	n=21
Church	55%	30%	17%	28%	21%	24%
Orgs serving one's own ethnic comm.	21%	10%	66%	22%	74%	33%
Orgs serving the inner city	24%	5%	17%	17%	6%	10%
Schools or colleges	21%	30%	26%	22%	24%	38%
Educational programs	11%	60%	6%	61%	3%	33%
<i>These are selected areas of giving, and are taken from the two largest gifts. Totals do not equal 100%.</i>						

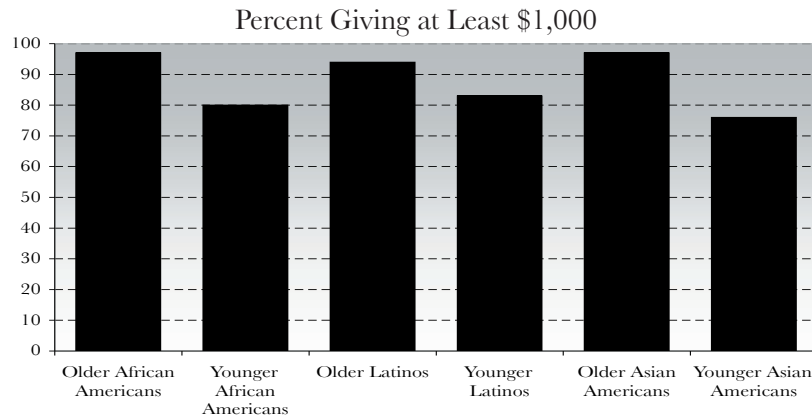
Donors in communities of color are generous.

Reported levels of giving were generally high, with an overall median of \$5,000. This surpasses the national averages (Independent Sector's 2001 report: *Giving and Volunteering in the United States*) for households that give but do not volunteer (\$1,620) as well as for households that practice both (\$2,295). Note that unlike Independent Sector reports, the current research report is not based on a true random sample survey of the population and therefore cannot be construed to represent average giving for entire ethnic groups. What it does provide is evidence of active donors within the African American, Asian American, and Latino communities.

Among the 166 donors we interviewed, total household giving in the year preceding the interview ranged from \$200 to \$1,000,000, with a median of \$5,000. There were 19 people who gave one gift (or cumulative amount) of \$10,000 or more to a single organization. Types of organizations receiving higher-level gifts did not differ from those receiving smaller gifts. Even at the \$10,000+ level, ethnic donors did not necessarily look to mainstream organizations to be the recipients of their largess. Most often funds were kept in the community or, when they were not, went to mainstream organizations for programs targeted to advance minority interests.

- ◆ Older African Americans gave a median of \$7,250, with 97% reporting giving at least \$1,000. Younger African Americans gave a median of \$2,000, with 80% reporting giving at least \$1,000.
- ◆ The median for older Latino donors was \$5,000, and 94% reported giving at least \$1,000. Among the younger Latinos the median was \$4,000, with 83% reporting giving at least \$1,000.
- ◆ Older Asian American donors gave a median of \$5,500, and 97% reported giving at least \$1,000. The median for younger donors was \$2,000, and 76% reported giving at least \$1,000.

ANNUAL HOUSEHOLD GIVING BY ETHNIC AND GENERATION GROUPS



International interest is high.

For all donors in this study, the primary interest was in domestic and local programs and organizations. However, 13% gave one of their two largest gifts to an international or bi-national program or organization (compared to the national population where, according to *Giving USA 2004*, 2.2% of total estimated giving goes to international affairs).

Remittances, crises, and disaster relief donations did not figure prominently among the largest gifts. This agrees with the Hispanic Federation survey (2001) which found that increased education leads to less giving for disaster relief and more giving for education and job training.

Giving to education is tied to social change.

Education is a key recipient of philanthropic dollars and is directly tied to the desire to advance fundamental social change.

Young professionals, as well as many older donors, believe education is the best hope for ameliorating community conditions and for making structural changes. Education means opening a gateway to success for those with talent and ambition and creating a new social order. Education is seen as the key resource, whose acquisition by the community is transformative, leading to better housing, better health and, ultimately, the empowerment of the community.

“What troubles me the most, in this country... each different group in society has different access to resources, the basic resources: education, housing, health care... And it has a snowball effect, I mean, if you don’t get a good education then you won’t be able to get a good job and then you don’t have money so you can’t afford health insurance, etc...” [from an African American donor]

Many donations are made to training programs that help young people develop their potential. When donations are made to mainstream educational organizations, they are usually earmarked for students of color. They are made to provide access to education, rather than institutional support.

Social justice is a primary motivation.

Whatever the specific or immediate underlying motivation, donors we interviewed (younger and older, and across racial and ethnic lines) expressed a strong desire to effect social change. They consistently spoke about wanting to remedy injustices and lack of equal access. They told us that difficulties experienced by preceding generations should not have to be suffered again. This desire went beyond ameliorating adverse conditions to attacking root causes and “isms”, such as racism, classism, and colonialism.

Civic engagement is high, but does not translate into direct political giving.

Commitment to advancing social change did not translate into consistent financial support for political candidates and campaigns (but note that interviews did not cover a presidential campaign year). Interest in politics appears to be declining. It was highest among older Latinos and African Americans and lowest among younger African Americans and Latinos. Some older donors we interviewed expressed disillusionment with the political system, while younger donors expressed a preference for direct engagement and individual solutions.

Economic empowerment is seen as key to having an impact.

Young professionals see their philanthropy as a way to create pathways for other people of color to enter financial services professions. They see economic empowerment and participation in the marketplace as the best way to impact the nation's economic, social, and political policies.

“I believe that this industry [financial services] drives the U.S. economy more than people can imagine. The ability to influence and to make a difference is phenomenal when you understand what’s going on in the capital markets and if you understand what’s going on on Wall Street, ... and if we don’t get access to that, then it just continues to retard our ability to have a significant impact.” [from a younger Latino donor].

Volunteering is widespread.

Ninety percent of the donors volunteered in the year preceding the interview. Donors, younger and older, volunteer because they want to help improve the lives of others in substantial ways. We were not likely to hear that volunteering was a social activity or that it was to appease feelings of guilt and give handouts to the poor. Interviewees expressed the desire to share their energy and knowledge as a way of making the world a better place for people lacking opportunities or needing greater access to resources. Young professionals are especially passionate about volunteering and mentoring.

Philanthropy starts young.

In general, the individuals we interviewed conform to a pattern. They begin volunteer work before or during college and develop a strong interest in serving. Later, as professionals, they respond to opportunities to serve again. They often take on leadership roles in organizing events and joining boards. The ability to make contributions is often combined with a willingness to leverage money through fund-raising events, matching gifts and donations from firms, and reciprocal arrangements through networks of professionals.

Donors give most to organizations where they have personal connections.

The most often-stated reason for giving more to one organization than to others involved a personal connection, such as church membership, organization board service or other volunteer work. Younger generation donors tended to give to educational programs with which they had direct personal experience from participating in the program themselves or through volunteer work.

Donors demand professionalism, transparency and accountability.

Donors of color want to see a professional presentation of an organization's mission and purpose, a detailed accounting of how funding has been allocated, and a list of specific accomplishments. Then, it is not enough to make general appeals for money—each donor wants a clear picture of how he or she fits into making the organization better and more effective, and ways in which additional funds will lead to quantitative and qualitative improvements.

“The organizations need to display their accounting and demonstrate their results. They need to show that they are viable. I want to know that last year the organizations raised X amount of money and that with that money they set up a program to serve X number of people.” [from a Latino donor]

There is a large, under-tapped need for philanthropic advisement.

Common among older and younger African Americans, Latinos, and Asian Americans is the tendency not to ask for professional advice regarding their philanthropic activities. Nevertheless, they told us they would like to know more about giving. There were five types of advice sought by donors:

- ◆ Information about organization mission and focus.
- ◆ Reports on organization integrity and achievements.
- ◆ How and how much to give related to what can be accomplished.
- ◆ Methods and vehicles for giving.
- ◆ Financial planning advice.

RECOMMENDATIONS

A central purpose of this study is to provide information to nonprofit organizations regarding ways they can more effectively partner with donors. Based on findings from the research, we offer the following recommendations:

1. Generational Differences

Differences between generations are important. Nonprofit organizations need to be aware that younger generations see community, as well as the role of education and business models, differently from older generations.

Both generations see giving as a way to promote social change. But younger generations see empowerment most likely to come from gaining entrée into Wall Street and building financial networks, rather than from marching on Washington. Activities that build on this model of change will be of greater interest to post-Civil Rights generations of donors of color.

2. Donors should be approached on many levels.

Giving operates on many levels and has multiple motivations. For the donors we interviewed there are intellectual, philosophical, ideological, familial, spiritual, and emotional components. It is important for nonprofit organizations to operate on as many of these as possible.

Here are several ways this can be done:

- ◆ Engage potential donors at a young age through volunteer programs or mentorship opportunities, and when possible build alumni or alumni-like networks.
- ◆ To the extent possible, build ethnic-based networks that can operate in or affect mainstream organizations. This may have particular resonance among younger donors.
- ◆ Among younger donors, in particular, develop appeals that evoke cultural identity or ties, but avoid creating an “ethnic box”.
- ◆ Create leadership opportunities. Donors we interviewed view their philanthropy as an element of leadership.
- ◆ Find ways to tap into donors’ energy and enthusiasm. Some donors have already started charitable projects, programs, funds, and endowments; others dream of setting up programs. Nonprofit organizations need to develop ways to tap into this potential.
- ◆ Exploit the expertise of donors: older donors may have years of experience in fund-raising; younger donors, more likely to be working in financial services, can negotiate matching funds and gifts from their firms.
- ◆ Create opportunities for face-to-face interaction and presentations of what donations have accomplished. Donors we spoke with derived a strong sense of reward when seeing the results of their giving.
- ◆ Emphasize how a nonprofit’s work in a particular arena addresses a broader social agenda. This is important because many donors have a sophisticated understanding of social problems and a commitment to effect change. For many of the donors we interviewed the distinction between providing amelioration and addressing root causes of social problems is a false dichotomy. Nonprofit organizations can show how their efforts address both symptoms and causes of social inequalities.

3. Nonprofit Organization-Donor Relations

Obviously, it is important to cultivate a positive identification with donors on the part of nonprofit organizations. Personal connections and honest appeals are invaluable. We heard a great deal about the need for community based nonprofit organizations to be more transparent, accountable, and business-like. Some of what we heard translates directly into the following recommendations:

- ◆ The appeal has to be impressive both in content and in form—a nonprofit organization needs to be efficient and communicate its message clearly.
- ◆ Donors want to partner with organizations and need an understanding of how additional funds will lead to quantitative and qualitative improvements, including a clear accounting of how dollars are spent.
- ◆ Donors want ease of giving. Consider the following:
 - e-mail invitations to events
 - e-mail appeals
 - website-based giving
 - electronic newsletters with photographs showing how people have benefited through donor gifts.

4. Donor Education

As much as donors, especially the younger generations, are focused on a business model, we found significant gaps between the philanthropic dreams of donors and their knowledge of philanthropic vehicles. This opens up an area of opportunity for nonprofit organizations.

- ◆ Young business professionals are interested in applying business models. Therefore it may be best to make the “philanthropy education” process a two-way street where donors can contribute their business knowledge and experience to nonprofit work.
- ◆ Nonprofit organizations can develop interactive training activities. As they do, they should underscore the effectiveness of strategic philanthropic vehicles, the benefits of collaborative giving, and the capacity of local nonprofit organizations to bring about the type of social and structural change desired by donors.
- ◆ Nonprofit organizations can position themselves as the bridge between providing assistance to individuals and families and encouraging systematic change. To do this they may want to develop engaging outreach strategies including speakers series, seminars, brainstorming sessions, and curricula, with input from donors.

5. Cultivating New Donors

- ◆ Service Users as “Alumni” Donors

We have found that many of those we interviewed became involved with a particular organization because they, a family member or close friend relied on the organization during a critical point in their lives. A way to build future donors is by letting users know how the organization supports the community and how those services are financed. Here increased visibility of the nonprofit organization and its community role is valuable.

- ◆ Volunteer Programs and Internships

Almost all of the donors we interviewed started their philanthropic careers as young people through the giving of time. Hands-on involvement, which remains a significant and emotionally satisfying experience, translated in many cases to direct financial support over consecutive years.

Volunteer programs and internships, especially if they have a mentoring component, are a way to attract young emerging donors who have the potential to remain loyal and longtime supporters of the organization.

In January of 2001, five nonprofit organizations joined forces to promote philanthropy in local communities of color and became the Coalition for New Philanthropy in New York. As part of this effort the Donor Research Project (DRP) was developed to learn more about African American, Asian American, and Latino donors primarily by listening to them in structured one-on-one interviews during 2002 and 2003. Donor interviews are meant to help nonprofit organizations to understand their contributors so they can serve them better and be more effective partners for their philanthropic efforts. The DRP was conducted at the Center on Philanthropy and Civil Society, The Graduate Center, CUNY in conjunction with the Coalition for New Philanthropy in New York.

The DRP and other work of the Coalition brought to light segments of the philanthropic population historically overlooked by mainstream practitioners and researchers. It is, however, a population that New York City, and the United States as a whole, can no longer afford to overlook. The conclusion of the DRP, in agreement with previous studies noted below, is that people of color have a long, strong tradition of giving; that they give generously and passionately of their money, their time, and their leadership and professional skills; and that they would like to give more. Furthermore, communities of color are growing at a faster rate than the mainstream population and as they grow in size, they also grow in affluence, educational attainment, and occupational prestige.

DEMOGRAPHIC CONTEXT

According to Census 2000, New York City no longer has one majority population. Instead, the white, non-Hispanic community has fallen to slightly over one-third of the entire population of the five boroughs of the city while the Latino community has increased to about 25% and African Americans maintain about another 25% of the total. Surprisingly, primarily as the result of immigration, by 2000 nearly 10% of New Yorkers were Asian American and this population continues to grow.

About the Center on Philanthropy and Civil Society and the Coalition for New Philanthropy in New York

Founded in September 1986, the Center on Philanthropy and Civil Society focuses on giving, voluntarism, and nonprofit entrepreneurship by individual donors, foundations, and corporations in the United States and around the world. Kathleen D. McCarthy is Director of the Center, which is a member organization of the Coalition for New Philanthropy in New York.

Other members of the Coalition are: the Asian American Federation of New York, the Hispanic Federation, The Twenty-First Century Foundation, and the New York Regional Association of Grantmakers. The Coalition is designed to promote and increase sustained, effective philanthropy in African American, Asian American, and Latino communities of the greater New York Metropolitan region through donor outreach activities and educational training programs for donors of color and their professional advisors. The Coalition's primary strategy is to partner with business and existing ethnic voluntary associations that include culturally-defined professional, business, and alumni associations; ethnic civic and cultural associations; ethnic fraternities and sororities; and employee networks, especially those in the high technology, communications, and financial industries.

Suburban counties reflect similar patterns of change. In the New York metropolitan area, communities of color comprise about 40% of the total population. Suburban counties reported stronger growth than in previous decades in Latino communities, with as much as 147% growth in Putnam County alone. The number of Asian Americans increased by 63% in Nassau County and they total as much as 10% of the populations of several Northern New Jersey counties including many upscale suburban towns. In Fairfield County, Connecticut, population growth itself was driven by out-migration of communities of color from New York City. These long-term trends are projected to increase over time both within the region and nationally.¹

Clearly, the human, social, and financial capital of African Americans, Asian Americans, and Latinos is increasing. While still below the average for white non-Hispanic households and businesses, entrepreneurship, business revenues, household income, home ownership and attainment of college degrees are growing at faster rates. The causes for these developments are numerous, but include the benefits of the Civil Rights period, affirmative action programs, and the impact of various U.S. immigration policies (which favor professional skills over other characteristics of foreigners seeking U.S. entry).

From 1990-2000 household income has increased (in adjusted dollars) 13% for African Americans, 8% for Latinos, and 15% for Asian Americans.² Home ownership levels grew as well: 29% for African Americans, 56% for Latinos, and 80% for Asian Americans.³ Correspondingly these communities also experienced high rates of growth in educational attainment. For example, the number of individuals in these communities achieving Bachelor's degrees has grown dramatically. For African Americans the increase was 119%, for Latinos 146%, and for Asian Americans 221%.⁴

An in-depth exploration of New York metropolitan area census statistics indicates that growing wealth is not evenly distributed throughout African American, Latino, and Asian American communities. It is concentrated, as it is in the non-Hispanic white population, among those who are able to accumulate and build on their resources, often through acquiring education and working in good jobs. Across this diversity of wealth, it is philanthropy that provides the link. Philanthropy is the way to connect an abundance of resources with a lack of resources.

ON THE SHOULDERS OF OTHERS

The aim of the Donor Research Project has been to add to the existing scholarship on philanthropy in emerging communities and to provide current information to Coalition partners and other nonprofit organizations working with donors. Focused on communities of color in the New York metropolitan region, research has included literature review, analysis of demographic and economic data, as well as donor interviews.

Donor interviews, which are the heart of the DRP, were conducted with more than 50 donors in each of the three ethnic groups (African American, Asian American, and Latino) using procedures and methods (discussed in more detail below) to render the most comprehensive and representative range possible of donors currently making substantial contributions. Findings are meant to help nonprofit organizations to understand their contributors so they can serve them better and be more effective partners for their philanthropic efforts, as well as to learn how to increase support.

¹ The New York Times, March 16, 2001. The phenomenon of an inner city of color surrounded by an affluent white community is much more complicated and nuanced around major metropolitan areas such as New York, San Francisco, and Washington, D.C.

² New York City Housing and Vacancy Survey 1991 and 1999.

³ Census 1990 and 2000 for 23 counties surrounding New York City.

⁴ Census 2000. The rate of increase in education is for individuals 25 year of age and older with college degree(s) and includes absolute growth.

There are no existing comprehensive studies of philanthropy in communities of color in New York City. There are few studies of philanthropy in communities of color in general, especially empirical studies. Those that do exist and utilized face-to-face field research (interviews) have relied primarily on snowball samples, which although useful, limit the universe available to the researcher and make findings less generalizable.

The Donor Research Project is designed to complement and add to existing knowledge about donors in communities of color and to a number of noteworthy projects that have increased understanding in the field. These include the Council on Foundations' Cultures of Caring project; the University of San Francisco's Institute for Nonprofit Organization Management's research (Bradford Smith et al.); Independent Sector surveys; the work of the Urban Institute; the efforts of scholars such as James Joseph, Emmett Carson, Cheryl Hall-Russell, and Michael O'Neill; and the Multicultural Curriculum Guides developed by the Center on Philanthropy and Civil Society.

Smith et al. examined charitable behavior among a random sample of individuals (not all of whom were donors) from eight communities of color in San Francisco. In the Cultures of Caring project, which also focused on diverse communities, multiple researchers, such as Jessica Chao and Henry Ramos, primarily examined highly affluent donors with a focus on endowment building. The DRP focuses midway between these two groups—individuals of interest are donors who contribute at medium to high levels to formal nonprofit institutions, but not exclusively donors in the highest ranges of major gift contributions.

Unlike the Independent Sector reports, which rely on survey data and include communities of color within a broad examination of donors in the United States, the DRP is specifically focused on diverse communities in the New York metropolitan area. (Only in the last several years has the Independent Sector's survey had sufficient data to offer analysis of African American donors, and it has only recently been able to report on Hispanics.) Furthermore, the method of the DRP is open-ended questions in face-to-face interviews, which are designed to probe the donors' immediate and underlying motivations for gift giving in their own language.

The important work of Emmett Carson and James Joseph, as well as the Multicultural Curriculum Guides produced by the Center on Philanthropy and Civil Society, have helped lay the conceptual and historical groundwork for the current research. Expansion of the definition of philanthropy to include giving of time, as well as money, and positing the church as the central institutional vehicle of African American philanthropy have helped shatter old ideas about philanthropy as the exclusive purview of the wealthy. However, these works are not based on an extensive number of regionally focused in-depth interviews. They are primarily concerned with establishing the place of philanthropy as a vital element to strengthen community. The DRP in many respects takes this as its starting point and is attempting, by its focus on donor motivation, to explore how nonprofit organizations in communities of color can better reach donors, as well as be more effective partners for their donors' philanthropic objectives.

The work of Michael O'Neill examines giving patterns in diverse communities and, in many respects, its focus is comparable to that of the DRP. Differences lie in the regional (California) focus of O'Neill's work and its reliance on surveys rather than an open-ended interview format. In addition to making use of existing studies, we examined our findings in light of existing philanthropic models of giving that are used by philanthropy practitioners interested in the mainstream population, as well as those interested in communities of color. These include the donor education continuum from The Philanthropic Initiative, the social activism model from Tracy Gary and Changemakers, and the ethnic continuum from Jessica Chao, Diana Newman, and others. [Models are shown in Appendix F: References and Models.]

In sum, the Donor Research Project is designed to build on the current work in the field. The methods used and the number of interviews (more than 150) is an attempt to systematize an area of knowledge that is characterized by anecdotal information and to provide a local focus on New York City.

DONOR RESEARCH PROJECT METHODS

Our task was to explore and learn as much as possible about how donors of color think about philanthropy. Philanthropy for the purposes of this study is defined very broadly as all forms of private giving on behalf of community good. Giving includes monetary contributions, volunteer service, and any other donations of goods, property, resources or expertise to charitable and other nonprofit organizations.

The target interviewee was a person of color (African American, Asian American or Latino) living in the New York City area who had already made charitable donations although not necessarily at the highest levels. Unlike other studies that have focused only on the most affluent members of the community, we focus on a larger segment of the population. One reason is that an aim of many community-based nonprofit organizations is to attract and cultivate both middle class and affluent African Americans, Asian Americans, and Latinos. These organizations cannot rely on a few large donors; the critical mass of major donors is small and organizations need to diversify their funding base.

The aim of the study was to speak directly to at least 150 donors—50 African Americans, 50 Asian Americans, and 50 Latinos—and to learn from donors in their own words:

- How and to what are they giving?
- What is their motivation and intent for giving?
- What do they respond to in an appeal?
- What is their decision-making process?
- How can organizations partner more effectively with their donors?

We developed an Interview Guide with open-ended questions as a way to capture the language and context from the perspective of the donor.

The biggest challenge was to identify and reach the donor population. Selecting and gaining access to donors presented many challenges. These included:

- Identifying donors of color from the general population without the costly process of prescreening a huge portion of the local population.
- Establishing enough trust for donors to reveal their philanthropic thoughts, decisions, and monetary contributions.
- Working within the limitations of time and budget.

There is no central list of donors, no data base, no easy access. In sum there is no sure-fire way to select a random sample of donors.

Our review of the literature and conversations with other researchers revealed that previous studies of donors relied on limited anecdotal information or on a “snowball” sample, that is, key people were asked to assist in making introductions to people in their networks. One attractive feature of this approach is that referrals from known and trusted peers or nonprofit leaders are extremely helpful in gaining trust and openness from the donor respondents. And a snowball approach is acceptable for this difficult-to-reach population. However, we wanted to find a broader, more random sampling mechanism.

In order to identify a representative array of members of the target groups in a way that would favor access and acceptance, we structured a two-step selection or recruitment, approach (based loosely on the sampling plan developed by Ostrower, 1995, for her study of New York City elites). The plan involved:

- Identifying local community-based organizations serving communities of color.
- Requesting a list of recent donors.
- Contacting donors to set up an interview.

Organizations

First, we developed a comprehensive list of local nonprofit organizations and membership associations with large constituencies of ethnic donors or of middle class and affluent ethnic members. The list was compiled from previous work at the Center on Philanthropy and Civil Society and with the assistance of the Donor Research Project Advisory Board. However, identifying donors through community organizations does not mean they give only in that way or only to that organization. (And indeed this was the case).

Next we scheduled meetings with directors of these organizations to present our project and explore the possibilities of working with them. If they agreed to participate, we asked them to identify certain donors. Since we were interested in the medium-to-high donor, we asked organizations about their typical median and determined early on that it was around \$200, so we asked them to select donors who had given cumulative donations of \$200 or more during the previous year. In this manner we hoped to ensure that all respondents had given to nonprofit organizations and that the range of giving was quite broad—substantial donors, but more than the few at the very top.

We then requested that participating organizations send a letter to these donors inviting them to participate in an interview with one of our researchers. After this initial contact had been made by the organization, we contacted the potential donor respondents to schedule interviews.

With this approach we had some success but it was not easy to obtain uniform cooperation from organizations. For one thing many organizations were reluctant to give us their lists of donors; it is a sensitive issue and there was fear of upsetting donors. Other organizations were willing but lacked good, easily searchable data bases with which to identify donors of color or the amount of their donations. Some agreed to participate but wanted to select certain types of donors to be interviewed or to ask donors to call if they wanted to be interviewed; we made every effort to avoid hand-picking or self-selection.

However, we found that using this approach exclusively would have produced an insufficient number of donors and from a too-limited number of organizations. Therefore, in order to fill in gaps and provide a more representative cross section of donors, this was supplemented by a modified snowball approach, that is, asking interview respondents to give us names of other people of color they knew to be donors.

[Appendix A: Methods gives more details on methods and lists and describes the organizations we contacted and those that participated by providing donor names.]

Interviewing Individual Donors

The combined recruitment plan resulted in a list of 585 names. Of these, we invited 267 to participate in the study.⁵ Of those with whom we spoke, about 62% agreed to be interviewed, and a total of 166 completed interviews are the basis of this report. Of the 166 donors in the study, about two-thirds came from organization lists and one-third came from referrals.

Although organizations were sometimes reluctant to give access to their donors, the donors we interviewed were generally very enthusiastic about the research and willing to give us additional names. In fact, these referrals resulted in an actual “snowball” of names, continuing to pick up momentum, so that once the target number of

⁵ Of the 585 names, some were not contacted because of: (1) incomplete or outdated information or unsuccessful attempts to locate the person; or (2) time and budgetary constraints once the target number of completed interviews per ethnic group had been reached.

interviews per ethnic group had been completed, we had to stop. In other words, we found more people than we had time to interview. This is additional evidence of the potential for giving in communities of color.

Donors we interviewed had much enthusiasm for talking about their giving. Some agreed to the interview because they are active philanthropists and want to encourage and increase philanthropy in their communities. Many said they were flattered that we considered them philanthropists and that we wanted to hear their stories. One person (#056) said:

“Thank you for considering me even though I don’t think my philanthropy is in a traditional sense. It is interesting to look at what I have been doing all my life as philanthropy. So thank you for giving my life another dimension....”

Some donors saw the interview as an opportunity to think about and review what they have been doing. One person (#039) said: *“See you’re making me think. That’s good.”* In fact, it seemed that interviewing people and having them talk about their philanthropy could be a good way for organizations to partner with donors.

Interviews were conducted during 2002 and 2003 by a diverse team of interviewers, including one of the co-project directors and doctoral students at The Graduate Center, CUNY in Anthropology, Sociology, Political Science, and History, who are from different cultural backgrounds and ethnicities. Interviews took place in the donor’s office or home or at the CUNY Graduate Center, so that personal or confidential information could be shared in a conducive environment and at the convenience of the respondent.⁶ Interviews took an average of 45 minutes, using a structured interview guide, with five sections:

- Section 1 dealt with philanthropy in general and how the respondent sees philanthropy or, in other words, the whole area of charitable giving, donating or contributing.
- Section 2 explored the philanthropic gifts made by the respondent and his/her immediate household family in the previous year.
- Section 3 dealt with decision-making and advisement.
- Section 4 asked about the respondent’s philanthropic vision or dream.
- Section 5 gathered background information about the interviewee.

[See Appendix B: Interview Guide for a copy of the questionnaire.]

STARS OF THE STUDY—SKETCHES OF INTERVIEWEES

This section provides brief socio-demographic sketches of the DRP donor interviewees. A total of 166 donor interviews were conducted. Of these, 58 interviewees were African American, 55 Asian American, and 53 Latino.

During the interviews and in the initial stages of the analyses, researchers looked for patterns of responses that group people in different ways. We became aware of some differences by ethnicity, but even more pronounced differences by age: the most striking differences have been between “younger” and “older” respondents; responses from younger professionals we interviewed all seemed to resonate, regardless of ethnicity.

The first order of business was to determine where to place the dividing line for age. One guideline was social research that compares individual behavior by generation, with much having been written about certain generations, such as X and Y (for example Keeter et al. 2002, and Fields 2003). For the sake of the current research, it was also important that the generations be situated within a historical framework taking into consideration the events of the 1960s, the Civil Rights movement, and resulting legislative changes.

⁶ Donors we interviewed were given full assurances that their responses were confidential. That is why this report provides information only in the aggregate or refers to individual interviewees only in general terms or by ID number rather than by name.

