



Expanding the Circle...

An African American and Asian Women's Perspective on Giving

Our Public Spirit is a collaboration
of the Boston Women's Fund,
Haymarket People's Fund, and
Women's Theological Center



Talent, Time, Tradition and Treasure

This research publication is a project of the Boston Women's Fund, Haymarket People's Fund, and Women's Theological Center for the Our Public Spirit Initiative, a three-year initiative to promote philanthropy in the African American and Asian Pacific Islander communities throughout the Greater Boston area.

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Introduction

It is human nature to give, even if that giving happens in ways that aren't typically recognized as philanthropy. As an organization working for social justice and social change among women in the Greater Boston area, we believe that some of our strongest support can come from women of color in this area. Yet these groups—African American and Asian Pacific Islander women—aren't traditionally drawn upon for donations, and little research has been done regarding their giving habits.

With Our Public Spirit, a three-year initiative from 2005 – 2008, we explore the giving traditions and practices among women of color, and work to expand their support for social change and social justice work. What we find among these women is a rich culture of giving, in material support as well as many other forms—in all, a diverse and broad definition of philanthropy. We also find that these women have a deep and personal understanding of social justice and social change, and a commitment to its principles, even if those are not always identified as such.

In this publication we have assembled the results of a series of focus groups and surveys that we conducted with these women. In addition, we have described the model we developed to evaluate the findings. These results are critical to efforts to increase philanthropy in communities of color to support social change and social justice.

Philanthropy belongs to everyone. It is our hope that this information will benefit everyone, as well, by increasing the opportunities for these women to support social change, and by expanding the general notion of what it means to give.

Philanthropy in Communities of Color: A Historical Perspective

What—and who—is a philanthropist? The actual definition—someone who makes an active effort to promote human welfare—is often lost among perceptions of philanthropy as the domain of an elite few; usually white, usually wealthy. Yet this perception overlooks whole populations of people who regularly give of their resources to improve their communities. Often society and foundations view people of color, particularly women, as beneficiaries of philanthropy rather than as philanthropists. For organizations that depend on donations, this can be an expensive miscalculation. In addition, helping communities of color to support social change efforts more directly may foster efforts that are more focused and productive.

A lack of research and available data on the giving patterns of people of color has contributed to misperceptions. This has largely excluded these communities from formal channels of giving. In this investigation, “Our Public Spirit,” we have attempted to add the voices of women of color in the current conversation. In this publication, we hear from African American and Asian Pacific Islander women, and draw a number of critical conclusions from their stories.

First, a look at recent research, although sparse, it can help us build on other organizations’ best practices. In the spring of 1995, the Indiana University Center

on Philanthropy published an anthology on “Cultures of Giving: How Region and Religion Influence Philanthropy.” This collection included an article that addressed giving patterns in Black churches, but the research was limited to the Black community. Further work by the Center was limited by poor connections and outreach in communities of color. Works related to other communities of color were not officially documented until 1999 in a study entitled, “Philanthropy in Communities of Color,” which included Mexican, Guatemalan, Salvadoran, Filipino, and Chinese communities.ⁱ

“Cultures of Caring Philanthropy in Diverse American Communities,” published in 1999 by the Council of Foundations, was another early effort to more deeply explore philanthropy within communities of color.ⁱⁱ This work focused on ways to engage donors of color in mainstream philanthropy through endowment building. Four major communities of color were included: African American, Native American, Latino, and Asian American. The research did, however, have a few limitations: it primarily focused on philanthropy by the wealthy, and was geared toward building the capacity of community foundations, omitting smaller funds such as women’s funds. This approach ignored more innovative approaches that tailor fundraising to cultural practices, and the specific needs of donors of color.

A lack of research and available data on the giving patterns of people of color has contributed to misperceptions.

These shortfalls notwithstanding, the researchers made the important observation that each community of color is unique, with its own challenges and characteristics, and therefore needs its own approach. They proposed a few guidelines for philanthropic work in communities of color:

- Foundation and non-profit boards, staff, and committees should reflect the targeted donor community and the communities that they serve.
- Development staff and volunteers should receive technical assistance and fundraising training on stewardship and donor cultivation.
- Institutions should cultivate a deeper understanding of the networks and charitable behavior of donors of color.
- Efforts should be made to build respect and recognition of the history of philanthropy among communities of color.
- Endowment building should be emphasized, as communities of color tend to focus on “immediate needs” rather than long term sustainability.
- Financial advisors, estate planning attorneys, development staff, and planned giving specialists should reflect targeted communities of color.
- Matching grants and dollars could help ignite giving initiatives among communities of color.ⁱⁱⁱ

Though progress has been made, there is still a bias toward large monetary gifts in

the tools used to measure philanthropic giving. For example, tax-deductible records are often the only data used in measuring gifts, which excludes whole categories of donations, like talent, time, and tradition.^{iv}

Some researchers are attempting to break new ground. One strategy is to designate philanthropy as either “formal philanthropy” or “informal philanthropy,” as in a report conducted by the Community Foundation of Greater Atlanta in May 2004^v:

The term “formal philanthropy” has generally come to mean philanthropy that is channeled through organized institutions. In contrast, “informal philanthropy” involves the giving of time or money directly to a beneficiary, without the use of a third party. Most surveys of charitable behavior ask about donations to charitable organizations, and therefore do not capture informal philanthropy. Similarly, income tax data on charitable contributions only represent donations to qualifying charitable organizations, and do not capture informal philanthropy.

This kind of research is invaluable in dismantling commonly held notions of what philanthropy is, and how it can be measured and encouraged. The task now is to build on these findings by exploring new ways to look at giving among communities of color, and by encouraging their participation in giving for social change.

Our Public Spirit Initiative

In three years, between October 2005 and October 2008, the Our Public Spirit (OPS) Initiative seeks to lift up, support, and help increase the philanthropic efforts of African American and Asian Pacific Islander women in Greater Boston. Determined to generate an additional revenue stream for social change organizations and to cultivate a larger pool of women of color donors, the Boston Women's Fund, Haymarket People's Fund, and Women's Theological Center began an investigation of giving by women of color.

The goals are to expand commonly held notions of philanthropy, and to widen the pool of women of color philanthropists. OPS researchers determined that the project needed to learn about women of color's experience in four areas:

- The ways in which they gave their time (volunteering), their talent (sharing of their skills and gifts), their treasure (money, material resources, stocks, and land), and their tradition (sharing of cultural practices and history)
- Historical and current influences on their giving, and the values that motivate it. Also, if and how they create a legacy of giving

- If, and how, they educate themselves about giving, and how their philanthropy matures through education
- If, and how, they distinguish between giving to charity vs. social justice and social change

In addition to using the ideas of informal philanthropy, this approach parallels the "Spiritual Leadership" model that is used in the work of the Women's Theological Center, a partner on the project. Spiritual leadership is about living according to one's deepest values and belief system. The model emphasizes transformation, and explores what people want to use their resources to create. This model also examines barriers to attaining these goals, and proposes how to overcome them.

3 year initiative

To help increase philanthropic efforts of African American and Asian Pacific Islander women in Greater Boston.

Generate an additional revenue stream for social change organizations.

