



Philanthropy of Community: The Concept, Program, and Implications for Practice

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The Philanthropy of Community (POC) concept and practice, both in the United States and South Africa, introduce an exciting new vista in philanthropy that can be considered as an expansion and renewal of the “art and science of giving.” It is a model and practice that recognizes that philanthropy is largely the giving of people’s time, talent, know-how, and energy. While conventional philanthropy defines giving solely in terms of the giving of money, the philanthropy “of” community – in contrast to the philanthropy “for” community – amplifies the existing patterns of giving that are the foundation and sustenance of human community. The challenge of research and practice in philanthropy has been to develop a method and prototype that documents and demonstrates that giving is about much more than the transfer of money. We ask: “Acknowledging that the majority of giving is the giving of time, talent, goods, and services, how do we document, analyze, and quantify these, more qualitative, practices and patterns of giving in community?” The concept and model of the Philanthropy of Community provides answers to this question. Building on the POC concept and practice developed in South Africa, NCGives and the Center for Community Action partnered and developed the Philanthropy of Community Program in North Carolina. This paper elaborates the concept of “philanthropy of community,” reports on the POC Program in the U.S., including its research findings and the development of its tool kit for public use, and discusses significant implications of its program in relation to community practice, research, and policy.

The Concept

The “Philanthropy of Community” is a concept developed by Susan Wilkinson-Maposa and her colleagues through the Building Community Philanthropy (BCP) Project in South Africa. Essentially, the term refers to the existing giving and giving patterns within a community that are practiced regularly among community members. The existing and emerging relationships of giving in a community are what fundamentally define it as community and give every community its unique and special quality. Wilkinson-Maposa proposes that the concept of the “Philanthropy of Community” can be used to totally transform our definition and understanding of community. She invites us to challenge and change our basic assumptions about community and giving and to see community primarily through its social relations and giving/helping structures. From the perspective of philanthropy, community is defined in terms of “the helping

(i.e. giving) relationships between members of the community” (Building Community Philanthropy: Summary of Research Findings: 3). The terms “community philanthropy” and “horizontal philanthropy” are also used to represent community patterns of giving.

The philanthropy “of” community is contrasted with the philanthropy “for” community in the conceptual framework of Wilkinson-Maposa. Philanthropy “for” community focuses on resource transfers from sources external to the community being served. Philanthropy “for” community is, more times than not, “vertical” and involves collecting primarily monetary assets from wealthier persons and sources and using them in programs that serve low-wealth communities. In vertical philanthropy, persons or institutions are engaged because they have a level of disposable income or accumulated wealth to give, generally vertically to those with less economic assets. Philanthropy “for” community, or “vertical” philanthropy, is the predominant conventional approach of organized giving by charitable programs such as foundations, including the community foundation model. It is important to note, as is documented in *The Poor Philanthropist: Why and How the Poor Help Each Other*, that the Building Community Philanthropy Project grew out of experiences in attempting to establish community foundations in various countries in southern Africa.

Traditional indigenous cultures have historically practiced a "philanthropy of community" that is based on mutual assistance, reciprocity, and the distribution of resources. Philanthropy basically means a love of humanity and an honoring of giving. In its original and most inclusive practice, philanthropy is the giving of time, talent, and treasure. The narrowing of the meaning and focus of giving on money has occurred in societies in which capital is the major form of exchange and where commodities, their consumption, and the accrual of individual wealth are highly valued. In modern times, some indigenous communities have sustained giving in its inclusive forms and practices. Nonprofit organizations in partnership with private and public institutions are also leading efforts across the globe to promote inclusive and mutually beneficial approaches to philanthropy. These include the Sarvodaya Shramadana Movement in Sri Lanka, the Aga Khan Foundation primarily in Asia and East Africa, the Building Community Philanthropy Project in Southern Africa, and NCGives and the Center for Community Action in North Carolina.