The year 1963 was selected as the best way to divide donors into two age cohorts for several reasons. It separates generationally so that baby-boomers and earlier generations are in one group; generation X, Y, and later generations are in another. Furthermore, those born before 1963—the year of Martin Luther King’s “I have a Dream” speech—were more likely to have been shaped by (if not actual participants in) the political struggles that propelled the legislative agenda, and less likely to have benefited directly from the gains of the Civil Rights era (more specifically the 1971 Bakke decision, which upheld Affirmative Action).

Members of younger generations (people in their 20s and 30s at the time of the DRP interviews) came of age in the 1980s or 1990s and were recipients of benefits gained during Civil Rights struggles and with ensuing legislation, including the 1965 Immigration Reform Act. And as such, it is reasonable to expect that they have had increased access to opportunities (first educational, then occupational) and that their ideas and perspectives on philanthropy might differ from those of the preceding generations.

In addition to this overarching historical framework, the empirical data emerging from the study pointed to a similarly placed dividing line. The younger donors (about 36% of the sample overall) tended to be professionals in the beginning stages of their careers in the financial services industry. They are primarily in Wall Street jobs and seem to have much in common in terms of their outlook and language.

Census data on income, educational levels, and occupation indicate that a distinct professional class is emerging in each of the three communities of color under study. This may be explained by gains of the Civil Rights movement and in education, as well as significant growth in population through specific immigration policies favoring education, especially for the Latino and Asian American communities.⁷ And within the metropolitan region, young professionals in financial services are an emergent part of the population. Furthermore, the growth of industry-specific and philanthropic associations within each of these communities attests to the growth of the professional sector and suggests their future giving potential.

Table 1 below is presented to summarize the proportions of people we interviewed who work in, or have retired from, the private sector. The private sector is broken down further by FIRE industries (finance, insurance, and real estate), and other industries (including technology, communications, media, advertising, law, and consumer products). Older donors were less likely to work in for-profit industries, especially FIRE, and more likely to work as professionals in the non-profit or government sectors. Younger donors were predominantly professionals in the for-profit sector, and mostly in financial services. (This is consistent with Census 2000 data for New York City: across all racial categories—black, Hispanic, Asian, and white—and among those who are well-educated—at least a Bachelor’s degree—people under 40 are more likely to work in for-profit jobs than people 40 and older. For more details, see Appendix C: Donor Sketches, Tables C-1, C-2, and C-3.)

⁷ This is not to say that all objectives of the Civil Rights and other related movements have reached completion or that all barriers to economic prosperity have been eliminated. It is only to point out that there have been tangible gains for some members of these communities.

**TABLE 1: PERCENT DRP DONORS IN PRIVATE SECTOR [FIRE AND OTHER]
BY ETHNIC AND GENERATION GROUPS**

GROUPS:	African American		Latino		Asian American	
	Older n=38	Younger n=20	Older n=35	Younger n=18	Older n=34	Younger N=21
TOTAL PRIVATE SECTOR	29%	90%	37%	83%	50%	67%
FIRE	11%	75%	17%	67%	9%	57%
Other	18%	15%	20%	16%	41%	10%
<i>In this table, private sector percentages include self-employed interviewees.</i>						

Because generation group is an important variable and not considering it would suppress important information, the analyses of philanthropic perspectives, intentions, and behavior presented in this report examine donors by generation group, as well as ethnic group. As later chapters of the report will show, donors working in the private sector and in financial services in particular, are likely to take a philanthropic approach that relies heavily on a business model.

The three ethnic groups in the study have similar proportions of younger and older (about one-third below the age of 40 and two-thirds 40 and above). Overall, interviewees ranged in age from 23 to 94 years. African American and Latino donors were evenly divided between males and females, while the Asian American donors were somewhat more likely to be female (60%).

More than half of the African Americans, older and younger, were born in the continental United States, as were more than half of the younger Asian Americans. For the older Asian Americans, and for Latinos younger and older, about half were born abroad. Overall, the younger donors were more likely to identify themselves as bi- or multi-ethnic.

Within the general African American, Asian American, and Latino populations from which these donors were drawn, individuals we interviewed are among the best educated and most affluent. Almost all have at least a Bachelor’s degree; most have graduate degrees. We asked donors to select an income range that best described their annual household income from all sources for the year prior to the interview.⁸ Donors we interviewed have relatively high income, surpassing census data averages for New York City. For example, whereas half of the households in New York City had incomes of more than \$57,700, more than half of the donors live in households with incomes greater than \$100,000. The median range was from \$100,000 to \$149,000, with 70% of the donors reporting household income over \$100,000.

[More detailed demographic data is presented for each ethnic group in Appendix C: Donor Sketches.]



Data analysis was an inductive process to identify motivations and intent and their relation to patterns of giving, and to demographic and situational factors. Wherever possible, we situate donors within the larger demographic and economic picture provided by census data. Even though every effort was made to select interview respondents representatively, this is not a true random sample of donors of color. Therefore, inferences must be drawn with caution; they are suggestive of emerging trends among growing populations subgroups.

⁸ Income ranges used are: below \$50,000; \$50,000-99,000; \$100,000-149,000; \$150,000-199,000;\$200,000-249,000; \$250,000-499,000; \$500,000-999,000; \$1,000,000 or more.

Emerging trends are presented in the remainder of this report. Chapter 2 presents findings related to monetary contributions and recipient organizations, including generational differences in giving priorities. Chapter 3 discusses donors' concepts of community, their philanthropic histories, and what inspires them to give. Chapter 4 explores philanthropic intentions, decision-making, and advisement, and points to a gap between dreams and reality. Finally, Chapter 5 offers conclusions and recommendations.

CHAPTER TWO

GIVING PRIORITIES FOR MILIONS DONATED— Generation and Education

In interviews we questioned donors about their giving in the previous year. We asked about the total amount their household had donated to charity (including religious organizations), and about contributions to political candidates and campaigns.

As for donations to charitable or cultural institutions, most of the gifts were cash and in substantial amounts. Because we selected donor interviewees who had given at least \$200 in the previous year, we expected them to have a level of giving on par with national donor averages. Instead these donors surpassed the average of \$1,620 (Independent Sector 2001) with an overall median of \$5,000. The combined annual household giving in the year prior to the study from all 166 donors of color we interviewed was more than \$3,000,000.⁹

Donors were asked to provide details regarding the largest and second largest monetary contributions to a nonprofit organization in the year prior to the interview. For each gift we asked a series of questions, including the amount of the gift, the receiving organization, whether or not donors had ever volunteered for the organization, and what motivated them to give one of their largest gifts to that particular organization.

The highlights of this chapter are generation and education. Education was the overall largest focus of giving. The biggest difference in patterns of giving was between generations.

Donors in their 20s and 30s (generations born in or after 1963) gave primarily to education—both to schools (including colleges and universities) and to educational programs that offer enrichment and opportunity for high school and college students, especially for those with talent and ambition to succeed in competitive universities and later in high status occupations. Donors in their 40s, 50s, 60s and older, who also gave substantial amounts to schools and colleges, were less likely to focus on educational enrichment and opportunity programs and more likely to give to church and community-based organizations serving the needs of their ethnic communities.

Younger African Americans, Asian Americans, and Latinos all made education their top priority. Most are driven and inspired by their own backgrounds and personal experiences. Many younger donors explained that they had come from inner city neighborhoods and families with limited resources, worked hard, received help and opportunities, and went on to receive good educations and secure good jobs. They are intimately familiar with the receiving end of educational programs, scholarships, internships, and so forth. Furthermore, as with older generations of donors, many of their families, and they themselves as children, reached out to help those who were “less fortunate” with things like cooking and serving food, tutoring, and community service, so there is a history of family and community giving.

Differences among ethnic groups were more subtle and tended to exist primarily among the older generations. Older African Americans focused their giving on church and other community organizations serving the African American community, and also on education. Many African Americans made it clear that they see the church not only as a religious and spiritual place, but also as a center for community development. Older generations of Latinos gave primarily to community organizations serving the Latino community and to education. Older Asian Americans focused on Asian American organizations, associations, and cultural institutions.

⁹This is a notable amount and reflective of the philanthropic potential within these communities.

For all donors in this study the primary interest was in domestic and local programs and organizations. However, 11% gave one of their two largest gifts to an international or binational program or organization. International interest within these communities is higher than that measured for the national population where only 2.2% of total estimated giving went to international affairs (Giving USA 2004). Also, a substantial number of donors (overall 9%) gave to organizations that serve women, the gay community or people with HIV/AIDS.

The most often stated reason for giving to the top two organizations involved a personal connection, such as church membership or organization board service and other volunteer work. Younger donors tended to give to educational programs with which they had direct personal experience from participating in the program themselves or through volunteer work.

More than a quarter of those interviewed estimated their total charitable giving in the previous year to be at least \$10,000. The characteristics most associated with giving at the higher level were higher income and age.

Among the 166 donors we interviewed there were 19 who gave a gift or cumulative amount of \$10,000 or more to a single organization in the year preceding the interview. It is important to note that the types of organizations receiving the largest gifts did not differ from those receiving smaller gifts. At least at the \$10,000 to \$20,000 level, these ethnic donors did not look to mainstream organizations to be the recipients of their largess, rather the funds were kept in the community. At the very highest levels (\$50,000 plus), gifts were evenly divided between community organizations and mainstream universities, but gifts to universities were either for ethnic studies or for scholarships for minority students.

Political giving is not a main focus, especially for the younger donors. The focus instead is on creating positive change by supporting educational and community organizations that assist individuals in gaining access to mainstream institutions and benefits in a more equitable way.

Young professionals, as well as many older donors, believe education is the best hope to ameliorate community conditions and to make structural changes. For most, education means offering an opportunity to a person of color. It means leveling the playing field, opening a gateway to success for those with talent and ambition, or creating a new social order—all related to a sense of fair play and social justice. Moreover, education is seen as a key resource whose acquisition by the community is transformative. Education will lead to better housing, better health and, ultimately the empowerment of the community. For other donors, gifts to education included a desire to improve mainstream institutions to better educate the white population in understanding and appreciating other cultures and as a way to eradicate structural “isms”, such as racism, classism, and colonialism.

ANNUAL GIVING

We asked respondents to estimate the total amount they and their households gave in cash, assets, goods or property to all charities, foundations, nonprofit organizations or religious groups in the year prior to the interview. Most of the giving was in cash, and reported levels of giving were generally high. The combined total amount given by all donors was \$3,067,500, with an overall average (median) of \$5,000 per donor household.¹⁰ This surpasses national averages. According to Independent Sector’s 2001 report, average household donation was \$1,620 for households that had made a monetary contribution and \$2,295 for households that had both given money and performed volunteer work.¹¹ [Note: Unlike Independent Sector reports, the current research report is not based on a true random sample survey of the population and therefore cannot be construed to represent

¹⁰This number was the total amount reported by 164 of the 166 donor interviewees; two people did not provide total annual household giving estimates.

¹¹Independent Sector 2001. Statistics are for the general population, and use an adjusted mean.

average giving for entire ethnic groups. What it does provide is evidence of active donors within the African American, Asian American, and Latino communities.]

Table 2 indicates percentage of donors in eight giving ranges, from those giving less than \$500 to those giving \$50,000 or more. Donors from older generations were most likely to give in the \$5,000 to \$9,999 range. Younger donors were most likely to give in somewhat lower ranges.

TABLE 2: PERCENT DRP DONORS IN TOTAL ANNUAL HOUSEHOLD GIVING RANGES BY ETHNIC AND GENERATION GROUPS

GROUPS:	African American		Latino		Asian American	
	Older	Younger	Older	Younger	Older	Younger
TOTAL ANNUAL GIVING RANGES:	n=38	n=20	n=35 *	n=18	n=34 *	n=21
\$ 200-499	0	5%	3%	6%	0	10%
\$ 500-999	3%	15%	6%	11%	3%	14%
\$1,000-2,499	5%	35%	17%	11%	15%	33%
\$2,500-4,999	18%	5%	20%	33%	18%	14%
\$5,000-9,999	37%	30%	26%	17%	29%	14%
\$10,000-19,999	21%	10%	9%	22%	24%	14%
\$20,000-49,999	16%	0	9%	0	9%	0
\$50,000 or more	0	0	9%	0	0	0

* 3% did not answer this question.

African Americans

Giving among African Americans in the prior year ranged from \$200 to \$40,000.

- The most frequent giving range for older generations of African Americans (37%) was \$5,000-9,999. They gave an average¹² of \$7,250, with 97% reporting giving at least \$1,000.
- The largest percent of younger African Americans (35%) gave between \$1,000-2,499. They gave an average of \$2,000, with 80% reporting giving at least \$1,000.

Latinos

Latinos gave from \$300 to \$50,000 with three individual gifts reaching far above the range. (These three gave between \$250,000 and \$1,000,000.)

- Like older generations of African Americans, the most frequent giving range for older Latinos (26%) was \$5,000-9,999. The average for older donors was \$5,000, and 94% reported giving at least \$1,000.
- The largest percent of younger Latinos (33%) gave between \$2,500-4,999. Among the younger Latinos the average was \$4,000, with 83% reporting giving at least \$1,000. Their average reported giving was somewhat higher than younger African Americans, but there was a comparable number giving at least \$1,000 (Latino 83%, African American 80%).

Asian Americans

Asian Americans gave from \$400 to \$30,000.

- Like older generations of African Americans and Latinos, the most frequent giving range for older Asian Americans (29%) was \$5,000-9,999. Older Asian American donors averaged \$5,500, and 97% reported giving at least \$1,000.

¹² Averages presented are the median for the group.

- The largest percent of younger Asian Americans (33%), like younger African Americans, gave between \$1,000-2,499. The average for younger donors was \$2,000, and 76% reported giving at least \$1,000. The percent giving at least \$1,000 was somewhat less than younger African Americans (80%) and Latinos (83%).

Giving, Income and Age

Giving is related to age. As Table 2 and the discussion of ethnic and generation groups presented above shows, older generations were most likely to give in a higher range than younger generations. And this is true across all three ethnic groups. We believe that the difference here is more an effect of age than of generation or profession, and that as the younger generations grow older, they too will give at higher levels.

However, there is another variable to consider—amount of reported income. For the most part, those who reported earning more also reported giving more. As Table 3 below indicates, donors in their 40s and older who reported an income of \$100,000 or more gave an average (median) of \$7,750, which is more than double the average amount donated by those of the same generations who reported an income of less than \$100,000. There is a similar difference between younger donors with lower and higher incomes—those with higher incomes gave an average of almost four times as much.

**TABLE 3: MEDIAN YEARLY AMOUNT DONATED TO CHARITY
BY INCOME AND AGE CATEGORIES**

	Older generations	Younger generations
Donors w/income below \$100,000	\$3,500	\$1,200
Donors w/income \$100,000+	\$7,750	\$4,500

It should be noted that these averages present a trend and that there is not a perfect correlation between income and level of giving. Anecdotally we could point to individuals whose giving is truly impressive in relation to their income. Furthermore, in each of the ranges of giving, there is a mixture of income levels, with some individuals reporting more modest incomes surpassing others with higher incomes. However, in general, larger monetary donations are more likely to come from people with higher levels of income.

These initial findings are similar to mainstream giving: those with larger incomes give more, and older people give more than younger people.¹³ And donors of color, older and younger, with incomes of \$100,000 or more surpass the national annual giving average for this income level, which is \$3,976.¹⁴

High-End Donors

More than one quarter of the respondents (27%) estimated their total charitable giving in the year prior to the interview to be at least \$10,000.

The main characteristics that distinguish those who gave at least \$10,000 from those who gave less are, once again, income and age. Charitable giving of \$10,000 or more in one year came almost exclusively from those with high income (over \$100,000). Within the higher level of income, higher giving was more likely to come from older donors—47% of high-income older donors gave at least \$10,000 compared to 26% of high-income younger donors.

¹³ See studies such as Independent Sector 2001 and Gateway to Giving Coalition 2004 report on giving in the St. Louis region.

¹⁴ Independent Sector 2001.

For both larger donors and others the total number of organizations to which they contributed varied greatly, but overall larger donors tended to give to more organizations than did other donors. More than one-tenth (11%) of the donors we interviewed gave \$10,000 plus to a single organization. These donors will be discussed in greater detail below.

Political Contributions

As part of understanding philanthropic giving we asked donors the total amount their household had contributed to political parties and candidates. Not all donors gave political contributions. Some people who said they did not make a political contribution the year prior to the interview, said they make such donations other years, especially during major campaigns. Others told us that they never give to politics.

More than half of the older African Americans and Latinos recalled making a political contribution in the year preceding the interview. For older Asian Americans, 38% said they gave, and another 9% said they were not sure or that they give some years; taken together nearly half of the older Asian Americans, like the older African Americans and Latinos, have an interest in supporting political parties and candidates. Overall, older donors who made political donations reported a range of contributions between \$100 and \$25,000. Younger donors were less likely to make political contributions: 20% of African American, 33% of Latino, and 38% of Asian Americans. Those who gave reported a range from \$90 to \$6,400.

Many of those we interviewed expressed a clear sense that they hoped their philanthropy would address social ills. This desire went beyond ameliorating adverse conditions to attacking root causes. For example, one donor spoke of eliminating “isms,” such as racism, that prevent or limit full access to mainstream resources and opportunities. However, this commitment to advance social change did not translate into consistent financial support for political candidates and campaigns; rather interest in politics may be declining.

Some younger donors had negative views of political giving or simply preferred to focus their efforts in other directions. For example, a younger Latino male (#013) responded to the first interview question, on the definition of philanthropy, as follows: *“Some people work within the system, making political change. But I see myself working one-on-one at the grassroots level, helping to change young people’s lives, hopes, and dreams.”*

In the words of one younger Latino male (#087), politicians have not demonstrated success in improving individual’s access to resources and possibilities for success, and therefore it is necessary to support alternative programs, and he focuses on education: *“We can’t depend on politicians, so if the private sector doesn’t become involved, I think society’s problems just become bigger if they are not dealt with.... For example, for many years our education system has been deteriorating, and no matter who is mayor or head of the board of education, the students still suffer. The programs like SEO [Sponsors for Educational Opportunity] and other programs compliment the students’ education, and these programs may even help them get into a better school, which gives them an opportunity to control the future of their life. But it is only through private organizations you can do that because through the education system you get cut off.”*

Political giving was most pronounced among older Latinos and African Americans and least among younger African Americans and Latinos. The reasons for this are complex and outside the focus of this study. However, our findings do conform to other recent examinations of waning political interest among younger generations; see for example Cynthia Gibson (2001) and Alison Byrne Fields (2003).

GIVING PRIORITIES: LARGEST GIFTS

This section examines the two largest gifts made by donors in the year prior to the interview. It presents the types of recipient organizations, along with the personal connections and motivations for giving; the size of gifts; and a discussion of the high-end gifts.

Recipient Organizations

Older donors (age 40 and over) were most focused on giving to their ethnic community organizations. For blacks much of that giving is directed to the church, which has long been at the center of social, economic, and political development of the community.¹⁵ Donors from generations under age 40 focused their giving on education, especially educational programs.

Table 4 below shows the areas of giving, with recipient organizations of the two largest gifts organized into six general categories. [More complete details and lists of organizations are also provided in Appendix D.]

- The first is school or college, which includes high schools, colleges, and universities. This is further divided into alma mater (of self or spouse) and other.
- Second is educational programs that enrich, provide opportunities, and prepare students for higher education or careers (such as Student Sponsor Partnership and Sponsors for Educational Opportunity). It also includes college scholarship programs and funds (including United Negro College Fund).
- Third is church, which includes churches, temples and religious appeals.
- Fourth is organizations that serve the community. It is further divided into organizations that serve the ethnic community, those that serve multi-ethnic inner city communities, and those that serve women or the gay community and are not ethnic specific.
- Fifth is international, including binational organizations that serve both a local community and one abroad (such as Dominican Women’s Development).
- The last category, called other/mainstream, includes an assortment of other organizations which received one of the two largest gifts.

TABLE 4: AREA OF GIVING BY ETHNIC AND GENERATION GROUPS

GROUPS:	African American		Latino		Asian American	
	Older	Younger	Older	Younger	Older	Younger
AREA of GIVING:	n=38	n=20	n=35	n=18	n=34	n=21
School or college	21%	30%	26%	22%	24%	38%
alma mater	13%	30%	20%	22%	12%	29%
Other	overlap 11%	0	6%	0	12%	9%
Educational prog.	11%	60%	6%	61%	3%	33%
as alum	3%	55%	3%	39%	0	24%
Other	8%	overlap 20%	3%	overlap 28%	3%	9%
Church	55%	30%	17%	28%	21%	24%
Orgs that serve:						
Own ethnic comm	21%	10%	66%	22%	74%	33%
Inner city	24%	5%	17%	17%	6%	10%
Women/gay	8%	0	9%	11%	15%	14%
International	13%	15%	17%	6%	9%	10%
Other/mainstream	29%	25%	31%	11%	9%	29%

Since this information is taken from the two largest gifts, group totals do not equal 100%.

¹⁵ In the interview we asked donors if they were members of a church, synagogue, mosque or other formal religious organization. The vast majority of those who were members said that their place of worship was a church. A few people were associated with Buddhist temples, which they also referred to as churches.

A substantial number in each group (from 21%-38%) gave one of their two largest gifts to a school or college. Most were giving to an alma mater. In some cases donors gave to a school that was not an alma mater or gave to two schools, one that was and one that was not (labeled as overlap categories in table 4). Those who were not alumni of the school had other connections—the school was their place of work, they had children who attended or graduated from the school, and/or they served on the board of the school.

A large number of African Americans and Latinos gave to an educational program. For African Americans and Latinos we interviewed who were in their 20s and 30s, this was the most popular type of gift (60% and 61% respectively). For younger Asian Americans it was also popular (33%) but not more popular than giving to schools (38%). Younger donors were giving primarily, but not exclusively, to educational programs in which they had participated as students. For those who were not alumni of the program to which they gave, there were other types of connections—some volunteered for the program and some gave because the appeal came from a friend who is involved with the program; others gave because they were “impressed by the organization”. Donors from older generations tended to give less to these programs and those who did tended not to be alumni of the program. This makes sense because most of these programs were instituted during or after the 1960s, too late for them to have participated.

Donors in their 40s and beyond focused their giving on organizations serving their own ethnic community or inner city areas. For Latinos it was 66% and for Asian Americans, 74%. In many cases, especially among African Americans, the church also was seen as an organization serving the needs of the community. Fifty-five percent of older African Americans gave to church, and another 21% gave to other organizations serving the African American community. Older generations of Latinos gave primarily to community organizations serving the Latino community and to education. Older Asian Americans focused on Asian American organizations and associations.

In addition to giving to organizations in their own ethnic communities, DRP donors gave to organizations that serve inner city neighborhoods more generally, such as youth programs, low-cost housing, and the United Way. A few in each group also gave to organizations that serve women or the gay community.

Giving USA 2004 reports that giving to the subsector ‘International Affairs’ represented only 2.2% of the total estimated giving in 2003. By contrast, donors of color we interviewed have high international interest, giving some of their largest gifts to binational organizations, projects in other countries or to organizations with a global focus.

Some in each group gave to organizations that we have classified as other/mainstream. However, many are viewed by donors as serving their own communities. For example older generations of African Americans gave to WBAI radio,¹⁶ black politicians, American Public Health Association, National Association of Social Workers, a day nursery, a nursing home, a track club, Ethical Culture Fieldston Fund, and Wildlife Conservation. [See Appendix D for details of other groups.] Only one donor, a younger Asian American, gave both of his largest gifts to organizations in this “other/mainstream” category; all other donors in the study gave at least one of their two largest gifts to a school/college, an educational program, church, an international program/project, or to an organization that serves their own ethnic community, the inner city or women/gay populations.

Motivations for Giving Largest Gifts

Motivations for giving the two largest gifts were complex, but the principal motivation was having a personal connection with the organization. In addition to a connection, donors mentioned the mission or purpose of the organization, how the organization benefits a particular community, the organization’s potential to create social change, or the method or tone of the appeal.

Many of these motivations are interrelated, but most seem to hinge on the personal connection. Donors told us that they knew the organization was fulfilling its mission or purpose because they had personal experience with the organization, or that many organizations may be good, but “this is the one I know best”. Cases where personal connection was not an important ingredient usually involved an organization or program related to education (such as United Negro College Fund and A Better Chance) or other large, well-known organizations (such as the National Urban League, American Red Cross, and United Way). In other cases where there was no personal connection there was an appeal from a friend or an invitation to an event such as a party or an auction.

For gifts to schools or colleges, younger donors gave almost exclusively to their alma maters. For older donors it was more mixed—some of the gifts went to alma maters while others went to their children’s school or places of employment. In each ethnic group, younger donors were motivated by a personal connection to educational programs that had helped them.

Younger donors gave to educational programs, especially those that provide opportunities to students with the talent and ambition to succeed in competitive universities and later in high status occupations. Education and career success, especially in private sector firms, are seen as the best hope to ameliorate community conditions and to make structural changes. One younger Latino man (#033) explained why he was most passionate about a training program and why education and training programs are important to him. He sees access to mainstream financial institutions as the best way to uplift and empower the community. We heard far more voices like the following than those calling for redistributive policies and legislative reforms:

“[Name of fellowship program] is a unique program that is really looking for African American and Latino men and women to work in the financial services industry for a couple of years and are looking to gain international experience, which I believe we’re just not generally afforded that opportunity. ... Working in this industry you see around you that it’s probably one of the best-kept secrets as it relates to career paths. And you look around you don’t see African Americans, you don’t see Latinos, you don’t see as many women and I believe that this industry drives the U.S. economy more than people can imagine. The ability to influence and to make a difference is phenomenal when you understand what’s going on in the capital markets and if you understand what’s going on on Wall Street, ... and if we don’t get access to that, then it just continues to retard our ability to have a significant impact” (#033).

All groups were motivated by their connections to a church. This was strongest among older African Americans. Church giving is both spiritual and uplifting for the community. Some told us they were motivated by their religious beliefs, but others were motivated primarily by the community development work of the church. Others saw it as both. One older African American woman (#102) told us about money given to church: *“[I’m most passionate about this gift because] the church touches the soul – soul giving. Also I’m part of that religious community (historically and culturally).”* She went on to say that she also considered this gift the most successful: *“Giving to the church feels like the most successful because they do tangible things.”*

Bradford Smith (1999) found, among African Americans in San Francisco, that “they supported local community programs through black churches and in a variety of other ways.” The church is seen as an effective way to support community social, political, and economic development. One DRP donor (#091) emphasized the importance of churches supporting community development: *“I think I picked my church because of their attitude towards philanthropy. It wasn’t just to support the choir or the building, but they had a broad objective of benefiting the community in economic development. That resonated for me and so I picked my church based on my liking their principles and values.”*

When giving to nonprofit organizations (other than schools, educational programs, and churches) the most motivating personal connection was being a member of the board. Many expressed that as board members they had a commitment or obligation to give, but also that their belief in the importance of the mission and purpose of the organization had led them to support the organization both by giving their expertise as a board member and

¹⁶ WBAI in New York is part of the PACIFICA radio network, which grew out of the Berkeley Free Speech movement in the early 1960s.

giving money as a contributor. The second most motivating personal connection was being involved in some other volunteer work for the organization. Being a member or a client or being acquainted with organization members, board members or staff was a factor, but not a principal motivating force.

Size of Two Largest Gifts

Table 5 below provides giving ranges and average (median) size of two largest gifts for each group. Older generation donors tended to give larger gifts.

**TABLE 5: RANGE AND MEDIAN OF TWO LARGEST GIFTS
BY ETHNIC AND GENERATION GROUPS**

GROUPS:	African American		Latino		Asian American	
	Older n=38	Younger n=20	Older n=35	Younger n=18	Older n=34	Younger n=21
LARGEST GIFT:						
Range	\$250-20,000	\$100-10,000	\$250-15,000 [with 3 outliers ranging from \$60,000-220,000]	\$150-12,500	\$200-15,000	\$150-5,500
Median	\$3,000	\$875	\$2,000	\$1,675	\$2,000	\$1,000
2nd LARGEST GIFT:						
Range	\$100-8,500	\$40-1,500	\$50-10,000 [with 3 outliers ranging from \$50,000-210,000]	\$100-5,000	\$60-10,000	\$75-3,900
Median	\$1,000	\$400	\$500	\$500	\$1,000	\$250

Among the 166 donors we interviewed there were 19 who gave a one-time gift or cumulative amount of five figures (\$10,000) or more to a single organization in the year preceding the interview. Most were older African Americans and Latinos. We interviewed only one Asian American making a five-figure gift to an organization.