In focus groups, participants were asked to consider how they share their resources—their talent, time, tradition, and treasure—in four contexts:

- **Internal:** each individual's relationship with herself
- **Interpersonal:** relationships between people in one's community
- **Institutional:** within institutions, organizations, and communities
- **Cultural:** within the social construct of shared heritage, ideas, and standards

Our Public Spirit hopes to achieve the following:

- To build an information base on philanthropy in communities of color that is available for use by funders, organizations, and individuals
- To encourage philanthropic endeavors in communities of color
- To increase the diversity of philanthropists and their leadership base
- To generate revenue for social change organizations

Initially, the research team conducted focus groups and surveyed participants. Focus groups encouraged dialogue. The survey provided demographic and quantitative data on charitable giving patterns. During conversations with participants, emphasis was placed on the following:

- Defining philanthropy
- Describing giving patterns
- Identifying influences and motivations for giving
- Examining social change and social justice giving

Study Participants

One hundred and seventeen (117) women of color participated in focus groups for this project. Sixty (60) were of Asian descent, which for the purposes of this project will be known as Asian Pacific Islander. (While the terms “Asian” and “Asian Pacific Islander” are not universally accepted, we use them here because they are common in the American vernacular, and many in these groups have accepted them as identifiers.) The subgroups of this group were Chinese and Vietnamese. Fifty-seven (57) were African American, with fewer than five of Caribbean or West Indian decent. African Americans were made up of four subgroups: Faith-based, Activist, Women Under 40, and Professional and Entrepreneurial/Business.

Marital status

Among African American women, marital status differed significantly by age and work status. Eighty-nine percent (89%) of all African American participants in the Under 40 group were single, while 47% of African American Entrepreneurial/Businesswomen and Professionals were single. In comparison, marriage rates were higher among Asian Pacific Islander women overall. Chinese participants had the highest marriage rate, at 82%.

Age

The great majority of focus group participants were over 40: 81% and 88% of Vietnamese and Chinese participants,

respectively, and 92% of African Americans. A slightly higher percentage of African American women were over 40 years of age. (This is a slight skew, which is consistent with demographic data that shows that immigrant populations in general are a bit younger. Because of our tight time line and the difficulties of recruiting for a focus group, we welcomed all those who agreed to participate.) In general, women over 40 are in more established phases of their lives, with households and careers, and are more likely to be donors.

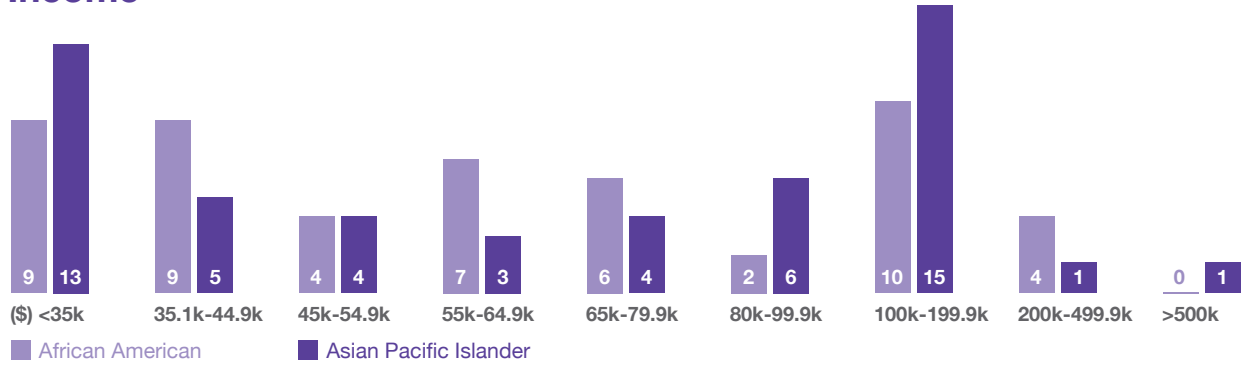
Education

On the whole, the African American and Asian participants were highly educated, with the exception of the Vietnamese women, almost half of whom (48%) had not completed the ninth grade.

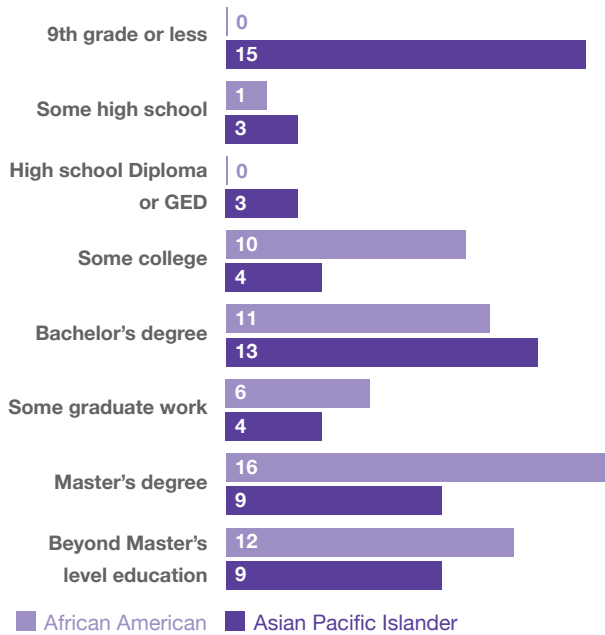
Household income

Among African American participants, 78% of women Under 40 had household incomes below the Massachusetts median income of \$55,858. The Asian group was quite divided: high percentages of the Chinese and Asian Pacific Islander participants, 81% and 88%, respectively, had incomes above the median, while Vietnamese women had the highest percentage (85%) of incomes below the median.

Income*



Education*



Average annual gift

For African Americans, nearly all (94%) of the Entrepreneurial/Business and Professional women, and approximately half of the women from the Activist (50%) and Church (67%) groups gave at least \$1,000 or more annually. Sixty-two percent (62%) of African American Entrepreneurial/Business and Professional women gave \$5,000 or more. Among the Asian Pacific Islander group, 44% gave \$1,000 or more annually, and 31% gave \$5,000 or more. (In the interest of hearing from higher net worth Asian women, we intentionally reached out to a group who had a greater capacity to contribute. In one of the focus groups, the requirement was an annual gift of \$1,000 or more.)

*A few participants did not respond to this survey question

Race-specific giving

All participants devoted a significant percentage of their gifts to race or ethnic organizations or causes. Compared to the other African American subgroups, this number was lower among African American women Under 40. Vietnamese women gave a higher percentage to these kinds of causes than the other Asian Pacific Islander participants, with nearly 40% designating their entire gifts to race or ethnic causes.

Variables

For the African American and Asian Pacific Islander women, researchers identified influences on their charitable giving, as well as the primary places they gave. These differed slightly between the African American groups and the Asian Pacific Islander groups.

For the African American group, we identified the following influences: cultural and religious values, family, life experiences, and legacy. Their giving had three main focuses: religious community, family and friends, and children and youth.

For the Asian Pacific Islander group, we identified the following influences: family, social networks, and identity groups. Their giving was focused on family (and the education of family), community, and global issues.



**“It’s just something
we do.”**

African American Women Focus Groups

“It’s just something we do.” For many African American women, this quote gets at the heart of their motivation for giving. Charitable giving within this group is part of the fabric of daily life—how these women support their friends, families, communities, and social organizations. This giving often goes unseen, and even unrecognized as philanthropy.

