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GENDER AND GIVING Across Communities of Color



IUPUI WOMEN'S PHILANTHROPY INSTITUTE
LILLY FAMILY SCHOOL OF PHILANTHROPY

RESEARCH THAT GROWS WOMEN'S PHILANTHROPY

Researched and written by:

Women's Philanthropy Institute

The Women's Philanthropy Institute (WPI) is part of the Indiana University Lilly Family School of Philanthropy. WPI increases understanding of women's philanthropy through rigorous research and education, interpreting and sharing these insights broadly to improve philanthropy. Learn more at <https://philanthropy.iupui.edu/WPI>.

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The Indiana University Lilly Family School of Philanthropy at IUPUI is dedicated to improving philanthropy to improve the world by training and empowering students and professionals to be innovators and leaders who create positive and lasting change. The school offers a comprehensive approach to philanthropy through its academic, research and international programs and through The Fund Raising School, Lake Institute on Faith & Giving, the Mays Family Institute on Diverse Philanthropy and the Women's Philanthropy Institute. Learn more at <https://philanthropy.iupui.edu>.

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HIGHLIGHTS

In *Women Give 2019: Gender and Giving Across Communities of Color*, the Women's Philanthropy Institute seeks to understand how generosity links women across racial lines. While some research has examined race and charitable giving, this study is the first to explore the intersection of race, gender, and giving.¹ The study builds on a growing body of research that examines how women and men give. It is now well understood that gender differences exist in women's and men's motivations for and patterns of giving. By focusing on the relationship among race, gender, and philanthropy, this report recognizes the philanthropic efforts of all women and in particular, women in communities of color. *Women Give 2019* affirms that women are generous—all women, across racial and ethnic groups. In line with previous studies about gender and giving, this research finds that gender differences are consistent across race: in communities of color, single women are more likely to give than single men, and married couples are more likely than single men or women to give. Women may take different pathways to their philanthropy, but they have more similarities than differences in their giving and volunteering.

This study about gender and philanthropy in communities of color is timely as all sectors—government, business, and nonprofit—turn increasing attention to diversity and inclusion in all areas of society. The 2018 midterm elections saw record levels of diverse candidates elected to the U.S. House of Representatives.² In the private sector, women—especially women of color—are driving the growth of small businesses.³ Not only are women's voices gaining prominence, but they are also more diverse. Women of different backgrounds have rising economic, financial, social, and political power. Demographic trends support this claim: the U.S. population is more racially diverse than ever before.⁴ Women now make up nearly half the labor force, and their roles in society are changing as growing numbers of women are single, single parents, or the primary breadwinner in a dual-income household.⁵

The findings in *Women Give 2019: Gender and Giving Across Communities of Color* challenge organizations across the nonprofit sector to expand their donor and volunteer networks by more deeply engaging diverse women and men. The shared aspirations and goals of *all* women and men in philanthropy can be a powerful bridge to work together toward a thriving and healthy society.

KEY FINDINGS

- 1.** Households across all racial groups give, particularly those of high net worth.
- 2.** Households across all racial groups give to similar causes, including both religious and secular causes.
- 3.** A donor's race does not have a significant effect on the amount given to charity, when taking income and other factors into account.
- 4.** Overall gender differences in giving appear consistent across racial groups.
- 5.** Formal volunteering shows greater racial and ethnic gaps.



INTRODUCTION

The campaign to raise \$270 million for the new Smithsonian National Museum of African American History & Culture (NMAAHC) intentionally and deliberately sought diversity among its supporters.⁶ In addition to reaching out to typical donors such as large foundations and corporations, the NMAAHC embraced a strategy that also included the specific cultivation of African American donors, including churches and community groups. The result was a successful and unprecedented campaign that raised more than \$300 million from large and small gifts alike. Lonnie Bunch, founding director of the NMAAHC, stated, “I have the most diverse staff of any museum in America, and we have a diverse council. If this is the quintessential American story, I want all Americans to help shape it.”⁷ And shape it they did. In addition to monetary donations, donors contributed artifacts and became some of the more than 100,000 members, adding their testimony to contribute to the legacy the museum represents.

The NMAAHC’s campaign highlights a strategy that maintained the dual role of continuing to approach traditional networks of philanthropy while also reaching out to new, diverse donors and communities. This strategy of reaching out to diverse communities is rooted in America’s rich history of underrepresented people working within those communities to create social change. Women of color in particular have worked along parallel lines as their White counterparts for abolition, suffrage, civil rights, women’s rights, and other social movements.⁸

Today as in the past, women often engage in philanthropy along racial and ethnic lines, whether in the African American sororities Alpha Kappa Alpha or Delta Sigma Theta, or in giving circles such as the Latina Giving Circle of San Diego, which provides opportunities for members to give back to the community. Similar identity-specific organizations exist across America with women from many cultures—Asian American, Latina, Hmong, Somali, and more—actively participating in giving and volunteering. By unifying with others in their identity group, these donors are able to make an impact that is important to their group in particular, and in the case of giving circles, leverage their giving for greater impact. Research also shows that when donors and recipients of charity share the same identity (e.g., both women, or both Asian American), donors see those causes as more important and tend to give more.⁹ In many such instances, these women engage in causes that support people with the same identity for the very purpose of promoting greater inclusion and equity in society. Additionally, diverse women may give to a wider range of causes, populations, and communities.

The rise of identity-specific giving circles, now representing about 60 percent of all giving circles, is a visible example of one pathway individuals are taking in philanthropy. Gender is still the largest identity-specific group; about 70 percent of all giving circles in a recent study reported that women comprised more than half their membership.¹⁰ The movement is experiencing significant growth in the number of Asian/Pacific Islander, African American, Hispanic/Latino, and other race or ethnicity-based giving circles.¹¹ Infrastructure networks such as Asian Americans/Pacific Islanders in Philanthropy (AAPIP), Community Investment Network, and the Latino Community Foundation encourage, cultivate, host, and nurture many of these groups.

Political scientists, sociologists, and economists identify these patterns as bonding social capital, which takes place *within* a group or community, looking inward and benefiting people who are alike.¹² Examples of bonding social capital in philanthropy include groups mentioned above: Alpha Kappa Alpha is an African American sorority focused on supporting African American women; the Latina Giving Circle of San Diego provides grants to causes benefiting Latinas. Political scientist Robert Putnam states in *Bowling Alone*, “Bonding social capital is good for undergirding specific reciprocity and mobilizing solidarity.”¹³

In contrast, bridging social capital is between social groups, outward-looking, and linking diverse groups of people.¹⁴ A racially diverse group of women giving to a specific cause like poverty alleviation, or groups of people across the income spectrum supporting poorly paid workers, exemplify this bridging social capital. Rebecca Tuuri, in her book on African American women’s organizing activities during the civil rights movement, emphasizes that bridging and bonding capital can complement one another.¹⁵ The African American women Tuuri profiles dedicated themselves both to encouraging and strengthening bonds between black women, as well as to addressing women’s issues across racial, geographic, and political lines.¹⁶ In philanthropy, because the rich traditions of giving and volunteering within diverse communities—sometimes practiced informally—reflect bonding capital, nonprofits may not fully appreciate the extent of active engagement in this area.



The grassroots growth in philanthropy within and among communities of color mirrors larger societal trends. As society grows more diverse, people in diverse communities seek to have more of a voice and to be present in all areas. This has been reflected most recently in the political sphere: as a result of the 2018 midterm elections, the House of Representatives is the most diverse in history, including a record number of women and the first Muslim and Native American women to serve as legislators.¹⁷

Not only are women more prominent in government, but the influence of women of color has risen in the private sector as well, highlighted by women of color who own businesses or excel in entrepreneurship. One study showed that women-owned businesses have surpassed other types of firms in growth of the number of businesses, the number of people they employ, and their revenues.¹⁸ Firms owned by women of color grew at nearly three times the rate of all women-owned businesses.¹⁹ Demographic trends provide evidence for the rise of women of color in these areas: the U.S. population is more racially diverse than ever before;²⁰ and as women now make up nearly half the labor force (46.9 percent), their roles in society are changing as more women are single, single parents, or the primary breadwinner in a dual-income household.²¹

Against this backdrop of increasingly visible engagement across all sectors by women and men in communities of color, *Women Give 2019* provides insights about who is generous. Although each person's giving journey is unique, generosity appears to be a common value—and women across racial and ethnic groups are particularly generous.