For older African Americans who gave at this level all but one of the \$10,000-plus gifts went to church. They told us they gave one of their largest gifts to church for a variety of reasons: obligation or tithing, personal connection, spiritual or religious reasons, and because the church helps those in need. One person (#103) said she gives to her church because *“I see that there’s truth in advertising.... It looks like a larger percentage of the contribution we made was actually going to the purpose for which it was intended and not other things.”*

For older Latinos, the \$10,000-plus gifts went to scholarship funds and community-based organizations serving the Latino community. One of the older Latinos (#052) told us that she gives to a scholarship fund specifically for Latino, Black, and Asian students. Her strategy is to create a path through a mainstream organization for people of color. She is providing institutional access, not institutional support: *“I only give to [a mainstream university], to ... the scholarship fund ... for Latino students and Asian and black students. ... [The university] has billions of dollars; I have no interest in giving them any money but I am interested in promoting students of color. They set up a separate scholarship program and that’s the scholarship program that I supported.”*

An older Asian American (#170) made two \$10,000 plus gifts to organizations serving the Asian community. The organization where he gave the largest gift is one where he serves on the board. He donated money to an endowment out of a sense of obligation to the organization and a commitment to the community. His second largest gift was also for an endowment for an organization with which he is very familiar (*“I see them all the time.”*). They mailed an appeal but also made a personal appeal and he gave because *“I feel that they are doing a good job. I think that they are really accomplishing their goal. They are accomplishing some of the things they promised to do... I feel that the money is put to direct use. I feel that, compared to other [organizations], I know where the money is spent.”* Like the older African American quoted above, this donor is impressed by an organization’s “truth in advertising”.

There were four five-figure gifts from younger donors—three (from younger African American and Latino donors) went to an educational institution or program and one (from a Latino donor) went to the Dominican Foundation. Two of the people who gave to an educational program had similar motivations. One of them (#002) said: *“They did so much for me... If I can help out, I will... I want to give to organizations that address my needs and needs of people like myself.”* He also said: *“I’m more apt to give if I have some experience, positive identification with the organization... I know the founder and how committed people are here, so I know exactly where my money is going and what’s going to be done with it. I will not give blindly.”* The other person (#087) was also motivated by his personal connection to the organization and because *“it was only natural to give back what they gave me or more so they can continue on.”*

Three people reported making \$50,000-plus gifts to more than one organization. One gave the largest to an organization providing education and career programs to people of color and the second largest to a mainstream university for scholarships for Latino students. Two others gave the largest to a mainstream university (one for Latino studies, the other for scholarships for minority, inner city students) and the second to a Latino community organization. One donor (#110) explained that she was involved with both a community organization and a major university and her involvement with the university *“was a very rewarding experience because with a sizable donation I was able to really instigate a whole program of study.... And that really took off and was very rewarding... which is a big part of philanthropy too.”* This donor emphasizes and repeats that the rewarding feeling was a critical issue. Like many other donors, large and small, this individual wants to know that the contribution is having some positive effect.

At the higher end of giving, philanthropy takes on added characteristics. It is noteworthy that, unlike most donors we interviewed, two of the three largest donors spoke about their own motivations for giving in terms that were not only altruistic but also practical. One said that philanthropy is something where you profit emotionally, socially, and financially: *“Philanthropy is the support of other people’s efforts without a view to profit from them personally. But having said that I think that most people do give in order to profit either emotionally, socially and in many cases financially. It’s not as clear-cut a relationship... I make contacts.... People do want to get involved with groups that give them access socially or economically to groups that make them some sort of return over time...”. And the other person said “you do well by doing good” and “it gets you ahead” and “it’s good to combine philanthropy with business”.* This person, who is close to the age of the younger professionals and also working in financial services, was a proponent of both having nonprofit organizations use business models and having investment advisors include philanthropic components in their management plans.

A Last Word on Generation and Education

In all three ethnic groups, older donors are more focused on organizations serving their community than are younger donors, who are more focused on education.

Younger donors (as well as many older donors) see education as the key to social change and social justice. They have recently emerged from their own educational experiences and attribute their success in finding good career paths to training and opportunities provided by their schools and colleges and other educational programs. They also take a “holistic” approach, seeing the interconnections of social phenomenon, for example #077: *“What troubles me the most, in this country... each different group in society has different access to resources, the basic resources: education, housing, health care... And it has a snowball effect, I mean, if you don’t get a good education then you won’t be able to get a good job and then you don’t have money so you can’t afford health insurance, etc... And actually if you look at statistics, it’s there, you see which groups live the longest... and it’s because of that. So, I think every one should have access to resources, I mean in the big scheme of things that would be it.”*

Unlike mainstream donors, gifts to educational institutions are motivated primarily by a general interest in promoting access for individuals who have talent and ambition. Ostrower, in her study of mainstream donors, found that “an important characteristic of educational philanthropy is that it reflects donors’ desire to support

specific, individual institutions. When explaining why they made donations in this area, donors generally did not express a general interest in, or desire to support, education per se...” (1995, p. 89). This is not the case among donors of color, especially younger donors who view education as the fundamental vehicle for social change.

CHAPTER Three

STRONG HISTORY OF GIVING— Expanding Sense of Community

This chapter examines how donors think about their philanthropy in terms of which communities they intend to help. It also explores when and how they began their philanthropic activities and the underlying inspirations and passions that sustain their giving.

Regarding community of interest, older African Americans, Latinos, and Asian Americans were somewhat more focused on their ethnic community. Young professionals of all three ethnic groups have a more expansive sense of community that extends beyond ethnicity. They use language that is more universal and less rooted in narrow or exclusive definitions of community. Appeals that take this into consideration may have greater resonance among this population. Furthermore, the broader concept of community ties in with the focus on education and is often tailored by a more restrictive idea about who should be the recipients of the gifts. Rather than attempting to uplift the community in general, many see giving as more strategic, where the largess should be directed to providing (particularly education) to those most able to benefit from it.

All those we interviewed, younger and older, are already donors. In the interviews we asked them to look back over their giving history to recall when and how they started their philanthropy. Using a checklist, we then asked if they had ever done any of the following during their lives: served as a volunteer; organized a fundraising event or party; served on a board; or established a charitable program, fund or endowment.

The level and types of activities donors described indicates that they are philanthropic leaders. Most donors we interviewed started their philanthropy early in life (before or during college). All but a few older donors have done volunteer work sometime in their lives. About three-quarters of older and younger donors have organized a fundraising event or party. Most serve, or have served, on a board. Some people said that they had established a charitable program or fund or endowment.

We found throughout that hands-on involvement is key to getting people engaged and committed. These findings are consistent with findings for mainstream giving—start early, volunteer more, give more. Examples of when donors started and how they progressed from volunteering to fund raising and making monetary contributions can be useful in helping organizations decide when and how to develop a philanthropy component to their youth and service programs.

Why do people give? Interviewees were asked: What is the one most important underlying inspiration for your philanthropy, such as a person, religion, philosophy, emotion, event or purpose? We sorted responses into five major overlapping categories: “proper thing to do,” “giving back,” “upliftment,” “satisfaction,” and “connection with community.” The categories are traditional but the ways they are understood reveal different notions of community and philanthropy, especially between generations. This is particularly true of “giving back,” “upliftment,” and “connection to community.”

Many older African Americans spoke of a long tradition of giving back. Older Latinos talked about giving back in a general way; much of their desire to give back is strongly related to remembering the difficulties of an immigrant experience. Several older Asian Americans said they are inspired to give by a sense that they need to

give back what they have gotten along the way; they want to give back in general out of a sense of gratitude for being fortunate in life.

Young professionals focus primarily on helping organizations that helped them, or on giving children and young people like themselves the same kind of opportunities that they were given. They envision an ongoing chain of assistance and support that can benefit the community through the success of individuals like themselves. As with giving back, we found a generational divide regarding upliftment. Once again the older donors tend to focus on the entire community while the young professionals focus more on the most talented, the best and brightest. Many feel that having more people of color in high-level private sector jobs will have a positive systemic and societal influence that will benefit all people of color.

Philanthropy also provides a connection for both older and younger generations, though not necessarily in the same way. Sometimes the connection is a special relationship with a historically ethnic place, such as Harlem or Chinatown. It can mean coming to the United States from the outside, especially through immigration, and using philanthropy to establish a connection and sense of belonging in a new place. Connection can also mean promoting one's culture to give it a place of prestige or power within the larger society. For many young professionals, philanthropic giving and volunteer work serve as an escape from a globalized business world and enable contact with an ethnic neighborhood.

PHILANTHROPIC TARGET: COMMUNITY OF INTEREST

Interviewees were asked the question: How do you define the community or communities you intend your charitable giving to help? Some people had a clear priority or emphasized a particular community, for example: “Well for me it’s ethnic. It’s Hispanic and that’s the one I focus on because I’m Hispanic so I start there” (#079). However, most people named one community, and then went on to name several others.

In the analyses we sought to determine to what extent donors focus their philanthropy on their own ethnic community (African American, Latino, Asian American and sub-ethnic groups such as Puerto Rican or Korean), and we identified expanding circles of interest. In the innermost circle (I), we place donors most focused on their own ethnic community, that is, those who had a clear priority, such as the individual quoted above, as well as those who led with or emphasized their ethnic community. In the next circle (II), we show those who included their community by name as the second or third priority. In the third, more expanded circle (III), we add those who named a more expansive community such as people of color, minorities, inner city areas, “the disenfranchised,” or in other words, groups traditionally underserved. The last circle (IV), brings in those who expressed an interest in any people in need, youth, elderly, homeless and so forth.

Table 6 below provides an overview of how interviewees fit into circles of interest. Responses are very nuanced and most donor groups end up wanting to help people in need, but they arrive there by different routes. The older donors tend to start off with their own ethnic community, while younger donors begin with a more expanded idea of community before focusing on their own ethnic group. This is particularly true for the younger African Americans and Asian Americans.

**TABLE 6: EXPANDING CIRCLES FOR COMMUNITIES OF INTEREST
BY ETHNIC AND GENERATION GROUPS**

GROUPS:	African American		Latino		Asian American	
	Older	Younger	Older	Younger	Older	Younger
Circles of Interest	n=38	n=20	n=35	n=18	N=34	n=21
I. Emphasized, led w/ own ethnic group	45%	25%	46%	39%	47%	29%
II. Named own ethnicity 2 nd or 3 rd	5%	10%	17%	21%	6%	19%
III. Referred to minority inner city, disenfranchised, etc.	34%	35%	17%	18%	23%	33%
IV. Referred to people in need, youth, elderly, etc.	16%	30%	14%	16%	21%	14%
TOTAL focusing on some group/groups in need	100%	100%	94%	94%	97%	95%

African Americans

Among the pre-Civil Rights generations of African Americans, 45% led with “African American” community. Many had clear priorities focused on specific areas; for example, donor #071 said: “*My broad issues are, first Blacks, second Africa, and probably third women. So it’s going to be one of those areas.*” Five percent included the African American community by name as second or third priority. Another 34% mentioned communities of color, the marginalized or underprivileged, indicating a strong interest in groups traditionally underserved. Sixteen percent responded that they wanted to help “people in need,” “the neighborhood,” and so forth. Adding these percentages shows that 100% focused on some group or groups in need of resources.

Among younger African Americans, 25% led with “African American”, and another 10% mentioned African Americans or the African American community by name as one of their priorities. Thirty-five percent mentioned communities of color, minority or underprivileged. Thirty percent mentioned needy persons. As with older generations of African Americans, 100% of this group intends for their philanthropy to help those without access and to work toward greater equality of opportunity, but with less focus on racial or ethnic background. Many, like donor #037, expressed a general desire to “*help anybody that is in a bad position, that needs help.*”¹⁷

One younger African American woman (#023) told us that: “*I care most about funding education for talented children without opportunities.*” She, like many of her generation with whom we spoke, has an expanded sense of community in that she looks beyond ethnicity in her desire to help any young person who is striving to better him/herself through education. And in more narrow terms, she focuses on young people with the talent to succeed.

Latinos

Older generations of Latinos responded with a primary focus on the Latino community. One donor (#035) explained that: “*My giving is focused on the Latino communities.*” About half (46%) led with “Latino community” or a specific Latino community, such as “Puerto Rican and Latino youth” as their first community of interest.

¹⁷ This more expansive sense of community may stem partly from the fact that more of the younger donors come from families that are racially and ethnically mixed. This is in addition to their educational experiences and a changing social climate.

And 17% gave the Latino community as their second or third response. Another 17% of older Latinos mentioned communities of color or underprivileged, indicating a strong interest in groups traditionally underserved. Fourteen percent of others focused in a general way on people in need, using terms such as the poor, those in need, homeless, youth, children in foster care, needy in the United States and abroad. A few people did not mention the terms presented above, but focused on personal areas of interest, including the environment.

Among younger Latinos, 39% led with the Latino community, and 21% mentioned this or a particular Latino community, such as Puerto Ricans, as their second or third priority. While not ignoring the Latino community, many were also eager to express an all-inclusive approach to need. For example:

“Minority communities, not only Hispanic because I am Hispanic. I think I would define it more as underprivileged communities. I wouldn’t call it racial or religious because it would be unpleasant—the underprivileged whether it was some poor white kid from Appalachia or some black kid from the inner city or some Mexican kid from the border like me, it is kind of all the same.” (#081)

Eighteen percent of the younger Latinos mentioned Latino communities, communities of color or the underprivileged, and 16% mentioned others in need, youth or education. One person spoke of only personal issues, related to requests by friends or associates whether for cancer, church or educational programs. Like the African Americans in this study, the great majority of Latinos intend for their philanthropy to help those most in need, primarily those outside the mainstream or most lacking access and opportunity.

Asian Americans

Among the older generations of Asian Americans, 47% led with Asian American or a specific Asian American community, such as Chinese, Japanese or Korean. Six percent included the Asian American community by name as their second or third priority. Twenty-three percent said they wanted to help “people of color,” “ethnic minorities,” or “racial equality.” One person (#155) told us that: “[*What I give to*] is testimony to the things that I believe in. It’s not just one segment...I give to the Japanese-American Museum...I give to organizations whose boards I sit on...I give to an organization in Jackson Mississippi [for racial equality]...and I give to organizations my kids are involved in.” Twenty-one percent of older Asian Americans mentioned the neighborhood, children or the elderly, indicating a strong interest in groups traditionally underserved and most in need. One person had no particular community of interest.

Among younger Asian Americans, 29% led with Asian American or a specific Asian American group, and 19% gave Asian Americans or the Asian American community as a second or third response. Thirty-three percent mentioned communities of color or the underprivileged and 14% talked about the needy or youth. One person focused on personal issues.

Younger Asian Americans also intend for their philanthropy to help those outside the mainstream and to work toward greater equality of opportunity. One younger man (#036) expressed his community of interest as follows:

“...My long-term objective is ideally to start a foundation for kids. Not for kids of a specific ethnicity but more focused on talented children that lack resources whose parents cannot afford to pay for it. I would like to find a way to cultivate their talents. I want to make sure that all kids that deserve it [are educated], regardless of color, kids who for financial reasons are not able to develop and be properly educated... because no one is giving them the opportunity. That’s a long term goal, in the meanwhile, if I see the opportunity where I think there is a need, regardless of what that is, if I feel that I can personally make a difference and I feel strong enough that that individual or community or organization deserves it, I would do that.” Here again, the community is expansive in terms of ethnicity but restricted instead by the talent and drive to succeed.

Throughout the interviews young professionals of all ethnicities kept telling us that they consider themselves part of a community that extends beyond ethnic groups, that they have a different way of seeing the

world. This changing perception was captured by an older African American donor (#106) who said: “... *years ago we lived in more traditional pockets—African American, Latino, and Caribbean pockets. Now it’s all one pocket.*” The older generations of donors we interviewed tended to exhibit the more traditional pocket way of thinking and focus more on their own ethnic community. However, young professional African Americans, Latinos, and Asian Americans sound very much like alike—“in the same pocket.”

LONG, STRONG HISTORY AND EARLY GIVING

Most of the donors we interviewed have a long history of philanthropic activity. Table 7 below gives a detailed overview of philanthropic history across ethnic and generation groups. Most donors became involved in philanthropic activities as children or students; some began as working adults. All but a couple of older donors have done volunteer work sometime in their lives. About three-quarters or more of each group of older and younger donors have organized a fundraising event or party; the highest percent (87%) was among older African Americans and the lowest (70%) was among younger African Americans. As for board service, at least 90% of each group of older donors serve, or have served, on a board; for the younger Latinos and Asian Americans it was 67% and for the younger African Americans 40%. The level of activity of these donors demonstrates that they have been active as leaders with about 78% overall organizing fundraising events and 80% serving on one or more boards.

Across generations and ethnicities we found that many of the donors we interviewed have exhibited entrepreneurial qualities, sometimes from an early age. Some donors (20% overall) said that they had established a charitable program or fund or endowment. For the older donors it was an average of 28% and did not vary much from one ethnic group to another. For the younger it was one or two people in each of the ethnic groups. Two older donors mentioned that they had set up funds through the New York Community Trust.

Pre-Civil Rights (older) generations of African American donors reported establishing or participating in the creation of a variety of programs or funds aimed at helping the African American community, such as the Fund for Greater Harlem, African American Women’s Fund, student scholarship or assistance funds, political action groups (in college and afterward), as well as a project in Ghana to provide school tuition and village support.

Older generations of Latinos we interviewed were involved in setting up the Committee for Hispanic Children and Families, a Latino mentoring program for young women, scholarship funds, a university fund to promote Latin American arts, as well as a charitable program through the workplace to adopt children through Save the Children, and a program for companies to donate private equities to charities.

Asian American donors age 40 and older said they had founded or co-founded a variety of organizations or programs, including an organization for battered Asian immigrant women, the Women’s Venture Fund, a black and Korean mediation project, Coalition for Korean American Voters, Korean American Community Foundation, an endowment for Japanese American Health for the Aging, a foundation to support children’s art programs, a charitable fund to facilitate donating stocks to charities, and a high school alumni scholarship fund in Hong Kong.

Younger generations of donors (under age 40) in all three groups were involved in organizing while they were still in school, such as political action groups and a food donation and volunteer program to assist the homeless. Since college they reported establishing an association for advancement of minorities through NAACP, a binational foundation to serve the Dominican population, and a church-based program to provide financial aid for students.

TABLE 7: PHILANTHROPIC HISTORY AND EXPERIENCE BY ETHNIC AND GENERATION GROUPS

GROUPS:	African American		Latino		Asian American	
	Older n=38	Younger n=20	Older n=35	Younger n=18	Older n=34	Younger n=21
% began philanthropy by end of college	87%	100%	57%	89%	65%	90%
Have experience:						
as a volunteer	100%	100%	97%	100%	97%	100%
organizing an event	87%	70%	74%	78%	76%	76%
serving on a board	95%	40%	91%	67%	91%	67%
setting up fund or program	26%	5%	31%	11%	26%	5%

Stages of Giving

Most donors we interviewed started their philanthropy by volunteering or giving small donations to church or other community drives (such as trick-or-treating for UNICEF), and they tended to describe similar stages. While they were in school they had little or no money to give, but became involved in giving their time for school or church projects, community service, tutoring, mentoring and so forth. In her 2002 paper, Rogers states that “it was in church where [African Americans] learned about giving and serving.” We found that to be true for many of the African American donors we interviewed, and also for many Latino and Asian American donors. Whether through church or other activities, they developed a strong interest in serving during their formative years.

Early experiences led to a continuation of volunteer work and to giving monetary gifts. Many donors told us that once they began working, they found they had more money but less time and responded to appeals by writing checks. At some later time they would reflect on their giving or, in their words “get organized.” This meant that they would focus their attention on areas of most interest, prioritize their giving, and give more consciously and with more planning. At the same time, many of them began to make commitments to organizations and became more involved by joining committees or boards, participating in fundraising campaigns or helping set up programs or funds.

Although all those we interviewed make monetary philanthropic contributions, many feel they are not yet wealthy enough to make sizable contributions. Some, especially those working in financial services, feel that they are in good positions to leverage money for nonprofit organizations through fundraising events, through matching gifts and donations from their firms, and through reciprocal arrangements within networks of young professionals (supporting each other’s pet projects). This concurs with findings from the Twenty-First Century Report (2003), which states that donors give money, but value and give their time, talent, and ability to leverage and secure in-kind contributions as well.

Chapter 2 presented evidence that people give monetary gifts to organizations where they have a personal relationship, and most donors had some kind of volunteer relationship with the organization that received their largest gifts. Since people are apt to give where they volunteer, questions of interest are: How do the volunteer relationships develop? And how do they lead to monetary giving?

The following case studies are presented to give a detailed picture of how a few people began and continue their volunteer work, and how it becomes integrated into many aspects of their lives. These examples also illustrate ways in which volunteer involvement leads to financial assistance for nonprofit organizations.

Case Studies

CASE A, a younger Asian American male working in financial services (#014), developed interest in volunteer work, which led to more volunteer work, and now, as a professional, he is in a good position to leverage funds for a school in the Bronx.

He told us that: *“In high school, I volunteered to tutor in an inner-city elementary school, for a couple of years.... I found out about it word-of-mouth or maybe from a teacher who was heading up a group. I thought I should give back, thought I could be most influential with children, and wanted to volunteer; and I gathered others to volunteer.... In college I continued tutoring, and working at a [...] children’s hospital.... [Now as an adult] a partner in my group at work was a board member for an elementary school in the Bronx. He invited me to join and I became a board member. I spend time there, do activities, bring students to visit Wall Street, and go to school and teach business classes.”*

He went on to tell us that he has organized fundraising events for the school, including a Happy Hour event to build a multi-media library, which raised about \$3,000, and a dinner event, which raised over \$15,000. As part of the dinner event, he also made his own donation to the school, which was the largest gift he gave in the year preceding the interview. This gift plus a matching gift from his firm totaled more than \$1,000.

CASE B, a younger Latino donor working in financial services (#029), told us that as his wealth increases, he is able to make more significant monetary contributions and to obtain larger matching donations from his employer.

This donor came to the United States from a Latin American country, and seeing that most of the immigrants from his country are struggling to survive in New York City, he wanted to: *“do something to help them achieve their goals and understand that they don’t have to clean dishes forever, or their children don’t have to.”*

This donor wanted to help an organization that helps Latinos, and two years ago he joined the board of such an organization. Because of his education and his financial services profession, he thought he could be helpful in fundraising and providing *“guidance in financial matters and make key decisions that shape high-level strategy and the future of [this organization].”* His largest gift in the year preceding the interview went to this organization, and over half of it was matched by his firm, for a total of almost \$10,000.

CASE C, an older African American female (#055), who is not working in financial services, is able to contribute energy and know-how. Older generation persons we interviewed were less likely to be working in the financial services industry, but more likely to have established careers in nonprofit organization work. Many feel that part of the service they give is through their chosen careers and through after-hours activities related to their careers.

In her own words: *“I guess my philanthropic attitude really stems from who I am as a person of color and understanding the ways that people of color, whether they may be African-Americans or Latinos or Native Americans or other groups, have been for a time disenfranchised ... politically, economically, etc. And as a kind of career path I’ve always been in areas to work to improve those conditions and, therefore personally with time, talent, and money I’m also looking to do the same thing. And, I think I started doing that with some of the, I guess, standard ways that you do that in minority communities: supporting certain organizations...that support the issues that I believe require attention and require support across the board. [The concern about these issues started] I would say in college.”*

“The [philanthropic activity] that I’m most proud of is having led a fundraising effort for the scholarship fund for the [organization] and the reason why is many-fold: one because of what I learned about putting together a major fundraising event and what was involved in doing that, in shaping my ideas about fundraising just generally and kind of understanding what it takes to raise a substantial amount of money. But also, the fact of leaving a legacy which is as important as the kind of work and the gift itself, creating something that is going to have a value beyond the time that you create it, that hopefully will have a lasting impact.”

In these three cases and in general throughout the interviews, we found that donors of color want their donated time and money to better the world. Donors, of all generations, volunteer because they want to help improve the lives of others in substantial ways. We were not likely to hear that volunteering was purely a social activity or that it was to appease feelings of guilt and give handouts to the poor. Rather, interviewees expressed the desire to share their energy and knowledge as a way of making the world a better place for some community or communities of people lacking opportunities or needing greater access to resources.

Younger donors are especially passionate about tutoring and mentoring. The experience is personal and there is an immediate result. This hands-on involvement is key to developing passion and commitment. Many younger donors are looking for an experience where they can participate and make a difference for someone else. The following quotation is from a younger African American female (#026) who donates both time and money and explains why she finds her work fulfilling. She is proud that she helped with monetary support, but she places most value on “getting together” and “doing things”:

“I am probably most excited about (the program) because you help the person get through high school and she got into college and I helped pay for her high school...”¹⁸

“It’s a great organization but not as many people of color get involved with it. I think I was the only black sponsor involved in a certain high school.... I just remember being in a room with all these white women and I know that my student was more excited because I was black than she might have been otherwise just because it was just one more thing that you have in common. I can’t remember how much I had to give per year... It was more that we would get together. We would do things.”

This example illustrates, in the words of the Twenty-First Century Report, 2003, (p. 7), that “donors want to feel invested in the outcomes and see the results of their philanthropy in the communities in which they live and have a personal affinity.” It also typifies the interest of younger donors to contribute to education individual by individual, and not necessarily through a racially- or ethnically-defined organization. The following quotation, from a younger Asian American male (#005), reaffirms the focus of hands-on helping one person at a time: “*[I am most proud or passionate about] nothing yet. [pause] Monetary ones are last on the list at the moment. [pause] Mentoring. Because I hope my mentee will succeed. It’s a success if/when the individual succeeds.*”

Also appealing to younger donors is the opportunity to apply their expertise in business to nonprofit work. A younger Latino woman (#075), who is a business strategy consultant, explained why she was most passionate about a long-term volunteer job. She took time off from her regular job to donate time and expertise to a nonprofit organization and she saw positive results in applying her business knowledge and experience to an educational program:

“[I am most proud of] the six months that I spent at [a student fund].... I felt like I was making a difference, I felt useful and I was able to see outcomes...we actually created something. We started a new program, which I sort of came up with the idea for and saw through to the launch. That’s been successful.”

INSPIRATION: WHY DO THEY GIVE?

We asked donors the question: What is the one most important underlying inspiration for your philanthropy, such as a person, religion, philosophy, emotion, event or purpose?

Their answers show characteristics of continuity and change. Philanthropy is a repository of traditional values passed from one generation to the next, and the transference clearly overcomes a range of disruptions, including those that arise from immigration. At the same time, ways in which successive generations interpret and operationalize these practices reflect change. A variety of factors causes this change, including the broad U.S.

¹⁸ She is talking about a program in which volunteers contribute both time and money. They spend time tutoring and mentoring a student, and their monetary donation helps support the student’s education.

culture, the nature of socio-economic conditions, as well as the career paths and opportunities afforded different individuals. Our purpose in asking donors to discuss their underlying inspiration for giving was, in part, to more sharply differentiate traditional motives of giving from contemporary expressions.

Five broad categories of inspiration emerged from the analysis: “PROPER THING TO DO,” “GIVE BACK,” “UPLIFT OTHERS,” “IT’S SATISFYING,” and “IT CONNECTS ME WITH...”. Of these we find that “PROPER THING TO DO” and “IT’S SATISFYING” are characterized by traditional values. Examination of “GIVE BACK,” “UPLIFT OTHERS,” and “IT CONNECTS ME WITH...” reveals something new, a different kind of motivation growing out of traditional practice but responding more directly to contemporary conditions.

It is important to emphasize, however, that whatever the specific underlying motivation, the donors we interviewed (across ethnic and generation lines) expressed a strong desire to effect social change. They frequently spoke about injustice, the lack of access and how these difficulties, experienced by preceding generations, should not have to be suffered again. This appears to be one of the defining characteristics of the donors we interviewed.

“Proper Thing To Do”

African American, Asian American, and Latino donors express very similar sentiments. Almost half of each group, younger and older, say that what inspires them to give is that it is the right thing to do, based on what they have learned from parents, church, religious philosophies or from the example of others who give. This category reflects the cultural, family, and personal values of the respondents that have been handed down from traditions and people close to them.

African Americans were likely to mention a family or religious influence. Latinos focused on lessons learned from the immigrant experience. Asian Americans spoke of family tradition, religion, and obligation.

Many older generations of African Americans emphasized a family history of giving, for religious and philosophical, but also humanitarian, reasons.

“[The underlying inspiration for my philanthropy is] just a general philosophy. I think it probably does have to do with my religious background, the importance of helping others, and also not only the religion, I think my family trained me in the importance of making contributions when you have the ability to do so, and you have been fortunate to have developed the talent, the skills, the ability and hence, have a certain level of financial ability to contribute. All those things require you to contribute.” (#055)

Latinos age 40 and older tended to focus on the immigrant experience.