The Philanthropy of Community Program

The Philanthropy of Community (POC) Program is a partnership between NCGives and the Center for Community Action (CCA) in North Carolina. The project was designed and implemented in 2007 in response to the need for: (1) research that focused on the inclusive giving of people's time, talent, and treasure in the U.S. context; and (2) the development of a practical method and toolkit that could be used broadly to document and expand the giving of people's time, talent, and treasure in multiple community and institutional settings.

During its first two years, the Philanthropy of Community Program developed tools for documenting and analyzing the giving of time, talent, and "treasure" among individuals, families, communities, organizations, and institutions. Initial research piloted the tool among a highly diverse group of 20 families in rural and urban settings in Southeastern North Carolina, USA. The findings documented in this article are the result of the first phase of research. During January – June 2009, secondary research and the toolkit were piloted within diverse organizational and institutional settings. Based on the findings of this second research phase, the Philanthropy of Community Toolkit will be revised and released for public use at a statewide conference in November 2009. The Conference is open to national and international institutions and organizations that share an interest in the launch and training event in the Philanthropy of Community model.

In the design phase of the POC Program, we identified areas of knowledge and research that we wanted to advance. Secondly, we developed a tool to document and measure the data that we collected. Information on giving that we decided to collect and measure included: (1) how much time, talent, and money is given; (2) the type of giving of every giving activity; (3) to whom the giving is given (i.e. the recipient of giving); and (4) the quantification of the giving of time and talent in order to measure them in relation to and in conjunction with the giving of money. In *The Poor Philanthropist*, the South Africa researchers asked and documented "how and why" people help each other. We extended the inquiry, using and expanding the types of giving list developed in South Africa and developing a methodology appreciably different from the South African model.

The use of a streamlined and simple daily diary became the key component of our methodology. The use of the daily diary by participants enabled the POC Program to use the one and same tool as the foundation for documenting and potentially transforming the giving practices and patterns of both individuals and social groups. Furthermore, the Philanthropy of Community Toolkit was developed so that it can be applied in very broad ways, ranging from use as an icebreaker and community building exercise on giving by small groups to the foundation for extensive review and study of giving for performing organizational and community assessments. The POC toolkit is an asset-based, evaluation tool for documenting, celebrating, connecting, inspiring, and growing the giving of time, talent, and treasure in the lives of individuals, families, communities, organizations, and institutions.

In 2007 – 2008, the Philanthropy of Community Program conducted a culturally responsible study of giving of time, talent and treasure with 20 households in Robeson and New Hanover counties in North Carolina, USA. We selected both rural and urban settings for the study in Southeastern North Carolina. Robeson County has the third highest level of poverty for counties its size in the United States; in addition, it is the most ethnically diverse rural county in the United States. It was selected for the study because its diversity permitted the participation of Native American, African American, Latino, Asian, and European American families. New Hanover County, which includes the city of Wilmington, is one of the wealthiest counties in the state, and while largely affluent, has significant pockets of poverty, particularly in the African American and Latino communities. Based in Robeson County, the Center For Community Action has 29 years of effective, multicultural work in the Southeastern region of N.C. Its history and deep relationships with diverse communities and institutions provided the foundation and access needed for the study.

In brief, the methodology of the primary study asked each member of each household to keep a daily diary of activities for two weeks. The sample of 10 households in each of Robeson and New Hanover Counties was purposefully selected among grassroots and community groups to assure diversity. There was an intentional diversity of households by gender, race and ethnic identity, and income. Ten of the households were headed by a female and 10 by a male. Families participating included: 6 African American, 4 Native American, 4 Caucasian, 4 Latino, 1 Asian American, and 1 Multi-ethnic. Income diversity among households ranged from: 4

households with incomes below \$12,500; 6 households with incomes between \$30,000 and \$40,000; and 2 households with incomes between \$75,000 and \$100,000. The remaining family income varied widely between \$12,500 and \$75,000.

The elements of the study included:

Daily Diary: Each of the 69 members in the 20 households filled out a diary each day during the first two weeks in December, 2007. They each listed all daily activities, then starred/highlighted those related to giving.