BACKGROUND: A BROAD DEFINITION OF PHILANTHROPY

Just as the definition of philanthropy is broad and deeply personal, so too are the philanthropic actions people take and their reasons for doing so. By and large, Americans are generous with their time and their money. In 2015, an estimated 62.6 million Americans reported volunteering for or through an organization, where they spent a median of 52 hours on this activity.²² In an estimate of informal giving, 73 percent of Americans say they have helped a stranger in the past month, and 46 percent say they have volunteered in the past month.²³ In terms of giving money, in 2017 Americans contributed more than \$410 billion to causes or charitable organizations.²⁴ While volunteering and charitable giving are two widely recognized forms of philanthropic behaviors, each person brings his or her own context to this generosity. What influences people to give their time, talent, treasure, and testimony?

Philanthropy is commonly distinguished as formal or informal. Formal giving involves giving to an organization or nonprofit; informal giving includes giving to friends, neighbors, or other people rather than organizations.²⁵ Gifts of clothes, money, food, or shelter to friends, neighbors, acquaintances, and the needy are all types of informal giving, which is difficult to measure; many people are only asked about their formal giving or volunteering.

Some research has examined why women and people of color are more likely to give informally, or work outside or alongside formal or institutional philanthropy. One issue may be the overall lack of racial and gender diversity in the leadership of philanthropic organizations, and the programs they support.²⁶ Another key gap is that minority donors are less likely to be approached by fundraisers: one study showed that Hispanicⁱ donors are highly interested in charitable giving, but are less likely than others to be approached by fundraisers;²⁷ another report indicated one in five African Americans would donate to more organizations if they were asked more often.²⁸

The research literature indicates that all groups of people are generous. Some early studies found that non-White communities might be less charitable than their White counterparts. However, these racial or ethnic differences do not appear in more recent studies that take into account other factors (like education, wealth, and income) that affect giving.²⁹ While studies have not found that a person's race influences his or her philanthropic engagement, people of color do often take their experiences as a minority into account when choosing *how* to engage philanthropically—such as which organizations or causes are most worthy of their time and money.³⁰

ⁱ This report uses the term “Hispanic” consistently, rather than “Latino.” See Methodology for further detail.



Research by Noah Drezner has shown that people with “marginalized identities”—who have been pushed out of the overall societal narrative because of their class, race, gender, or sexual orientation—bring those experiences into their philanthropy.³¹ The literature also refers to the concepts of “identity-based philanthropy” and “ethnic philanthropy,” where people focus their generosity to empower specific ethnic communities and elevate social change.³²

At the Intersection of Race, Gender, and Philanthropy

Women and people of color share some broad similarities in their philanthropy, but specific groups also reveal unique aspects of volunteering and giving. Volunteering involves both formal and informal activities that serve organizations in the community, or assist family, friends, and places of worship; it is an unpaid activity to benefit another person, group, or organization.³³

Racial and ethnic differences in volunteering behavior are nuanced. White individuals are often more likely than people of color to volunteer with formal organizations.³⁴ But studies show that when social and human capital are taken into account, this disparity disappears.³⁵ Informal volunteering is often higher for people of color. Hispanic and African American individuals volunteer informally at higher rates, and place a higher value on community involvement.³⁶ When Hispanic individuals volunteer with formal organizations, they tend to donate their time to organizations that serve children, as well as religious organizations.³⁷

Why might these differences in volunteering exist? A key influence that motivates volunteering is a person's social ties to and within a particular community. People are more likely to volunteer if being involved in the community is important to them, and if they are satisfied in their community.³⁸ The level of social or human capital a person has within the community also affects volunteering;³⁹ one study showed that this social capital only boosts formal volunteering, not informal.⁴⁰ This may help explain why racial minorities may be less likely to participate in organized or formal volunteer opportunities, if they tend to feel less satisfied or connected within their larger community.

In general, gender differences in volunteering are clear: women are more likely to volunteer than men, either formally or informally, and they spend more time volunteering than men.⁴¹ This difference is true overall as well as for single women and men.⁴² *Women Give 2019* adds to this body of research by analyzing the influence of race on this finding.

Research has found that race influences whether, how much, and where people give. One study indicates that while African American and Hispanic donors are underrepresented in philanthropy,⁴³ there are no statistically significantⁱⁱ differences in amounts groups give to charity.⁴⁴ Some studies show that Asian American households donate lower amounts, perhaps due to their more recent immigration to the U.S. compared to other groups. However, this trend appears to be changing, especially with increased giving among younger (second generation) Asian Americans.⁴⁵ For African American households, gender and age also matter. African American women are more likely to donate time than money, but African American men are more likely to donate money than time.⁴⁶ Younger African American donors tend to use their giving as a means to promote racial equality and justice, and to advance the lives of other African Americans.⁴⁷ Age also plays a role for Hispanic giving: older Hispanic donors appear to be more focused on culturally associated organizations, while younger Hispanics are more interested in giving to education.⁴⁸

Some studies suggest that people of color tend to give because of a focus on faith, family, and education—although these motivations vary for different groups. African American charitable giving tends to focus on family, church, and education.⁴⁹ Similarly, giving for Hispanics is very personal; relationships are key to procuring donations from Hispanic donors, who tend to be interested in supporting causes around family, church and education,⁵⁰ as well as an increasing interest in children, seniors, and identifying and preserving heritage.⁵¹ Conversely, similar generalizations are difficult to apply to Asian American donors because of substantial differences across Asian identities. On average, African American and Hispanic donors place greater importance on giving to places of worship than Asian Americans.⁵² Specifically, although Asian Americans appear to be less religious than non-Asians, with many in this group taking an entrepreneurial and business-like approach to giving, religious institutions still receive a substantial amount of Asian-American giving.⁵³

Less is known about the influence of gender on giving across communities of color. Research from the Women's Philanthropy Institute has shown consistently that women are more likely than men to give to charity, and they tend to give higher amounts, holding other factors equal.⁵⁴ *Women Give 2019* explores whether generosity links women across racial lines.

ⁱⁱ Statistical significance means that a particular result is not likely due to chance. Significance is a statistical term that states the level of certainty that a difference or relationship exists.



New Questions About Gender and Philanthropy Across Communities of Color

Taken together, a review of the literature in this area reveals that donors of color are no less generous than White donors. However, the reasons for and the ways in which people of color extend generosity are distinctive, and are likely a result of their unique history and experiences within philanthropy and within their broader societies. African American donors may prefer to give informally or to their house of worship; these donors also often focus on civil rights and social justice. Hispanic/Latino donors also appear to give more informally, particularly to members of their family and extended networks. While Asian American donors may be the most diverse group, they largely are interested in an entrepreneurial approach to giving, and focus on the areas of education and faith.

While the literature has provided trends and patterns of giving within and among these groups, the intersection of race, gender, and philanthropy has not been closely studied. Given that communities of color are growing in wealth and influence across the U.S., and the same is true of women from all racial backgrounds, this is an opportune moment to deepen understanding of this subject. To examine gaps in the literature, *Women Give 2019* asks:

- Do different racial or ethnic groups have different patterns of charitable giving? Are there gender differences in giving within and across these groups?
- Do these groups give to different cause areas?
- Do different racial or ethnic groups have different patterns of volunteering? Are there gender differences in volunteering within and across these groups?
- Do these patterns of giving and volunteering differ by wealth—comparing the general population to high net worth households?