“I grew up in a household where we were like a way-station for people arriving to New York City from Puerto Rico. And that was always viewed as part of the responsibility for the extended family, and often through the hometown clubs it extended to people from the same town. So, you know, I grew up with that. It was like... you have to help each other. So it just seemed appropriate to me and that’s something that I continued to do, and especially in the United States, and in New York City I think in particular, where ethnic definitions mark everything, so it just seemed an important thing to do, people have to get together, you know.” (#066)

Like older generations of African American and Latino donors, older Asian American donors told us that their inspiration to give comes from a sense that it is the right thing to do. Whether it is because of religious principles or because of the influence of particular individuals or situations in their lives. For some of these donors, giving and caring for others is something that was ingrained since childhood through family values.

“I don’t know if I can say this is why I give. I think I’m supposed to. I don’t feel like it’s a choice.” (#151)

“I was brought up in a family where [giving] has been going on forever so for me it was like a part of my life. Nothing really inspired me; it’s just a way of life. It’s sort of a tradition in both my family and my husband’s family.” (#166)

Unlike Latinos, Asian donors did not link their sense of responsibility to give to the immigrant experience. There was only one donor who mentioned it, but even here the emphasis is on the parents' advice: "*[My inspiration is] definitively my parents. I am first generation Chinese American; I see what they have gone through. I feel fortunate. They tell me to help as many people as I can.*" (#001)

African American, Latino, and Asian American donors in their 20s and 30s have much in common with each other, but also with older generations. They said their parents taught them to give, instilled the importance of giving. Some cited religious teachings or an obligation to give: "*To whom much is given, much is expected—and now I give to what interests me.*" (#008)

A younger Latino man (#013) told us that: "*I was inspired by my mom's desire to do good, and by the church and religion, but the most important is that I got on track to be successful and those of us who have been fortunate enough to take advantage of very small breaks in life should do something about making it [success] a lot less dependent on a lucky break if we can.*"

A younger Asian American woman (#151) told us that: "*[I give because] I think I'm supposed to. I don't feel like it's a choice.*" Others spoke about religious influences, including Christian and Eastern religious influences.

“Give Back”

Older donors spoke more generally about giving back to the community. Younger donors want to give back to the school or program that helped them succeed or to a similar program.

Many older African Americans spoke of a long tradition of giving back. One African American (#072) told us that: "*My great-great-grandmother was a slave ... and her vision for our family has always been presented to me by the elders of our family as one of making sure that you move yourself forward as far as possible, but that you had the responsibility and moral obligation to assist others.*"

One younger African American male (#024) explained that he was passionate about giving back by mentoring because he could relate to the children he mentored and identify with their need for such a person in their lives: "*... I was a mentor to a kid in my old neighborhood, Bed-Stuy. His mother had a crack problem and I helped him. Even now I still see him.... Later I was [a mentor] for a kid and now he's in college... That involvement in terms of someone who can just pick up the phone and call you, I know how much that meant when I was a young kid ... in a home without a dad. So I know how important it is to have that hand reached out.*"

Older Latinos talked about giving back in a general way, for example: "*... we all have to give. We receive from the community and from the country that we live in so you have to give as you receive. It's the only way that communities can flourish and children can, through the helping of their parents, do better in life.*" (#035) And much of their desire to give back is strongly related to remembering the difficulties of an immigrant experience (as in the quote from #066 presented above).

Several older Asian Americans said they are inspired to give by a sense that they need to give back what they have gotten along the way. They want to give back in general out of a sense of gratitude for being fortunate in life. For example, donor #109: "*I don't know if it is a philosophy of life or not. But, something I got, I received maybe I should give back. And, since I'm in a position [where] I can do a little so, I should give back...*" Similarly, donor #187 said: "*It just really has to do with [the fact that] I have so many blessings in my life and I feel that I'm in a position to be able to share some of that back and I want to do it.*"

Young professionals focus primarily on helping organizations that helped them, or on giving to children and young people like themselves the same kind of opportunities that were given to them. Many said, "*I got opportunities and I want to give back so that others who want to work hard can receive the same opportunities.*" They envision an

ongoing chain of assistance and support that can benefit the community through the success of ambitious, hard-working individuals like them.

A younger African American donor explained: *“I was lucky to be born to my parents and to get to come here (current job). Realizing that I’m not responsible for my own success therefore when I do succeed I have to try to make sure that somebody else gets that [help] with the understanding that they will [also] have to give back.”* A younger Latino donor (#002) told us that his internship program *“put me into this company, this job; I’m still sitting at my same desk. If I can help out, I will because I’m not saying I wouldn’t be here without them, but all I know is what I know and I’m here now as a direct result of my internship.”* A younger Asian American donor (#036) said: *“...because I was a beneficiary, I have always felt that I have to figure out a way to repay whether it’s small or big. Someone invested in me, now it is my chance to do something with that.”*

Younger Asian Americans we interviewed were likely to talk about how their parents’ immigrant experience had affected them and inspired them to give back. One (#125) said his father inspired him: *“He came to the United States with \$6 in his wallet and I don’t know if I could do what he did. It is just unbelievable where we come from, \$6, living poor, I grew up in a hotel room. He was helped by all these religious people, and we could give back. If I could be like my father when I grow up, I would definitely want to.”*

“Uplift Others”

As with giving back, we found a generational divide regarding upliftment. Once again the older donors focus on the entire community while the young professionals focus more on the best and brightest. Both older and younger donors related to social justice causes; donors identify with the need because they or someone close to them experienced the need first hand. They grew up in need or seeing needs in their communities.

Among older African Americans, uplift is related to a sense of the spiritual, giving back, community development, and providing for the next generation. Several cited the importance of the United Negro College Fund. The emphasis is on “taking care of the whole family”, as stated by donor #106: *“We as people of color must consistently be strong in our efforts and convictions in reaching back and making a way to providing greater opportunity to the next generation. There was a point in time when that was our spiritual philosophy, but we got lost somewhere... We bought a bill goods from somebody and I don’t know if we started thinking we were mainstream or what. The reality is that a couple of generations have suffered as a result of us not taking care of the whole family—it takes a village to raise a child and that kind of stuff. So my philosophy is [about] how do you provide for/give that next generation that opportunity to climb up and succeed.”*

The inspiration for many older Latinos is empathy and a sense of having “been there.” They want to help other people deal with the immigrant experience and rise above difficulties—physical and psychological. Again the emphasis is on the entire community. Donor #045 told us that the most important underlying inspiration for her philanthropy was *“the experience of the migrant, I went through that myself. And it’s a whole community, not just a few people.”*

Another older Latino donor (#034) said: *“On a personal level I feel gratified when I see the successes that many of our families and a lot of high school kids have had because of our input and that I, in some way was helpful in, through my board involvement, enhancing or supporting ideas and programs for kids. ... You have to go back to your childhood. You have to have seen the struggles of your own parents and what their needs were and how those needs were addressed or not addressed. It makes you say, for God’s sakes I hope other families don’t have to go through what I saw my parents go through and I don’t think it is healthy, on an emotional basis, that families have to beg for services.”*

This older Latino interviewee (#047) spoke about a “sense of community consciousness”: *“There are a lot of problems out there and I feel that I need to do my part, no matter how small. This comes from my upbringing and sense of community consciousness. I grew up impoverished with a lot of crime, drugs around me, family disenfranchisement and police brutality.”* Another (#042), talked about the importance of full participation: *“[I am most proud of my] gift of time. In the Latino community the gift of time to establish institutions is what is needed.”*

Many older Asian Americans spoke about issues of social justice (such as equal access to resources and opportunities, empowering minorities, improving living conditions of the disenfranchised, giving underserved communities a political voice). Unlike older Latinos, older Asian American donors did not connect their desire to uplift the community to a sense of ‘having been there.’ Some focused on uplifting their own ethnic community, such as the following: *“I am really most passionate about changing the status of women in the Asian American community, changing the status of Asian American women within these United States”* (#057). Others, such as donor #155, spoke about upliftment in broader terms: *“It has to do with conviction – a belief system about what’s important in this world, what’s wrong with this world and how to change it. Not to be defeated by what’s wrong. To feel like you can make a difference.”*

This older generation Asian American donor (#190) expressed the need to reach out to all members of the community: *“I think it’s a philosophy... It’s a combination of feeling fortunate that one can even give and feeling that unless the underserved and the disenfranchised sectors of our community are being supported or transformed into some other category, we will never have a life, we will never have a real empowered community. It’s like half of you is not there.”*

And donor #179, also an older Asian American, emphasized social justice for all: *“I think the purpose [is what inspires me]; the advancement of social justice issues and creating access for people of color. [I consider social justices to include] civil right issues. That’s such a broad term for so many smaller issues – race issues, immigrants’ rights issues, women’s issues... [You can further break down] women’s issues into reproductive issues and all those [things.]”*

For younger generations there is a focus on “uplift the disadvantaged” (helping poor and minorities get fair treatment, access, opportunities and often with an articulated awareness of poverty, disenfranchisement, inequalities, and so forth). However, donors in this group often want to focus on helping individuals who can contribute the most or go the farthest with their education and careers. And they see uplifting young people of color to Wall Street positions as a way to empower the community. One younger African American (#004) told us that: *“Aside from entertainment and athletics, the number one way is business to create wealth and have a voice, besides politics, in your community.... And number two, to get money into more people’s hands who are willing to give back to the community. It’s a domino effect in terms of upliftment for other disenfranchised people.”*

A younger Latino male (#105) told us how he wants to help others follow in his footsteps: *“... it’s just a matter of gratefulness to specific causes that I would ... I guess as I said before, just want to be ... want to allow somebody else to have the same opportunities that I’ve had at so many levels.”*

Young Asian Americans we interviewed, especially those working in the nonprofit sector, spoke about a broader community as opposed to selected individuals. Even so, there is a desire to bring to other people the benefits that education has brought to them. For example donor #189: *“A lot of things are about your general philosophy of life... having had a liberal arts education, having had exposure to cultural things ... it has always been part of life... I guess that philosophy needs to be brought to everybody. I think that frames why I’m choosing to pursue a field in the public sector. A lot of people who enter the field do it for that reason. And on a daily level you help people that you meet along the way who inspire you, drive you and motivate you to do something bigger than yourself..”*

“It’s Satisfying”

Giving is emotional, self-satisfying; it gives meaning to life and it is personally empowering. It allows people to feel proud of their accomplishments in a positive way. Many said they derive satisfaction from giving, especially giving of their time. One donor (#021), a younger Latino man, said: *“I just get great satisfaction out of giving time and money. I feel incredibly lucky to have had the opportunities that I have had and I want to share it. I feel very proud when I hear that my mentees are doing well. It makes me feel good.”*

An older Asian American donor (#170) told us about giving making him feel good and proud of what he has accomplished: *“I think it makes me feel good... It makes me feel proud, makes me feel that I’m successful enough to be able to*

share my fortune. And I look at it as myself being actually the beneficiary of any gift-giving. A lot of organizations help somebody so sometimes I don't see the smile on their face when they are being helped ... but I know that somebody out there is being helped. But that feeling is not as strong as the feeling that I feel that, 'ok, I have accomplished something of my own'."

"It Connects Me With..."

For some African Americans, older and younger, there is a special connection to traditional African American neighborhoods, such as Harlem. One respondent (#100) explained her connection to Harlem as follows: *"I came to Harlem in the 1970s and then came back ten years later. Harlem had been portrayed in the media as this negative, violent, drug-infested community but I knew better. I knew about the strengths in the community and I felt there ought to be ways to praise and validate the unsung heroes and heroines of the community..."*

One older Latino person (#070) spoke of having a toe-hold in the United States: *"[What inspires me is] feeling part of a group. Feeling part of New York City, I'm not from here originally, and being part of some of these groups gives you a sense of belonging and 'I'm doing something for this place'.... It puts you on the map here, where you don't have a history, now you're creating a little bit of history for yourself with your support of these groups."*

Professionalization of nonprofit organizations provides a sense that the community has arrived in the United States or has achieved a heightened degree of influence, respect, and prestige. Donors feel they can use their philanthropic donations and volunteer work to achieve greater respect for their communities. A Latina donor (#110) worked closely with a local community organization and, as a result of her involvement, felt that Latino culture was given more prominence in New York City. *"... I feel good about [a Latino organization] because you see that that institution has been raised to a whole other level of professionalism and respect within a broader community..."*

Others spoke of giving the organizations they support a place of prominence in the Latino world. For example donor #085: *"... It wasn't so much that [the fund] got money [from a fundraising event].¹⁹ I think they just got tremendous publicity, they got celebrity exposure, I mean in some ways it was... an organization which is sort of known in the corporate world but I think it was great for them to have sort of a bigger place in the overall Latino world."*

For older Latinos philanthropic giving is very emotional. One interviewer reported several instances of older Latinos crying, especially as they spoke about what inspires or motivates their giving. Some older Asian American donors said that their philanthropy is inspired by a strong sense of community or by trying to do something for the community. For some Japanese Americans a sense of community was forged during the fight for redress and reparations related to internment during World War II.

Several young professionals said that philanthropy was their only connection to community. It provides time-off from the globalized world of business and finance and allows them to be involved with an ethnic community. One person (#007) said: *"You realize that community is larger than self."* Another (#005) said: *"I'm part of the financial community whether I like it or not and I'm fascinated by my work, but ... I want to make sure I have a role in the community, not be just a banker. My profession lends itself ... to being infatuated with yourself and your own personal wealth, and those are things I try not to be. Philanthropy is an outlet for me not to let that happen."*

¹⁹This person is speaking about working on a fundraising event for an organization that gives scholarships to Latino students.

CHAPTER Four

DARING TO DREAM BIG— Intentions, Decision-Making And Advice

What do African American, Asian American, and Latino donors want their giving to do and how are they currently working toward realizing their dreams and intentions? What can be done to help them? A lot! There are many ways nonprofit organizations can help donors design specific goals and develop strategies for meeting them.

When we examined interviewees' philanthropic dreams, we found that their primary intention is to make life better for people of color, and for those in need. However, most donors have limited knowledge of the types of vehicles or ways to contribute to or finance efforts; many are also vague about the types of service areas, programs or projects they would most like to support. There are some who dare to dream big but most do not envision clear, obtainable goals.

The disconnect between a willingness to give and the lack of clear goals and plans for giving among donors is one area where nonprofit organizations can better partner with donors. They can provide information and assist people in developing worthwhile, realistic, and meaningful dreams. They can expand the vision of individual donors by showing how collaborative efforts among multiple donors have the potential to increase the effectiveness of individual contributions.

Some donors spoke about nonprofit organizations in their ethnic communities and emphasized that what they value the most are professionalism, a very clear plan for utilizing donated money, an accounting for how donated money is spent, and an acknowledgement. Ease of giving was also important. Many recommended that nonprofit organizations make use of a good business model.

Many donors we interviewed across the board—African Americans, Latinos, Asian Americans, older and younger—expressed interest in acquiring more information on giving but most do not ask for advice. Of the 166 donors in this study, only five consulted with professionals (including advisors, lawyers, and accountants) when deciding to make a contribution.

The types of information sought by donors fall into five categories: information about an organization's mission and focus; facts regarding an organization's integrity and achievements; how and how much to give related to what could be accomplished with the amount donated; methods and vehicles for giving; and advice on financial planning

BEST OF INTENTIONS, BUT LACKING SPECIFICITY

When we asked donors about their philanthropic dreams (What is your philanthropic dream? What would you most like to accomplish now or in the future with your monetary philanthropic giving?), we found great opportunities for donor education. For one thing, donors need help in envisioning the possibilities of what they could achieve through their giving. Some have no particular focus or dream, others are beginning to focus their giving but their dreams still lack specificity.

We have grouped responses into four categories. They are: (1) a specific idea with some kind of vehicle, (2) an area of interest, (3) a vehicle but no area of interest, and (4) very vague notions or no dream at all. Table 8 below summarizes levels of specificity in discussing dreams. [A general discussion follows the table; more complete details by ethnic and generation groups are also provided in Appendix E]

**TABLE 8: LEVELS OF SPECIFICITY OF PHILANTHROPIC DREAMS
BY ETHNIC AND GENERATION GROUPS**

GROUPS:	African American		Latino		Asian American	
	Older n=38	Younger n=20	Older n=35	Younger n=18	Older n=34	Younger n=21
Some Specific Idea Plus Vehicle	18%	60%	23%	39%	29%	48%
Area of Interest Only	39%	20%	31%	22%	35%	5%
Vehicle Only	13%	0	11%	22%	6%	19%
Very Vague or No Dream	29%	20%	34%	17%	29%	29%

At the lowest level of specificity, about 28% overall (between 17% and 34% of each group) were very vague about how they wanted to help or had not conceived of a dream or an ultimate goal for their giving. They had no dream because they had not thought of their giving in that way or because they believed their giving was not significant enough for them to dare to dream. One person (#047) said “*I would love to be a philanthropist and give money away like Soros or Gates. That must be really nice, but I am not there.*” Another person (#005) said: “*I don’t know about [a] monetary [dream]. I don’t know exactly what my monetary giving results in.*” This is, the most untapped form of potential for development—that is, people who want to help but do not know how to channel their giving into a specific purpose or plan.

Some people named vehicles for giving, such as an endowment or a fund, but did not relate any particular area of interest. This appears to indicate an appreciation for supporting major endeavors and an interest in hearing about possibilities. In addition to these, there were people who focused on an area of interest but with no specific details of programs or projects and no sense of vehicles that might be employed. These donors are ready to hear about possibilities related to their area of interest, such as education, health care or housing.

About one-third overall (between 18% and 60% of each group) expressed a more specific dream such as:

- Create an endowment for The Fund for Greater Harlem (#100)
- Create a credit union through the Aspirante Alumni Fellowship (#066)
- Create an Asian Justice Museum (#115)
- Set up a trust fund for legal services for battered women (#031)
- Start a library in an underprivileged area (#125)
- Support scholarships to educate minority children (#012)
- Set up a foundation for driven kids without resources (#081).

However, even many of these dreams are a long way from precise, detailed or concrete. What they do show is that these donors have given some thought to one way they would like to make a major contribution, and may be ready to begin developing a detailed plan and strategies.

Throughout this section, there is a disconnect between aspiration and vehicle. Some donors have ideas but lack knowledge of philanthropic vehicles. Even those who mention possible vehicles have limited and incomplete knowledge. Most of the interviewees are not well informed about philanthropic instruments and

strategies. Few had ever heard of donor advised funds. Most do not distinguish between charity and social change philanthropy, between institutional versus programmatic giving, unrestricted versus restricted gifts, and so forth.

Responses to interview questions about dreams combined with the donors’ primary community of interest, allowed us to make inferences and draw conclusions about the intentions behind their philanthropic giving. Overall the intention is to make life better for people of color, and for those in need; the focus is not on merely supporting mainstream organizations, cultural institutions or alma maters. This is true in the African American, Latino, and Asian American communities. Three focuses of giving are featured in Table 9.

TABLE 9: FOCUS OF PHILANTHROPIC DREAM BY ETHNIC AND GENERATION GROUPS

[Since these are overlapping categories, group totals do not equal 100%.]

GROUPS:	African American		Latino		Asian American	
	Older n=38	Younger n=20	Older n=35	Younger n=18	Older n=34	Younger n=21
Focused on Own Ethnic Community	53%	35%	63%	50%	50%	33%
Focused on Social Change	13%	45%	17%	22%	26%	19%
Focused on Education	16%	80%	29%	61%	15%	29%

The first item in Table 9 is the focus on one’s own ethnic community (a topic discussed at length in Chapter 3). Older donors want to help, especially their African American, Latino, and Asian American communities, but dreams tended to be some of the most vague—only 18-29% (from Table 8) envisioned a specific project or program. The younger generations tended to express dreams involving a more expansive community and they also tended to be more specific about ideas of projects or programs they would like to support (per Table 8).

The second item in Table 9 is the focus on structural or social change. A considerable number of donors from both older and younger generations expressed interest in seeing fundamental structural changes in the root causes of poverty and racism. This was expressed in a variety of ways. Some people used terms such as fair, equal, increased access, empowerment or helping people achieve better living standards. A few spoke very directly about wanting to change the world, to end racial discrimination, to combat classism, to eliminate sexism, and so forth.

Whereas there were not many donors who cited social justice motivations for making their largest gifts in the previous year, there were a considerable number of people in each group (from 13-45%) whose philanthropic dream involved changing underlying structures, empowering people or improving society. It could either be that they feel confident that organizations they already support will be able to make such changes or that they are unfamiliar with organizations whose mission is social change.

The third item in Table 9 is the focus on education. Consistent with their current giving patterns and their inspirations, younger donors are most focused on this area. Many described their ideas with a high level of specificity, especially when compared to similar interests of donors from older generations. For example: “help kids of color advance in technology” (compared to “help organizations that focus on kids”). Younger donors talk more about empowering (as opposed to simply providing social services), and they specify training in fields they have come to see as the most basic for success, such as technology, finance, and business. They also speak in more entrepreneurial terms such as “set up”, “establish”, and “create”.

A related generational difference is that younger donors focus more specifically on changing the lives of young people individual by individual and across racial and ethnic lines (compared to older donors who tend to focus their efforts on community programs). They hope to use their business acumen to assist, educate, and advance individuals of color or others in need, especially those with talent and ambition, so that they can become key players in what young professionals see as the powerful business elite—the most powerful sector in terms of influencing not only the U.S. and international economy, but also U.S. political and social agendas.

Our findings coincide with those of Cynthia Gibson (2001) and Alison Byrne Fields (2003) who found that young people, working together across lines of ethnic and racial difference, are interested in change and that while they tend not to participate in politics, they do participate in community service. The younger donors we have interviewed tend not to trust the government's ability to solve community problems. They see their business experience and knowledge as a better way to address needs and find solutions. They also find support from their corporate employers, through matching grants or volunteer projects, and they want to work collaboratively with their friends and colleagues.

Among the younger generations in all three groups, there were many dreams of initiating programs or projects, and these individuals could be classified, in Schervish's terms (see 1997), as producers or hyperagents, rather than sustainers. They want to start their own efforts instead of supporting existing ones. Younger donors we interviewed have this perspective in common with high-tech industry donors also studied by Schervish (2001: 24). He found that high-tech donors saw the most consequential contributions as those that "create new directions within existing organizations or ... new venues to tackle needs in a fresh way, and do so by applying the principles they have adhered to in business, because they think that the application of the skills they have to offer now, is the best way they can be most effective." They want to create something new, develop the business plan, set it up and watch it grow and "return a profit". Although this may seem unrealistic to nonprofit professionals, it might be worthwhile to examine ways to channel the exuberance and the expertise these donors could offer.

HOW DONORS SEE NONPROFIT ORGANIZATIONS

In addition to telling us about what they dreamed of accomplishing with their philanthropic giving, many donors spoke about nonprofit organizations serving their communities. Some donors offered perspectives on their expectations from nonprofit organizations in their own African American, Latino or Asian American communities. Their assessments and suggestions are presented here.

African Americans

When African Americans think about philanthropy that will benefit their own community, they think of large, well-known organizations that have traditionally served the community and established excellent track records.

Younger and older African Americans were very likely to speak of recognized national African American organizations, such as the National Urban League, the NAACP, the United Negro College Fund, and so forth. Many were also likely to mention the church or a specific black church, such as Abyssinian Baptist Church. All of these are organizations that donors have contributed to over the years. They feel comfortable with the goals and confident in the accomplishments of the organizations. One person said, "*I give to the United Negro College Fund because I'm African American so I just figure that's what we should do...and because it's education.... Education was always important for me and for my family*" (#084).

A couple of older African Americans said they had dreams of setting up a foundation run by an African American or a person of color but had limited knowledge of similar efforts or the existence of such foundations.

Some donors expressed regrets about philanthropic gifts given to an organization that was exposed for misappropriating funds. One person regretted having set up a family fund to receive money as gifts for family members who had died because he was never notified that funds had been received in his family's name so that he could acknowledge the gifts. For donors at all levels, acknowledgement of gifts was a key issue.

Latinos

From Latino donors we heard that accountability and acknowledgement are of paramount importance and that nonprofit organizations need to see themselves as businesses.

One donor (#110, an older Latino who gave substantial sums in the year prior to the interview) emphasized that key points are professionalism, laying out a very clear plan for the money, accounting for how the money is used, and acknowledgement in the form of a very personal thank you. This individual explained that: *“for somebody who gives money it’s very important to have the sense that you are making progress...And that’s where I find some of the smaller groups, maybe specifically Latino groups, are not that well organized and therefore they don’t reap the benefit. Nobody has ever come to me and said ‘If you give X amount, a sizable amount—I’m talking in hundreds of thousands of dollars—we can do this and we will take off.’ Whereas other institutions have the in-house ability to take advantage of that.”*

The same donor went on to emphasize the importance of follow-up: *“Philanthropies have to, number one, be very clear that they would use your money in the way that has been jointly agreed to...But once the donation is given, the institution has to follow up by appreciating that gift. And that’s very key. A lot of philanthropies...aren’t adept at thanking the donor. So they have to thank them, they have to make it clear how the money is spent, what the value added to the institution is, to really have a very clear follow up.”*

Another older Latino (#042) donor pointed out that nonprofit organizations need to understand the perspective of donors. He thinks that *“many [people] are leery of giving because they fear that organizations are not efficient, and that they are too political and will not make good use of the money.”* He went on to say that he could not send \$1,000 to many Latino organizations in New York because he felt it was not a good investment. He specified that *“the organizations need to display their accounting and demonstrate their results. They need to show that they are viable. I want to know that last year the organizations raised X amount of money and that with that money they set up a program to serve X number of people.”*

From his perspective, having worked in financial services, many Latino community organizations are poorly managed *“because they are[managed] by people in the social services who cannot conceptualize the not-for-profit in accounting terms or financial terms or business terms, but at most, only as a government department. They cannot conceptualize it as an economic unit that needs to prove itself in the marketplace.”* He also thought that organizations could be getting more corporate help, but that executives of companies were not being contacted properly and that organizations need to use a more business-like approach.

Donor #042 has served for years on a board for a Latino organization. He agreed to do so because someone he knows at work told him that it was *“one of the very few solid Latino organizations in the city of New York...”* He explained that during his time with the organization, it had begun to see itself *“as an economic unit that has to justify itself to a variety of constituents: recipients of services as those who want to have their needs met, and donors who want to see an efficient enterprise, a producer of a profit with a fund balance on which to build and grow.”* This idea of a business model is the same one that was reiterated by many of the young professionals we interviewed.

Asian Americans

Asian American donors also want to see good nonprofit business models. A younger Asian American female with an MBA told us that one of her philanthropic goals is to strengthen the Asian American nonprofit sector as a whole through management and technical assistance.

It is also important for donors to be asked personally to participate. A younger Asian American male (#161), who deals with Asian American organizations as part of his job with a bank, told us how astonished he was *“that Asian American groups have never directly asked me for any gifts what-so-ever. Not once. To make a personal gift, not working with the bank group. Not once. Not a single group in the 6 years that I’ve been doing this.”* This resonates with the comments of donor #042 above about pursuing corporate gifts, but extends that idea to bringing the corporate employees into their own personal relationship with the organization.

These points underscore a high level of need for professional presentation of an organization’s mission and an accounting of how funding has been allocated and what has been accomplished in specific terms and in detail. It is not enough to make general requests; each donor wants a clear picture of how he or she fits into making the organization better and stronger and how additional funds will lead to quantitative and qualitative improvements.

NOT ASKING FOR ADVICE BUT WANTING TO KNOW MORE

One thing that older and younger generations of African Americans, Latinos, Asian Americans have in common with each other is that they tend not to ask for advice, particularly from professionals, regarding their philanthropic activities—21% of the older African Americans, 23% of the older Latinos, and 29% of older Asian Americans said they asked someone for advice when deciding to make a contribution. For the younger African Americans, it was only 15%; for younger Asian Americans, it was 38%. The group most likely to ask for advice were the younger Latinos (50%). Those who said they do ask for advice, however, tend to consult only relatives, friends, and colleagues. Of all the donors we interviewed, only two older African Americans, two older Latinos, and one older Asian American consulted with professionals (including advisors, lawyers, and accountants). These account for only 3% of all the donors we interviewed.

Many interviewees said that they give only to well-known organizations, or that their giving is too small (in their own perceptions) for them to seek advice. They said *“it’s a drop in the bucket”, “my own giving doesn’t make that much difference”, “I wish I could be like Bill Gates, but I’m not there.”* One person said she did not have a lot of money to give and she suggested pooling money as a way to make giving more effective. This is an area where philanthropic seminars, discussions and other activities, such as those offered by nonprofit organizations, could be particularly useful.