Orientation Sessions: Members of the households attended one of the sessions in Lumberton and Wilmington where they had the opportunity to learn about the study, practice the daily diary, meet their coach, schedule calls, and ask questions. “Types of Giving” drawn from the South African research and daily diary sheets were passed out.

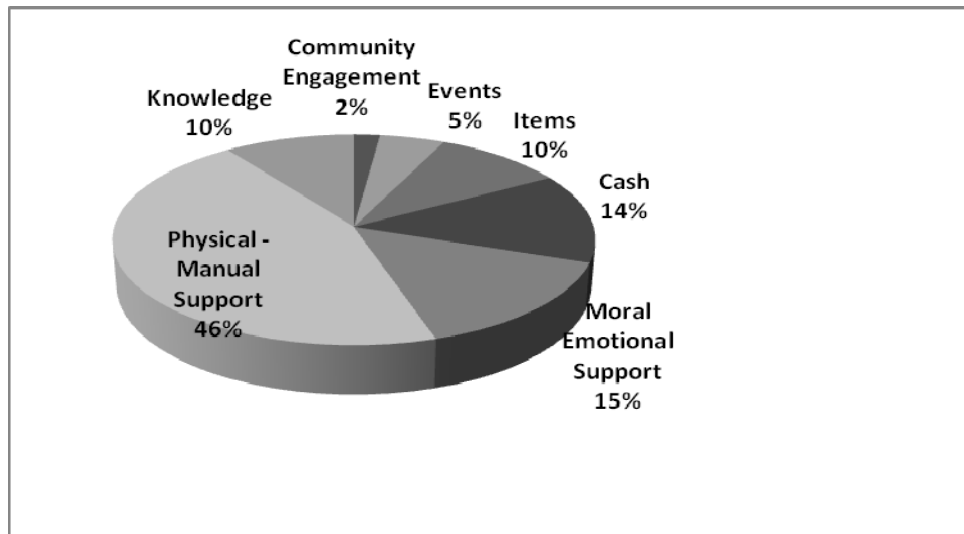
Coach’s Calls: Each household was called (or visited in some cases) every 3 days by their assigned coach to clarify and answer any questions, talk through the diaries, and then code the information. The coaches were critical in providing general support to the process.

Celebration Sessions: In each of the communities at the end of the two weeks participants were invited to an evening dinner and de-briefing. In both Wilmington and Lumberton there was an air of celebration as each shared experiences and insights.

The findings can be summarized in a numerous ways: first, simply by the number of “acts of giving.” During the two week period of the study, 1,144 acts of giving were recorded by 69 people in 20 households. Using the categories developed in the South African research, the acts of giving were distributed as outlined in Figure 1 below with the percentage of the total of 1,144 acts:

Figure One: Acts of Giving

(NB: The total percent exceeds 100 percent because of rounding)



From the figure above, we see that the most frequent act of giving practice was that of Physical or Manual Support (46 percent). This category includes physical or manual support such as cooking, house cleaning and/or repairs, gardening, care of the sick/elderly or childcare, transportation, going to the store for someone, and helping someone with reading/writing forms, etc. The next most frequent act of giving centered on the giving of Moral/Emotional Support (15 percent). This includes providing prayer, comfort/counsel, problem solving, and other forms of moral/emotional support. The giving of Cash followed with 14 percent of the acts of giving from this category. Examples of giving cash included giving for food, rent, clothing, tools, and giving to community organizations, etc. The giving of Knowledge was 10 percent of the acts of giving in our study: this included advice, information, teaching skills, and other forms of knowledge. Giving specific Items such as furniture, kitchen appliances, clothing, cultural items, etc. comprised 10 percent of the acts of giving. We also included giving for specific Events, such as funerals, holidays, wedding, business events, and other forms of giving around special events; this accounted for 5 percent of the giving in our study. And finally, giving in terms of Community Engagement, such as volunteering, accounted for 2 percent of the giving in our study. (The total percent exceeds 100 percent because of rounding.) Table 1 below provides the breakdown of categories of giving represented in Figure 1 above.