This study contributes to a deeper understanding of giving and volunteering in three ways. First, it provides a comparative analysis across racial and ethnic groups. Second, by using two distinct data sets, the study analyzes giving across income and marital status as well as across identity groups. Third, it affirms that gender differences in giving and volunteering are consistent across racial groups.

STUDY METHODS

This report uses data from both the Philanthropy Panel Study (PPS) and from the U.S. Trust Study of High Net Worth Philanthropy (HNW). The PPS is a module in the Panel Study of Income Dynamics (PSID), and is the longest-running panel study of philanthropy in the United States. This study uses the nationally representative Survey Research Center (SRC) sample of the PPS for 2015, the most recent year available; it also includes the immigrant sample supplement developed in 1995. The sample size used for PPS data in this study is 5,954 households, divided into racial categories based on the race/ethnicity of the head of the household: 627 self-identified as African American, 105 as Asian American, 636 as Hispanic, and 4,586 as White non-Hispanic. Because the PPS is a larger data set, it enables meaningful conclusions about giving behaviors for African American, Hispanic/Latino, and White households, including separating these households into smaller groups according to gender and marital status. In the findings below, PPS data for Asian American households are sometimes included, but the sample of these households is sometimes too small to be statistically meaningful.

Because income and wealth are known to affect giving, *Women Give 2019* also analyzes data from the 2018 U.S. Trust Study of High Net Worth Philanthropy.⁵⁵ The sample size for HNW data in this study is 1,573 households, including 97 self-identified as African American, 134 as Asian American, 100 as Hispanic, and 1,231 as White non-Hispanic (racial categories, similar to the PPS, were based on the race/ethnicity of the head of household). By over-sampling specific demographic groups, the HNW data set allows a statistical examination of all four of these racial groups.

Interviews with six philanthropic women were conducted in order to supplement data analysis with the life experiences and giving pathways of women in communities of color. See the Methodology section at the end of this report for further detail on both the quantitative and qualitative methods used.



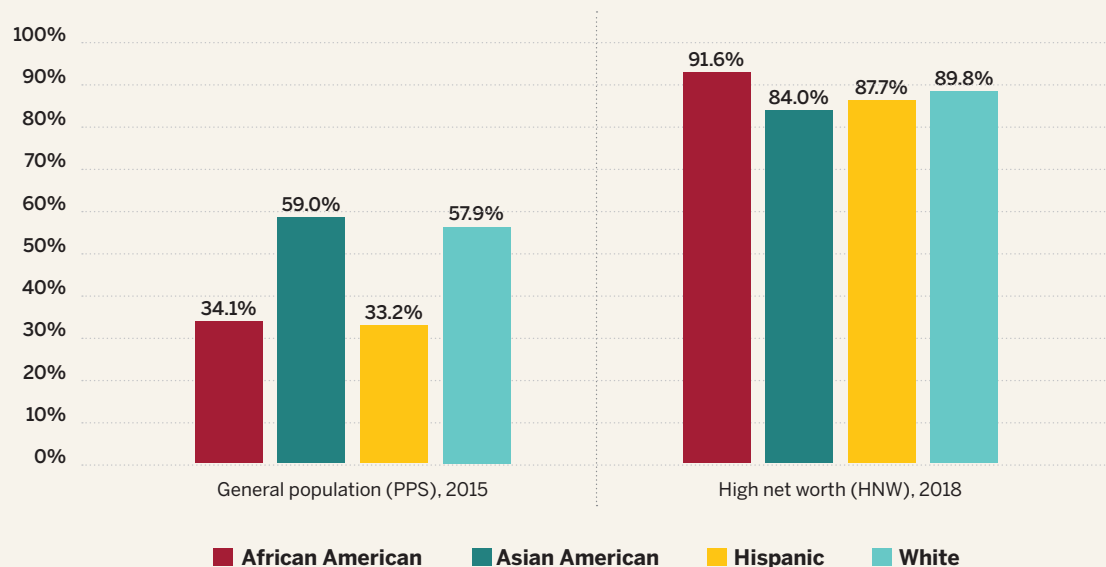
FINDINGS

To understand how people across communities of color give, a first step is to examine the simple average percentages of people who give to charitable organizations. The first several findings are based on summary statistics only, and do not account for demographic factors that may influence giving—such as income, wealth, and education. They also analyze only *formal* philanthropy to a nonprofit organization. As described in the background, communities of color historically have shown generosity in ways that are more difficult to measure or have not historically been captured in data available to researchers of charitable giving—such as informal giving and volunteering, remittances, or giving to family and friends.

Finding 1: Households across all racial groups give, particularly those of high net worth.

Figure 1 displays percentages of households who give to charity, for both the general population (PPS data) and the high net worth sample (HNW). These initial descriptive statistics—which do not control for other factors that influence giving—show that while some groups appear more likely to give than others, a substantial portion of all racial groups below give to charity. In high net worth households, these percentages are even higher, and fewer racial differences are evident.

Figure 1: Percentage of general population and high net worth households who give, by race/ethnicity



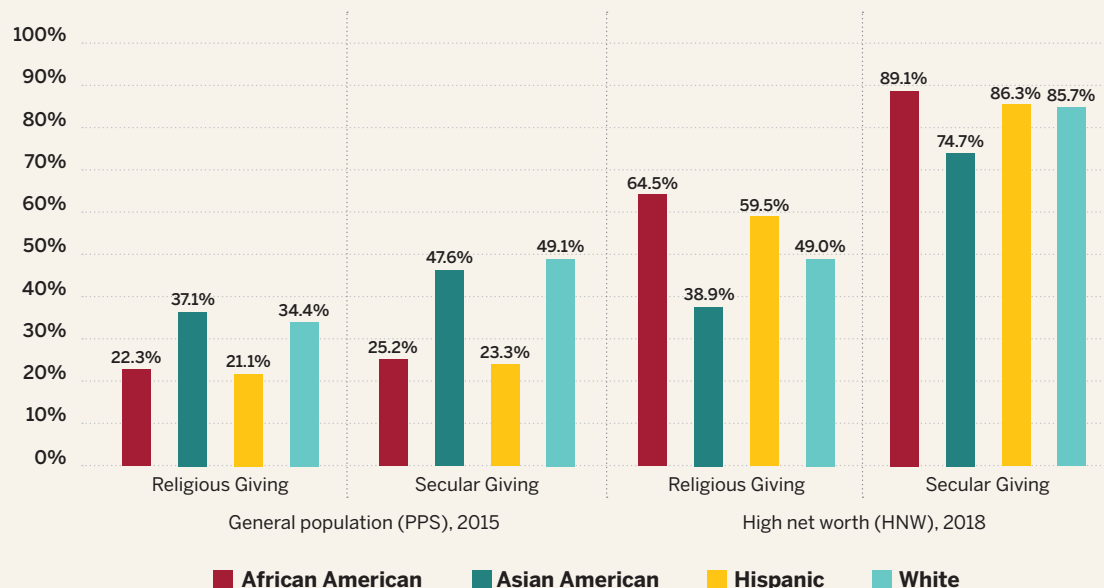
Notes: Percentages are those in each category who give to charitable organizations. These are raw summary statistics and do not control for other demographic factors. See Methodology for further detail.

Overall, Finding 1 demonstrates that while some racial differences exist for the general population, all groups give to charity at substantial levels. The lack of racial differences in the high net worth donors hints that income and wealth are significant drivers of philanthropy, which will be examined in subsequent findings.

Finding 2: Households across all racial groups give to similar causes, including both religious and secular causes.

Figure 2 displays percentages of households who give to religious and secular causes, for both the general population (PPS) and the high net worth sample (HNW). Again, these are descriptive statistics that do not control for other demographic factors known to influence giving. Figure 2 demonstrates that for both the general population and for high net worth households, significant portions of all racial groups give to religious causes as well as secular (or non-religious) causes.ⁱⁱⁱ

Figure 2: Percentage of general population and high net worth households who give to religious and secular causes, by race/ethnicity



Notes: Percentages are those in each category who give to religious or secular charitable organizations. These are raw summary statistics and do not control for other demographic factors. Giving to religious causes (sometimes termed “giving to congregations”) is defined as giving for religious purposes or spiritual development, for example to a church, synagogue, mosque, TV or radio ministry; secular causes are all other subsectors combined. See Methodology for further detail.