Donors said that income tax considerations played very little role in their decisions to make philanthropic gifts. However some gifts are precipitated by the thought of “tax time” and if planning has not been done in advance, end of the year appeals are handled with spur-of-the-moment thinking. One donor (#026) shared very candidly that her giving was not always very carefully considered: *“I think that half the time that I’m thinking about giving it’s really because it’s Christmas and then it’s tax time and I have to get this stuff done before the end of the year. Things to do before the end of the year and people start soliciting you more. I think I’m more haphazard in giving. It’s more like ‘this sounds like a good idea so let me send off a check.’”*

Also, tax considerations become more important at higher levels of giving. As the dollar amount of their giving increases, donors realize the importance of knowing and using options with tax benefits. In the types of advice sought by donors, some have asked specifically for more information on this subject.

When interviewees were asked if there was any advice they wished they could have and were not getting, it was the younger Latinos who most often said “yes”—56% compared to 15% of younger African Americans, 29% of younger Asian Americans, 26% of older African Americans, 31% of older Latinos, and 18% of older Asian Americans. However, there may be many more who would seek advice or be amenable to learning more if they saw how this advice and assistance could make their giving more meaningful and more “profitable”. Given

the lack of specificity of dreams across the board, it is reasonable that many who are already donating in some way and whose intention is to make more effective contributions in the future, could be attracted by exciting, thought provoking, and innovative possibilities.

The types of advice sought by donors can be sorted into five categories:

1. INFORMATION ABOUT AN ORGANIZATION'S MISSION AND FOCUS (services provided and target recipients). Specifically, donors suggested directories that would help match individual donor interests with organizational missions and provide comprehensive information on philanthropy specific to communities of color, including information on organizations of color that fund other organizations of color.
2. REPORTS ON AN ORGANIZATION'S INTEGRITY AND ACHIEVEMENTS. Donors want to know specifically how organizations spend money, including a breakdown between administrative and programmatic expenditures; where organizations spend money; and success of organizations at meeting their goals.
3. HOW AND HOW MUCH TO GIVE RELATED TO WHAT CAN BE ACCOMPLISHED. This includes questions such as: Should I concentrate my giving or spread it around? What can my giving add to the organization's effectiveness? Where do I fit in and what can I hope to achieve with my dollars and my input?
4. METHODS AND VEHICLES FOR GIVING, INCLUDING:
 - information on donor advised funds;
 - understanding how endowments work;
 - information on the most efficient ways to set up a charitable trust, including legal counseling;
 - planned giving, bequests, and estate giving;
 - tax benefits and relevant tax implications on how to leave a legacy;
 - how to maximize gifts, how to gain an advantage through matching gifts, and other types of leveraging.
5. FINANCIAL PLANNING ADVICE. This includes basic plans for spending, saving, and setting aside money for giving, as well as ways to increase one's overall assets.

Here, in their own words, is what some donors told us:

"There are things that I could learn - such as different ways of giving beside cash and time - as there are probably things out there I'm not learning" (#025, a younger African American).

"I would probably want to know more about specific tax-efficient vehicles to give. Or longer term... like for instance, I don't know much about endowments, but that's something that a friend of mine has talked to me about. And I think one day; hopefully, I'll have something like that" (#105, a younger Latino).

"[I gave one of my largest gifts to that organization because] they've done what I asked them to do—they don't bother me. It works. They're listening to me [about the frequency of appeals and ways of giving].... They sent me a letter. Then I used my credit card on line[to make a donation]. The easier it is to do, the less hassle, the better. That means I can do it on my terms" (#012, a younger African American).

"...Before you had to have all these book-keepers and accountants, now you just have QuickBooks off the shelf. There must be very straightforward ways of doing things, that is more informational, because there is no reason to pay a lawyer \$50,000 to create a trust in North Dakota when he's done it 50 times and the reason he's charging that is because he knows that is what it is worth to you."

What we should do is, if there was a centralized way for a 'family office' type of ... foundation ... that could be a resource center" (#111, an older Latino).

Lack of clear philanthropic goals and objectives combined with gaps in philanthropic knowledge and experience among donors is an opportunity for nonprofit organizations to provide information and to assist people in developing worthwhile, realistic, and meaningful dreams. At the same time, nonprofit organizations can learn much from donors' areas of expertise, especially in developing a clear business plan or model. Furthermore, interactive training activities may produce interest and motivate or enliven more donors. This is one area where nonprofit organizations can partner with donors to everyone's advantage. Chapter 5 presents detailed recommendations for interactive training activities.

CONCLUSIONS

Why study philanthropy in communities of color? The answer is simple—because it is important both to the ethnic communities and to the larger society. Donors of color are interested in contributing to the development of their communities and they are major assets in American philanthropy. Their contribution is positive, it is American, and it is in the interest of all of us.

Participating in philanthropy is particularly important for people who have historically been left out of the democratic process. It is a place to bring forward what makes us all American: it is about taking personal initiative, about giving back, and about leadership.

There are those who see people of color as receivers rather than givers and with little or no potential to support nonprofit organizations that serve American society. This is incorrect and inadequate thinking for two reasons. American society, especially in urban areas, is becoming increasingly dependent on people of color. According to census data there is a growing population of people of color. There is also a growing increase in education; affluence; and occupational status, prestige, and power.

Furthermore, in reality, these communities bring unparalleled assets to philanthropy. Donor Research Project study findings include the following:

- People of color are involved in philanthropic giving—we interviewed many and there were many more on the list of potential people to interview.
- People we interviewed were enthusiastic, passionate and proud of their philanthropy.
- They have long and strong traditions of self-help, giving, and community development.
- DRP donors are leaders—they serve on boards and conduct fundraising events.
- African American, Asian American, and Latino donors give at high levels (compared to national averages).
- Their intentions are to help those in need.
- They want more advice—they want to do more and do it more effectively.

Differences And Similarities Among Groups

The Donor Research Project has shown some distinctions between the philanthropic practices and motivations of African Americans, Asian Americans, and Latinos. These distinctions are most pronounced in the type of organizations receiving philanthropic dollars. For example, most older African Americans focused their giving on church and other community organizations serving the African American community. Older Latinos gave primarily to community organizations serving the Latino community, including advocacy organizations. Their emphasis was on the family and organizations that assist women and children. Older Asian Americans focused on Asian American organizations; and those that were actively involved in reinforcing cultural identity were particularly important. Many Asian Americans gave to both Asian American and sub-ethnic organizations, such as Chinese, Japanese or Korean.

African Americans and Latinos showed greater interest in programs that assist students in accessing resources and creating opportunities to enter good schools and high-paying jobs; this was less of a priority among Asian Americans. Older Asian Americans gave to schools or colleges, but not to educational enrichment programs.

There are other distinctions as well. Latinos' philanthropy was the most likely to be motivated by an empathy with the difficulties of the immigrant experience. Latinos and Asian Americans were more likely to give to international concerns than African Americans. African Americans expressed the greatest confidence in nonprofit organizations serving their ethnic community, Latinos the least.

However, the research revealed many areas of similarity among the donors: an abiding concern with social justice (and some disillusionment with the political process); an important focus on education; a shared history of volunteerism; a strong personal connection to recipient organizations; a growing concern with the effectiveness and accountability of community-based organizations; and a growing sense that philanthropy was most effectively understood as an investment (but this was combined with an absence of professional philanthropic advisement regarding their own giving).

Where we saw the clearest differences was not among the three ethnic groups, but between generations, pre-Civil Rights (those born before 1963) and post-Civil Rights (those born after).²⁰ We think that this is an important distinction. The younger generations represent an emerging group—one that has reaped the benefits of the political struggles of the 1950s, 1960s, and early 1970s and is relatively well-positioned to both achieve wealth and exercise philanthropic influence.²¹ For this reason this report has examined African American, Asian American, and Latino philanthropy within the context of generational change.

Compared to mainstream donors, DRP donors were more focused on community and on education as social change. They are also devoutly “human-focused”—that is, there is not much focus on animal rights, “save the whale,” and the like. Donors we interviewed, however, do see that environmental issues are important and the lack of environmental care and preservation have some of the most adverse effects on inner city and other poor populations. Like mainstream donors, African American, Asian American, and Latino donors have many coexisting interests and concerns that have to do with personal experiences, such as women’s issues, gay and lesbian rights or medical research.

Emerging Themes

There are three areas in which we see emerging themes that can provide insight into donor motivations and inform the work of practitioners regarding giving, volunteerism, and philanthropic leadership. These are:

- Community of Interest and Motivation
- Education, Social Justice, and Political Involvement
- Stages of Giving, Donor Perceptions of Nonprofit Organizations, and Advisement.

The first two are discussed below, the third in a subsequent section.

²⁰ The reason for this particular demarcation is discussed in the body of the report.

²¹ This is not to say that the objectives of the Civil Rights, women’s, and other related movements have reached completion, far from it. It is to underscore that the movements have made tangible gains.

Community of Interest and Motivation

The understanding of community is nuanced, especially among the younger generations. Older African Americans, Latinos, and Asian Americans were more focused on their specific ethnic community. Young professionals of all three ethnic groups have a more expansive sense of community that extends beyond ethnicity. However, their broader concept of community itself is often tailored by a more restrictive idea about who should be the recipients of the gifts. Rather than going to uplift the community in general (a notion more prevalent among the older cohorts), the younger donors see giving as more strategic, with the largess directed to those most able to benefit from it.

Donors in their 20s and 30s kept telling us that they consider themselves part of a community that extends beyond ethnic groups, that they have a different way of seeing the world. An older African American donor put it succinctly when he said: “... years ago we lived in more traditional pockets—African American, Latino, and Caribbean pockets. Now it’s all one pocket” (#106). The older Latinos and African Americans we interviewed tend to exhibit the more traditional pocket way of thinking and focus more on their own ethnic community. However, young professional African Americans, Latinos, and Asian Americans sound very much alike—“in the same pocket.”

Older generations tend to focus their efforts on community programs whereas younger donors focus more specifically on changing the lives of young people individual by individual and across racial and ethnic lines. For young professionals the strong identification is not with a particular cultural or ethnic group, but with “all minorities, and women”, “all poor”, “all disenfranchised”. They focus on communities they know or that are important to their friends and colleagues. If a person of Mexican ancestry establishes a school in Chiapas, Mexico, colleagues and friends will support him, whether they are Mexican, Puerto Rican, African American or Korean. However, when this focus has delimiting criteria, the priority is usually that resources go to the most hard-working and talented (people much like themselves). They feel it is the most capable and ambitious who should receive the benefit of philanthropic dollars because they are best able to take advantage of opportunities, and bring upliftment to an entire oppressed group, by becoming key players in what these donors see as the powerful business elite.

It is interesting to compare our research to the work of Bradford Smith, et. al. (1999). One of Smith’s conclusions about philanthropy in San Francisco’s communities of color is that ethnic giving is strongly characterized by kinship and family, and the giving does not go to mainstream organizations. Young New York City professional donors of color described how they observed as youngsters, and sometimes participated in, these family and community helping activities. Some still contribute to the support of family members. However, preliminary indications are that these donors also fund organizations (mainstream and community-based), with the hopes of opening up access for others from their communities in mainstream institutions and industries.

The most often stated reason reported by older donors for their largest gifts involved a personal connection or membership or giving back to an organization that has helped the individual or individual’s family. Younger donors tended to give to educational programs with which they had either direct personal experience as participants or some other personal connection, such as through a friend or family member.

Beyond personal connection, why do people give? And what is the underlying inspiration for their philanthropy? We sorted responses into five major overlapping categories: “proper thing to do”, “giving back”, “upliftment”, “satisfaction”, and “connection with community”. The categories are traditional but the ways they are understood reveal different notions of community and philanthropy, especially between generations. This is especially true of “giving back”, “upliftment”, and “connection to community”.

Many older African Americans spoke of a long tradition of giving back. Older Latinos’ motivation in this area is strongly related to remembering the difficulties of an immigrant experience. Several older Asian Americans said they are inspired by a sense of gratitude for being fortunate in life.

Young generation donors focus primarily on helping organizations that helped them, or on giving children and young people like themselves the same kind of opportunities that they were given. They envision an ongoing chain of assistance and support that can benefit the community through the success of individuals like themselves.

As with giving back, we found a generational divide regarding upliftment. Once again the older donors focus on the entire community while the young professionals focus more on the most promising individuals.

Philanthropy also provides a connection for both older and younger generations, though not necessarily in the same way. Sometimes the connection is a special relationship with a historically ethnic place, such as Harlem or Chinatown. It can mean coming from the outside, especially through immigration, and using philanthropy to establish a connection and sense of belonging in a new place. Connection can also mean promoting one's culture to give it a place of prestige or power within the larger society. For many young professionals, philanthropic giving and volunteer work serve as an escape from a globalized business world and enable contact with an ethnic neighborhood.

Beyond the altruistic reasons for giving some donors, including two of the largest donors in this study, spoke about their own motivations for giving in practical terms. One sees philanthropy as a path to personal gain—something where you profit emotionally, socially, and financially. The other person said that in his life he had “*done well by doing good*” in that skills he gained from philanthropic activities had propelled him ahead in his career.

Education, Social Change and Political Involvement

Whatever the specific underlying motivation, the donors we interviewed (younger and older generations and across racial and ethnic lines) expressed a strong desire to effect social change. They consistently spoke about injustice, the lack of access and how these difficulties, experienced by preceding generations, should not have to be suffered again. This is one of the key characteristics defining the donors we interviewed.

For all groups, a sizable percentage (from 13% to 45%) expressed philanthropic dreams that focused on fundamental structural changes in the root causes of poverty and racism. For example, one donor spoke of eliminating “isms,” such as racism, that prevent or limit full access to mainstream resources and opportunities. However, this commitment to advance social change did not translate into consistent financial support for political candidates and causes. Rather interest in politics appears to be declining. Though political contributions were made (and some of the contributions were sizable) especially among the older donors, few incorporated a political vision of change as being the object of their philanthropy. Political giving was more pronounced among older Latinos and African Americans and least among younger African Americans and Latinos. Some older donors we interviewed expressed disillusionment with the political system, while younger donors expressed a preference for direct engagement and individual solutions.

Younger donors, as well as many older donors, believe in education as the best hope to ameliorate community conditions and to make structural changes. For most, education means offering an opportunity to a person of color. It means leveling the playing field, opening a gateway to success for those with talent and ambition, or creating a new social order—all related to a sense of fair play and social justice. Moreover, education is seen as the key resource, whose acquisition by the community is transformative. Education will lead to better housing, better health, and ultimately the empowerment of the community. For other donors, education also meant improving mainstream education to better educate the white population in understanding and appreciating other cultures and as a way to eradicate structural “isms”, such as racism, classism, and colonialism.

In some ways the emphasis on education expresses the need to revitalize (especially among the younger generations). A century ago the United States was in a similar situation with a growing population of immigrants

(from different ethnic groups and cultures, but in a similar situation). Civic leaders and philanthropists of a century ago (Rockefellers, Carnegies, and others) made large investments in public education because they saw this as a good way to develop and integrate the society. Today, at a time when public support is lacking, it stands to reason that individuals take an interest in providing support through philanthropy.

In Ostrower’s study *Why the Wealthy Give* (1995), one of her conclusions is that culture and education represent a near exclusive focus of giving by donors from the social upper class (in the New York City area). In this respect, a number of donors in our study appear to be very similar to the “social upper class” of Ostrower’s study. In many ways they probably are, in terms of their education and the surrounding New York City environment. However, what appear to be similar transactions from the outside, may stem from very different motivations and intentions. DRP donors clearly express an interest in giving to education, but not so as to support the traditional power elite. They give to education, both monetary gifts and hands-on volunteer service, to create greater equity, more access, more opportunity for people of color, people from “marginalized” or “disenfranchised” communities, people who in previous decades had very little hope or few possibilities. A quote from a Latina donor (#052), who made one of the \$10,000-plus gifts to a mainstream university, is instructive and bears repeating.

I only give to [a mainstream university], to ... the scholarship fund ... for Latino students, and Asian and black students. ... [The university] has billions of dollars; I have no interest in giving them any money but I am interested in promoting students of color. They set up a separate scholarship program and that's the scholarship program that I supported.

There is another element that is emerging particularly among young professionals. This is an appreciation of and an effort to build new networks within mainstream institutions and professions. A number of those we interviewed spoke of the privilege and power of holding important positions in the financial community. Their philanthropic dreams focused on replicating the conditions that allowed them to achieve their career goals. Education is seen as the vehicle, bright and talented young people of color the instruments, and the objective is to build a critical mass within mainstream, often financial, institutions. The model is to train individuals and place them within strategic networks, not only to achieve affluence, but also to accrue authority and influence that can be used to effect structural, social, and even political, change.

Models Of Giving

Two models of giving are useful in placing donors in a continuum of giving. In this way, we can relate our research findings to specific recommendations that might help move donors along the continuum, especially when their intentions are in line with a stage that is somewhat ahead of their current giving.

The TPI model, based on receptivity to learning and donor education shows the desired direction of donor evolution from the least involved (such as writing checks) to the most involved and committed (such as establishing a foundation).²²

DONOR DORMANT, BUT RECEPTIVE---->	DONOR ENGAGED, GETTING ORGANIZED---->	DONOR COMMITTED, ACTIVE LEARNER
--------------------------------------	--	------------------------------------

Donors told us that often when they finished school and began their careers, they responded to requests for donations by writing checks—they were dormant, but receptive. Somewhat later they would think about their giving or in their words “get organized,” meaning that they were ready to focus their attention on areas of most interest, prioritize their giving, and give more consciously and with more planning. At the same time, many of them began to make commitments to organizations and became more involved by joining committees or boards, participating in fundraising campaigns or helping set up programs or funds.

²² From The Philanthropic Initiative (TPI). See Appendix F: References and Models.

These changes could signal that the donor is becoming more engaged, but may not be at the level of “getting organized” intended by the model. It may be that the individual is not yet ready to commit large sums of money. However, it is likely, especially if the person joins the board or a fundraising committee, that he or she is ready to begin investigating how to leverage more money for a nonprofit organization. And the donor is probably also ready to begin developing a personal financial and giving plan for the future.

The ethnic continuum model, developed by Jessica Chao, Diana Newman, and others, shows how people of color, especially immigrants move from more personal sharing and mutual aid to more institutional forms of giving as they become more affluent and more involved in philanthropy.

MUTUAL AID----->	HELP/GIVE BACK----->	EMPOWER/INVEST
(Share, survive; peer to peer.)	(Giving to others; charity.)	(Focused on goal; high impact.)

Donors we interviewed, even those born outside the United States, were already very acculturated. All spoke fluent English, were familiar with U.S. culture and almost all of them had completed their educations in the United States. Moreover, they were immersed and involved with mainstream culture when they were in school and currently in their careers.

None of the DRP donors was at the first stage of mutual aid. In fact all but a very few were at the stage of helping and giving back. The few exceptions would be the very largest few donors who were already able to invest and empower. Therefore, the most obvious application of findings from this research is in the ways it can elucidate steps or activities for assisting donors to evolve from “helping” to “empowering”, which conveniently is where many of the donors would like to be either now or in the future.

An examination of the key philanthropic stages of the donors in this study may help identify with more precision effective donor education approaches.

All of the donors in this study start with a personal connection to the organization that is the recipient of their gift. This connection often has begun as a user or beneficiary of that organization’s services either directly or through family or friends. The connection often grows through volunteer or board service.

In a similar vein, the donors, especially the generation born in or after 1963, focus on individual outcomes. They draw the deepest satisfaction and see the most immediate results from transferring direct benefits (be they monetary or the results of mentorship) to an individual.

In terms of personal connections and wanting immediate results, DRP donors have a great deal in common with mainstream donors. Where they begin to appear different is in their focus on effecting structural social change by creating new pathways and new networks for people of color within mainstream institutions. At the same time many of them are beginning to demand a heightened professionalism and increased capacity and effectiveness on the part of community-based nonprofit organizations. Both objectives point to the need for a more sophisticated use of philanthropic vehicles. Structural change on a one-by-one basis is possible only if a multitude of individuals are reached simultaneously. Organizational capacity and professionalism can be enhanced but only through sustained, long-term approaches.

At this point we found a disconnect on two levels between donor actions and donor objectives. First, very few of those we interviewed matched specific philanthropic objectives with specific philanthropic vehicles. Second, very few sought professional advice when making a decision to give. The older and younger donors we interviewed are not in the habit of seeking philanthropic advice, nor have they reported regular use of planned

giving vehicles. A third of the older Latinos said they wanted to help support Latino community organizations but named no specific vehicles or entities. Furthermore several expressed frustration with what they thought they could accomplish within the limited confines of their own giving. About a third of young professionals either said they wanted to help communities in need or expressed interest in giving to social justice issues, but gave no specific ideas, tools or vehicles.

Yet many donors articulated specific needs for the kinds of information they would like and need in order to become more effective philanthropists. Taken together, we see an important opportunity for nonprofit organizations to partner with donors in two mutually reinforcing ways. First, is to increase their professional and staff capacity. Second, is to engage in a range of donor education programs. More detailed thoughts on this are presented in the following section.

Donor Perceptions and Advisement

We know from Census 2000 data that there is a growing number of well-educated young professionals of color, and understanding how they practice philanthropy will be very important to understanding future philanthropic behavior. Similar groups of young professionals exist in many metropolitan areas across the United States.

The donors we interviewed expect professionalism, transparency, and accountability from nonprofit organizations in exchange for donations. Increasingly donors also demand a greater degree of organizational capacity on the part of the nonprofit organizations. This entails proper donor cultivation and the effective use of funds in the manner specified by the donor. One donor (#110) expressed it pointedly, *“for somebody who gives money it’s very important to have the sense that you are making progress...”* Latino donors were particularly skeptical of community organizations and one Latino (#042) pointed out that nonprofit organizations need to understand the perspective of donors. *“Many [people] are leery of giving because they fear that organizations are not efficient, and that they are too political and will not make good use of the money.”* He went on to say that *“the organizations need to display their accounting and demonstrate their results. They need to show that they are viable. I want to know that last year the organizations raised X amount of money and that with that money they set up a program to serve X number of people.”*

We did not hear this level of criticism within the African American and Asian American communities. However, the idea of employing an effective business model was reiterated by many donors, especially the young professionals and others we interviewed who were working in financial services.

Most donors we interviewed across the board—African Americans, Asian Americans, Latinos, older and younger—though they expressed interest in acquiring more information, do not seek professional advice when deciding to make a philanthropic contribution. The information that donors indicated they would like falls into five categories: knowledge about an organization’s mission and focus; facts regarding an organization’s integrity and achievements; how and how much to give related to what could be accomplished with the amount donated; methods and vehicles for giving; and advice on financial planning.

RECOMMENDATIONS

A central purpose of this study is to provide information to nonprofit organizations regarding ways they can more effectively partner with donors. Based on findings from the research, first we present general recommendations, followed by two tracks of donor cultivation. The first track emphasizes ways to attract new, especially younger, donors; the second track indicates ways to move current donors to higher levels of giving—committed active learners who focus on high impact goals.

General

There is an increased need for professional presentation of an organization's mission and an accounting of how funding has been allocated and what has been accomplished in specific terms and in detail. It is not enough to make general requests; each potential donor wants to be invited to participate and needs a clear picture of how he or she fits into making the organization better and stronger—how additional funds will lead to quantitative and qualitative improvements.

Both younger and older donors respond to a good business model and donors take pride in the professional quality of community- and ethnic-based organizations. The more visibly effective nonprofit organizations are in providing services and representing the community, the greater degree of respect they will command from donors. This is likely to translate into increased funds for the organization.

Educational programs are important and key to the realization of many of the donors' dreams and to achieving structural change. Many of those we have interviewed do not see education as an isolated activity. Emphasis on how access to quality education positively affects health, housing, and overall quality of life, as well as how the provision of health, housing, and other family services can have a positive effect on educational opportunities, can tap into the "holistic" view that many of the donors to whom we spoke hold about education. Such an approach can increase understanding about the role nonprofits play in strengthening community and can encourage increased giving.

Recommendation Summary:

- Ask everyone to give.
From the words of one younger Asian American donor:
"Asian American groups have never directly asked me for any gifts what-so-ever. Not once."
- Provide clear information on the organization's mission and supply accounting information. Donors want to partner with organizations and need an understanding of how additional funds will lead to quantitative and qualitative improvements, including a clear accounting of how dollars are spent.
From two DRP donors:
 - ♦ *"I want to know that last year the organizations raised X amount of money and that with that money they set up a program to serve X number of people."*
 - ♦ *"It's very important to have the sense that you are making progress."*
- Segment appeals and events by generation (ethnicity is not enough).
Differences between generations are important. All generations see giving as a way to promote social change. But younger generations see empowerment most likely to come from gaining entrée into Wall Street and building financial networks, rather than from marching on Washington. Activities that build on this model of change will be of greater interest to post-Civil Rights generations of donors of color.

- For younger generations, talk about education and careers.
 - ♦ Create leadership opportunities. Donors we interviewed view their philanthropy as an element of leadership.
 - ♦ Develop appeals that evoke cultural identity or ties, but avoid creating an “ethnic box”.
 - ♦ Emphasize building ethnic-based networks that can operate in or affect mainstream organizations. This may have particular resonance among younger donors.
- Find ways to tap into donors’ energy and enthusiasm. Some donors have already started charitable projects, programs, funds, and endowments; others dream of setting up programs. Nonprofit organizations need to develop ways to tap into this potential.
- Exploit the expertise of donors: older donors may have years of experience in fund-raising; younger donors, more likely to be working in financial services, can negotiate matching funds and gifts from their firms.
- Create opportunities for face-to-face interaction and presentations of what donations have accomplished. Donors we spoke with derived a strong sense of reward when seeing the results of their giving.
- Emphasize how a nonprofit’s work in a particular arena addresses a broader social agenda. This is important when donors have a sophisticated understanding of social problems and a commitment to effect change. For many of the donors we interviewed the distinction between providing amelioration and addressing root causes of social problems is a false dichotomy. Nonprofit organizations can show how their efforts address both symptoms and causes of social inequalities.

Cultivating New Donors

We have found that many of those we interviewed became involved with a particular organization because they, a family member or close friend relied on the organization during a critical point in their lives. One way to build future donors is by letting service users know how the organization supports the community and how the services are financed. Here increased visibility of the nonprofit organization and its community role is valuable.

Almost all of the donors we interviewed started their philanthropic careers as young people and through the giving of time. Hands-on involvement, which remains a significant and emotionally satisfying experience, translated in many cases to direct financial support over consecutive years.

Volunteer programs and internships, especially if they have a mentoring component, are a way to attract young emerging donors who have the potential to remain loyal and longtime supporters of the organization.

Recommendation Summary:

- Assist youth at critical points in education and job searching.
- Motivate service users to become “alumni” donors.
- Develop volunteer programs and internships.
- Make certain that appeals are impressive both in content and in form—a nonprofit organization needs to be efficient and communicate its message clearly.

- Consider the following ways to communicate and make giving easier:
 - ♦ E-mail invitations to events
 - ♦ E-mail appeals
 - ♦ Website-based giving
 - ♦ Electronic newsletters with photographs showing how people have benefited through donor gifts.

Increasing Giving

Donor education programs such as speakers bureaus linked to employee networks and educational outreach to professional advisors are being developed by a number of organizations, including our partners in the Coalition for New Philanthropy and possibly others in the New Ventures in Philanthropy network. As they take shape, these programs may want to underscore the effectiveness of strategic philanthropic vehicles, the benefits of pooled giving, and the capacity of local nonprofit organizations to bring about the type of social and structural change desired by both cohorts examined in this report.

Nonprofit organizations can position themselves as the bridge between providing assistance to individuals and families and encouraging systematic change. To do this they may want to develop engaging outreach strategies including speakers series, seminars, brainstorming sessions, and curricula, with input from donors.

The disconnect between willingness to give and a lack of clear goals and plans for giving among donors is an opportunity for nonprofit organizations to provide information and to assist people in developing worthwhile, realistic, and meaningful dreams.

Recommendation Summary:

- Be there ready to help with education and advisement when donors reach the “getting organized” stage.
- Provide information and assist people in developing worthwhile, realistic, and meaningful dreams.
 - ♦ Encourage donors to dream.
 - ♦ Ask donors about their dreams.
- Demonstrate ways that dreams can become realities. As much as donors—especially the younger generations—are focused on a business model, we found significant gaps between the philanthropic dreams of donors and their knowledge of philanthropic vehicles. This opens up an area of opportunity for nonprofit organizations.
- Help donors in the following areas:
 - ♦ Financial planning for greater saving and investing.
 - ♦ Narrowing their focus on a service area and target population.
 - ♦ Developing specific goals.
 - ♦ Designing strategies to reach their goals and objectives.
- Organize collaborative giving programs. Donors need to see how they, as individuals or through joint efforts, can really have an effect and make a difference.