During the span of this project, we worked to identify more specifically what philanthropy means to African American women in the Boston area. We explored their perception of their own giving: what influences and motivates it, how it is related to social justice and social change, and how it can expand or change. Finally, we tried to determine what this giving meant for them personally and interpersonally, as well as at an institutional and cultural level.

Assumptions and Methodology

The research team began with the assumption that African American women have an extensive—and often overlooked—history of philanthropy in the United States. In Boston, a town which itself has a long history of philanthropy, African American giving has long been rooted in church tithing and mutual aid societies. We speculated that a sense

of shared history would be important to African American women, and that it would inform the direction their giving would take in the future.

With African American women, we assumed the following:

- They would give primarily to extended family and church.
- Those women concerned with social activism would give more to social justice or social change organizations.
- They would volunteer extensively in their community.
- They would be more likely to give to racial/ethnic causes, because of their sense of a shared history of oppression.
- For the same reason, they would be open to the idea of giving for social justice or social change.

Because the primary goal of the Our Public Spirit Initiative is to stimulate giving for social change, we looked for African American women we thought might support this goal. As noted, we assembled four focus groups:

- Entrepreneurial/Business and Professionals
- Activists
- Women Under 40 (many of whom were also activists)
- Faith-based (Women whose affiliations were primarily faith-related)

“I give a lot of time to people and organizations; I never thought of it as philanthropy.”

Philanthropy

The majority of African American women saw philanthropy as the province of wealthy white people, especially white men but also women. However, reactions to the idea of philanthropy ranged along a continuum, from those who did not identify with it at all to those who saw it as an essential part of African American culture and history.

Women in the Under 40 group identified the least with the term. They were the most likely to associate philanthropy with wealthy whites. Among this group the term carried almost negative connotations, as a panacea offered by a group in power to make up for previous transgressions. While women in the Activist group were more likely to associate philanthropy with the spirit of giving, they also tended to associate it with wealthy whites. One Activist summed up the sentiments of her group:

When I think of philanthropy, I think of class, race, and privilege.

Interestingly, though many in the Activist and the Entrepreneurial/Business and Professional groups did not view themselves as philanthropists, they recognized a philanthropic spirit in the African American community.

In the Faith-based group, over half of the participants strongly identified with the idea of philanthropy.

I call it brotherly or sisterly love—love for family; love for our people. I think of African Americans as having a very rich legacy of sacrificing and giving our lives, time, blood, sweat, and tears for the betterment of community. I think about all the heroes, from Harriet Tubman on up. I think of them as philanthropy, because they give of love. They want the community to do better and be better.

In all groups, by the end of the project, respondents had begun to identify more closely with the idea of philanthropy.

As I sit here and listen, I guess I am [a philanthropist]. I give a lot of time to people and organizations; I never thought of it as philanthropy.

Giving Influences and Motivations

The strongest influences on giving among African American women were cultural and religious values, family and personal identity, and life experiences. Of the cultural influences, one of the most important was the concept of legacy—the idea of one’s giving arising out of respect for the past and responsibility for the future.

Cultural and religious values

For these focus groups, cultural and religious values were so closely connected that they were combined into one category. Most of the women framed the

way they thought about giving in terms of spiritual and cultural values. For the Entrepreneurial/Business and Professional group, giving was an integral part of their work lives, where it was also strongly influenced by these values:

My mom forced us to volunteer for things in the church. Now, I think about how people have helped me, and now I do that...giving back what the community has given to me. My mother would say, "That is what I sent you to school for, so you can help other people with their things."

Family

For all of the African American groups, their giving habits were strongly influenced by family. Most had been taught about giving at a young age, and for many, especially in the Entrepreneurial/Business and Professional group, giving was a family tradition or expectation.

Life experiences

Life experiences and multiple social roles influenced the giving patterns of most of these women, some of whom came from poor or working class backgrounds. Some women associated their giving habits with a particular economic situation or hardship, such as illness, that they or a family member had endured.

Legacy

The concept of giving as a form of legacy resonated deeply with most of the women

in these groups, even those who had not previously given it much thought. Their giving in this vein included establishing college scholarship funds to support family members or others and mentoring young people. The concept of legacy was especially meaningful to those who had themselves been helped by others and who wanted to continue the tradition.

My father set up a scholarship fund at a historically black college. There's enough money in the community for the colleges to be supported...We all have to be better at giving back to the black community.

Charitable Giving Patterns

While many places for giving were mentioned, the three major focuses of giving by African American women were religious community, family, and children and youth.

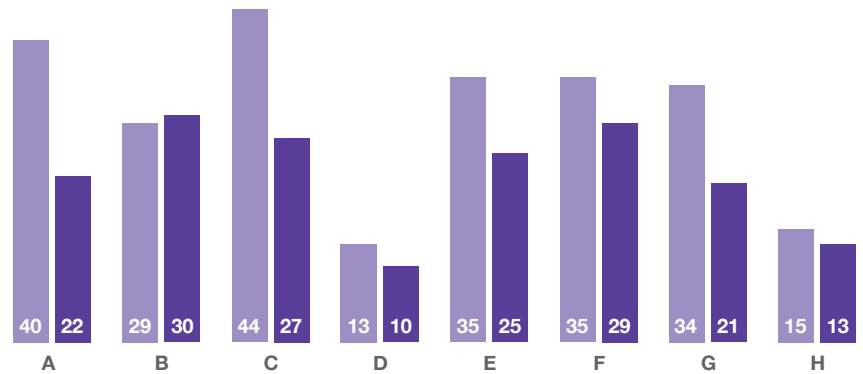
Religious community

Researchers found what they initially assumed: giving among African American women centered tightly on their religious communities, and that giving to the church was connected to the idea of supporting their families and communities more broadly.

Such giving was more pronounced among the Faith-based group, who all identified the church as the primary place they gave, and in the Entrepreneurial/Business and

Informal Giving**

- A** Buy candy, cookies or other products from youth
- B** Give to homeless or disabled on the street
- C** Buy raffle or lottery tickets for charities
- D** Donate blood
- E** Give money for charities via walk-a-thon, bike-a-thon or car washes
- F** Give to family emergencies (death, fire, loss, etc.)
- G** Support of major life events/transitions (college expenses for friend/relative, graduation)
- H** Other



**Participants selected more than one response

■ African American

■ Asian Pacific Islander

Professional group, who tended to see giving to the church as part of a cultural tradition that could be passed to their children. Religious giving was not as important among the Activist and Women Under 40 groups.

Family and friends

Again confirming one of the project’s initial assumptions, all groups were in agreement here: Giving to family and friends was a way of life.

I give to my family to support them, to help them keep going and to sustain them.

Children and youth

All African American groups emphasized the importance of giving to children and youth. Participants in the Activist group and the Under 40 group were especially committed to supporting this demographic, as a woman in the Under 40 group noted:

I give to my young people a lot. They don’t have money to get on the T (transit system), there’s a lot of things... I give a lot to my own organization, whether financial or not taking a paycheck, which makes me my [organization’s] biggest donor.

Participants in the Activist group, half of whom gave to children and youth, expressed concern about issues affecting young people, such as the state of education and the effects of violence.