ⁱⁱⁱ Religious causes are defined as: religious purposes or spiritual development (religion), for example to a church, synagogue, mosque, or TV or radio ministry; secular causes are all other subsectors combined. Giving to religious causes is sometimes termed “giving to congregations.” See Methodology for further detail.



Table 1: Top four charitable causes, by percentage of general population and high net worth households who give, by race/ethnicity

GENERAL POPULATION (PPS), 2015				HIGH NET WORTH (HNW), 2018			
African American	Asian American	Hispanic	White	African American	Asian American	Hispanic	White
1 Religious	Religious	Religious	Religious	Basic Needs	Basic Needs	Religious	Basic Needs
2 Basic Needs	Basic Needs	Basic Needs	Basic Needs	Religious	Religious	Basic Needs	Religious
3 Combination	Combination	Health	Combination	Combination	Health	Animals	Health
4 Health	Health	Combination	Health	Youth/Family	Youth/Family	Combination	Combination

Notes: Rank order of charitable causes is based on percentages in each racial group who give to a specific charitable cause area. These are based on raw summary statistics and do not control for other demographic factors. See Methodology for further detail, including definitions of all causes.

As Figure 2 demonstrates, racial differences do not appear to be the key consistent factor in whether households give to religious or secular causes. Table 1 provides more detail about the top causes receiving charitable support from different groups.

As Table 1 indicates, people from all racial and ethnic groups studied, as well as from both general population and high net worth households, give to similar types of causes. In the general population, philanthropic priorities appear aligned: all groups reported giving most often to religious causes, and second to basic needs, with combination purposes and health coming in either third or fourth. The high net worth results show roughly the same pattern: these households are most likely to give to basic needs organizations, with religion coming second with all but Hispanic respondents, where these causes are reversed in order. High net worth households demonstrate slightly more variety than the general population in giving to other causes, with combination purposes, health, youth and family, and animals all coming in third or fourth for at least one group.

GIVING BETWEEN COMMUNITIES OF COLOR

People give to accomplish a variety of goals. The Background section of this report introduced the idea of *bridging* and *bonding* philanthropic capital. Bonding capital takes place *within* groups, compared to bridging capital that takes place *between* groups. While some research implies these types of capital are opposing actions, others describe bridging and bonding as complementary actions.⁵⁶ Bonding philanthropic capital within communities of color has been well documented;⁵⁷ does this study add to the evidence for bridging capital between these communities?

Examples of bridging capital are evident in the 2018 U.S. Trust Study of High Net Worth Philanthropy.⁵⁸ High net worth households across race and ethnicity tend to give to basic needs causes, using their philanthropy to benefit others who do not resemble them along socio-economic lines.⁵⁹ This idea is reinforced by Finding 2 in this study, which shows that the charitable causes to which people give are relatively consistent regardless of race or ethnicity. In particular, across race and ethnicity, women are more likely to give to women's and girls' causes—a combination of both bonding and bridging capital.⁶⁰

The high net worth sample used in this study provides early evidence of bridging philanthropy by examining which types of households donated to certain affinity groups (i.e., causes that specifically support African American, Asian American, or Hispanic populations). African Americans, Asian Americans, and Hispanics were all more likely than White households to give to at least one other racial or ethnic affinity group. The strongest relationships between affinity groups include Hispanic households giving to African American and to Asian American causes or organizations, as well as Asian Americans giving to Hispanic causes. While these results are not conclusive, this possible bridging of Hispanic philanthropy should be explored in future research.

Examples of both bonding and bridging capital within and between communities of color abound. Media executive Oprah Winfrey is a top donor to the National Museum of African American History and Culture, and author Isabel Allende gives to a number of organizations serving Latina women—both demonstrating bonding philanthropy.⁶¹ But communities of color also give in support of other racial or ethnic minorities, or across racial groups; examples include Priscilla Chan and Mark Zuckerberg's giving to health and education,⁶² or Muneer Satter and Kristen Hertel's donation to assist low-income and minority students at Northwestern University.⁶³

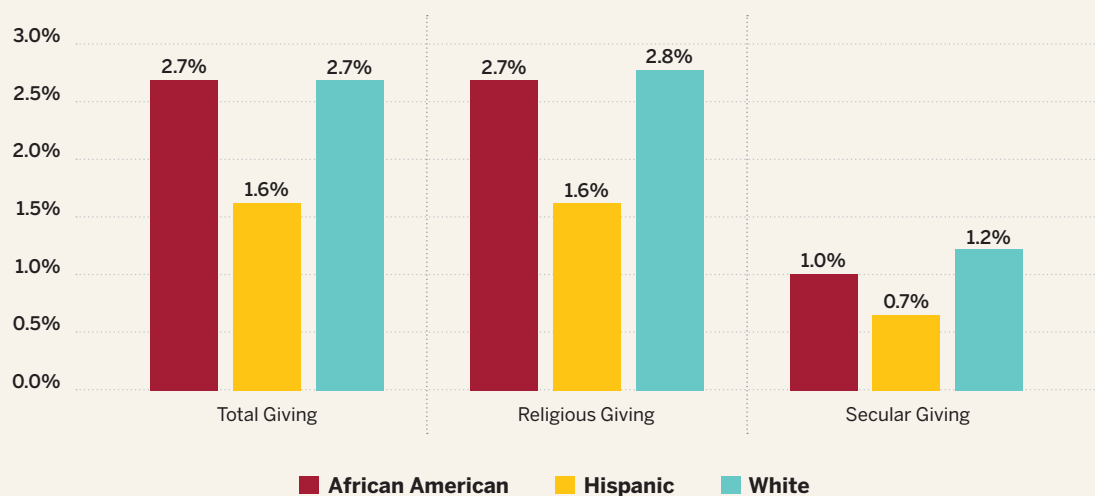


Finding 3: A donor's race does not have a significant effect on the amount given to charity, when taking income and other factors into account.

After an initial look at whether households give, and to what causes, this study next examines the amounts that households give to charity. **Initially, it may appear that donors of color give less to charity.** When looking only at summary statistics—taking no other factors into account that affect giving, such as income—it appears that for the general population, African American and Hispanic households give lower amounts than White households.^{iv}

However, these apparent racial differences seem to be driven primarily by other factors such as income and wealth. First, the same data, calculating giving as a percentage of income, shows much smaller racial differences (see Figure 3). In particular, the gap in giving between African American and White households, shown in Figure 1 for the general population without taking other factors into account, is no longer evident. While Figure 3 does not display how this measure of giving varies by gender or marital status (due to sample size limitations), overall married and cohabiting couples in each group give a higher percentage of their income to charity than either single men or single women.

Figure 3: Amount of giving, by race/ethnicity, as a percent of permanent income (general population donor households only, 2015)



Notes: Percentages are calculated as dollar amount given by each donor type (overall, or to religious and secular causes separately), divided by permanent income. Permanent income is the inflation-adjusted average of income across at least three waves or years of PPS data. Results are not included for Asian Americans due to small sample size. See Methodology for more detail.

^{iv} The sample size for Asian American households in the general population is too small to provide meaningful conclusions for Finding 3. See Methodology for further detail.

In addition to calculating giving as a percentage of income, this study also uses regression models to provide a more rigorous analysis of giving across race. This approach accounts for other characteristics that can affect giving—like wealth, income, education, household size and other demographic factors. When these factors are taken into consideration, race does not have a statistically significant relationship with giving as a percentage of income; there is no consistent influence of one racial group on giving (as a percentage of income). Hispanic households appear to give lower amounts than other groups, but this difference is not statistically significant for total giving.^v

Giving differences across racial groups are less evident using sophisticated statistical tools. Initial racial differences actually appear to reflect larger income and wealth gaps.