From two DRP donors:

- ♦ *“My own giving doesn’t make that much difference.”*
- ♦ *“I would love to be a philanthropist and give money away like Soros or Gates. That must be really nice, but I am not there.”*

- Develop interactive donor education. Young business professionals are interested in applying business models. Therefore it is best to make the “philanthropy education” an interactive process—a two-way street where donors can contribute their own business knowledge and experience to nonprofit work.
- Underscore the effectiveness of strategic philanthropic vehicles, the benefits of collaborative giving, and the capacity of local nonprofit organizations to bring about the type of social and structural change desired by donors.
- Explore ways in which donors can be involved in initiating new directions, new venues or new solutions.
- Create ways to make giving easy at all levels.
From two DRP donors:
 - ♦ *“The easier it is to do, the less hassle, the better. That means I can do it on my terms.”*
 - ♦ *“[Most things in life] have been made easier because now you just have QuickBooks off the shelf. There must be a very straightforward way of doing things [related to philanthropic giving].”*
- Present new possibilities. Giving is not only time and money but also ways donors can leverage monetary contributions:
 - ♦ Older donors may have years of expertise in fund-raising.
 - ♦ Young professionals working in financial services may be able to negotiate matching funds and gifts from their firms.



In closing, this study has found that the donors of color we interviewed are not only generous, they are more generous than comparable populations. And although mainstream philanthropy makes a distinction between service and advocacy, many of these donors see no such dichotomy. Rather they see full access to services (particularly education) as key to effecting the social change that motivates their giving. In addition, particularly the younger generations represent an emerging philanthropic potential. If current demographic and sociological trends continue, there are likely to be increasingly more young professionals of color with the potential to create pathways.

These forces taken together, to the extent that they can be effectively and strategically channeled by nonprofit organizations and donor education programs, have positive implications for philanthropy in African American, Asian American, and Latino communities in the twenty-first century. This is the challenge ahead.

APPENDIX A: METHODS

THE ORGANIZATIONS

From September 2001 through February 2003, the Donor Research Project research team identified and met with directors of selected nonprofit organizations in order to discuss interviewing their donors.

Organizations were selected with three criteria in mind: 1) that they were based in either the African American, Asian American or Latino communities; 2) that access to the organization was facilitated by either the DRP Advisory Board,²³ the Coalition partners or others working in the field; 3) that organizations were spread across the fields of human services, advocacy, and arts and culture; and 4) they were located or had chapters in the New York metropolitan region.

African American, Asian American, and Latino organizations want to know about motivations for giving to these organizations, so this was an appropriate group of donors. We also attempted to reach donors who give beyond their ethnic communities. It was determined by the Advisory Board that people who give, give to more than one type of organization, and that donors of color who give to mainstream organizations also give to community-based organizations in ethnic communities. Therefore, identifying donors through community organizations does not mean they give only in that way.

Once organizations were identified, letters requesting a meeting with the organization's executive director or director of development, were sent by the DRP co-directors. Follow-up phone calls were made and, when the organizations agreed, meetings were arranged at the nonprofit site. Meetings lasted an average 30 to 45 minutes during which time the DRP co-directors presented the research plan and proposed a process to use organizational donor lists to select individuals for interviews. This procedure was designed to introduce a degree of random selection into the interview process. Much of the current work in this area relies heavily, if not exclusively, on an interview sample gathered through a snowball approach. The research team hoped that using a selection process that drew randomly from institutional lists would make the research findings more meaningful and more generalizable.

During the meetings, confidentiality of donor lists and donor names were ensured and in a number of instances the research team agreed to undertake a subanalysis for the cooperating organization provided that a sufficient number of interviews were conducted with donors to that organization to make an analysis worthwhile.

Overall we identified 67 organizations and after a series of phone and mail exchanges we met with 20. In the end 14 organizations—African American, Latino, Asian American, and multi-ethnic—agreed to cooperate with the research. They are listed below:

African American Organizations

Black Agency Executives (BAE)

National Urban League (NUL)

The Twenty-First Century Foundation (21 CF)

²³ DRP Advisory Board Members are listed at the end of Appendix A.

Latino Organizations

The Committee for Hispanic Children and Families (CHCF)
New America Alliance (NAA)
The Puerto Rican Family Institute (PRFI)
Hispanic Federation (HF)

Asian American Organizations

Asian American Writers' Workshop (AAWW)
Asian Women in Business (AWB)
Charles B. Wang Community Health Center (CWCHC)
Japanese American National Museum (JANM)

Multi-ethnic Organizations

Financial Women's Association of New York (FWA)
Sponsors for Educational Opportunity (SEO)
The New York Women's Foundation (NYWF)

THE DONORS

The recruitment plan resulted in a list of about 585 names. Researchers developed and used a call sheet and system of calling names on the list: we tried each name at least 5 times at different times of day, different days of the week, and over a period of 3-4 weeks. Some donors could not be contacted due to incomplete or outdated contact information. Other people were not contacted because all attempts to locate the person were unsuccessful. Moreover, some names were not contacted because we had already exceeded the desired number of interviews within each group of the stratified sample (50 African American, 50 Asian American, and 50 Latino donors) and had reached the end of the data collection period.

TABLE A-1: POTENTIAL DONOR INTERVIEWEES AND NUMBERS INTERVIEWED FROM ORGANIZATION LISTS AND REFERRALS

	From Organization Lists	From Referrals	Total
Number of names	371	214	585
Number contacted	194	73	267
Number interviewed	112	54	166

THE INTERVIEWS

The Interview Guide was developed and tested over a period of about nine months. Interviewing began in March 2002 and continued through December 2003. [The Interview Guide is presented in Appendix B.]

The vast majority of donors we interviewed were very cooperative and provided thoughtful responses. Many felt that the research was important and would be of help to nonprofit organizations in the future. Some respondents said that the interview had encouraged them to think more strategically and for others it cast a new light on their giving.

DRP Advisory Board Members

Aixa Beauchamp
Hispanic Federation

Donna Chancellor
Factor, Inc.

Jessica Chao
Rockefeller Philanthropy Advisors

Kinshasha Holman Conwill
Independent Consultant

Kimberly Otis
Women & Philanthropy

Yvonne Presha
The Twenty-First Century Foundation

Henry Ramos
Mauer Kunst Consulting

Suzanna Valdez
Eugene M. Lang Center for Entrepreneurship, Columbia University

APPENDIX B: INTERVIEW GUIDE

DONOR RESEARCH PROJECT

INTERVIEW GUIDE

INTERVIEW CODE # _____

Interviewer Name _____ Place _____

Date _____ Time _____

1. Reviewed and checked interview _____
2. Coded responses where appropriate _____
3. Entered quantitative data _____
4. Entered qualitative data _____

INTRODUCTIONS

[TO INTERVIEWER: *This introduction will be a continuation of your previous telephone conversations. As necessary, review your affiliation with the Donor Research Project, the Center for the Study of Philanthropy at the CUNY Graduate Center, and the project's relationship to the Coalition for New Philanthropy, etc.*]

Before we begin I will review the purpose of our research and of the interview, the issue of confidentiality, the method and timing of the interview, and also give you the chance to ask any other questions you may have.

I would like to tape record the interview so that I don't have to spend as much time writing, and I'll use the tape only for reference as I type my notes. Is it okay to turn on the tape recorder?

1. Purpose of the research and the interview:

The purpose of our research is to find out how donors think about philanthropy.

- **To help nonprofit organizations, such as [name of referring organization]:**
--understand their donors so they can serve you better and be more effective partners for your philanthropic efforts.
--and learn how to increase their donor base.
- **To add to the existing scholarship and research on philanthropy.**

In the interview today we are interested in your perceptions, opinions, and thoughts on the subject of philanthropy past, present, and future.

2. Regarding confidentiality:

- **Your answers will be kept in confidence**
- **Information gathered from these interviews will be presented without names and only in the aggregate.**
- **We may use your words in a quotation, but the quotation will not be attributed to you unless we call to request your permission to use your name.**

3. The method of the interview is that:

- **I'll be asking you both open-ended questions and questions with categories.**
- **I would like you to answer with your first impressions or thoughts.**
- **After that, we can clarify if necessary and I may ask you some follow-up questions so that I can fully understand your answer.**

- Our goal is to elicit your thoughts and hear your stories.
- Not all questions apply to everyone’s situation, so for some questions you may want to indicate that it does not apply in your situation.

4. Regarding the time for the interview:

- I know your time is very limited and I’m going to try to learn as much as I can in the shortest time possible.
- I’ll be making every effort to work efficiently, but I am also interested in everything you can share with me.
- The interview usually takes about 45 minutes.

5. Do you have any questions before we begin?

[Interviewer notes or comments: _____

 _____]



NOTES TO THE INTERVIEWER:

A. Think Social Change.

Keep in mind that our leading research question is: Are people giving primarily to maintain the status quo or to create social change?

The open-ended questions are meant to elicit the respondent’s true perceptions, opinions, and thoughts with minimal interference from the interviewer. Our role is to listen, probe, and develop the thoughts, but not to impose, lead, or judge the thoughts.

If we were to ask respondents, “Are you in favor of social change? Do you want to make the world a better place?” everyone would say, “Yes, of course.” Instead, we are waiting to see if they offer, or even open the door, to this issue.

In several of the interview questions there will be an opportunity to listen for the issue of social change, or social justice. You must listen very carefully and always be prepared to use probes and follow-up questions to pursue the topic. Again, you must not feed the answer, or push the respondent, but at the same time always seek to develop this area of discussion.

Some of the key words and phrases to listen for are: change, social change, justice, social justice; make the world a better place, a safer place, a more enlightened place; improve, educate, help. If the respondent mentions one of these words or phrases, or anything related to social change, you need to (1) make a note of what the person said, (2) ask the person to tell you more about it. If the respondent says, “I would like to change the world,” ask: “In what way would you like to change it?” or “What would you like to change?” Etc.

A note to: Listen for, probe, follow-up on “social change” appears in several places in the Interview Guide as a reminder to listen for and probe this issue. The issue needs to be foremost in your mind throughout the interview, but especially in the questions where the note appears.

B. Other reminders.

Be sure each question has the most complete answer possible, or a detailed explanation of why there is no answer. These explanations will be coded appropriately, for example:

NA (not applicable)

DK (respondent does not know the answer)

REF (respondent refused to answer the question)

NTIME (ran out of time)

RESTOP (respondent stopped the interview—explain why)

C. Overview of the interview.

PART I: The first part of the interview deals with philanthropy in general and with how the respondent sees philanthropy, or in other words, the whole area of charitable giving, donating, or contributing.

PART II: The second part of the interview deals with the philanthropic gifts made by the respondent and his/her immediate household family in the year 2002.

PART III: The third part of the interview deals with decision-making and advisement.

PART IV: The fourth part of the interview is about the respondent's philanthropic vision.

PART V: The last part of the interview is background information about the people we interview.



THE INTERVIEW

PART I:

The first part of the interview deals with philanthropy in general and with how you see philanthropy, or in other words, the whole area of charitable giving, donating, or contributing.

1. And the first thing we would like to know is: How do you define philanthropy?

[TO INTERVIEWER: Listen carefully, then clarify as indicated below.

Listen for, probe, follow-up on “social change”.]

Let me make sure I understand your definition.

[TO INTERVIEWER: Summarize the answers as precisely as possible.]

Is that correct?

[TO INTERVIEWER: Allow the respondent to modify. Summarize again. Repeat until the respondent is satisfied. If the respondent asks for you to give our definition of philanthropy, you can say: “We use a very broad definition of philanthropy, which is ‘ALL FORMS OF PRIVATE ACTION ON BEHALF OF COMMUNITY GOOD.’”]

2. A. When and how did you get started in your own philanthropy and how did your interest grow?

[TO INTERVIEWER: IF YOU NEED TO EXPLAIN, CLARIFY, OR RESTATE THE QUESTION: In other words, tell me about your own philanthropic activities over the years, starting with the earliest and describing highlights or stages of activity up to the present time, and including gifts of time as well as monetary or other tangible gifts. Later I’ll ask some more specific questions about the year 2002, so this summary is really up to last year.

IF ASKED TO EXPLAIN, tell the respondent we are looking for major activities and stages, and particularly anything that stands out as important or significant. Below are some questions to help prompt and keep the conversation moving:

When did you begin giving or helping out?

What activities did you do at that time/in those years?

Did your patterns of giving or areas of interest change over time?]

DATE:	WHAT PROMPTED:	ACTIVITY:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

[TO INTERVIEWER: Summarize the highlights of the respondent’s chronology, then continue to the checklist. Mention each item, such as volunteer work, and check it off or ask about it:

- To check it off, say: “Done any volunteer work, yes, you’ve mentioned volunteer work.” And then move on to the next item.
- To ask it: “Have you done any volunteer work?”]

2. B. Now I will review a checklist of types of activities just to make sure you haven’t forgotten anything:

- Have you:
- ___ Established a charitable program or fund or endowment?
 - ___ Served on a board?
 - ___ Organized a fund-raising event or party?
 - ___ Given a monetary gift?
 - ___ Done any volunteer work?

[TO INTERVIEWER: Summarize again if necessary, and continue to *probe* using questions 2.C. and 2.D. below.]

2. C. What is the primary source of your ideas about philanthropy? What shaped your values in charitable giving?

[TO INTERVIEWER: Continue with the list below as necessary.

Such as:

- Family
- Schools, teachers
- Mentors
- Religious teaching
- Work
- Training programs, internships
- Friends
- Neighbors
- Alumni organizations, fraternities, sororities, or other organizations
- The media
- Financial advisors
- Lawyers
- Accountants
- Insurance agents]

2. D. How do you define the community or communities you intend your charitable giving to help?

[TO INTERVIEWER: *IF ASKED TO EXPLAIN, SAY:*

Such as:

- Neighborhood*
- Religious group or congregation*
- Racial group*
- Ethnic group*
- Cultural group*
- Affinity group*[for example, people with the same interests or challenges (such as disease or handicap)]
- Class*
- Occupational group*]

3. When you look back on your philanthropic gifts, which is the one (or two) that you feel most proud of, or most passionate about, and why? {Ostrower/JC}

[TO INTERVIEWER: Questions 3, 4, and 5 can be monetary gifts or volunteer work.]

GIFT:

REASON WHY:

_____	_____
_____	_____
_____	_____

4. Which of your philanthropic gifts was the most successful, and why?

[TO INTERVIEWER: *IF ASKED TO EXPLAIN* what we mean by “successful”, say: *that you think best achieved the intended purpose of the gift.*]

GIFT:

REASON WHY:

_____	_____
_____	_____
_____	_____

5. A. Are there any gifts you regret? {Ostrower/JC}

[TO INTERVIEWER: IF ASKED TO EXPLAIN what we mean by “regret”, say: *feel bad about, were disappointed or disillusioned.*]

NO YES ---> **Why is that?**

GIFT:

REASON WHY:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

5.B. What would the organization have needed to do to give you a different impression?

_____	_____
_____	_____
_____	_____

6. What is the one most important underlying inspiration for your philanthropy? Such as person, religion, philosophy, emotion, event, or purpose.

[TO INTERVIEWER: IF ASKED TO EXPLAIN what we mean by “underlying inspiration”, say: *driving force, or what propels, spurs, or sustains your desire to give.*

Listen for, probe, follow-up on “social change”.]

7. Is there a connection between your philanthropic giving and your role in your community? That is, does your philanthropic giving thrust you into leadership roles in a community, or conversely, does your involvement in community leadership drive you to increase your philanthropic giving?

NO YES ---> **What is the connection?**

PART II:

The second part of the interview deals with the philanthropic gifts made by you and your immediate household family in the year 2002.

8. Before we begin, I need to know how many people you include in your immediate household family, such as spouse or partner, dependent children, or other members of your household.

[TO INTERVIEWER: List all members of the household family by title, such as spouse, son, daughter, foster child, uncle, godfather, etc.]

HOUSEHOLD FAMILY MEMBERS:

_____	_____
_____	_____
_____	_____
_____	_____



9. What was the largest monetary gift you (and your household family) made in the year 2002? By the “largest gift” we mean all the accumulated monetary contributions to the same organization during the year 2002.

[TO INTERVIEWER: For this largest gift, complete all of #9 below.]

9.A. [If not already answered:] What organization was the RECIPIENT of this gift?

[TO INTERVIEWER: Write the name of the organization. If the type and service area are obvious, circle them below. If the type and service area are not apparent, *probe* for the information by referring to the lists below. Read examples only as needed.]

NAME of ORGANIZATION _____

[Type of organization:

- local community where you live.
- local ethnic/women's organization.
- national ethnic/women's organization.
- federation or umbrella organization for ethnic/women's nonprofit organization.
- local mainstream organization, museum, or university.
- national mainstream organization, such as United Way.
- overseas.

Service Area:

- religious organizations.
(Examples are churches, synagogues, convents, seminaries, mosques, etc., but not church-affiliated or religious schools.)
- religious schools.

- education.
(Examples are elementary schools, secondary or higher education--public or private--and libraries.)
- health services.
(Examples are hospitals, mental health organizations, nursing homes, hospices, clinics, and the American Cancer Society.)
- human services.
(Examples are daycare, foster care, family counseling, crisis counseling, consumer protection, homelessness, job services, the Red Cross, YMCA, and charity drives like the United Way.)
- youth development.
(Examples are Boy & Girl Scouts, 4-H Clubs and Little Leagues.)
- the environment, including animal services.
(Examples are the ASPCA and programs for environmental quality and beautification.)
- the arts, culture, and humanities.
(Examples are performing arts, cultural or ethnic groups, museums, art exhibits, and public television or radio.)
- public or societal benefit.
(Examples are civil rights, minority and women's equity issues, and community or social action.)
- political organizations and campaigns.
(Examples are political parties, nonpartisan political groups, and community groups.)
- international or foreign programs.
(Examples are rescue and relief abroad, and student or cultural exchange programs.)

9.B.1. [If not already answered:] What amount did you give to this organization?

AMOUNT _____

9.B.2. Did you request and retain any matching funds? NO YES

If YES, how much? _____

9.C. What was the purpose of this gift?

[TO INTERVIEWER: *IF ASKED TO EXPLAIN, SAY:*

For example, was it for a program, a special project, crisis relief, and so on.

Listen for, probe, follow-up on “social change”.]

9.D. What prompted this gift? Did you originate the idea or were you responding to an appeal from the organization?

[TO INTERVIEWER: Ascertain and note each step in the process. Use the following lists to assist in probing and taking notes. Read items only as needed.

If respondent originated the idea:

- read about in newspaper, etc.
- heard about from friend or professional advisor, etc.
- own assessment of a problem or a need.
- other: _____

If the idea was initiated by an organization, the respondent was asked through:

- a mass mailing.
- a telephone call or solicitation.
- a personalized written appeal from an organization.
- a face-to-face appeal.
- a dinner or gala.
- a giving circle.
- a call from a friend.
- other: _____]

9.E. Is this the first time you gave to this organization?

YES

NO ---> **How long have you been giving to this organization?**

[TO INTERVIEWER: If “organization” is church, find out both general church giving, and specific giving to this church.] _____

---> Why have you stayed with this organization?

9.F. Have you ever volunteered (including board service) for this organization?

NO

YES ---> **For how long?**

[TO INTERVIEWER: If “organization” is church, find out both general church giving, and specific giving to this church.]_____

9.G. Of all the organizations you know, especially any others doing this same kind of work (or fill in type of organization, such as museum, hospital, university), why did you give your largest monetary gift to this organization?

9.H. Which of the following BEST describes your underlying motivation?

- Was it something about the organization or the people in the organization?
- Was it social or community obligation or responsibility?
- Was there a driving emotion or feeling?

[TO INTERVIEWER: USE THE FOLLOWING *PROBES* AS NECESSARY.

• Something about the organization:

- ~the mission of the organization?
- ~your relationship to the organization?
- ~the people who run it, work there, or who contacted you?
- ~the capacity, track record, or stability of the organization?
- ~a particular project?

• Social or community obligation or responsibility:

- ~peer or social pressure?
- ~a sense of obligation?
- ~community responsibility or civic pride?

• Emotion:

- ~concern?
- ~compassion?
- ~pride?
- ~fulfillment?]



10. What was the next, or second, largest monetary gift you (and your household family) made in the year 2002? [By the “largest gift” we mean all the accumulated monetary contributions to the same organization during the year 2002.]

[TO INTERVIEWER: For this gift, complete all of #10 below.]

10.A. [If not already answered:] What organization was the RECIPIENT of this gift?

[TO INTERVIEWER: Write the name of the organization. If the type and service area are obvious, circle them below. If the type and service area are not apparent, *probe* for the information by referring to the lists below. Read examples only as needed.]

NAME of ORGANIZATION _____

[Type of organization:

- local community where you live.
- local ethnic/women's organization.
- national ethnic/women's organization.
- federation or umbrella organization for ethnic/women's nonprofit organization.
- local mainstream organization, museum, or university.
- national mainstream organization, such as United Way.
- overseas.

Service Area:

- religious organizations.
(Examples are churches, synagogues, convents, seminaries, mosques, etc., but not church-affiliated or religious schools.)
- religious schools.

- education.
(Examples are elementary schools, secondary or higher education--public or private--and libraries.)
- health services.
(Examples are hospitals, mental health organizations, nursing homes, hospices, clinics, and the American Cancer Society.)
- human services.
(Examples are daycare, foster care, family counseling, crisis counseling, consumer protection, homelessness, job services, the Red Cross, YMCA, and charity drives like the United Way.)
- youth development.
(Examples are Boy & Girl Scouts, 4-H Clubs and Little Leagues.)
- the environment, including animal services.
(Examples are the ASPCA and programs for environmental quality and beautification.)
- the arts, culture, and humanities.
(Examples are performing arts, cultural or ethnic groups, museums, art exhibits, and public television or radio.)
- public or societal benefit.
(Examples are civil rights, minority and women's equity issues, and community or social action.)
- political organizations and campaigns.
(Examples are political parties, nonpartisan political groups, and community groups.)
- international or foreign programs.
(Examples are rescue and relief abroad, and student or cultural exchange programs.)]

10.B.1. [If not already answered:] What amount did you give to this organization?

AMOUNT _____

10.B.2. Did you request and retain any matching funds? NO YES

If YES, how much? _____

10.C. What was the purpose of this gift?

[TO INTERVIEWER: *IF ASKED TO EXPLAIN, SAY:*

For example, was it for a program, a special project, crisis relief, and so on.

Listen for, probe, follow-up on “social change”.]

10.D. What prompted this gift? Did you originate the idea or were you responding to an appeal from the organization?

[TO INTERVIEWER: Ascertain and note each step in the process. Use the following lists to assist in probing and taking notes. Read items only as needed.

If respondent originated the idea:

- read about in newspaper, etc.
- heard about from friend or professional advisor, etc.
- own assessment of a problem or a need.
- other: _____

If the idea was initiated by an organization, the respondent was asked through:

- a mass mailing.
- a telephone call or solicitation.
- a personalized written appeal from an organization.
- a face-to-face appeal.
- a dinner or gala.
- a giving circle.
- a call from a friend.
- other: _____]

10.E. Is this the first time you gave to this organization?

YES

NO ---> **How long have you been giving to this organization?**

[TO INTERVIEWER: If “organization” is church, find out both general church giving, and specific giving to this church.] _____

---> **Why have you stayed with this organization?**

10.F. Have you ever volunteered (including board service) for this organization?

NO

YES ---> For how long?

[TO INTERVIEWER: If “organization” is church, find out both general church giving, and specific giving to this church.]_____

10.G. Of all the organizations you know, especially any others doing this same kind of work (or fill in type of organization, such as museum, hospital, university), why did you give your 2nd largest monetary gift to this organization?

10.H. Which of the following BEST describes your underlying motivation?

- Was it something about the organization or the people in the organization?
- Was it social or community obligation or responsibility?
- Was there a driving emotion or feeling?

[TO INTERVIEWER: USE THE FOLLOWING *PROBES* AS NECESSARY.

- Something about the organization:
 - ~the mission of the organization?
 - ~your relationship to the organization?
 - ~the people who run it, work there, or who contacted you?
 - ~the capacity, track record, or stability of the organization?
 - ~a particular project?
- Social or community obligation or responsibility:
 - ~peer or social pressure?
 - ~a sense of obligation?
 - ~community responsibility or civic pride?
- Emotion:
 - ~concern?
 - ~compassion?
 - ~pride?
 - ~fulfillment?]



The following are general questions about your giving during 2002.

11. In the year 2002, did you (or any members of your household family) make any gifts to a donor advised fund?

[TO INTERVIEWER:

IF ASKED TO CLARIFY:

Did you establish or contribute to a donor advised fund at a community foundation or university or commercial investment house such as Fidelity, Schwab, or Vanguard?

IF ASKED TO EXPLAIN:

By "donor advised fund" we mean a charitable asset account that an individual, or group, establishes with a nonprofit organization and from which they can issue grants to other nonprofit organizations. The donor advised fund is owned and controlled by the charity and the donor may only "advise" on the disposition of the funds.]

NO YES

12. In the year 2002, did you (or any members of your household family) make any arrangements for planned giving, such as a will or charitable trust?

[TO INTERVIEWER: Here are more examples of planned giving:

bequest, gift annuity, pooled income fund, charitable remainder or lead trust, or retained life estate.]

NO YES

13. In the year 2002, what was the total amount you (and your immediate household family) gave in cash, assets, goods, or property to all charities, foundations, nonprofit organizations, or religious groups? [Including money placed in the collection basket at church.] {Schervish}

\$ _____

14. In the year 2002, what was the total amount you (and your immediate household family) contributed to all political parties, candidates, or campaigns-- in cash, assets, goods, or property?

{Schervish}

\$ _____

15. Overall, what was the total number of all organizations, both charitable and political, that you and your immediate household family contributed to in the year 2002? That is, among how many organizations was the (total amount donated in questions 13 and 14) dispersed or distributed? {Schervish}

of ORGANIZATIONS _____

16. In the year 2002, did you personally do any volunteer work, to help persons in need or charitable organizations, including religious organizations such as church, synagogue or mosque, and including work as a board member or trustee of any organization.

NO YES ---> What was the total amount of time?

[TO INTERVIEWER: Encourage the respondent to estimate the time in the form most convenient to him/her, for example:

HOURS PER WEEK _____ (And how many weeks per year?)
HOURS PER MONTH _____ (For the whole year?)
A ONE-TIME PROJECT _____ (For how long?)
TOTAL HOURS PER YEAR _____]

PART III:

The third part of the interview deals with decision-making and advisement.

17. When you are deciding to make a philanthropic contribution, do you ask anyone for advice?

NO YES ---> **Whom (which category of person) do you ask?**

[TO INTERVIEWER: You may need to *probe* by saying:

Such as:

Family members

Religious leaders or fellow worshippers

Friends

Advisors

Business associates

Fellow members of clubs, alumni associations, fraternities, or sororities

Philanthropy clubs, such as giving circles

Or anyone else.]

[TO INTERVIEWER: Take one person at a time.

Find out what type of person it was (such as family member, advisor, etc.)

For each type *ASK*:

When you talk to (fill in type of person), what kinds of advice or opinions do you ask for? Is it:

- **Relative merits of causes and nonprofit organizations,**
- **How much to give,**
- **The technical aspects of giving,**
- **Or something else?**

	Type of person	Advice or opinions sought?
1	_____	_____
2	_____	_____
3	_____	_____
4	_____	_____
5	_____	_____
6	_____	_____

18. Is there any advice you wish you could have and are not getting?

NO YES ---> What is it?

19. On a scale from 0 to 100%, how much of your decisions to make philanthropic contributions is based on income tax considerations?

[TO INTERVIEWER: *IF ASKED TO CLARIFY, say: Zero would mean none and 100% would mean that taxes are the sole, or at least the most important, consideration.*]

_____ % based on income tax considerations.

PART IV:

The fourth part of the interview is a two-part question, and that is...

20.A. What is your philanthropic dream? In other words, What would you most like to achieve, either now in the future, with your monetary philanthropic giving?

[TO INTERVIEWER: Listen for, probe, follow-up on “social change”.]

20.B. In what ways, if any, can the nonprofit sector contribute to solving society’s problems?

PART V:

The last part of the interview is background information about the people we interview.