Table 1 – Acts of Giving Categories

(The total percent exceeds 100 percent because of rounding.)

Acts of Giving:	<u>%</u>	<u>Total %</u>
Knowledge		10%
Advice	1	
Information	3	
Skills-teaching	5	
Other	1	
Physical/Manual Support		46%
Cooking	7	
House cleaning/repair	7	
Go to store	2	
Garden	1	
Care of sick/elderly	3	
Childcare	3	
Transportation	12	
Read/write forms	1	
Other	11	
Moral/Emotional		15%
Prayer	3	
Comfort/counsel	7	
Problem solving	1	
Other	3	
Cash for:		14%
Food	7	
Rent	1	
Clothing	1	
Tools	1	
Community Org.	2	
Other	5	
Specific items		10%
Furniture/kitchen/ other equipment	3	
Clothing	1	
Cultural items	1	
Other	5	
Specific events		5%
Funerals	1	
Business	1	
Holidays	3	
Other	1	
Community Engagement		2%
Volunteer	2	
Other	1	
Total Acts of Giving	1,144	100 %

Interestingly, the distribution of giving closely follows the patterns found in southern Africa, with “physical/manual support” as the most frequently cited type of helping. Similar to the South African study, we found that the recipients of the acts of giving were most likely to be family members, in our case, not living within the household (33 percent of the total of 1,144 acts). Next most frequent recipients were friends (32 percent), neighbors (7 percent), strangers (7 percent), church (4 percent), and other, including organizations and associations (18 percent).

A second way to summarize the POC research findings is by looking at how much time was given by participants. Our study documented 29.5 hours/week/household or 8.25 hours/week/person by our 69 persons. This would translate into about 430 hours/person/year. This is an amazing amount of time, more than triple national studies across the United States! A rough comparison in North Carolina based on the Census/Bureau of Labor Statistics survey of volunteering shows that in 2006 a person in North Carolina gave 119 hours/person/year to a formal organization. There are at least two caveats to keep in mind about this comparison. First, this is a pilot project with a very small sample; the findings are suggestive at best. Second, the Bureau of Labor Statistics specifically asks individuals about volunteering for formal nonprofit organizations; as our findings show, time to formal organizations is a small percentage of all giving. (See www.nationalservice.gov/pdf/VIA/VIA_fullreport.pdf: 103.)

A third view of the data addresses the question, “What was the value of cash and goods given?” Our study documented \$204/week/household for two weeks. This would translate into more than \$10,600/household/year for the 20 households. Again, this value is far higher than those recorded in other studies. A rough comparison in North Carolina is \$4282/household/year in 2006 for those higher income households which itemize charitable deductions (De Vita and Kehayova 2009). Though the sample is small, we built valid measures into our methods that reflect an inclusive approach to identifying and documenting diverse giving. This has resulted in giving outcomes that significantly surpass the standard, documented rates. These findings reveal that the philanthropy of community that exists in the two communities studied – both rural and urban – is significantly higher than documented rates through standard research practices on giving.

The second phase of research in the POC Program began in December 2008 and was completed in August 2009. The toolkit was expanded to include a method to analyze associational giving beyond the individual and family level, including giving within and by community-based organizations and institutions. The expanded toolkit enables different types of organizations to document and analyze the giving performed by the organization as a whole and by its constituents/members to and **through** the organization. A highly diverse set of organizations and institutions were invited to participate in Phase 2 of the research, including: community based organizations (NGO's), public school, public housing community, youth group, church, women's giving circle, community development corporation, community foundation, and university. The analysis and evaluation of these data will be completed in the fall 2009. Research findings will inform the development and use of the final version of the toolkit that will be released at the November 2009 Conference.