In its initial findings, *Women Give 2019* has shown that donors across racial groups are generous, giving to both religious and secular causes. Further, race does not appear to affect the amounts that households donate; other demographics such as income and wealth have a much stronger impact on household giving amounts. From these findings, generosity appears a common value across diverse communities. The next section adds gender and marital status to the factors analyzed. What patterns emerge when examining the intersection of race, gender, and philanthropy?

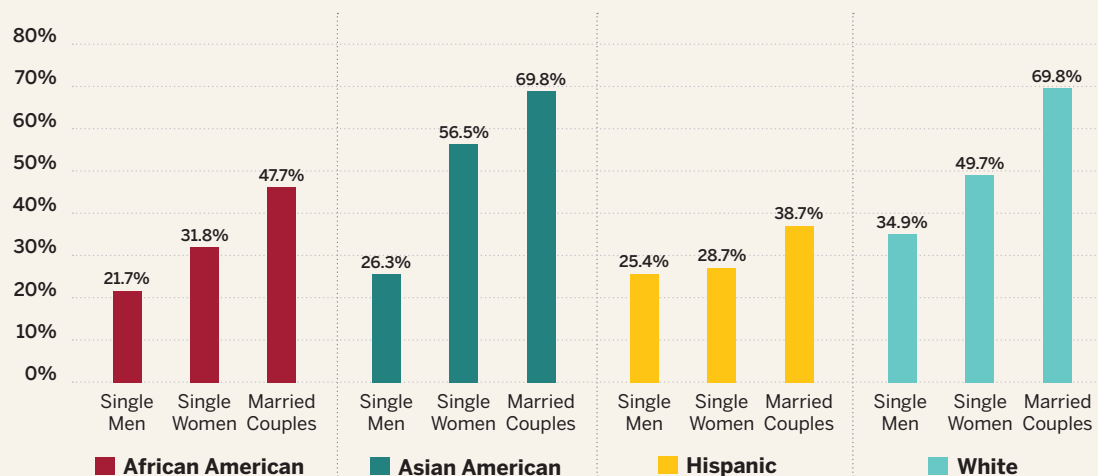
^v For a discussion of how immigrant status may affect giving and volunteering by Hispanic households, please see the sidebar on p. 24.



Finding 4: Overall gender differences in giving appear consistent across racial groups.

Gender differences in giving appear consistent across racial lines and do not seem to greatly impact the subsector of choice for donors. Previous research from the Women’s Philanthropy Institute and others has shown that in general, single women are more likely than single men to give to charity; married and cohabiting couples are more likely than either single men or single women to give to charity. Figure 4 shows that this is not only the case overall, but also within each racial or ethnic group examined.^{vi}

Figure 4: Percentage of general population households who give, by race/ethnicity and gender (2015)



Notes: Percentages are those in each category who give to charitable organizations. These are raw summary statistics and do not control for other demographic factors. See Methodology for further detail.

^{vi} When taking into account other characteristics that influence giving (such as wealth, income, and education), regression analysis shows some differences between specific groups:

- Hispanic single women give less (as a percentage of income) compared to other groups.
- African American married couples give more (as a percentage of income) compared to other groups.
- Marriage—across racial groups—has a positive impact on giving to religion but a negative impact on giving to secular causes.

Table 1 in Finding 2 pointed to the similarities in causes supported by different racial or ethnic groups; in the general population, religion and basic needs were the top subsectors for each group. This largely remains true when dividing each racial group by gender. In the general population, single men, single women, and married couples across racial groups are most likely to give to religion, except White single men who prioritize basic needs. And with few exceptions,^{vii} all groups shared the same four causes: religious, basic needs, combination purposes, and health organizations.

Findings to this point have explored how race and gender affect whether, where, and how much people give. In the last finding, *Women Give 2019* considers volunteer behavior, as well.

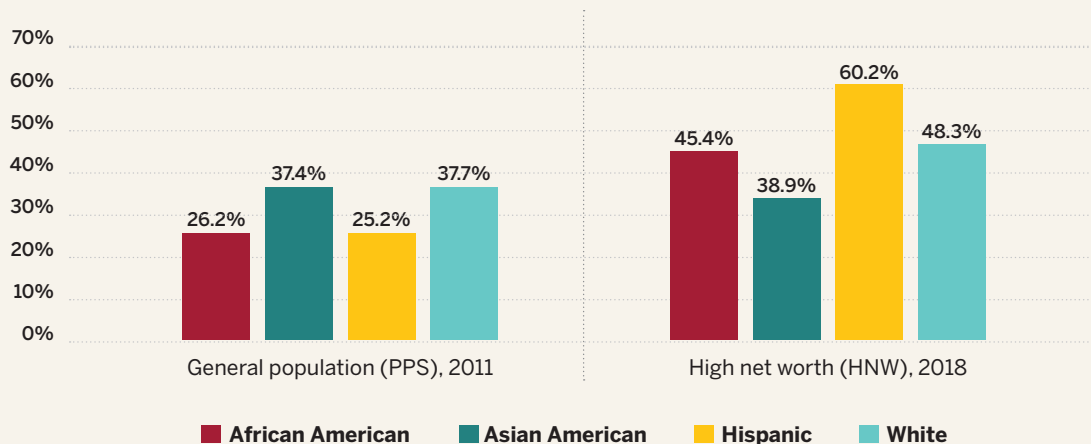
^{vii} Exceptions are Asian American single men's giving to art, and Asian American single women's giving to the environment; sample sizes for these groups are small and exceptions should be interpreted with caution.



Finding 5: Formal volunteering shows greater racial and ethnic gaps.

Figure 5 displays percentages of households who volunteer, for both the general population (PPS data) and the high net worth sample (HNW). Like the first findings, these percentages are descriptive statistics and do not control for other factors that influence volunteer behavior. Figure 5 shows that a substantial portion of all racial groups volunteer their time—at least one in four individuals in the general population. In the high net worth sample, these percentages are even higher. In the general population, overall levels of volunteering are highest for White households, followed closely by Asian American households, and more distantly by African American and Hispanic/Latino households. In terms of racial differences, there is no discernable pattern, particularly taking the high net worth sample into account.

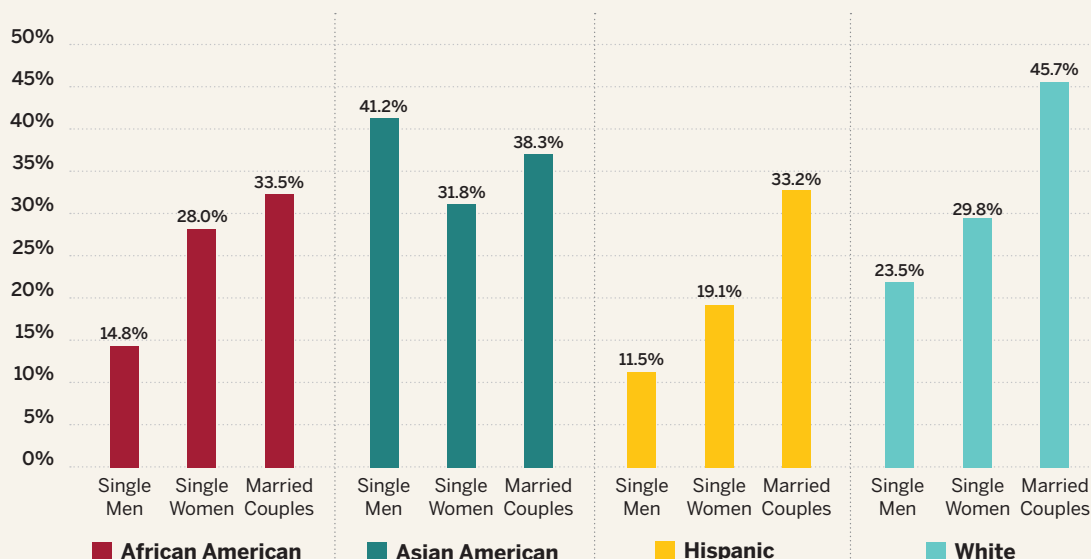
Figure 5: Percentage of general population and high net worth households who volunteer, by race/ethnicity



Notes: Percentages are those in each category who formally volunteer with or through a charitable organization. These are raw summary statistics and do not control for other demographic factors. The PPS last collected data on volunteering in 2011. See Methodology for further detail.