[TO INTERVIEWER: *IF ASKED* why we need to know this information, say: *We are asking you this information, not to identify you personally, but to help us understand whether there are patterns among individuals who share similar backgrounds (demographic or socio-economic characteristics). Your interview form is identified by a code number, not by your name. We recognize that this material is sensitive and I assure you that none of this information will be divulged to anyone outside of our research staff at the university.*]

21. Were you born in the United States?

NO ---> **Where were you born:** _____

YES ---> **Which relative first came to the United States, such as a parent, a grandparent, a great grandparent, or someone before that?**

---> **What country or area of the world did this/these relative(s) come from?**

22. I am going to give you a card that lists racial and ethnic groups. Please tell me all of these, or any other groups, with which you identify as being a part of or a member of the group.

CARD

- a. African
- b. African-American
- c. Arab
- d. Asian
- e. Asian-American
- f. Bangladeshi
- g. Black
- h. Caribbean
- i. Chinese
- j. Cuban
- k. Dominican
- l. Filipino
- m. Haitian
- n. Indian
- o. Jamaican
- p. Japanese
- q. Korean

- r. Latino
- s. Hispanic
- t. Mexican
- u. Middle Eastern
- v. Native American
- w. Pakistani
- x. Puerto Rican
- y. White
- z. Other _____

23. In what year were you born? _____

24. What is the highest grade, class, degree, or certificate you completed in school?

25. Where (name of school, city, state, country) did you complete your (highest grade, class, degree or certificate)? Please give me the name of the school, the city, state (and country if not in the United States).

[TO INTERVIEWER: Work your way backward from the highest, down to High School. If H.S. diploma or lower is the highest, stop after the first question.]

Degree	Name of school	City, State	Country
Highest _____	_____	_____	_____
Where did you complete the one before that?			
Next high. _____	_____	_____	_____
And the one before that?			
Next high. _____	_____	_____	_____

26. A. What is, or was, your occupation? _____

26. B. What is the name of the company you work for? _____

27. [TO INTERVIEWER: CLARIFY ONLY TO THE DEGREE YOU DO NOT ALREADY KNOW THIS!]

What is your marital status?

- | | |
|--------------|---------------------------|
| ___ Married | ___ Living with a partner |
| ___ Divorced | ___ Separated |
| ___ Widowed | ___ Single |

28. In which category would you estimate your YEAR 2002 GROSS COMBINED ANNUAL INCOME FROM ALL SOURCES (OF YOU AND YOUR IMMEDIATE HOUSEHOLD FAMILY)? For this question, I'll give you a card and you can give me the appropriate letter. {Based on both Schervish and Ostrower}

[TO INTERVIEWER: This is before taxes.]

CARD

- a. Less than \$50,000
- b. \$ 50,000 to \$ 99,000
- c. \$100,000 to \$149,000
- d. \$150,000 to \$199,000
- e. \$200,000 to \$249,000
- f. \$250,000 to \$499,000
- g. \$500,000 to \$999,000
- h. More than \$1,000,000

29. A. What is your CURRENT NET WORTH, (that is OF YOU AND THE OTHER MEMBERS OF YOUR HOUSEHOLD FAMILY COMBINED) not including future money, such as a trust or restricted stock? For this question, I'll give you another card and again you can give me the appropriate letter. {Based on both Schervish and Ostrower}

[TO INTERVIEWER: *IF ASKED TO EXPLAIN* what we mean by "current net worth", say: A total of all your assets (including savings, stocks, bonds, homes, properties, art, or jewelry) minus your liabilities (including mortgages, loans, and any other debt).]

CARD

- a. Less than \$50,000
- b. \$50,000 to \$99,000
- c. \$100,000 to \$499,000
- d. \$500,000 to \$999,000
- e. \$1 million to less than \$5 million
- f. \$5 million to less than \$10 million
- g. More than \$10 million

29.B. What would be the total amount if you added future money, such as trusts or restricted stock?

[TO INTERVIEWER: Mark the amount excluding future money with "EX", and the amount including future money with "IN".]

30. Do you belong to a church, synagogue, mosque, or other formal religious organization?

NO YES

And the last question of the interview is:

31. Do you belong to any other membership organizations?

[TO INTERVIEWER: *probe* as necessary: For example, a service club such as Kiwanis, Rotary, or Lions Club; an alumni organization, fraternity or sorority; a neighborhood organization, professional society, labor union, business association, sports or hobby group, cultural, eating, social club, or book club.]

NO YES ---> **What are they?**

- That concludes the interview.

Is there anything else I should know about your philanthropy?

- **Thank you very much for your time and your help.**

Your answers have been very helpful to our study.

Because we want to make sure to gather interview data from a representative cross-section of people of color, we are asking those we interview if they could suggest other donors of color, known to them through the workplace or through other professional or social circles, who might be willing to participate in an interview. Can you think of anyone we should contact?

- **In case I need to clarify something as I review my notes, is it okay if I call you?**

NO YES ---> **What is the best telephone number for me to call?**

--->**What is the best time to call?**

- **Here is my Business Card and our Donor Research Project brochure.
And thank you again.**

- [INTERVIEWER: Fill in gender of respondent:

Male_____ Female_____]

[FM/CSP/CUNY/2001-02]

CARD #1

- a. African
- b. African-American
- c. Arab
- d. Asian
- e. Asian-American
- f. Bangladeshi
- g. Black
- h. Caribbean
- i. Chinese
- j. Cuban
- k. Dominican
- l. Filipino
- m. Haitian
- n. Indian
- o. Jamaican
- p. Japanese
- q. Korean
- r. Latino
- s. Hispanic
- t. Mexican
- u. Middle Eastern
- v. Native American
- w. Pakistani
- x. Puerto Rican
- y. White
- z. Other_____

CARD #2

- a. Less than \$50,000**
- b. \$ 50,000 to \$ 99,000**
- c. \$100,000 to \$149,000**
- d. \$150,000 to \$199,000**
- e. \$200,000 to \$249,000**
- f. \$250,000 to \$499,000**
- g. \$500,000 to \$999,000**
- h. More than \$1,000,000**

CARD #3

- a. Less than \$50,000**
- b. \$50,000 to \$99,000**
- c. \$100,000 to \$499,000**
- d. \$500,000 to \$999,000**
- e. \$1 million to less than \$5 million**
- f. \$5 million to less than \$10 million**
- g. More than \$10 million**

APPENDIX C: DONOR SKETCHES

AFRICAN AMERICANS ²⁴

[Table C-5 at the end of this appendix provides a demographic summary of African American donors by generation group.]

Of the 58 African Americans in the study, 34% were under the age of 40 and 66% were age 40 or above. About half (48%) were male and half (52%) were female. Among the older donors there were more women (61%), and in the younger group there were more men (65%).

People categorized as African American self-identified or saw themselves fitting primarily into this group, including some who are multi-ethnic. The percent of multi-ethnic individuals is higher for the younger group (20% compared to 11%).

Most of the African American donors we interviewed were born in the United States; overall only 12% were born abroad. In the older group 5% (or two people) were born abroad and both were from Jamaica. Within the younger group 25% were born abroad, coming from Botswana, Nigeria, South Africa, and Jamaica. Compared to the larger black population, the African American donors we interviewed have longer histories in the United States (according to census data for New York City, which indicates that 35% of black non-Hispanic heads of household are born abroad).

Like all donors we interviewed, African Americans in the study are very well- educated. All have at least a Bachelor's degree. Among the younger donors 20% have already earned graduate degrees, primarily in business. Among the older donors 89% have graduate degrees in a variety of areas, including social work, medicine, law, and business.

Older donors tended to be working in the nonprofit sector, mostly in social service professions—only 21% work in the private for-profit sector, while 66% are working in (or retired from) the private not-for-profit sector and another 5% in government or the public sector (see Table C-1 below). Younger African Americans we interviewed tended to be working in the for-profit sector (85%), starting or building careers in banks and Wall Street investment firms. In order to place our sample in the context of the larger New York City population, we selected as a comparable group of African Americans, those with a Bachelor's degree or higher education. Compared to this New York City data, the proportion of our donors working in the private for-profit sector (43%) is comparable overall to the larger population (45%). However, when broken down by age group, older African Americans donors are somewhat underrepresented (21% compared to 34%) and younger African Americans are over represented (85% compared to 56%).

²⁴ We use the term African American interchangeably with black to mean persons who self-identified as African American or black, and including people who were born in Africa, the Caribbean, and the United States.

TABLE C-1: PROFESSIONS OF DRP AFRICAN AMERICAN DONORS AND OTHER AFRICAN AMERICANS IN NEW YORK CITY (BA+)

Professional Categories	DRP SAMPLE			NYC w/BA+ (Census 2000)		
	All AGES	Older: Age 40+	Younger: Age <40	All AGES	Age 40+	Age <40
Private For Profit	43%	21%	85%	45%	34%	56%
Government	3%	5%	--	35%	44%	25%
Private Not-for-Profit	47%	66%	10%	15%	16%	14%
Self Employed	7%	8%	5%	5%	5%	4%

African Americans reported income in all but the lowest and highest income categories; in other words, all reported household income from all sources to be between \$50,000 and \$999,000 per year.²⁵ This is true for both the older and younger groups. The median for the entire group was \$100,000 to \$149,000; for the older group taken alone, the median was \$150,000 to \$199,000. Looking at income another way, 71% overall reported an annual income of at least \$100,000; among the younger it was 55% and among the older, 79%.

LATINOS

[Table C-6 at the end of this appendix provides a demographic summary of Latino donors by generation group.]

Of the 53 Latino donors we interviewed, 34% were under 40 and 66% were 40 or above. Overall about half (51%) were male and half (49%) were female. Among the older donors there were more women (60%), and in the younger group there were more men (72%).

Those categorized as Latino identified or saw themselves fitting primarily into the Latino or Hispanic category or a specific Latino group, such as Puerto Rican. Based on the countries or cultures of ancestry that they mentioned (one's own place of birth or that of their ancestors), there were some who are classified as Latino who self-identify as multi-ethnic (in combination with African American, European American, and Middle Eastern), and the percent is slightly higher for the younger group (6% compared to 3%).

About half of the Latino donors were born in the continental United States and half were born in Puerto Rico or outside the United States.²⁶ This is true of both the older and younger groups. In the older group 46% came to the continental United States from abroad and about two-thirds of these came from Puerto Rico, with the other third from Chile, Colombia, Cuba, the Dominican Republic, Ecuador, and Mexico. In the younger group 50% were born abroad, with about half coming from Puerto Rico and the other half from Mexico, the Dominican Republic, and Colombia. In terms of place of birth, our sample has a lower proportion of foreign-born Latinos than the larger population (census data for New York City indicate that 74% of Latino heads of household are born abroad, including born in Puerto Rico).

²⁵ Income ranges used are: below \$50,000; \$50,000-99,000; \$100,000-149,000; \$150,000-199,000; \$200,000-249,000; \$250,000-499,000; \$500,000-999,000; \$1,000,000 or more.

²⁶ For the purposes of this study, which examines philanthropic giving in New York City, people born in Puerto Rico are considered born abroad.

As with all donors we interviewed, Latinos in the study are very well educated. All have at least a Bachelor’s degree or some college education. Among the younger donors 50% have completed graduate degrees, primarily in business. Among the older donors 83% have graduate degrees in a variety of areas, including social work, public administration, law, and business.

Older Latino donors tended to be in nonprofit or government jobs—40% work in (or retired from) the private not-for-profit sector and another 20% work in (or retired from) the public sector (see Table C-2 below). Like African Americans, the Latinos we interviewed who were under 40 years old were likely to be professionals in the for-profit sector (72%) and primarily in the financial services industry. As with the other ethnic groups, in order to compare our sample to the larger New York City population, we selected as a comparable group of Latinos those with a Bachelor’s degree or higher education. Compared to this group citywide, Latino donors we interviewed are comparable overall with the percent working in the private for-profit sector (citywide 54%; donor sample 47%). However, when broken down by age group, older Latinos are less likely than younger Latinos to work in for-profit. This is true in both the DRP sample and in the general New York City Latino population.

TABLE C-2: PROFESSIONS OF DRP LATINO DONORS AND OTHER LATINOS IN NEW YORK CITY (BA+)

Professional Categories	DRP SAMPLE			NYC w/BA+ (Census 2000)		
	All AGES *	Older: Age 40+	Younger: Age <40	All AGES	Age 40+	Age <40
Private For Profit	47%	34%	72%	54%	43%	62%
Government	15%	20%	6%	26%	33%	21%
Private Not-for-Profit	30%	40%	11%	13%	14%	12%
Self Employed	6%	3%	11%	12%	9%	5%
<i>* One person is not in the labor force.</i>						

Older Latinos reported household income in all income categories— from less than \$50,000 to more than \$1,000,000 per year. Younger Latinos reported household income in all but the highest category (more than \$1,000,000 per year). The midpoint range was \$100,000 to \$149,000 for the older group and \$150,000 to \$199,000 for the younger group. Looking at income another way, 66% overall reported an annual income of \$100,000 or more; among the younger, it was 78% and among the older, 60%. So, while there was more variation among the older Latinos we interviewed, including some extremely high levels of income, the younger Latinos as a group were at a higher level of yearly income. This could be explained in part by the lower-paying professions of older Latinos and the fact that some are now retired or partially retired.

ASIAN AMERICANS

[Table C-7 at the end of this appendix provides a demographic summary of Asian American donors by generation group.]

Of the 55 Asian American donors, 38% were under the age of 40 and 62% were 40 or above. Overall 40% were male and 60% were female. Among the older donors there were more women (68%) and in the younger group there was an almost equal gender distribution (52% male and 48% female).

Those categorized as Asian American identified or saw themselves primarily fitting into this category or identified with a specific Asian culture, such as Chinese or Korean. Based on the countries or cultures of ancestry that they mentioned, there were a couple of Asian Americans (one older and one younger) who also identified with cultures where their ancestors had settled after leaving Asia and before coming to the United States, including Africa and the Caribbean. None of the older Asian Americans were multi-ethnic; in the younger group 10% had multi-ethnic roots (Asian American and European American).

Overall more than half (55%) of the Asian American donors we interviewed were born in the United States. However, in the older group 53% were born abroad—in China, Taiwan, Hong Kong, Philippines, Korea, and Japan; one person was born in Jamaica of Chinese parents. In the younger group 33% were born abroad, coming from Taiwan, Hong Kong, Cambodia, and Korea. Census data for New York City indicate that 90% of the Asian American population is born abroad; in comparison, donors in this study have a longer history in the United States.

Like all donors we interviewed, the Asian Americans are very well-educated—96% have at least a Bachelor’s degree. Among the younger donors 48% have graduate degrees; among the older donors 65% have graduate degrees. Both older and younger have a variety of degrees including social work, medicine, law, and business.

Older donors were not likely to be working in the for-profit sector—44% worked in (or retired from) the nonprofit sector and 6% worked in (or retired from) government or the public sector and another 29% worked in (or retired from) the private for-profit sector (see Table C-3 below). Younger interviewees were most likely to work in for-profit jobs (62%). Comparing our sample to the larger New York City population (of those with a Bachelor’s degree or higher), both older and younger Asian American donors in this sample work in the private for-profit sector at a rate lower than the larger New York City population.

TABLE C-3: PROFESSIONS OF DRP ASIAN AMERICAN DONORS AND OTHER ASIAN AMERICANS IN NEW YORK CITY (BA+)

Professional Categories	DRP SAMPLE			NYC w/BA+ (Census 2000)		
	All AGES	Older: Age 40+	Younger: Age <40	All AGES	Age 40+	Age <40
Private For Profit	42%	29%	62%	67%	56%	74%
Government	4%	6%	--	12%	17%	10%
Private Not-for-Profit	40%	44%	33%	11%	12%	10%
Self Employed	15%	21%	5%	9%	15%	6%

Older Asian Americans reported income in all categories. For the younger group there was no one in the lowest range or in the two highest ranges. For the older group the midpoint was in the range \$150,000 to \$200,000; for the younger group, it was \$100,000 to \$149,000. Looking at income another way, 72% overall reported an annual income of at least \$100,000; among the younger, it was 62% and among the older, 79%. There was more variation in the older group, including some extremely high levels of income, and as a group they were also at a higher level of yearly income than the younger group.

COMBINED DISCUSSION

Per the stratified research design, the three ethnic groups are represented in the study in about the same numbers. They have similar proportions of younger and older (about one-third below the age of 40 and two-thirds 40 and above). We interviewed nearly equal numbers of men and women; when interviewees are grouped by ethnicity and age, the percent female varies from 28% to 68% of the group.²⁷ Less than half of the African Americans were born abroad, as were less than half of the younger Asian Americans. For the older Asian Americans, and for Latinos younger and older, about half were born abroad.²⁸ Younger donors overall tended to be more multi-ethnic.

Donors in each of the groups are well-educated. A few of the older people we interviewed had not had the opportunity to complete college degrees, but among those who had, most had completed graduate studies. Younger donors had somewhat lower rates of graduate degrees, but many may still be in the process of completing their education.

Older donors were more likely to work as professionals in the nonprofit or government sectors. The younger donors were predominantly professionals in the for-profit sector, mostly in financial services.

Donors we interviewed have relatively high income, surpassing census data averages for New York City. Table C-4 is presented to show how donors in this study compare to average residents of New York City, including white non-Hispanics. The median annual household income ranges and percent with high income for all DRP donor groups surpass New York City median incomes and percent with annual income of \$100,000 or more. From this comparison it is clear that donors we interviewed are an affluent group.²⁹

²⁷ To date we have not found clear gender differences for the key points in the analysis presented here. However, we will continue to examine differences in philanthropic approaches between men and women.

²⁸ As with gender, we have not found clear differences between native-born and foreign-born donors, but we continue to examine philanthropic approaches for differences.

²⁹ As discussed in Chapter 1, wealth is not evenly distributed throughout African American, Asian American, and Latino communities, but is concentrated among those who are able to accumulate and build on their resources. Clearly most DRP donors are among the latter, and their philanthropy is a link to those who lack resources.

TABLE C-4: MEDIAN INCOME AND PERCENT HIGH INCOME (ANNUAL HOUSEHOLD INCOME) FOR DRP DONORS AND NEW YORK CITY POPULATION

GROUPS	DRP		NYC (Census 2000)	
	median range (in thousands)	percent \$100,000+	median (in thousands)	percent \$100,000+
African American:	\$100-149	71%	\$31	7%
older	\$150-199	79%		
younger	\$100-149	55%		
Latino:	\$100-149	66%	\$27	5%
older	\$100-149	60%		
younger	\$150-199	78%		
Asian American:	\$100-149	72%	\$40	15%
older	\$150-199	79%		
younger	\$100-149	62%		
Non-Hisp. whites			\$50	22%

TABLE C-5: DEMOGRAPHIC SUMMARY OF AFRICAN AMERICANS (N=58)

OLDER (N=38)			YOUNGER (N=20)		
<u>Gender</u>			<u>Gender</u>		
• male	39%	(15)	• male	65%	(13)
• female	61%	(23)	• female	35%	(7)
<u>Age</u>			<u>Age</u>		
Range: 40 to 94			Range: 24 to 39		
Median: 53			Median: 28		
<u>Highest Education</u>			<u>Highest Education</u>		
• high school	--	(0)	• high school	--	(0)
• some college	--	(0)	• some college	--	(0)
• Bachelor's degree	11%	(4)	• Bachelor's degree	80%	(16)
• Graduate degree	89%	(34)	• Graduate degree	20%	(4)
<u>Profession:</u>			<u>Profession:</u>		
• Private, for-profit	21%	(8)	• Private, for-profit	85%	(17)
• Government	5%	(2)	• Government	--	(0)
• Nonprofit	66%	(25)	• Nonprofit	10%	(2)
• Self-employed	8%	(3)	• Self-employed	5%	(1)
<u>Household Income Ranges</u>			<u>Household Income Ranges</u>		
• below \$50,000	--	(0)	• below \$50,000	--	(0)
• 50,000- 99,000	21%	(8)	• 50,000- 99,000	45%	(9)
• 100,000-149,000	26%	(10)	• 100,000-149,000	15%	(3)
• 150,000-199,000	28%	(11)	• 150,000-199,000	--	(0)
• 200,000-249,000	11%	(4)	• 200,000-249,000	5%	(1)
• 250,000-499,000	11%	(4)	• 250,000-499,000	20%	(4)
• 500,000-999,000	2%	(1)	• 500,000-999,000	15%	(3)
• \$1,000,000 plus	--	(0)	• \$1,000,000 plus	--	(0)
<u>Generation in USA (mainland)</u>			<u>Generation in USA (mainland)</u>		
• first	5%	(2)	• first	25%	(5)
• second	8%	(3)	• second	20%	(4)
• third or more	86%	(33)	• third or more	55%	(11)
<u>Ancestry</u>			<u>Ancestry</u>		
COUNTRY OR	BORN	BORN IN	COUNTRY OR	BORN	BORN IN
WORLD AREA	ABROAD	USA	WORLD AREA	ABROAD	USA
• Africa	--	24	• Africa	--	7
• Africa/Caribbean	--	1	• Barbados	--	1
• Bahamas	--	1	• Botswana	1	--
• Barbados	--	4	• Guyana	--	1
• Grenada	--	1	• Haiti	--	1
• Jamaica	2	2	• Jamaica	2	--
• Puerto Rico	--	2	• Niger	1	--
• Senegal	--	1	• Panama	--	1
Total	2	36	• Poland	--	1
			• South Africa	1	--
			• Puerto Rico/Spain	--	1
			• Trinidad	--	1
			• West Indies	--	1
			Total	5	15

TABLE C-6: DEMOGRAPHIC SUMMARY OF LATINOS (N=53)

OLDER (N=35)			YOUNGER (N=18)		
• <u>Gender</u>			• <u>Gender</u>		
• male	40%	(14)	• male	72%	(13)
• female	60%	(21)	• female	28%	(5)
• <u>Age</u>			• <u>Age</u>		
Range: 40 to 77			Range: 25 to 39		
Median: 53			Median: 31		
• <u>Highest Education</u>			• <u>Highest Education</u>		
• high school	--	(0)	• high school	--	(0)
• some college	9%	(3)	• some college	--	(0)
• Bachelor's degree	9%	(3)	• Bachelor's degree	50%	(9)
• Graduate degree	83%	(29)	• Graduate degree	50%	(9)
• <u>Profession:</u>			• <u>Profession:</u>		
• Private, for-profit	34%	(12)	• Private, for-profit	72%	(13)
• Government	20%	(7)	• Government	6%	(1)
• Nonprofit	40%	(14)	• Nonprofit	11%	(2)
• Self-employed	3%	(1)	• Self-employed	11%	(2)
[One person is not in the labor force.]					
• <u>Household Income Ranges</u>			• <u>Household Income Ranges</u>		
• below \$50,000	3%	(1)	• below \$50,000	11%	(2)
• 50,000- 99,000	37%	(13)	• 50,000- 99,000	11%	(2)
• 100,000-149,000	14%	(5)	• 100,000-149,000	28%	(5)
• 150,000-199,000	11%	(4)	• 150,000-199,000	17%	(3)
• 200,000-249,000	3%	(1)	• 200,000-249,000	6%	(1)
• 250,000-499,000	11%	(4)	• 250,000-499,000	22%	(4)
• 500,000-999,000	11%	(4)	• 500,000-999,000	6%	(1)
• \$1,000,000 plus	9%	(3)	• \$1,000,000 plus	--	(0)
• <u>Generation in USA (mainland)</u>			• <u>Generation in USA (mainland)</u>		
• first	46%	(16) ¹	• first	50%	(9)
• second	13%	(3)	• second	39%	(7)
• third or more	14%	(5)	• third or more	11%	(2)
• <u>Ancestry</u>			• <u>Ancestry</u>		
COUNTRY OR	BORN	BORN IN	COUNTRY OR	BORN	BORN IN
WORLD AREA	ABROAD	USA	WORLD AREA	ABROAD	USA
• Chile	1	--	• Colombia	1	--
• Colombia	1	1	• Dominican Republic	2	2
• Cuba	1	--	• Mexico	2	2
• Dominican Republic	1	--	• Puerto Rico	4	4
• Ecuador	1	--	• Nicaragua	--	1
• Guyana	--	1	Total	9	9
• Mexico	1	1			
• Puerto Rico	11	14			
• Venezuela	--	1			
Total	17	18			

¹Not counting one individual w/temporary status.

TABLE C-7: DEMOGRAPHIC SUMMARY OF ASIAN AMERICANS (N=55)

OLDER (N=34)			YOUNGER (N=21)		
• <u>Gender</u>			• <u>Gender</u>		
• male	32%	(11)	• male	52%	(11)
• female	68%	(23)	• female	48%	(10)
• <u>Age</u>			• <u>Age</u>		
Range: 41 to 88			Range: 23 to 38		
Median: 53			Median: 33		
• <u>Highest Education</u>			• <u>Highest Education</u>		
• high school	3%	(1)	• high school	--	(0)
• some college	3%	(1)	• some college	--	(0)
• Bachelor's degree	29%	(10)	• Bachelor's degree	52%	(11)
• Graduate degree	65%	(22)	• Graduate degree	48%	(10)
• <u>Profession:</u>			• <u>Profession:</u>		
• Private, for-profit	29%	(10)	• Private, for-profit	62%	(13)
• Government	6%	(2)	• Government	--	(0)
• Nonprofit	44%	(15)	• Nonprofit	33%	(7)
• Self-employed	21%	(7)	• Self-employed	5%	(1)
• <u>Household Income Ranges</u>			• <u>Household Income Ranges</u>		
• below \$50,000	6%	(2)	• below \$50,000	--	(0)
• 50,000- 99,000	15%	(5)	• 50,000- 99,000	38%	(8)
• 100,000-149,000	18%	(6)	• 100,000-149,000	33%	(7)
• 150,000-199,000	24%	(8)	• 150,000-199,000	19%	(4)
• 200,000-249,000	6%	(2)	• 200,000-249,000	5%	(1)
• 250,000-499,000	18%	(6)	• 250,000-499,000	5%	(1)
• 500,000-999,000	6%	(2)	• 500,000-999,000	--	(0)
• \$1,000,000 plus	6%	(2)	• \$1,000,000 plus	--	(0)
• refused to answer	3%	(1)			
• <u>Generation in USA (mainland)</u>			• <u>Generation in USA (mainland)</u>		
• first	53%	(18)	• first	33%	(7)
• second	18%	(6)	• second	48%	(10)
• third or more	29%	(10)	• third or more	19%	(4)
• <u>Ancestry</u>			• <u>Ancestry</u>		
COUNTRY OR	BORN	BORN IN	COUNTRY OR	BORN	BORN IN
WORLD AREA	ABROAD	USA	WORLD AREA	ABROAD	USA
• China	2	4	• India	--	1
• Hong Kong	6	--	• Cambodia	1	--
• Jamaica/China	1	--	• China	--	5
• Japan	2	12	• Hong Kong	2	--
• Korea	4	--	• Japan	--	3
• Philippines	2	--	• Korea	3	3
• Taiwan	1	--	• Taiwan	1	2
Total	18	16	Total	7	14

APPENDIX D: SUPPLEMENT TO CHAPTER 2—GIVING PRIORITIES ETHNIC AND GENERATION GROUP DETAILS

[Some of the information presented here is summarized in Tables 2, 4 and 5, in the body of Chapter 2.]

AFRICAN AMERICANS

Giving priorities of older African Americans are presented below, followed by younger African Americans.

Older African Americans

Older African Americans gave between \$250 and \$20,000 as their largest gift, and between \$100 and \$8,500 as their second gift. The median for the largest gift was \$3,000 and for the second largest it was \$1,000. (Table 5 in Chapter 2 shows range and median of two largest gifts by ethnic and generation groups.)

Volunteer Relationship

There is a strong connection between volunteering and giving. Most older African Americans had a history of volunteering with the organizations to which they gave their largest gifts. More than three-quarters (79%) currently volunteer or have volunteered for the organization to which they gave the largest gift. And about two-thirds (68%) volunteer or have volunteered for the organization to which they gave the second largest gift. Direct connection with the organization is critical to the decision to donate.

Recipient Organizations

In most cases the top two gifts were given to charitable organizations in the United States, with some going to international programs, and a few gifts going to political campaigns. Organizations receiving the largest gifts from older African Americans were churches. Church giving was followed by giving to education (school or college plus educational programs), as well as to non-educational organizations serving the black community.

Church: More than half of the older African American donors (55%) gave one of their two largest gifts to a local church or religious appeal. Many African Americans made it clear that they see the church not only as a religious and spiritual place but also as a center for community development. Their gifts to church are inspired as much by their desire to see economic and social development as by their religious commitments. For example, #146, an older African American female, told us: “*I give a lot to my church—although it’s not as religious as community-building. I know that it [my giving] benefits the community where I live.*”

Education: Twenty-one percent gave to a U. S. college, university or high school—13% were giving to alma maters, including both mainstream universities and one historically black university. The non-alums gave to St. Joseph’s College, Medgar Evers College, and the multi-ethnic Manhattan Country School. One person gave both to an alma mater and a non-alma mater school (the Calhoun School).