Implications for Practice

“ ...So when I was keeping up with my day, I thought of people during my day who had given to me. So besides just keeping up with my own giving, I was really conscious of what everyone else did for me and how often friends and neighbors bring by food or you know, call to check on what I'm doing. You know things like that show support and it's just, it's just, um, it's just amazing to see if we really made a conscious effort to do more what could be possible.” POC Program Participant

The work done leading to publication of the *Poor Philanthropist* documents “how and why” people help each. This research built upon that by documenting “how much of what was given to whom.” Just as importantly a process with relevant tools has been developed that has the potential for inspiring givers, growing giving, and transforming communities. Seven particular implications for practice have emerged:

1. Transformative Learning - Once we comprehend the meaning of “Philanthropy of Community,” it transforms our understanding of community and ourselves in relation to community. When we begin to see that we ourselves and all members of community are giving every day in multi-dimensional ways, our perspective and definitions of community are changed.

We begin to see that the thread and the glue of our community has everything to do with the giving and helping relationships and patterns that have been established over a long period of time and have weathered many storms and “solutions.” We start to see that there are distinct cultures of giving in every community and these cultures of community philanthropy are the core of its social relations and structures. The Philanthropy of Community is another and perhaps more appropriate lens through which to perceive and perform in community other than our usual needs-based, issue-based, identity-based, and other asset-based lenses.

2. Developing Time, Talent, and Treasure Chests – With user-friendly tools being developed through the Philanthropy of Community, organizations and communities can begin to develop an inclusive and comprehensive view and documentation of their giving. Focusing attention on existing giving raises people's desire and interest in giving more from their time, talent, and treasure chest! By paying more attention to giving, our intention to give grows and we give more. During the NCGives pilot research project, one participant became concerned that the impact of the project was changing their consciousness and behavior and that this change would impact the research results, He asked: “*Is it 'OK'* “if I give more as a result of thinking more about the giving that I am already doing?”

3. Redefining the Meaning and Importance of Donors - Through the Philanthropy of Community, every giver is a donor. “Donor” no longer is a term defined primarily by money. The steps between donor and recipient are removed. When people who are already giving in their community and the organizational setting are acknowledged as donors, they will give more of their time, talent, energy, and money. When relatively small donors are invited to give and acknowledged as givers (instead of only 'recipients' as is often the case), they develop a sense of belonging and longing in community. As we re-define our donors and our relations with them, the potential of growing giving in all of its dimensions and of increasing organizational engagement become successful outcomes of a very natural and organic process. Giving is stirred as much as planned.

4. Reaching New Constituencies as Donors – The Philanthropy of Community creates an awareness and interaction with unrecognized donors in our communities, such as our youth. Through the NCGives and CCA project, youth paid attention to their own giving and donating for the first time and were interested in expanding organized giving in their school and

community settings. They realized that they don't pay attention to their own giving and that their giving is rarely acknowledged or celebrated. Paying attention to their own giving raised their intent to give. As one ten year old in our study said, *"I didn't know how much I did give, but then I tried to give more."*

5. Increasing Civic Education and Engagement - The Philanthropy of Community Project has made people more aware of their community environment and increased their giving within it. Participants reported that, after being in the program, they wanted to engage more in what was going on in their community. It helped people to feel more comfortable and motivated them to step outside their little bubble. Participants became more confident in participating in more organized forms of giving. Participation in the program provided people with a sense of purpose and meaning, adding to their quality of life. Living in a community of rising poverty and diminishing resources, it gave participants in Robeson County something positive to think about and do together. In a natural way, they participated in a social planning and review process that focused on their giving and the giving in their community. In very real ways, the project motivated many participants to push on and press on in accomplishing and meeting their family and community goals.

By increasing social networking and civic engagement, community services and development organizations are not just meeting community needs and addressing community issues. One of the main purposes of nonprofits is to nurture and support social interaction, networking, and engagement between people. Existing community giving is the foundation for expanding social organization and civic engagement. The existing engagement of people is a resource that, in the end, is worth more than money. Planned giving campaigns can nurture and expand existing civic engagement and giving while raising financial resources at the same time.