Previous research from the Women’s Philanthropy Institute and others has shown that in general, single women have higher rates of volunteering than single men. As shown in Figure 6, this finding appears to be consistent across racial groups. For African American, Hispanic, and White households, single women and married couples are more likely to volunteer than are single men. (The key exception is for Asian Americans, where single men’s volunteerism is higher than that of single women or married couples. However, sample sizes for these groups are small and this exception should be interpreted with caution.)

Figure 6: Percentage of general population households who volunteer, by race/ethnicity and gender (2011)



Notes: Percentages are those in each category who formally volunteer with or through a charitable organization. These are raw summary statistics and do not control for other demographic factors. The PPS last collected data on volunteering in 2011. See Methodology for further detail.

In addition to displaying summary statistics, this study uses regression models to analyze the relationship between race and volunteering, when taking other characteristics into account that affect volunteering (such as wealth, income, and education). When these factors are given consideration, for some groups race does appear to influence volunteer behavior. African American households are significantly less likely to volunteer, compared to White households—and Hispanic households are even less likely to volunteer (holding other factors constant). Overall, communities of color appear to be less engaged in formal volunteering.



A CLOSER LOOK AT HISPANIC GIVING AND VOLUNTEERING

In Figure 3, Hispanic households appear to give lower amounts than other groups (as a percentage of income), particularly in terms of giving to religious causes. In Figure 5, Hispanic households in the general population also have the lowest rates of volunteering. Why might this be the case?

Looking at giving as a percentage of income—and using regression analysis to hold other factors constant—Hispanic households do not give significantly less overall compared to other groups. While these households do give slightly less to religious causes, the difference is only marginally significant.

Further analysis reveals that being a first-generation immigrant to the U.S. is one modifying factor affecting both giving and volunteering in Hispanic households. When regression analysis takes immigrant status into account, the difference in amount of giving disappears entirely. And when examining volunteer rates, lower volunteering is primarily concentrated among first-generation immigrant Hispanic households. When regression analysis takes immigrant status into account, non-immigrant Hispanic households volunteer at similar levels to other racial or ethnic groups.

The effect of immigrant status on the amounts Hispanic households give might indicate that new Hispanic and Latino immigrants to the U.S. do not engage in formal philanthropy to the same extent as second- or third-generation immigrants. Formal philanthropy by Hispanic immigrants may be displaced in part by the large amount of remittances sent back to their home countries.⁶⁴ When it comes to volunteering, Hispanic immigrants may also encounter more barriers to being involved with a charitable cause. While these barriers might vary, potential issues include language barriers, social networks, and a lack of outreach to immigrants by nonprofit organizations seeking volunteers.

Findings have shown that generosity spans racial and gender lines; people in all groups give their time and money. However, some differences have emerged through the data analysis, including consistency in gender differences across racial groups, and lower levels of formal volunteering within communities of color. In addition to quantitative findings, *Women Give 2019* provides qualitative data based on interviews with women of color. These interviews add stories and context to illustrate and bring nuance to the findings.

LEARNING FROM THE PERSPECTIVES AND PRACTICES OF DIVERSE PHILANTHROPIC LEADERS

Philanthropy exists across all cultures and communities, yet there are unique pathways that guide philanthropic participation. The case studies that follow highlight the philanthropic journeys of a diverse range of women. In six case studies, women from different races, ages, and geographic locations shared their philanthropic stories.

In sharing their stories, the interviewed women identified how they define philanthropy, background experiences that shape their philanthropic values, as well as how their identities guide their philanthropic activities. What is clear is that these diverse women all share a common commitment to philanthropy. Each participant maintains at least three long-standing philanthropic commitments (such as board service, giving circle membership, or philanthropic sector employment). Given these commitments, *Women Give 2019* highlights the perspectives and activities of these *philanthropic leaders*. For more detail on case study interviewees and methods, see the Methodology section at the end of this report.



Gender, Race, and Philanthropy

The combination of race and gender shapes the philanthropic practices of these leaders. For some, this intersection of race and gender emerged over time; for others, it has always provided a lens for their work. So, while some respondents indicated that race and gender consistently guided their philanthropic work, one interviewee described her emerging awareness that led her to focus on both race and gender:

First and foremost, I see myself as Chinese, but in the U.S., I think my philanthropic giving was more focused on gender because I see—I see the disparity—and it cuts across everything I do.... I felt it vividly as a woman, and so that really drove my desire to enact change by way of giving, as well as volunteering.

Then, once I got to the point where...I'm knee-deep in the one issue that I really felt needed my attention, then I felt like I had secondary bandwidth—now, where is it that my identity comes in?—and that would be being Asian. And then once I started digging deeper into the kind of needs in the Asian community, we really do have this stereotype of being very privileged and that we don't have needs....

This rich interplay between gender, race, and philanthropic action for this woman illuminates the importance of assessing philanthropic pathways. These philanthropic journeys offer an opportunity for learning as these leaders use their gender and racial identities to guide their work. In particular, their experiences highlight some of the ways in which gender and racial identities shape the values and motivations they bring to their philanthropic engagement. This is especially the case when considering philanthropy within diverse communities. The interviews with these leaders highlight three key themes:

- Interviewees offer an expansive definition of philanthropy.
- Philanthropic pathways, especially within diverse communities, are multiple and span a wide range of experiences.
- Philanthropic leaders use both bonding and bridging activities in their philanthropic work.

Theme 1: Interviewees offer an expansive definition of philanthropy.

All of the participants provided both informal and formal definitions of philanthropy. Despite the distinctions between these informal and formal definitions, it was clear that the definitions are complementary. While an informal understanding of philanthropy is based on their early life experiences, their ongoing involvement within the philanthropic sector also guides their appreciation of formal forms of philanthropy. One African American interviewee defined philanthropy by saying:

We think about philanthropy in terms of giving—giving your time, giving your treasure, giving your talent.... To me, all of those encompass philanthropy, but I have to say that I really didn't understand how I could be a philanthropist until later on. I mean, even as a young person, I saw the philanthropists as the Rockefellers and the Carnegies, you know, the people that funded the library in our town, those kinds of things. I really didn't think about giving in that way until later in life.

While philanthropy is defined as giving broadly based on “time, talent, and treasure,” respondents also highlighted that eventually they gained additional knowledge about formal philanthropy. One leader noted that in her early years, philanthropic activity focused on supporting “folks who have less than you do.” Over time, and with more exposure to formal philanthropy, she acknowledged, “I was just giving because people were asking, and I wanted to have a greater impact.”

This expansive definition links the informal and formal definitions of philanthropy and is also guided by the idea of “giving back.” The notion of giving back comes from a sense of duty for these women to support their communities. While their philanthropic activities often move beyond the places where they grew up, the idea of giving back guides their philanthropic impulses, as it is rooted in a sense of gratitude with a specific recognition of the opportunities afforded to them. One respondent described it as recognizing that she was “standing on the shoulders of a lot of people that made things possible” for her to succeed. Another leader reflected that giving in the Latino community was guided by love for her community but also because she realized over time that “as a working professional, I could also give back in a more organized way.”



Theme 2: Philanthropic pathways, especially within diverse communities, are multiple and span a wide range of experiences.

Several types of background experiences shaped interviewees' understanding of philanthropy. These include early family influences, local community observations, and professional life. Many of these experiences also helped them to become further involved in the philanthropic sector.