Kinds of Gifts

Researchers for Our Public Spirit investigated four types of giving: Talent (personal expertise), Time (volunteering), Tradition (knowledge of traditions, history, and culture), and Treasure (monetary and other material resources). Giving of time ranged from providing health care to the ill and elderly to giving education and guidance to the young. Giving of talent was defined as sharing skills that under other circumstances would likely be compensated. And giving of tradition focused on sharing one’s history and cultural practices, as well as cultural ways of giving. The results of these surveys were some of the most revealing, as they illustrate the ways that these women think about what they have to offer, and the ways in which they offer it.

Talent

In each African American focus group, there were many women who said they contribute their skills and expertise to family members, non-profits, religious organizations, and the community. Giving of talent was a significant part of giving for artists, retired persons, and those with limited financial resources. One woman noted that her experience volunteering her talent led her to expand her definition of philanthropy to include skills as well as money.

As I began to give back, I remember volunteering. It gave me an opportunity to manage my first event, to manage people...

“I give to people who have less than I do, people who are in need.”

Time

All of the African American women reported volunteering extensively, from sitting on boards to caring for others. Several participants echoed a common theme, that volunteering is so much a part of their lives that they don't keep track of it. All of the women saw this as a part of their role as black women:

Last year, I spent a lot of time giving to a friend who was dying. It's just part of who you are.

As black women, we give all the time. We don't usually have the wealth that some other people have. We donate watching children, cooking. I would call that giving donation or service, but not philanthropy.

A potential pitfall of this level of involvement is burnout, and a couple of women mentioned the need to be aware of their limitations.

I am on 10 different committees, some are boards, and some are advisory. It's a lot... Time is a big issue for me. I have to learn how to create a balance...

Tradition

While people of color give often of their traditions, this kind of giving often falls outside the mainstream patterns of giving and goes unrecognized as philanthropy. About half of the women in the Faith-based

group thought of their giving as—sharing their culture, who they are, and where they come from:

I believe that [in] everything I do, my history or tradition surfaces. So there are some that embrace it. Some get put off by it.

For one woman, giving of tradition is something she does with her family:

As far as tradition, I spend time with my family. When I spend time with organizations, it's about them, not about culture. I learned my tradition of giving from my family. I just took after them. I hope my grandchildren and my son...learn from me.

Treasure

For the majority of women we interviewed, the primary place they gave monetarily was to their churches and other spiritual communities, confirming one of our initial assumptions about the importance of church in these groups. Women in the Faith-based and Entrepreneurial/Business and Professional groups gave more to churches than the Activists and the Under 40 groups. Most of the women in all of the groups gave money to family and friends, confirming another assumption about the importance of family.

I give money to my family, sons, and grandchildren.

67%

of the African American Faith-based women gave an average annual gift of \$1,000 or more.

Women across all groups gave money to support children and youth whether it was for education-related causes or to provide for their children or others. And women in all groups gave to people less fortunate than themselves. Some examples included: rent parties, chipping in for a friend at dinner, and giving to homeless people on the street. For the women whose limited financial resources prevented them from more planned, substantial giving, their giving tended to be mostly this immediate, less formal kind.

I give to people who have less than I do, people who are in need.

Social Justice and Social Change Giving

The African American women in our focus groups had a range of understanding of social change, with many making no distinction between social justice and social change. Perhaps predictably, Activists and Women Under 40 were most familiar with the language of social change. Among the Entrepreneurial/Business and Professional and Faith-based groups, participants were often unfamiliar with Our Public Spirit's collaborating partners, but responded enthusiastically to mission statements of the Boston Women's Fund and the Haymarket People's Fund. Still, this enthusiasm requires cultivation if the organizations hope to create social change donors of participants. As one participant observed:

The missions are absolutely wonderful. But education is needed about what little bit of money I have will help these organizations.

In the Entrepreneurial/Business and Professional focus groups, the women defined social change in terms related to structural change. For them, social change was about changing the power structures

in their communities and American society. Their notion of social justice centered more on personal empowerment, the empowerment of women, and providing women with the tools to create the life they want:

I think of social justice in concrete terms, like a place to live, getting a job that pays a living wage, and having access to health care that doesn't depend on race.

Many of the women in these groups had a broad definition of social change organizations that included churches and traditional activist organizations like the NAACP and the Urban League. Therefore, they viewed the giving they do to these organizations as giving to social change and social justice.

Impediments to social justice and social change giving

There was no overwhelming consensus on what would prevent women from giving to social justice causes. However, it should be noted that the participants sometimes used different definitions than the researchers. If the participants' definition and understanding of social justice and social change is not used, differences in terminology can impede requests for funds in this area and make them less likely to: a) give to such organizations or b) identify their giving as such, even when they are giving in the spirit of social change. For example, about half of the women in the Faith-based group had never identified social change as a category:

I would look at the mission, what cause they're fighting for, or striving for, [but] never looked at it in the social change kind of way. Now that you've said it, it's going to affect how I give.

Criteria for Giving To Organizations

Participants from all of the African American focus groups reported giving to organizations that they were familiar with, personally connected to, or which were well established with a good reputation. They also gave to organizations promoted by a person they knew and trusted. Many participants preferred organizations that served their communities directly, which made it easy to give (e.g., with payroll deductions).

Activists, Women Under 40 and Entrepreneurial/Business and Professional women mentioned organizations they won't give to, which included the following:

- Organizations that solicit through the mail
- Large organizations with high overhead or administrative costs
- Organizations with negative publicity
- Organizations for which it is difficult to get information about their work

A significant number of women in the Under 40 group expressed frustration with white dominated social change organizations in people of color communities. Their concern was with organizations working in their communities without including leaders from their communities. They were especially unhappy that the leadership of white women was often developed while theirs was excluded.

Also, all participants gave to organizations that served African Americans, people of color, or women. The criteria seemed so basic that they were often not even explicitly discussed. Several people noted that if an African American was running for political office, they contributed to the campaign if that person had a compatible political agenda.

Learning About Giving

Most of the focus group respondents were not seeking information about giving, but they did express interest in subjects such as planned giving. They mentioned three factors that would contribute to maturing their thinking about giving—having children, getting older, and the opportunity, such as the focus groups, for discussion with other African American women.

Personal connection is very important, and you really don't have to go out searching because new causes are always finding you.

Several respondents mentioned the importance of learning more about different ways to give:

I think it [maturing giving] requires a change in mentality in terms of being proactive, to know how much more we can [actually] give rather than waiting for someone to ask.

Recommendations

The following ideas to encourage giving from these groups have been paraphrased from the data:

- Cultivate a relationship with me. I give to organizations that I volunteer for, and where I know the leadership.
- Social change organizations should reflect the communities in which they work. I am frustrated by white-dominated social change organizations, particularly those that work in my community without involving local leadership.
- Social change organizations should develop leadership among Black women.
- Make it easier for me to give, such as an automatic deduction from my checking account.
- I prefer to give to organizations, with participatory leadership, that promote power-sharing and equity.

- Make it easy for me to learn more about your organization, how it spends its money and exactly what it does.
- For me, time is my most important (and sometimes my most available) resource. If there are ways for me to volunteer for you, other giving may follow.

Implications

As noted, the researchers used a spiritual leadership model to evaluate giving. Using this model, we examined the implications of the results on four levels: internal, interpersonal, institutional, and cultural.