6. "If You Have, You Give" - The Philanthropy of Community Project confirmed that everyone gives, not just foundations and rich people. We found generous givers among youth, communities of color, women and men, rural and urban, and poor and rich. And giving seems to be imbedded in community culture, sometimes in ways that people themselves don't appreciate. And acts of giving themselves are extremely diverse and often include a blend of time and social support, money and material items. Our lens as fundraisers and community change agents is often fixed on big money and formal volunteering. We fall into the trap of thinking in binary

terms--donors and recipients or clients. Reality is more complex than that. By paying more attention to diversity and being more intentional about inclusion can pay great dividends for our organizations and for our communities.

7. Creating more Transformative, Philanthropic and Institutional Forms of Giving – The Philanthropy of Community facilitates inquiry and a new understanding of giving among everyone involved. With new understanding and the honoring of community giving and helping, new forms can be developed that blend horizontal and vertical philanthropy. There is mutual benefit to both our helping communities and helping organizations to create deeper, broader, and more visionary cultures of giving that practice, promote, and celebrate inclusive philanthropy.

Conclusion

The work of the Philanthropy of Community Program is about transforming and expanding our concept of philanthropy. It is about developing, refining, and widely distributing a tool that can be used by individuals, families, communities and organizations to celebrate, connect, inspire, and grow the giving of time, talent, and “treasure”. We see horizontal giving as reflecting the spirit of generosity that undergirds and builds community. Giving is understood in its cultural and community context and includes time and talent as well as monetary assets. It is indeed this invitation to challenge the basic assumptions that underlie the existing paradigm of philanthropy that fueled the development of the POC concept and program. By recognizing, nurturing, and developing existing giving and giving patterns in community, acts of community giving grow in multiple dimensions, including the giving of financial assets.

The paradigm shift in philanthropic understanding and practice developed through the Philanthropy of Community concept and program challenges mainstream notions of philanthropy. This research provides a new means to think about and understand giving in a way that enhances, and not damages, what is going on in communities. By documenting what is already going on in communities, and indeed what in many ways has sustained communities through difficult times, this research provides a new lens with which to view, and critique, the traditional philanthropic model.

Research efforts are showing that it is possible to develop philanthropic programs that are based in community giving while also incorporating donations of monetary assets and external resources for the purpose of supporting and amplifying community giving and development activities. This new paradigm of philanthropy that appears to be emerging is more consistent with modern theories of community development and economic progress. While understanding that in the past, the models of “horizontal” philanthropy filled the gap for socio-economic and cultural investment where the private market or governmental sectors failed to meet the community’s need, the lessons learned in over 100 years of institutional giving have prompted some of the prominent philanthropic foundations to seek a more effective approach to attaining goals that ultimately seek to improve society.

The POC construct, from its theoretical underpinnings to its practical tool kit, speaks to this emerging paradigm that recognizes that “giving” is very much a part of the human condition and that it takes place as an essential part of the social fabric, regardless of the monetary income or financial assets of an individual or a community. As communities develop, the social, economic and cultural systems that come into being to grow and sustain them rely on a complex and multi-dimensional matrix of human interactions, the majority of which are informal and non-institutionalized. The fuel for this is the investment of the community members’ time, talent and “treasure”.

The POC Program has led to the identification and measurement of the significant role that individual “giving” plays in this informal and non-institutionalized aspect of the community. An infusion of capital from sources external to the community, whether tangible or intangible, will only enhance the community and be sustainable if the external investment can be harmoniously integrated into the core economic, social and cultural fabric of the community. This applies to any source of investment, whether it be governmental, private market or philanthropic.

Research findings from the Building Community Philanthropy Project in South Africa and now through the Philanthropy of Community Program in the U.S. indicate that the primary acts of giving time and talent are exchanges of non-material and material services and goods, including food, clothes, transportation, physical and manual labor, knowledge and advice, and moral and emotional support. The assumption and equation that “giving equals money” is both very narrow

and highly misleading. In reality, the majority of giving that is recorded in community is not directly related to money.