All of the interviewees recalled their early experiences observing volunteering, giving, and caring for others within their families and local communities. Numerous respondents recognized that while not calling it philanthropy, family members and friends from their communities engaged in giving and volunteering, many times in informal ways. Notably, one interviewee recalled the ongoing philanthropic activities of several generations of women in her family—and specifically her grandmother—helping other African Americans move from the South to the North during the Great Migration.

Once interviewees moved into their careers, inspired with ideas about giving back, they also used their work experiences to develop skills and areas of interest that guided their philanthropic practices as adults. One interviewee recognized the importance of her professional skills related to strategic and financial planning.

In addition to skill development, some of these women also saw that their professional experiences landed them with direct service and employment opportunities within the philanthropic sector. One Latina interviewee accepted a position working within a corporate foundation after her first job in a bank because she initially thought that “it would be so nice to be able to help those people who come in and...don't speak English.” While at first hesitant to take the position, she eventually enjoyed her corporate foundation experience as it led her to become “involved with a lot of internal organizations and within a year or two, I was one of the founders of (a large affinity group within philanthropy).”

Theme 3: Philanthropic leaders use both bonding and bridging activities in their philanthropic work.

All of the women indicated that their current philanthropic efforts are focused on empowering communities in need. One of these leaders recognized that her philanthropic work was shaped by her “hyper awareness” to the needs of underserved communities based on the experiences of growing up in her community. She also reflected that by engaging in philanthropy, this level of awareness led her to work with communities in a way that acknowledges “we don't have to give people power; we have to allow people to exercise their power.”

In empowering communities, some of the women utilized bonding activities by employing a “racial equity lens” or used their work to promote greater inclusion and representation. Several interviewees developed groups comprised of individuals with similar racial and gender identities and focused on causes that aided specific communities. One interviewee described her efforts as specifically “supporting black and brown girls” and focusing on “the leadership on those organizations that were led by black women.”

These leaders also use their skills to strengthen their communities while engaging in bridging activities. Many of these leaders work to increase levels of inclusivity within formal philanthropy through mentoring new leaders or expanding the ways in which formal philanthropic organizations support underserved communities. These kinds of bridging activities led one interviewee, a giving circle founder, to develop a process for encouraging philanthropy to become more inclusive. First, she recruited broadly for the giving circle and used her recruitment to bring others into philanthropy. She focused on this tactic because she wanted to “cultivate new givers so they would be on a journey of giving in this circle and beyond.” Second, she advocated for the foundation host of her giving circle to rethink the minimum requirements for founding gifts because “giving does imply money but giving also implies other things.”

Finally, some of the women described partnering with philanthropic networks across racial groups. One respondent and member of an Asian women’s giving circle highlighted her giving circle’s support of some of the newer local African American giving circles: “They’re all our friends because we’ve been able to leverage some of our knowledge and share it so that they don’t have to go through some of the challenges we’ve had.”

Ultimately, these six women shared their stories of philanthropic engagement linked to their diverse identities and experiences. They embrace a rich and broad definition of philanthropy and use that definition to celebrate and champion their communities. Further, they advocate for a more inclusive and equitable approach within the formal philanthropic sector.



DISCUSSION

Women and men of all racial and ethnic backgrounds are generous and engage in formal and informal giving and volunteering. The idea that people in communities of color—and women in particular—are philanthropic and should be engaged by nonprofit organizations is not new. Rather, these donors have been here all along;⁶⁵ this report seeks to provide new attention and increased visibility to the role women of color have always played in the philanthropic sector. Women from diverse racial and ethnic identities are stepping up and into their generosity.

Women Give 2019 shows that broadly, people are generous across racial and ethnic lines. While the general population sample shows that race may affect the amount given to charity, when taking demographic factors into account, these racial differences are mitigated. Further, when examining only high net worth donors, there is virtually no difference by race in the percentage of households who give to charity. When it comes to gender differences, the overall trend of married couples giving more than singles, and single women giving more than single men, is consistent across race. Finally, communities of color do appear less engaged in formal volunteering. However, the literature identifies various reasons why these individuals might volunteer informally instead of with a formal nonprofit; this finding also points to a gap in how nonprofits themselves seek out donors.

Through the case study interviews, six women shared their stories as “bridge builders” within philanthropy, embracing a rich and broad definition of philanthropy and using their giving to celebrate and support their communities. One woman highlighted the importance of diverse women in philanthropy: “Women are a force to be reckoned with, and we haven’t fully tapped our potential.... There’s so much promise and change that can be created through us.”

Taken together, both the statistical findings and the case study interviews highlight the changing face of philanthropy. People of color, especially women, are philanthropic—and they bring diverse viewpoints and experiences to the table with them. This diversity means they may give in different ways or to different causes, but their generosity means they are more similar than they are different. Society’s image of who is a philanthropist must continue to change and include more diverse experiences and viewpoints. Diverse donors are ushering in new, expansive ways of thinking about generosity and philanthropy. This includes tools like impact investing, cause marketing, informal giving, and using one’s voice or testimony to advocate for causes without necessarily making a financial commitment.

In short, generosity exists in all communities and across all cultures. Women and men from various racial and ethnic groups are committed to philanthropy and are moving the practice of philanthropy forward. How will women and men donors of color continue to bring their background and experience with them as they grow their giving? How can nonprofits and other philanthropic organizations better engage donors of color around the causes that matter to them? Intentionality is key to answering these questions and growing philanthropy.

IMPLICATIONS

Findings from this study have important implications for donors, donor advisors, fundraisers, and other nonprofit leaders. Donors may see themselves in the report's findings, connecting their personal experiences to the broader philanthropic landscape to a greater degree. They may identify their volunteering and giving specifically as bonding capital in which they dedicate their energies within their community, or as bridging capital in which they reach across communities. Or, they may choose to leverage their bonding capital as a bridge to support philanthropy across racial groups, as one of the interviewees described. Diverse donors interested in expanding their philanthropy can also look to affinity groups and collective giving groups to draw on the power of those networks.

Fundraisers should also take note of the findings. In many nonprofits, donors of color are as likely to give, but they are not engaged as often or with the same relationship depth as White donors. This not only damages the relationship between donors and the nonprofits to which they give (or would like to give to, if asked), but it harms the causes when they are not funded to their full potential.

A key call to action is around the lower rates of volunteering by people of color; these lower rates may be due to diverse individuals seeking to volunteer more informally. Nonprofits that want to attract more diverse volunteers must be intentional in their efforts and may wish to take the pulse of the community to determine whether to use the more formal word “volunteer,” or less formal “helping out,” “giving back,” or “community involvement.” Volunteering, like board service, is often network-based. Leaders who develop and implement a specific strategy around diversity and inclusion across the nonprofit sector will build expansive networks that include a wide range of diverse people with different perspectives, and create a menu of opportunities for engagement.



For any nonprofit, creating a welcoming, diverse, and inclusive culture will help achieve the organization's mission, strengthen the bottom line, deepen relationships within the community, enhance decision-making, reach more donors, and connect with more stakeholders. If individual organizations struggle to create this culture, they can look to individuals and groups that are directly connected to underrepresented communities.

Researchers can also learn from this study. In particular, more data, and especially more representative data, are needed to move the field forward. This study was limited by a lack of representative data that affects how clearly conclusions can be drawn about giving behavior. This is because there are simply not enough donors of color included in large, national data sets. For this to improve, researchers must be intentional in how they collect data. Better data will also influence future research. More analysis should be conducted to explore the intersectionality of race, gender, and giving further, examining topics like giving vehicles, geographic differences, changes over time, and broader ranges of income and wealth categories (beyond the two used in this study).

The study of race, gender, and philanthropy is long overdue and is in a nascent stage. Many groups can learn from the current study, use it in their own giving and fundraising practice, and push this research forward.