Internal level

For all of the African American women in these groups, giving is powerfully connected to their deep sense of purpose and their larger visions and values. A campaign to cultivate their giving might do well to call on this sense of purpose and these values.

Interpersonal level

Most of the Activists and the Women Under 40 (categories which had significant overlap) were eager to reflect on these issues with like-minded women. For these participants, the experience within the focus groups helped them understand a broader political and social context for their giving. There was not a need for such an experience within the Entrepreneurial/Business and Professional and Faith-based groups, presumably because those opportunities were available in their church and business networks.

Institutional level

As mentioned above, women in the Faith-based and Entrepreneurial/Business and Professional focus groups tend to have strong institution connections. Efforts to cultivate giving from these groups should take advantage of these ready-made

networks, such as churches, a spiritual community, social clubs, sororities, and professional associations.

By contrast, the Activist and Women Under 40 groups do not seem to have such robust institutional connections. Especially in the Under 40 group, the institutions where they work are often under-funded, and the women often feel that they themselves are not encouraged or valued in their jobs. Clearly, it is necessary to strengthen organizational connections and collaborations that would support more giving by women in such circumstances. (While organizational staffing issues are beyond the initial scope of the Our Public Spirit Initiative, it is also evident that some philanthropic organizations will need to develop the leadership of African American staff in order to increase levels of giving.)

Cultural level

First, there was great concern, among all African American focus group participants, about the passing on of history and culture to new generations of African Americans. These women fear that individualism, materialism, and a penchant for instant gratification undermines traditional values in the African American community. Efforts to create a new vision for giving within this community must honor the past, as well as forge connections across generations.

Second, it is reasonable to conclude that the terminology used in the social justice field does not resonate with many of these women. If social justice and social change organizations are to attract more than marginal giving by African American donors, the issues must be expressed in terms that more closely reflect the culture of this group, and that better capture their history and experiences.



**“Your heart wanting
to give back.”**

Asian Pacific Islander Women Focus Groups

“I think of myself as a donor or giver,
but not a philanthropist.”

As with African American women, this initiative explored how Asian Pacific Islander women viewed the notion of philanthropy—how they were socialized around giving, what specifically influenced and shaped their giving, and to what and to whom they currently give. Researchers began their exploration keenly aware of the complexity and diversity of the ethnicities, cultures, and histories that make up this group. On the whole, Asian Pacific Islander women give to a diverse array of causes and issues. What researchers found, above all, was a profound culture of giving at the heart of each tradition. These communities’ rich diversity is their strength.

Assumptions and Methodology

Researchers began with an assumption that very little was known about the philanthropic history of Asian Pacific Islanders. We also assumed that within those communities, people would have diverse identities, histories, and relationships. We assumed that it would serve the project best to give particular attention to the largest Asian Pacific Islander ethnic groups in the Greater Boston area, e.g., Chinese and Vietnamese.

We held two focus groups for each of three categories:

- Vietnamese American and immigrant Vietnamese
- Chinese American and immigrant Chinese
- Women born or socialized in the United States who self-identified as Asian Pacific Islander

In our work with these groups, we constantly tried to balance our more general findings and interpretations with the very different traditions we discovered. In addition to the above assumptions, we also assumed the following:

- Cultural understandings of philanthropy might differ across Asian Pacific Islander communities.
- Immigrant women, depending on their circumstances, might be more charity-focused than social-justice focused.
- Asian Pacific Islander women with some kind of activist involvement would be social-justice focused.
- These cultures would emphasize helping families, though this might not be seen as philanthropy.
- Because of current events in China, including the cultural revolution’s condemnation of traditional social values and the economic boom, recent immigrants from China may be more focused on individual interests, and less focused on charitable giving.

Philanthropy

Across the groups, participants overwhelmingly associated philanthropy with wealthy, powerful people—often white men—who give away large amounts of money. Some also defined philanthropy as organized giving conducted by foundations. For these women, philanthropists were people like Bill Gates and Warren Buffett, and organizations like the Ford and Carnegie Foundations—but rarely themselves.

I never consider myself a philanthropist. I see a rich Yankee giving money to libraries.

I think of myself as a donor or giver, but not a philanthropist.

A few women did see themselves as philanthropists. These were women who came from a development career, had worked in non-profit fundraising or for foundations or had an activist background.

I think of philanthropy as ownership of the philosophy of wanting to give back...it's not about giving thousands away but your heart wanting to give back. It's about extending yourself. It's about quality not quantity.

Throughout the discussions, as participants heard other definitions of philanthropy, they began to understand that they could apply the term to themselves.

...I think that...we really need to own it [philanthropy].

Giving Influences and Motivations

Researchers identified three major influences on Asian Pacific Islander giving: family, social networks, and identity groups. Giving, for these women, was often motivated by a sense of obligation rooted in their culture.

Family and social networks

The opinions and giving habits of family and peers deeply influenced the women's giving.

I heard about giving my time from my mother, because growing up she had leadership roles in organizations in Chinatown. But we were very working-class. I never learned about giving monetarily. We didn't have it to spare.

People tell me which organizations or places need money, then I contribute.

Many of these women had parents who had helped them substantially, and they were committed to handing down this legacy to future generations.

Another recurring theme was that these women often give to whoever asks. Some donated to the organized campaigns making the rounds in their workplace; others gave to more grassroots, community-based organizations.

When people come and ask, I give. I never thought about it or plan it.

Identity group

Issues of culture, race, and identity were major influences in all groups. This included the positive (cultural values) as well as the negative (discrimination and racism).

The issues I care about—gender, race, ethnicity, causes, and issues... Those issues have personally impacted me, and they resonate so powerfully, that's where I tend to give. Identity, for me has everything to do with the choices I make.

Immigrants addressed the issues of race and identity less directly than women who were raised or socialized in the United States, but the themes were salient throughout.

Sense of obligation

A major motivation for giving among all Asian Pacific Islander women in the groups was a sense of duty and obligation. These kinds of donations seemed expected in the culture, and they were generally expressed not as gifts or burdens, but as a structured way of providing for the greater good.

My husband went back to China and gave his nephews money for school, like \$2,000 each. But that's family; you don't think that it's a donation.

I don't consider giving money to my parents as giving; I think of it as an obligation.

Charitable Giving Patterns

As mentioned above, family members were the primary recipients of giving from Asian Pacific Islander women. These women also gave to their communities (both domestically and in their countries of origin), and globally (to causes outside of their personal networks).

Family

Both culture and spiritual traditions help make family, whether overseas or in the United States, the primary focus of giving.

To this day, when someone goes back to the village, my mother, who is 96, will send several red envelopes; she'll have them marked with who [they are for] in the village. One trip, a report came back, and now, they have fans... Another cousin came back and said they needed a road.

Studies have documented the tremendous outflow of money to other countries from immigrant family members in the United States. It's worth noting that the Chinese and Vietnamese immigrants were more likely to donate to family abroad, while

United States-born Asian Pacific Islander women were more likely to donate to more general causes at home.

Education of family

Education is highly valued in the Asian Pacific Islander community, and a priority for many of these women is the education of their relatives.

I look at my siblings' children: If they need money to go to school, I help them. If they seem to be doing okay, I observe it, and then let them take care of themselves.

Community and global giving

In these focus groups, global issues were more of a priority for recent immigrants than for United States-born women. These issues included families and communities in their countries of origin, as well as international concerns, such as natural disasters.