Eleven percent gave to educational funds or programs, including the United Negro College Fund, Sponsors for Educational Opportunity, Student Sponsor Partnership, and National Student Partners.

Organizations Serving the Community: About one-quarter (21%) gave one of their two largest gifts to an organization (other than education) serving the local or national African American community. These included the National Urban League, a black fraternity, The Twenty-First Century Foundation, African American Women’s Fund, Northside Center for Childhood Development, Harlem Dowling Westside Center Children and Family Services, Voices Saintpaulia, and MOCADA (Museum of Contemporary Diasporan Arts).

An additional 24% gave to organizations serving people of color or inner city neighborhoods, such as The Valley, Frederick B. Abramson, a few neighborhood youth programs, and the United Way. Additionally, 8% gave to organizations that serve women or the gay community.

International: Far higher than the national average, there were 13% who gave to an international program, project or cause. Most were located in Africa or in the Caribbean; one was a non-black international organization.

Other/mainstream: Twenty-nine percent of older generations of African Americans gave to other/mainstream organizations: WBAI radio, black politicians, American Public Health Association, National Association of Social Workers, a day nursery, a nursing home, a track club, Ethical Culture Fieldston Fund, and Wildlife Conservation.

Motivations For Giving

The most often stated reason for giving to the top two organizations was a personal connection or membership, or giving back to an organization that has helped the individual or individual's family. The second most often stated reason had to do with the purpose or mission of the organization and how the money is used (the emphasis is on the effectiveness of the organization). Third, the money benefits the community or those in need (the emphasis is more on the population served).

Another reason mentioned by these donors is the "ask" itself, such as: "I was invited to participate in the execution of gift", "they were specific about the target amount they needed", "the appeal", "they asked", and "I had it when they asked".

For a small number, the driving motivation was the desire for social or political change, for example: "pride in its anti-discrimination fight" (gave to Abyssinian Baptist), desire to see Eritrians rebuild (gave to Eritrean National Independence), need for more black dentists (gave to Howard University Dental School), "they have the potential to be instruments of change" (gave to WBAI), "appeals to my revolutionary spirit" (gave to a political candidate).

Younger African Americans

Younger African Americans gave largest gifts of between \$100 and \$10,000, with a median of \$875.³⁰ Their second largest gifts were between \$40 and \$1,500, with a median of \$400.

Volunteer Relationship

Fewer than half of the younger donors (40%) currently volunteer or have volunteered for the organization to which they gave the largest gift. And a similar number (45%) volunteer or have volunteered for the organization to which they gave the second largest gift. This is much less than the older generation. Younger African American donors had other types of connections—they were more likely to have been involved with the organization as a child, teenager or young adult program participant receiving services.

Recipient Organizations

As people leaving school and starting a career, many younger donors turn their philanthropic efforts back to the educational institutions and programs that helped and supported them.

³⁰ The interview criterion was at least \$200 but during the interviews three younger donors recalled giving a top gift of less than \$200 in the previous year.

Education: For younger African Americans, the most popular gifts were to educational institutions. About one-third (30%) gave to their alma maters, including two historically black colleges. Nearly two-thirds (60%) gave to an educational program, including Harlem Tutorial Program, Harlem Educational Activities Fund, Sponsors for Educational Opportunity, A Better Chance, and a friend's scholarship fund. Fifty-five percent were giving as alumni of the program; 20% were giving as non-alumni. Three people gave to two educational programs—one in which they had participated and a second one.

Church: There were not as many younger as older African Americans who gave one of their largest gifts to church—among the younger group it was 30%.

Organizations Serving the Community: Because of the focus on educational programs, there were fewer larger gifts for non-educational community programs—one younger person gave to the Schomburg Center for Research in Black Culture and another to a national black sorority. There was also one who gave to the United Way.

International: Similar to older African Americans, there were 15% who gave to an international program, project or cause. One was located in Africa, and another was described as having a connection to South Africa; one was a mainstream international organization.

Other/mainstream: Twenty-five percent of younger generations of African Americans gave to other/mainstream organizations: American Cancer Society, American Heart Association, Brooklyn Chamber of Commerce, a charity walk, and people on the street.

Motivations For Giving

Younger African American donors tended to give to educational programs with which they had either direct personal experience from participating in the program themselves or some other personal connection, such as through a friend or family member. Sometimes the connection was emotional: “[I gave them one of my largest gifts] because [the program] is in my heart. I love the program, I love the people” (#037).

The overriding motivation was that the well-known program had been effective in providing opportunities to those who traditionally had not been afforded such opportunities. For some it was a way of giving back: “I feel very connected. I started with the program since I was in 10th grade. Looking at my life, [the program] has made a very big impact. I think of it more as reciprocating what was given to me” (#044). For others, it was a convergence of goals and priorities: “[The program] hits at the core of what I want philanthropy to go toward—empowerment of minorities in the world of business” (#004).

A few people also mentioned that the appeal or way of giving was important to them:

- “The executive director made ‘the ask’ with so much love for the children she was supporting. Also [the ask came from] a place of such freedom for you to say yes or no and for her to be as appreciative to you whether you said yes or no. That meant a lot to me because I think it takes a lot of dignity and faith to ask from that place” (#023).
- “I know all the people in the organization so it’s pretty easy for me to find out what’s going on and how to help. There’s not a lot of layers that I need to go through” (#024).
- “They sent a letter, and then I used my credit card on-line. The easier it is to do, the less hassle, the better. That means I can do it on my terms” (#012).
- “A campaign was done at work to get workers to donate. They accommodated this by offering automatic payroll deductions. So that’s a way of giving on a regular basis without having to remember” (#019).

Highlights of African Americans' Gifts

Older African Americans focused their giving on church, community organizations, and education. Younger African Americans made education their top priority. We found a noteworthy shift in emphasis between the generations. Church giving remained strong among both groups. As Carson (1990) and others have made clear, the black church has been central to African American philanthropy—as both a sanctuary for worship and a place to channel resources for social, economic, and political development. However, education is paramount among the young and strongly linked to careers in business and finance. The younger generations seem to be balancing traditional philanthropic responsibilities with a contemporary understanding of philanthropy as a vehicle that facilitates individual opportunity through mainstream paths.

LATINOS

This section examines giving priorities of older Latinos, followed by younger Latinos.

Older Latinos

Three older Latinos we interviewed had made very large gifts in the year preceding the interview (ranging from \$60,000 to \$220,000). Other than these, the range for largest gifts was \$250 to \$15,000 with a median of \$2,000, and for second largest gifts it was \$50 to \$10,000 with a median of \$500.

Volunteer Relationship

As with the older African Americans, older Latinos were likely to have a volunteer relationship with the organizations to which they gave their top gifts—69% currently volunteer or have volunteered for the organization to which they gave the largest gift, and 51% volunteer or have volunteered for the organization to which they gave the second largest gift.

Recipient Organizations

Most giving was focused on nonprofit organizations serving the Latino community in New York City.

Organizations Serving the Community: For older Latinos the most popular organizations for the largest gifts made during the prior year were local community-based organizations serving the local or national Latino community. About two-thirds (66%) gave one of their two largest gifts to an organization such as the Hispanic Federation, The Committee for Hispanic Children and Families, The Puerto Rican Family Institute, Coalition for Hispanic Family Services, a Latino labor council, 100 Hispanic Women, El Museo del Barrio, and Latino theater groups.

An additional 17% gave to organizations serving people of color or inner city neighborhoods, such as Grand Street Settlement House, Inwood House, and the United Way. Additionally, 9% gave to organizations that serve women or the gay community.

Education: About one-quarter (26%) gave to a high school or college, mostly to their alma maters. Only 6% gave to an educational program (Sponsors for Educational Opportunity and a scholarship fund); however, many of the community organizations listed above also have educational components.

Church: Churches were the recipient of largest gifts for only 17% of these donors.

International: It is difficult to classify some of the gifts because they span more than one category. Some of the Latino community organizations are “international” in that they operate in New York City to facilitate cultural exchange, such as the Dominican Women’s Development Center, and Latino cultural centers. There were a few other international gifts to programs such as international literacy or Oxfam. There was one gift made directly to a community in Latin American (Colombia). Overall, 17% were classified as international.

Remittances and crises or disaster relief donations did not figure prominently among the largest gifts. This agrees with the Hispanic Federation survey (2001), which found that increased education leads to less giving for disaster relief and more giving for education and job training.

Other/mainstream: Thirty-one percent of older Latinos gave to other/mainstream organizations: City Meals on Wheels, St. Barnabas Hospital, Columbia Memorial, Legal Services for Children, Eleanor Roosevelt Center, Christopher Reeve Paralysis Foundation, Golden Dragon Team, Trust for Public Land, National Public Radio, and political candidates.

Motivations for Giving

Most older Latinos mentioned a personal connection to the organizations to which they gave their largest gifts, including being on the board or being a founding member. The second most often mentioned reasons were either the mission and effectiveness of the organization or the community served. Although many older Latinos pointed to the important work of nonprofit organizations or, in a couple of cases, of political campaigns, none of the older Latinos mentioned social or political change or access per se as one of their driving motivations.

Some of these donors said they were motivated by the type of appeal. For a couple of people the motivation was obligation, such as “to get rid of the pledge” or “company expectation”. Others said it was because that organization was the one that asked.

A couple of people were very impressed with the way the organization presented itself or made the request. Of particular note is the importance placed on accountability.

- “*They got my attention [by what they do]. I always wanted to share a little. I thought of scholarships but then I found this organization and decided to do this*” (#054).
- “*I was impressed by what they said in their solicitation. They sent an impressive magazine with depth and substance. The magazine also revealed revenues, expenditures, and the fact that they work at a community level*” (#015).

Younger Latinos

Younger Latinos gave largest gifts from \$150 to \$12,500 with a median of \$1,675, and second largest gifts of \$100 to \$5,000 with a median of \$500.

Volunteer Relationship

For 89% of the younger Latinos there was a volunteer relationship with the organization to which they gave their largest gift. For the second largest gift 44% had a volunteer relationship.

Recipient Organizations

Like other young professionals, younger Latinos focused their largest gifts on education.

Education: In sharp contrast with the older group, for younger Latinos the most popular types of organizations to receive the top gifts were educational programs—61% gave to a program or fund such as Sponsors for Educational Opportunity, Student Sponsor Partnership, Jr. Achievement, the United Negro College Fund, and the Latino Student Fund.

About one-quarter (22%) gave to educational institutions where they attended high school or college.

One younger Latina (#097) told us that:

“The majority of my focus goes to young kids and young kids of color specifically. There’s a huge focus on education. Ninety nine percent of it, even my [volunteer] time is focused on education.”

Church: More than a quarter (28%) gave to church.

Organizations Serving the Community: Younger Latinos also gave to local and national organizations serving the Latino community (22%), including the Hispanic Federation, Committee for Hispanic Children and Families, La Unidad Latina, and the Migrant Farm Workers’ Union.

Another 17% gave to organizations serving the inner city, including United Way. There were 11% who gave one of their largest gifts to organizations that serve women.

International: One person gave to a binational foundation.

Other/mainstream: Eleven percent of younger generations of Latinos gave to other/mainstream organizations: American Cancer Society and the Leukemia and Lymphoma Society.

Motivations For Giving

Like younger African Americans, younger Latino donors tended to give to educational programs with which they had either direct personal experience as a program participant or some other personal connection, such as through a friend or family member. Likewise, giving to non-educational organizations serving the Latino community was also inspired by personal connections.

Many gave out of appreciation and loyalty to educational programs and alma maters. One person (#021) praised his high school, saying it “*plays a special role in education*” and said he gave this organization his largest gift because “*it means the most to me*” and that the strongest motivation was “*gratitude—I hope that other students will be changed like I was.*”

Another person (#081) gave to an educational program because:

“...they changed my life. They do a very important pragmatic thing that helps people. I find the organization very pragmatic in its approach and relative to the amount of impact they can have on somebody’s life, the cause versus impact scenario is pretty large.” He also spoke about what prompted the gift: “*They asked. We talk regularly. Well... it is an organization I am close to already. There is a constant dialogue. They say we are having this program “X” that costs this much or this is a donation to bla bla bla. I say that program sounds fair. I mean there are programs that I don’t give to but most of the time I do. I am an alumnus. I don’t respond to solicitations—it was probably an e-mail.*”

Highlights of Latino Gifts

For older Latinos, the main interest was in community organizations serving Latino families, including education. However, giving directly to educational institutions or programs was not a focus. For younger Latinos, like other young professionals, the focus was on education. Though they tend to focus on different types of organizations—the younger donors on ones they have recently experienced from the inside, and older on organizations based in the community—both younger and older Latinos are giving to support families and children.

Our findings concur with Ramos (1999) who found that Latino donors appear most concerned about the needs of Latino children, youth, and families and that a major concern is youth development and education issues. Similarly, the *2001 Hispanic Federation Survey on Latinos and Giving* reports that education and job training are perceived to have the most direct effect in boosting self-sufficiency and economic independence among Latinos.

ASIAN AMERICANS

Details of largest gifts are presented below for older and younger Asian Americans.

Older Asian Americans

Older Asian Americans gave a largest gift from \$200 to \$15,000 with a median of \$2,000, and a second largest gift from \$60 to \$10,000 with a median of \$1,000.

Volunteer Relationship

Most of the older Asian Americans had volunteer relationships with the organizations to which they gave their top gifts—79% currently volunteer or have volunteered with the organization to which they gave the largest gift, and 65% volunteer or have volunteered with the organization receiving the second largest gift.

Recipient Organizations

The highest priority among older Asian Americans was gifts to organizations serving the Asian American community.

Organizations Serving the Community: Three-quarters (74%) of the older Asian Americans gave one of their top gifts to organizations serving the Asian community or some part of the Asian community (such as Chinese, Japanese or Korean), and including many associations and cultural institutions. Many people (21%) gave both largest gifts to this type of organization. These include the Asian American Federation, Asian American Legal Defense and Education Fund, Asian Americans For Equality, Asian American Arts Alliance, Asian American Writers' Workshop, Coalition of Asian American Children and Families, Asian Women's Center, Asian Pacific Islander Coalition on HIV/AIDS, Chinese American Planning Council, Museum of Chinese in America, Japanese American Association, Japanese Dance Company, Japanese Artists' Association, Korean American Family Service Center, Filipino American Human Services, Colderasa Proyecto Libertad, Ma-Yi Filipino Theater, Kodo Arts Sphere America, Soh Daiko, and Charles B. Wang Chinatown Health Clinic.

Others gave to organizations or projects serving the Asian American populations and inner city neighborhoods more generally, such as Hamilton-Madison House and low cost housing (6%) or serving women, such as Project Green Hope Services for Women, Iris House, Girls Inc., the YWCA, and the New York Women's Foundation (15%).

Education: About one-quarter (24%) gave a top gift to a high school or college. For 12% it was an alma mater; for the other 12% it was a place of work or their child's school. In addition to the 24% who gave to a school or college, one person gave to an inner city scholarship fund.

Church or Temple: There were top gifts going to a church or Buddhist temple from 21% of this group.

International: A few people (9%) gave to international organizations; only one gave to an organization outside of Asia.

Other/mainstream: Nine percent of older generations of Asian Americans gave to other/mainstream organizations: One Stop Seniors, Play for Time, and the Metropolitan Opera.

Motivations For Giving

Older Asian Americans were motivated primarily by personal connections, membership or loyalty to organizations, most of which serve the Asian American community. Many people also cited that they believe in

the people and mission of the organization. For example donor #115 told us what motivated one of his largest gifts:

“I’m impressed by the organization. They are aggressive [about their plans], they are updated, they are better planned, better organized, have better personnel. They execute their plans very diligently.... I talked with them, they are very competent and they are very motivated, and they know what’s going on in the community. ... I feel they are really matching my dream....”

Another person (#191) said that the reason she gave to a particular organization was because “*they were able to communicate to me what they do*”. This may seem like an obvious point but when an organization is doing it well, it makes a positive impression on the potential donor.

Others told us that an organization to which they gave their largest gift was the only such organization serving a specific purpose for a specific group, such as “*it is the only Filipino theater company*” (#158).

A small number of people thought that the primary motivation for the gift had to do with the request itself (such as “because they asked”, “the timing”, or “because they are the only ones who approached me”). Donor #155 was very articulate about her motivations and decision-making process. When asked the question: Of all the organizations you know, especially any others doing this same kind of work, why did you give one of your largest gifts to this organization?, she offered the following insight:

“It’s hard to answer these questions because it’s not like I think, ‘I’m going to give my largest to this one.’ It just kind of works out that way. I would say that it’s a confluence of the fact that they asked for a larger contribution because of the capital campaign... and this was an unusual circumstance.... But in thinking about what amount to give, the decision making that goes into that has everything to do with weighing what this organization has contributed to the community out there.”

Younger Asian Americans

Younger Asian Americans gave largest gifts between \$150 and \$5,500, with a median of \$1,000. Their second largest gifts were between \$75 and \$3,900, with a median of \$250.

Volunteer Relationship

Almost three-quarters (71%) of the younger Asian Americans had a volunteer relationship with the organization to which they gave their largest gift, and over half (57%) currently volunteer or have volunteered with the organization to which they gave their second largest gift.

Recipient Organizations

Younger Asian Americans, like younger African Americans and Latinos, focus on education.

Education: Many younger Asian Americans gave one of their largest gifts to education. For 38% it was a college or university—mostly (for 29%) an alma mater. And 33% gave a top gift to an educational program, such as Sponsors for Educational Opportunity, a friend’s scholarship fund, and Intersivity.

Organizations Serving the Community: One-third (33%) of the younger Asian Americans gave one of their top gifts to organizations serving the Asian community or some part of the Asian community (such as Chinese, Japanese or Korean). These include Asian American Business Development Center, Asian Americans for Equality, Asian American Arts Alliance, Asian American Writers’ Workshop, Asian Pacific Islander Coalition on HIV/AIDS, Korean American Family Service Center, and Korean American League For Civil Action.

Others gave to organizations or projects serving inner city neighborhoods, such as The 52nd Street Project and Brotherhood/Sister Sol (10%) or serving women and gays, such as the New York Women’s Foundation, and a center for lesbian-gay studies (14%).

Church or Temple: There were 24% reporting that a top gift went to their church.

International: A couple of people (10%) gave to international mainstream organizations.

Other/mainstream: Twenty-nine percent of younger generations of Asian Americans gave to other/mainstream organizations: The New York Times Neediest List, Lawyer's Alliance for New York, Road Runners for Kids, The Listen Center, North Star Fund, Brooklyn Botanic Gardens, and Urban Glass.

Motivations For Giving

Like older Asian Americans, younger Asian American donors tended to be motivated by personal connections to organizations. For some there were community connections and, as with older Asian Americans, they described some organizations as unique in the services they offer to Asian Americans, minorities or inner city communities.

However, in contrast to older Asian Americans many personal connections were to a program or school that had helped them with education or career rather than a connection to people they knew through family, friends, and community. Along with this personal attachment there is pride, emotion, and a sense of obligation to support opportunities for future generations. One donor (#173) told us that he gave to his college because *“I graduated from there. It’s a great school, and it’s getting better... I’m really proud that that school is able to provide scholarships to every student who needs it. So we could be totally blind to meet the financial need, and I would really not like our school to turn into that, because I went to school on scholarship. I’m part of the organization, and now I’m really proud of it.”*

Highlights of Asian American Gifts:

Most older Asian Americans gave their largest gifts to organizations serving the Asian community. Younger Asian Americans, like other young professionals, concentrated on education. Older Asian Americans we interviewed did not give to educational enrichment programs, but 25% gave to a school or college. Our findings concur with Berry and Chao’s (2001, p. 37) description of Asian American philanthropy in which they said: *“Arguably the most common non-community cause is higher education with many donors expressing a sense of gratitude to their education broadly and their alma maters specifically.”*

APPENDIX E:

SUPPLEMENT TO CHAPTER 4—PHILANTHROPIC DREAMS ETHNIC AND GENERATION GROUP DETAILS

[Information presented here is also summarized in Tables 8 and 9, in the main body of Chapter 4.]

AFRICAN AMERICANS

Philanthropic intentions of older African Americans are presented below, followed by younger African Americans.

Older African Americans

Because many of the African Americans we interviewed work in nonprofit organizations, they are aware of specific needs within their own organizations. Consequently some dreams had a clearly identified target, such as “to establish an endowment for the organizations I work for.” But for the most part, their dreams were unspecific.

About one-fifth (18%) had an idea or named a vehicle with a particular area of interest, such as “*set up a foundation (like the Asia Foundation) directed toward the black community*” (#043). Thirty-nine percent named an area of interest but no vehicle or method for achieving the desired effect; for example: “*improve the educational system in Harlem*” (#080) and “*help organizations that focus on kids*” (#103). About 13% had ideas or named vehicles but with no specific program area, such as “*open a black foundation*” (#150) or “*offer an endowment*” (#122). The last 29% were very vague, such as “*continue the cycle of giving*” (#055) and “*give more to the same and new organizations*” (#056).

About half (53%) mentioned the African American community or an African American institution (such as Howard University) as their target of philanthropic giving. Overall, program areas of interest were diffuse and varied from education to helping the elderly, from working to eliminate war to employing homeless persons who are collecting cans. Many people had very general notions of helping, such as “*help individuals change their lives*”, and “*increase giving to an at-risk organization*”; 16% focused on education. Thirteen percent of the older African Americans spoke of changing underlying structures, empowering people or improving society.

Younger African Americans

More than half (60%) had ideas or named a vehicle with a specific area of interest, such as “*fund education of talented children without opportunities, endow a college scholarship fund*” (#023). Twenty percent had areas of interest but did not specify a vehicle, for example “*house Section 8 families in East New York*” (#044). Another 20% were vague, such as “*maximum effectiveness in getting money to those in need*” (#025).

One third (35%) of younger African Americans clearly wanted to direct their giving to African American or African communities, and six of them had ideas or named a vehicle with a specific area of interest, mostly related to children, education, and scholarships. Others, though not specific about the African American community, had similar intentions, such as “*set up a foundation to help kids of color advance in technology*” (#027) or “*set up a program in the ghetto for children’s emotional, mental, and spiritual health*” (#037).

A total of 80% of the younger African Americans shared dreams related to education and helping children who needed help, access or opportunities. And 45% spoke of change or social justice, such as “*change the world*” or “*empower minorities*”. Compared to older generations, younger African Americans were more focused on children and education, (young 80%, compared to older 16%). They also used more terms that speak of social change (45%, compared to 13%).

One younger African American (#004) said: “*I’ve been afforded certain things. As you open your eyes you see that not everyone has been afforded opportunities. . . . You see a lot of disenfranchisement, minority communities, females, those who have*

traditionally not served in the highest echelons of the business world. Once I decided on business as my career path, I decided to make it better for other people to get into business. ... My number one goal is to help minorities and females get greater exposure to the world of finance..." He spoke about "upliftment" and "not being choked by the weeds of poverty...." His dream is to empower minorities in the world of business.

LATINOS

Philanthropic intentions of older Latinos are presented below, followed by younger Latinos.

Older Latinos

Almost one-quarter (23%) had an idea or named a vehicle with a specific area of interest, such as "*set up a fund (like the ones at New York Community Trust) to help Latino children and families...*" (#098). Others (31%) named an area of interest but no vehicle or way to achieve the goal, for example: "*an immigrant children after school program*" (#035). (Eleven percent named a vehicle with no specific area of interest.) The remaining 34% shared dreams that were vague or general, such as "*solidify Latino organizations*" (#042) and "*help other people to help people*" (#140). One of these (#052) said her dream was to "*create a culture of giving*" in the Latino community. Many older Latinos named specific organizations with which they already have relationships.

About two-thirds (63%) of the older Latinos said they wanted to help support community organizations in, and services for, the Latino community. Overall 29% were interested in children and education, whether or not they specified a community. And 17% said they wanted to help change underlying structures for their community or in general; they cited dreams such as fairness, equality, social justice, empowering women or eradicating racism, classism, and colonialism.

Younger Latinos

More than one-third (39%) had ideas or named a vehicle with a specific area of interest, such as "*set up a scholarship to influence people from Puerto Rico to pursue careers in finance*" (#142) and "*set up a foundation for driven kids without resources*" (#081). Twenty-two percent had areas of interest but did not specify a vehicle, for example "*change the future of some Hispanic children*" (#029). Another 22% focused on vehicles without naming a specific area of interest, such as "*develop a charitable trust.*" Seventeen percent were vague such as "*help poor in developing countries*" (#009).

Half of the younger Latinos (50%) specified the Latino community as the intended target of their philanthropy. Those who did not mention the Latino community were generally focused on those in need, such as "*start and run a program to mentor inner city youth*" (#013). Compared to older Latinos, younger Latinos were more focused on education, (young 61%, older 29%). They also were somewhat more likely to use terms that speak of social change (22%, compared to 17%).

ASIAN AMERICANS

Philanthropic intentions of older Asian Americans are presented below, followed by younger Asian Americans.

Older Asian Americans

More than one-quarter (29%) had an idea or named a vehicle with a specific area of interest, such as "*a more secure future for soh daiko; see them establish an endowment or buy a building*" (#141) and "*set up a foundation that builds housing for the homeless*" (#154). Thirty-five percent named an area of interest or had an idea but did not describe a vehicle or method for accomplishing the task, for example: "*create an Asian justice museum*" (#115) and "*help starving people in Africa*" (#168). Six percent mentioned a foundation, but not its purpose. Twenty-nine percent were vague about program areas or specific needs, such as "*eliminate poverty*" or "*create a world that no longer needs philanthropy.*"

Half mentioned the Asian American community or a specific ethnic community, such as Japanese or Filipino. The other half were either concerned about communities of color, racial minorities or people in need (26%) or had personal areas of interest (26%), such as women, children or their own neighborhoods. Overall, areas of interest varied from healthcare, education, and housing to cultural interests (heritage museum, dance, art) to the Special Olympics. Fifteen percent mentioned children or education. About a quarter (26%) spoke of changing underlying structures, empowering people or improving society, for example, “*provide money for societal change—end racism, sexism, class bias*” (#057).

Younger Asian Americans

Almost half (48%) had ideas or named a vehicle with a specific area of interest for helping the Asian American community, such as “*I’d love to have a foundation or work for a foundation that worked with kids and education in the Asian American community*” (#151) and “*set up scholarships for gifted and diligent children*” (#185). Five percent had an area of interest but did not name any vehicle. Nineteen percent had the idea that a fund, endowment or foundation would maximize the impact of giving, but did not mention a program area. Twenty-nine percent were vague, such as “*support organizations that I know are effective*” (#186).

About a third (33%) of younger Asian Americans clearly wanted to direct their giving to Asian American or specific communities, such as Koreans or Pacific Islanders. Slightly more than half (52%) wanted to help people of color, minorities, people in inner city areas, underprivileged or otherwise in need.

A total of 29% of all the younger Asian American donors shared dreams related to education and helping children who needed help, access or opportunities. Nineteen percent spoke of change or social justice, such as “*social entrepreneurship, start business to raise up inner city leaders*” (#048). Compared to older generations, younger Asian Americans used fewer terms that suggest social change (19%, compared to 26%). However, they were more focused on education (young 29%, older 15%).

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MODELS OF DONOR BEHAVIOR

1. **Model based on intent or purpose**, developed by Paul Ylvisaker and others, is a static model which sorts and classifies donors according to whether they give to:

- charity; or
- patronage; or
- social change.

2. **Receptivity to learning**: the donor education continuum. This model, from The Philanthropic Initiative (TPI) shows the desired direction of donor evolution from the least involved (such as writing checks) to the most involved and committed, such as establishing a foundation.

DONOR DORMANT, BUT RECEPTIVE ----> DONOR ENGAGED, GETTING ORGANIZED ----> DONOR COMMITTED, ACTIVE LEARNER

3. **Social activism model**, put forth by Tracy Gary (co-founder of Changemakers) and others, also entails an evolution, in this case from a more reactive stage to a more proactive, and finally a leadership role and recruitment responsibility.

REACTIVE ----> RESPONSIVE ----> PROACTIVE ----> INSPIRED

4. **The ethnic continuum**, developed by Jessica Chao, Diana Newman, and others, shows how people of color, especially immigrants move from more personal sharing and mutual aid to more institutional forms of giving as they become more affluent and more involved in philanthropy.

MUTUAL AID ----> HELP/GIVE BACK ----> EMPOWER/INVEST
(Share, survive; peer to peer.) (Giving to others; charity.) (Focused on goal; high impact.)