THE *WOMEN GIVE* RESEARCH SERIES

Women Give 2019 is the tenth in a series of signature research reports conducted at the Women's Philanthropy Institute that focus on gender differences in giving to charitable organizations. Each report explores unique questions about the factors that shape gender-based giving patterns—including age, religion, income, marital status and more—in order to increase understanding about how gender influences philanthropy. The *Women Give* reports are available at: <https://philanthropy.iupui.edu/ResearchWPI>.

REFLECTION QUESTIONS

For donors:

- How does my identity—whether race or ethnicity, gender, sexual orientation or something else—impact my philanthropy?
- How does my philanthropic journey reflect the causes to which I give, and the forms my giving takes?
- Am I as engaged as I want to be with the causes I care about, and with the organizations serving those causes?
- How can I use philanthropy in bonding or bridging ways to address the causes I care about?

For fundraisers and nonprofit leaders:

- What does my fundraising portfolio look like? Am I engaging men and women, and donors of all racial and ethnic groups?
- In what ways am I reaching out to communities of color when seeking volunteers for my organization? What specific strategies am I using—or should I be using—to effectively recruit from diverse communities?
- If my volunteers are not diverse, does my organization have a wide variety of volunteer opportunities to meet people where they are?
- What do fundraising, marketing, and other materials from my organization look like? Do they represent the type of donor or volunteer the organization seeks to attract?
- How can I or my organization support, build, or expand networks to engage donors and volunteers in communities of color?



METHODOLOGY

The Data

The sample for this report is drawn from both the Philanthropy Panel Study (PPS), and from the U.S. Trust Study of High Net Worth Philanthropy (HNW). The PPS is a module in the Panel Study of Income Dynamics (PSID), and is the longest-running study of philanthropy in the United States. The study primarily uses the nationally representative Survey Research Sample (SRC) of the PPS for 2015, the most recent year available. (2011 data is used when examining volunteering, since those questions were last asked in 2011.) Because the PPS is a larger data set, it enables meaningful conclusions about giving behaviors for African American, Hispanic/Latino, and White households.

Since income and wealth are known to affect giving, *Women Give 2019* also analyzes data from the 2018 U.S. Trust Study of High Net Worth Philanthropy.⁶⁶ This study is part of a series produced by the IU Lilly Family School of Philanthropy every two years since 2006. In the Studies of High Net Worth Philanthropy, *high net worth* households are defined as having a net worth of \$1 million or more (excluding the value of the primary home) and/or an annual household income of \$200,000 or more. By over-sampling specific demographic groups, the HNW data set allows a statistical examination of African American, Asian American, Hispanic/Latino, and White households.

The Sample

The sample for the general population in the present study consists of households in the PPS in the 2015 wave of data—the most recent year available. The sample size used for PPS data in this study is 5,954 households: 627 self-identified as African American, 105 as Asian American, 636 as Hispanic, and 4,586 as White non-Hispanic. Because the Asian American sample is so small, the report flags when results may not be reliable or meaningful, and removes this sample from the analysis occasionally to avoid misleading results.

The high net worth sample in the present study consists of households in the 2018 U.S. Trust Study of High Net Worth Philanthropy. The sample size used for HNW data in this study is 1,573 households, including 97 self-identified as African American, 134 as Asian American, 100 as Hispanic, and 1,231 as White non-Hispanic. The full sample is slightly larger than the sum of each racial/ethnic group because some households selected a different group (e.g., Native American/First Nations); and some households selected multiple categories.

In both the PPS and HNW data, race is not defined in a mutually exclusive manner, and this study uses the race/ethnicity of the head of household only. Other ways of measuring household race/ethnicity were tested, and did not affect results. Throughout the report, White non-Hispanic households are described simply as White. Because both the PPS and HNW data use the term “Hispanic” rather than “Latino” or another term, this study consistently uses “Hispanic” to refer collectively to U.S. inhabitants of Latin American or Spanish origin.



Measuring Charitable Giving

This study examines various ways of understanding generosity, including whether a household gives to charitable organizations at all, how much they give as a percentage of income, and whether they volunteer with a charitable organization. It also explores the cause areas or subsectors to which households donate.

Giving to charitable and nonprofit organizations is measured in gifts of money, assets, and property/goods to organizations whose primary purposes are one or more of the following:

1. Religious purposes or spiritual development (Religion), for example, to a church, synagogue, mosque, TV or radio ministry. This giving is sometimes termed “giving to congregations” or “giving to religious congregations;”
2. Combined purposes (Combination), for example, the United Way, the United Jewish Appeal, the Catholic Charities, or a local community foundation;
3. Help people in need of food, shelter, or other basic necessities (Basic Needs);
4. Health care or medical research organizations (Health), for example, to hospitals, nursing homes, mental health facilities, cancer, heart and lung associations, or telethons;
5. Education, for example, to colleges, grade schools, PTAs, libraries, or scholarship funds;
6. Youth or family services (Youth/Family), for example, scouting, boys' and girls' clubs, sports leagues, Big Brothers or Sisters, foster care, or family counseling;
7. Arts, culture, or ethnic awareness (Arts), for example, to a museum, theatre, orchestra, public broadcasting, or ethnic cultural awareness;
8. Improve neighborhoods and communities (Neighborhood/Community), for example, community associations or service clubs;
9. Organizations that preserve the environment (Environment), for example, conservation efforts, animal protection, or parks;
10. International aid or to promote world peace (International), for example, international children's funds, disaster relief, or human rights;
11. Other

When results describe cause areas or subsectors of giving, they refer to the 11 areas described above, which come from the PPS survey. The PPS subsectors above are roughly equivalent to the subsectors used in the High Net Worth studies, the key difference being that the HNW study does not include the neighborhoods and communities sector (10 total sectors instead of 11). For the purposes of this study, all the top charitable causes have aligned definitions and can be directly compared.

Statistical Methods

A variety of statistical models are used to discover specific findings and conclusions. Some data in the report is visualized using simple summary statistics (for example, the percentage of households who give to charity). Findings are confirmed via statistical methods like regression analysis, which allow for an examination of the role that race might play, separate from other factors that influence giving, like income or education.

This study refers to some results as being statistically significant. Statistical significance is a term used to describe results that are unlikely to have occurred by chance. Significance is a statistical term that states the level of certainty that a difference or relationship exists.

Finding 3 refers to giving as a percentage of permanent income. This is calculated as a dollar amount given by each donor type (overall, or to religious and secular causes separately), divided by permanent income. Permanent income is the inflation-adjusted average of income across at least three waves or years of PPS data. While the numerator (dollar amount given by each donor type) is based on 2015 PPS data only, the denominator (permanent income) is calculated only for households who provide income data in at least three waves or years of PPS data; the average of that income is used to smooth incomes that vary drastically from year to year.

The sidebar after Finding 5 refers to immigrant status. In the PPS data, this is a binary variable; heads of households are categorized as immigrants if they are first-generation immigrants. While the definition of immigrant generation is not universal, in this study a first-generation immigrant is a naturalized immigrant or a descendant of immigrant parents.⁶⁷



Interview Methodology

Interviews with six philanthropic women were conducted in order to supplement data analysis with nuanced findings about the experiences and giving pathways of women in communities of color. The panel was obtained using “snowball” sampling, with the goal of locating interviewees from across the U.S. with distinct racial, geographic, and generational backgrounds. All of the interviewees were women.

Interviews were conducted by phone or video call, and lasted between 45 and 60 minutes. Interviews were recorded, transcribed, and coded for themes in the data based on broad areas covered in the interview. In Vivo coding was used to develop themes in the data, which were based on quotes; themes were also developed through analytic memos created by the interviewer during and immediately after the interviews themselves, as well as during various coding stages.

The six participants varied across race, age, and geographic location (within the U.S.). All of the interviewees had at least two long-standing commitments within the philanthropic sector either through board service, nonprofit employment, or activity within giving circles—many at the founder level. Each of these commitments has lasted for four or more years. Specific demographic characteristics are not provided, as the small sample size might risk personally identifying individual interviewees.

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