Kinds of Gifts

The types of giving for these focus groups were the same as for the African American focus groups: Talent (personal expertise); Time (volunteering); Tradition (knowledge of traditions, history, and culture); and Treasure (monetary and other material resources).

Talent

Talent, for Asian Pacific Islander women, often had some overlap with the "tradition" category. It involved the passing on of traditional skills or knowledge, such as teaching traditional Asian folk dances and speaking about Chinese New Year.

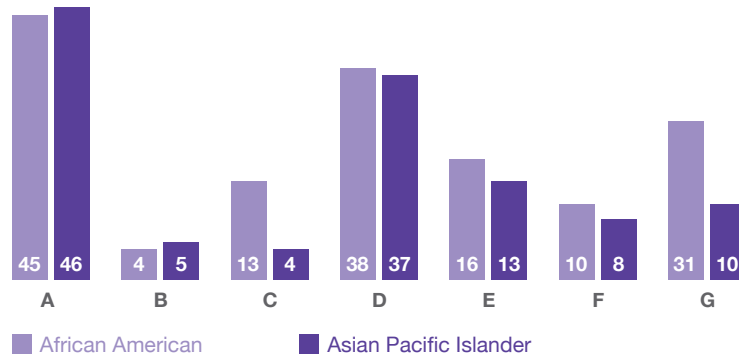
Time

Participants in all groups volunteered, although the types of volunteering and amount of time commitment varied. All participants tended to volunteer in organizations they had connections to, like their childrens' schools. In the younger

Range of Volunteering**

- A Family/extended family
- B Church/Mosque/Temple
- C Social Clubs
- D Community/non-profit organization
- E Public campaign events
- F Political campaigns
- G Other

**Participants selected more than one response



Vietnamese group, women volunteered informally to help their fellows, as with translation or immigration forms.

My job is teaching ESL. Sometimes after class, I would volunteer my time on helping the students do immigration paperwork and helping people with interviews. Help people fill out the forms.

The elderly Vietnamese immigrants volunteered the least.

Many of the wealthier, more established Asian Pacific Islander women gave a great deal of time to organizations by sitting on boards, working on committees, and mentoring other women. They also worried about overextending themselves, and talked about protecting themselves from burnout.

Tradition

Tradition also included tasks like translating and educating others about their political struggles here in the United States, such as the era of Japanese internment. As with the African American focus groups, we felt that giving of tradition among Asian Pacific Islanders is an important kind of philanthropy that is often unnoticed and unaccounted for.

Treasure

Women from Asian Pacific Islander communities give to a diverse array of causes and issues, and they give equally to individuals and organizations. Major priorities include former employers (social

change organizations), projects across races, and disaster relief (tsunami, Katrina, earthquakes, and the Red Cross). A few women gave to cancer-related causes.

Other priorities included the less fortunate (many of the women had experienced poverty themselves) and political campaigns (for both Asian Pacific Islander and people of color). Vietnamese women also gave to disabled people and orphaned children. All groups gave to religious causes, but Vietnamese women gave the most, and Asian Pacific Islander women and a few of the Chinese participants gave the least.

Social Change and Social Justice Giving

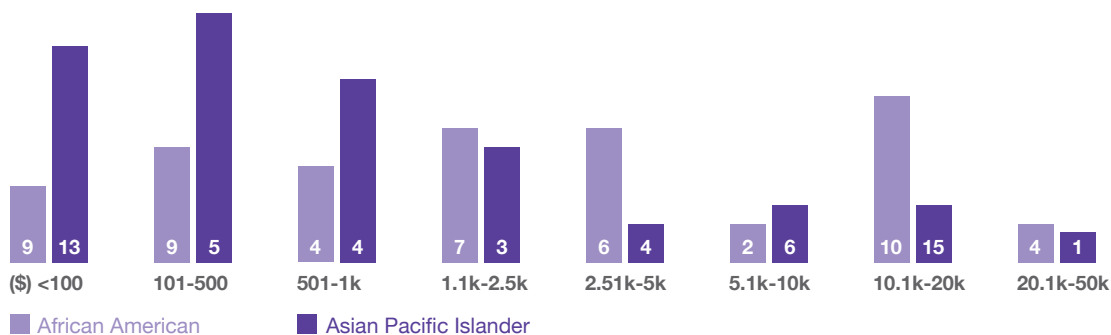
For most Asian Pacific Islanders, personal experience was the most salient influence on their giving to social justice and social change. Many directly related this kind of giving to their experiences of racial and ethnic discrimination or of family poverty.

When I first came here, discrimination. Even if I speak English as an American, I still experience discrimination... I learn that as a teacher of ESL. I realize that it's beyond that. It [racism] is a structure and something bigger than that [discrimination]. First it was a language thing, but the social structure is a bigger thing.

44%

of the Asian Pacific Islander women gave an average annual gift of \$1,000 or more.

Average Annual Gift of Money**



**Participants selected more than one response

My father came from a very poor family—he had a scholarship and had to wash his clothes every night (because he only had two pairs of clothing)—I realized that it’s by chance the circumstance that you’re born into... I had a strong sense of social justice.

However, more economically privileged women also felt it was important to give to social justice and social change.

For me...not everybody is at the table. When everybody is at the table, I don’t have to do this anymore.

Impediments to social justice giving

All of the Asian Pacific Islander focus groups identified three major stumbling blocks to their giving for social justice.

Unsure of results

First, many said they were unsure exactly what the results of such giving would be or that the results seemed to require a great deal of commitment. They preferred giving to causes that produced tangible, more immediate changes.

When I give my money, I don’t know what will happen. I want to see the result.

Issue caters to a small radical minority

Also, many women identified with the perception that social change organizations represent a small, radical minority, which made people less likely to support such organizations:

[Social change] has a lot of emotions behind it.... it does have a political, completely emotional core. Sometimes, it doesn’t receive the amount of support it should to promote change, because of its pure nature.

Myths and perceptions

Some wealthier Asian Pacific Islander women felt that the “model minority” myth, the perception that all Asian Pacific Islander people are well-off, hinders them from giving to social change issues in their communities. This internalized belief means that they are less likely to give to Asian Pacific Islander causes.

Other obstacles

These women noted two other misperceptions: 1) the idea that only Asians from Asia, and not Asian Pacific Islander women, give large sums of money, and 2) that Asian Pacific Islander women give only to their own community or ethnic group. While these may be misperceptions, they may limit these women’s sense of their own ability to affect social change through giving.

Criteria for Giving To Organizations

Relationship to organization

All the Asian Pacific Islander groups preferred to give to organizations they knew, trusted, and with which they had personal relationships.

...It's trusting the organization... I think we all want to know the money we are giving is making a difference...

Reputation

Asian Pacific Islander women preferred to give to organizations that had the most impact, and which kept them informed of that impact.

I tend to invest in organizations that will affect a lot of people, make a lot of difference within communities and also to individuals.

Personal contact

Women in these focus groups developed relationships with organizations in a number of ways. Some started as volunteers and then became board members; some began volunteering for an organization after receiving services from them.

For me something that is important is developing an ongoing relationship, not just during the "ask." Send me a newsletter. Let me know what is going on with the organization, what kind of impact is happening. Also, involve me in social events so I can get a first-hand experience, meet staff; hear from actual clients or beneficiaries of the services, to hear directly about how they've been supported and helped by the organization. Those things all make a difference.