The implications of “Philanthropy of Community” are many, particularly when considered in the context of the ongoing paradigm shift in philanthropic thought and practice. The POC concept and practice, both in the U.S. and South Africa, introduce an exciting new vista in philanthropy that can be considered as an expansion and renewal of the “art and science of giving”. NCGives has entitled this expanded and broader approach to giving as “Inclusive Philanthropy.” The Philanthropy of Community model provides a comprehensive and all-encompassing framework and perspective toward giving.

“...Look, like, my husband and I don’t have a lot of money and he didn’t, not really, have a lot of time either. So, that has been an excuse a lot of times for most people is we are so busy or we don’t have money to do this, and we, we’re not wealthy people and it just doesn’t take a lot of money, it doesn’t take a lot of time to give... that was a big thing I learned.” POC Program Participant

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Philanthropy of Community Program

The Philanthropy of Community Program is a partnership between NCGives and the Center for Community Action (CCA). NCGives seeks to celebrate, connect, inspire and grow the giving of time, talent, and treasure in North Carolina by sharing stories, models and tools particularly among communities of color, women and young people. The Philanthropy of Community project illustrates the lessons and tools that NCGives is using to transform philanthropy. Parties interested in this work should consult the website, www.ncgives.org.

The Center for Community Action is a multicultural, community-based, nonprofit organization that specializes in grassroots empowerment and multi-sector collaboration as the foundations of social change. The POC Program and partnership between NCGives and the Center for Community Action are supported by the W.K. Kellogg Foundation.

Biographies

Mac Legerton is Co-Founder and Executive Director of the Center for Community Action (CCA) in Robeson County, North Carolina, USA where he has served for 29 years. He is Program Manager of the Philanthropy of Community Program. He is a researcher, lecturer, and workshop leader in community and university settings. Legerton has received numerous awards for his leadership in rural sustainable development, grassroots leadership and organizational development, and social justice, including the 2007 Distinguished Service to Rural Life Award from the Rural Sociological Society.

Dan E. Moore is the principal in GivingInsight, a consulting group that helps people and organizations increase their capacity to achieve their goals, especially through strategic giving and fund raising. He is currently senior consultant to NCGives, North Carolina's initiative for inclusive philanthropy. All of this work draws upon his almost 20 years at the Kellogg Foundation in Battle Creek, Michigan. Before going to Kellogg, Dr. Moore was a faculty member at Cornell University, Pennsylvania State University, and the University of Wisconsin-Madison.

Leslie Hossfeld is Senior Researcher for the Center for Community Action in Robeson County, North Carolina, USA, and Associate Professor and Director of Public Sociology at the University of North Carolina Wilmington. She was selected the 2005 Faculty Fellow in Public Policy and Public Engagement at the Institute for Emerging Issues at North Carolina State University and is a Researcher of the International Gender and Trade Network in Washington, DC. She works within the state of North Carolina on workforce development issues and economic recovery for rural counties. Hossfeld is co-founder of the Southeastern North Carolina Food Systems project and author of a book on Racial Violence in Wilmington, North Carolina, published by Routledge.

Tim Heath is an educator and Program Consultant with the Center for Community Action (CCA) in Robeson County, North Carolina, USA. His primary work is with the Philanthropy of Community Program and the Rural Education Advancement Program. He is the former Coordinator of CCA's Red Springs Family Resource Center. He presently serves as Director of Intramural Sports at Fayetteville State University in Fayetteville, North Carolina, USA.

Dr. Denis G. Carter has held senior administrative and tenured faculty positions at the university level for more than 30 years and currently is on the faculty at the University of North Carolina at Wilmington's Cameron School of Business. He teaches, conducts research and has published in economics with special interest in economic development in rural and diverse communities. He has served on the board of directors of several for-profit and non-profit corporations including his current position as co-chair of the NCGives Foundation. He resides in Wilmington, North Carolina with his wife, Stella.