Personal requests¹

Because social and peer networks are an important influence on Asian Pacific Islanders, they are very responsive to personal requests to give. Giving circles could also work well because of the nature of the built-in, personal ask, which can be initiated by one person in the circle.

Learning About Giving

Asian Pacific Islander women's giving tends to change over time, as their income and understanding of issues changes. Some move from more ethnic- or country-based giving to more mainstream giving. They also become more strategic with their giving, focusing on what matters to them most.

...I tend to give to youth programs and education programs but lately, since seeing the AI Gore movie, I've been much more inclined to give to environmental groups.

I'm...80 years old...my giving has changed. Now I primarily give to international organizations: Doctors without Borders and Oxfam. I stopped giving to political organizations.

Recommendations

The Asian Pacific Islander women had a number of suggestions to encourage giving from these groups. The following ideas have been paraphrased from the data:

- Don't repeatedly ask the same group of people. Expand the giving pool.
- Ask me to give. Many organizations have not directly asked me.
- Let me know what impact the organization is making and how many people it affects.
- I'd rather give to capital campaigns, as I know where the money is going.
- Have all the Asian Pacific Islander organizations listed in one place, for "one stop shopping."
- Provide financial advice and estate planning for women.

¹ Council on Foundations 1999 report on Asian American Philanthropy: Expanding Circles of Participation report concurs: When asked which types of fundraising appeals were most effective with Asian Americans, all donors answered emphatically, and without hesitation, "The personal ask" Professional fundraisers concurred, "Even at lower giving levels, Asian Americans respond best to personal requests."

- Tell stories about other women who have given; explain why they give. I learn well from other people and what they have done.
- On donation cards, list increments lower than \$100, so I don't feel like smaller donations are not appreciated.
- Give me more information on how I can help make an impact, and more information on the importance of philanthropy.
- I see a lot of overlap in what organizations do. I wish they would collaborate more.
- Alternatively, let me know how the work your organization is doing is unique.
- Give me more details on the organizations, like staff size, and where the organization works.
- Make it simple for me to give online. I don't have time to write a check and find a stamp for an envelope.
- Let me know if my contribution is tax-deductible.
- Tell me why it can be good for me to broaden my portfolio of the organizations I give to.
- Educate me about new and creative ways of giving.

Implications

As with the results of the African American focus groups, we can think about the results of these focus groups in the context of spiritual leadership, these women's deepest values and goals. We can evaluate them on four levels: internal, interpersonal, institutional, and cultural.

Internal level

Many of the Asian Pacific Islander women in this study are first or second generation immigrants. Their giving is linked strongly to their ethnic identity; sense of duty to family; issues pertaining to immigration; and to sustaining a sense of belonging and connection to their country of origin.

Cultivating giving from these women requires knowing who the women are—their history and culture—and nurturing their sense of connection and place within American society, as well as acknowledging their strong ties to other cultures.

Interpersonal level

Asian Pacific Islander giving is heavily dependent on their network of personal relationships, in which the opinions of a few known and trusted individuals figure large. A successful giving campaign would access these networks and draw on such individuals, build relationships with donors, and rely more on the personal ask.

Institutional level

Asian Pacific Islander women like to see the practical results of their giving. They would sooner contribute to building projects or capital campaigns than causes with less quantifiable impact. In order to develop this group as donors, social change organizations must really improve the way in which they measure, quantify, and communicate the impact of their work.

Cultural level

The language of social change and social justice is unfamiliar to many immigrant Asian Pacific Islander women, though the issues are not. To reach these women as donors, as with African American women, these concepts must be connected to issues in their own experience.

Finally, within the Asian Pacific Islander community, there are many identities, histories, and relationships— all of which influences their giving decisions. When cultivating these women as donors, organizations must be mindful of the characteristics and concerns of the subgroups they are addressing.

Conclusion

From these conversations with African American and Asian Pacific Islander women, a distinct picture emerges: communities based on thriving traditions of giving, and a commitment to causes that build a greater good. There are, as we have seen, distinct differences among the communities: For African American women, giving is often predominantly time-focused, and connected to a deep sense of spiritual purpose. For Asian Pacific Islanders, giving is often practical, and built on a sense of duty to family and country. For both of these groups, however, giving is strongly connected to a personal sense of history and identity—for African Americans, a sense of their shared history and struggles in this country, and for Asian Pacific Islanders a larger sense of heritage and ethnic identity in their culture.

Most notably, in both communities, giving is a fact of life. It is not the grand gesture we often think of as “philanthropy,” but something perhaps even more important: the small and mundane ways in which people support each other without a second thought. It is this giving that literally cements and sustains communities of color in significant ways. For all of these women, giving is the way in which they can bring to life their hopes and goals of a better life and a better world—for themselves, their families, and their communities. Through their giving, these women are defining for themselves the concepts of social justice and social change.

It is the responsibility—and the opportunity—of initiatives like Our Public Spirit to join these women in their work. By learning from the concepts identified in these focus groups, Our Public Spirit can write a new definition of philanthropy, one that forges new pathways to social change, and gives these communities new ownership of that change. In return, these communities will give their resources, their treasure as well as a wealth of talent, time, and tradition.

End Notes

- ⁱ Smith, Bradford, Shue, Sylvia, Vest, Jennifer, Lisa, and Villarrael, Joseph, “Philanthropy in Communities of Color,” Indiana University Press, 1999.
- ⁱⁱ Councils on Foundations (1999). “Cultures of Caring: Philanthropy in Diverse American Communities,” Council on Foundations.
- ⁱⁱⁱ *ibid*,
- ^{iv} Hamilton, Charles H., and Ilchman, Warren F. “Cultures of Giving: How Region and Religion Influence Philanthropy,” Indiana University Center on Philanthropy, Number 7, Spring 1995.
- ^v The Community Foundation of Greater Atlanta (2004), “African American Philanthropy in Metro Atlanta.”

Survey

OUR PUBLIC SPIRIT

DEMOGRAPHIC INFORMATION (rev. 11-1-06)

Focus Group: _____ Date: _____ Time of group: _____ NCS: _____

Instructions: Please complete this short survey and indicate with a check mark your status or the grouping that best describes you. All responses are kept confidential.

1. ID: _____ (Do not complete, project will assign)
2. Your gender: a) Female _____ b) Transgendered _____ c) Other (please explain) _____
3. Marital status: a) Single _____ b) Married _____ c) Divorced _____ d) Widowed _____ e) Domestic partnership _____ (living with significant other)
4. Your Occupation: _____
5. Education level attained:
 - a) ___ 9th grade or less
 - b) ___ Some high school
 - c) ___ High school diploma or GED
 - d) ___ Some college
 - e) ___ Bachelor's degree
 - f) ___ Some graduate work
 - g) ___ Master's degree
 - h) ___ Beyond Master's level education
6. Your age range:
 - a) ___ 18 – 20 years
 - b) ___ 21 – 30
 - c) ___ 31 – 40
 - d) ___ 41 – 50
 - e) ___ 51 – 65
 - f) ___ 66 – 75
 - g) ___ over 75
7. What is your race and ethnicity: _____
8. What is your first language: a) Chinese _____ b) Vietnamese _____ c) English _____ d) Spanish _____
e) Creole _____ f) French _____ g) Other language _____ (please specify _____)
9. Do you speak more than one language: a) Yes _____ b) No _____
If yes, please list the additional languages spoken _____
10. What is your Country of origin: _____
11. Your Household Size: a) Total number living in your household _____
b) How many of those are children under 18 years of age _____
c) How many are adults who are 65 years and older _____
12. Providing Financial Support: a) What is the total number of people you support financially _____
b) How many of those are under 18 yrs old _____ c) How many are 65 years and older _____
13. The Total Income of Your Household is:
 - a) ___ Under \$ 34,999
 - b) ___ \$35,000 – 44,999
 - c) ___ \$45,000 – 54,999
 - d) ___ \$55,000 – 64,999
 - e) ___ \$65,000 – 79,999
 - f) ___ \$80,000 – 99,999
 - g) ___ \$100,000 – 199,999
 - h) ___ \$200,000 – 499,999
 - i) ___ \$500,000 – 999,999
 - j) ___ over \$ 1 million
14. What is your Individual Contribution to the Household Income:
 - a) ___ Under \$ 34,999
 - b) ___ \$35,000 – 44,999
 - c) ___ \$45,000 – 54,999
 - d) ___ \$55,000 – 64,999
 - e) ___ \$65,000 – 79,999
 - f) ___ \$80,000 – 99,999
 - g) ___ \$100,000 – 199,999
 - h) ___ \$200,000 – 499,999
 - i) ___ \$500,000 – 999,999
 - j) ___ over \$ 1 million

This amount represents what _____% (percentage) of the total household income.

15. What is the town/city or Boston neighborhood where you live _____
16. What is the town/city or Boston neighborhood where you work _____
17. Your sexual orientation: a) Heterosexual _____ b) Lesbian/Homosexual _____ c) Bi-sexual _____ d) Other (please specify) _____
18. Your current Faith Tradition: _____
19. The Faith Tradition you grew up in: _____

20. How frequently do you attend religious services: a) ___ more than once a week b) ___ once a week c) ___ about once a month
d) ___ 3-10 times per year e) ___ rarely f) ___ not at all
21. Political affiliation: a) Democrat ___ b) Republican ___ c) Independent/or Unaffiliated ___ d) Other (please specify) _____
22. Did you vote in the last presidential election? a) Yes ___ b) No ___
23. Did you vote in the last local election? a) Yes ___ b) No ___
24. Housing status: a) Do you own your own home/condo ___ b) do you rent ___ c) other (please describe) _____
25. Employment status: a) Full-time paid position ___ b) Part-time paid position ___ c) Temporary position ___ d) Self-employed ___
e) Unemployed ___ f) Other (please specify) _____
26. Race/Ethnic designated-giving:
What percentage of your total giving is race or ethnicity-specific?
a) ___ 100%
b) ___ between 75% – 99%
c) ___ between 50% – 74%
d) ___ between 25% – 49%
e) ___ less than 25%
27. What percentage of your giving goes to girls or women's projects?
a) ___ 100%
b) ___ between 75% – 99%
c) ___ between 50% – 74%
d) ___ between 25% – 49%
e) ___ less than 25%
28. Where do you volunteer your personal time? Check all that apply:
a) ___ Family and extended family
b) ___ Church/Mosque/Temple/Spiritual Community
c) ___ Social Clubs
d) ___ Community or non-profit organizations
e) ___ Community or public campaigns/events
f) ___ Political campaigns
g) ___ Other (please specify) _____
and describe the kind of issues or things you give your time to _____
29. What kind of informal giving do you do? Check all that apply:
a) ___ buy candy, cookies or other products from youth, e.g., girl scouts, school children
b) ___ give money to homeless or disabled people on the street
c) ___ buy raffle or lottery tickets for charities
d) ___ donate blood
e) ___ give money for charities via walk-a-thon, bike-a-thon, car washes, etc.
f) ___ give to family emergencies (for example: family employment, death, fire loss)
g) ___ support of major life events (for example: graduations, friend/relative's college expenses)
h) ___ other (please specify) _____
30. Do you have a will? a) Yes ___ b) No ___
31. What is your average annual gift of money?
a) ___ \$100 or less
b) ___ \$101 – 500
c) ___ \$501 – 1,000
d) ___ \$1,001 – 2,500
e) ___ \$2,501 – 5,000
f) ___ \$5,001 – 10,000
g) ___ \$10,001 – 20,000
h) ___ \$20,001 – 50,000
i) ___ \$50,001 – 100,000
j) ___ more than \$100,001
32. What is the largest gift you gave to any group or institution in the last year or so?
a) ___ \$100 or less
b) ___ \$101 – 500
c) ___ \$501 – 1,000
d) ___ \$1,001 – 2,500
e) ___ \$2,501 – 5,000
f) ___ \$5,001 – 10,000
g) ___ \$10,001 – 20,000
h) ___ \$20,001 – 50,000
i) ___ \$50,001 – 100,000
j) ___ more than \$100,001
33. What is the largest gift you gave to a family or extended family member or friend?
a) ___ \$100 or less
b) ___ \$101 – 500
c) ___ \$501 – 1,000
d) ___ \$1,001 – 2,500
e) ___ \$2,501 – 5,000
f) ___ \$5,001 – 10,000
g) ___ \$10,001 – 20,000
h) ___ \$20,001 – 50,000
i) ___ \$50,001 – 100,000
j) ___ more than \$100,001
34. How do you typically make your gift(s): a) check ___ b) cash ___ c) stock donation ___ d) other (please specify) _____
35. How many groups or organizations do you give money to in a year?
a) ___ 0 b) ___ 1-2 c) ___ 3 – 5 d) ___ 6 or more
36. How many groups or organizations do you volunteer your time or talents to in a year?
a) ___ 0 b) ___ 1-2 c) ___ 3 – 5 d) ___ 6 or more
37. How many individuals do you give money to in one year?
a) ___ 0 b) ___ 1 c) ___ 2 – 4 d) ___ 5 or more

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Additional Organizational Partners

The Cambridge YWCA
Homes for Families
Kit Clark Senior Center
Newton History Museum
Union Baptist Church-Cambridge, MA
Women of Courage

Partners

Boston Women's Fund

www.bostonwomensfund.org

The Boston Women's Fund supports community-based organizations run by women and girls in the Greater Boston area. We work with low-income women; women of color; women with disabilities; older women; lesbian, bisexual, and transgender women; immigrant and refugee women; and girls who are working to create a society based on racial, social, and economic justice. The Boston Women's Fund raises money from a broad base of donors across economic backgrounds to provide grants and develop programs that strengthen the grassroots initiatives and leadership of women and girls.

Haymarket People's Fund

www.haymarket.org

Haymarket People's Fund is an anti-racist and multi-cultural foundation that is committed to strengthening the movement for social justice in New England. Through grantmaking, fundraising and capacity building, we support grassroots organizations that address the root causes of injustice. Haymarket also organizes to increase sustainable community philanthropy throughout our region.

Women's Theological Center

www.thewtc.org

To engage and support women's spiritual leadership, using the power of our gifts, deepest values and hopes as a creative force to strengthen ourselves and our communities, to bridge differences, and to work for justice throughout society.

Toppins Marketing / Communications

Wittwer Design

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