



NEW VENTURES IN
PHILANTHROPY

Engaging Diverse Communities

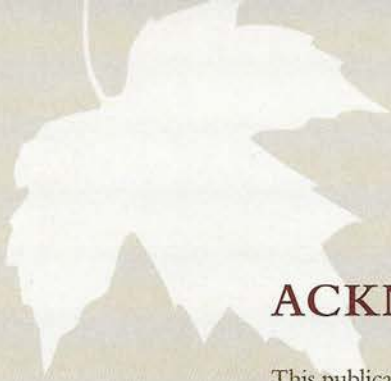
FOR AND THROUGH PHILANTHROPY

Engaging Diverse Communities

FOR AND THROUGH PHILANTHROPY

**This publication was prepared for the Forum of Regional
Associations of Grantmakers by Mindy L. Berry and Jessica Chao**

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INTRODUCTION

This guide is intended to help philanthropic institutions broaden their donor bases, services, and programs by reaching out to diverse communities. The guide shares and explains the experiences of several institutions that have done so, and focuses in particular on subsectors of communities, including the African American, Asian American, Latino, and Native American communities.¹ Examination of this topic is timely: As these groups collectively emerge as a larger presence in the cultural landscape of society, vibrant, forward-thinking communities have an opportunity to absorb, adapt, acknowledge, and embrace their emerging affluence and civic voices.

In the 1990s, several community foundations, private foundations, and regional associations of grantmakers began exploring and piloting new programs, services, and activities to create meaningful relationships with diverse communities. Some entered into this work because of local political and community pressures, and some took advantage of national funding initiatives. Many felt the need to hear from a more diverse range of community voices and to reflect a greater range of interests, needs, and assets in their community planning. Most wanted, and continue to want, to increase community resources by diversifying the sources of financial assets available to invest for the public good.

Engaging Diverse Communities is written primarily for those who work or volunteer in institutional philanthropy—family and other private foundations, community and other public foundations, corporate giving programs, and the various service organizations that support the philanthropic field. It is a guide to the explorations the institutional philanthropic field has made to identify, attract, and invite participation by individuals from culturally defined communities. This is not a handbook with explicit instructions on how to succeed with your outreach efforts. Strategies and programs are still evolving; learnings are iterative.

While this guide offers an overview of the histories and traditions of philanthropic practices within diverse population groups, it concentrates on marketing, outreach, structural, and program strategies the field has tried, although not fully tested. It contains information based on the formal research and explorations of several publications and projects, including the Council on Foundations' *Cultures of Caring: Philanthropy in Diverse American Communities* project, the W. K. Kellogg Foundation's Emerging Funds in Communities of Color project, the Ford Foundation's Changing Communities, Changing Needs Initiative, and the Forum of Regional Associations of Grantmakers' New Ventures in Philanthropy initiative. Additional sources are listed in the Resources section of this guide.

You will recognize many of the strategies discussed in this guide as adaptations of basic fundraising principles and marketing practices. Success in this particular context is dependent on nurturing each new relationship over time. Your explorations and experiments will contribute to this body of knowledge as the field adapts to and serves more effectively our multicultural communities—the communities of our children and our future.

Engaging Diverse Communities begins with some general observations about our increasingly diverse nation and the practices of philanthropy within and across the African American, Asian American, Latino, and Native American communities. General principles for diversity and inclusiveness work are next, followed by descriptions of specific outreach and marketing activities and a discussion of philanthropic practices within each of these four groups. The guide concludes with a list of resources, including organizations that have worked with these issues and tried many of the activities described here.

Many philanthropic organizations want to increase community resources by diversifying sources of financial assets available to invest for the public good.

Engaging diverse communities in philanthropy is dependent on nurturing new, individual relationships over time.

¹ While these terms are used for consistency throughout this guide, it is with the authors' recognition that individuals within these populations do not necessarily find them descriptive or even appropriate. Terminology used by the U.S. Census Bureau is used when discussing census data.

By 2050, only about half of our population will be of white and European ancestry.

A NATION OF DIVERSITY

Census 2000 puts our nation's diversity into context. In 2000, the United States was comprised of the following populations:

Whites/Caucasian (non-Hispanic)	69.1%
Hispanics	12.5%
African Americans	12.1%
Asian Americans	3.6%
Other (single or multiracial)	1.9%
Native Americans	0.7%

Growth rates within certain segments of these populations and the impact they may have on specific communities and neighborhoods are particularly noteworthy. The Census Bureau has projected that by the year 2050 approximately half of our country's population will no longer be white and of European ancestry. This growth in non-white populations can be credited not only to larger families and higher birth rates among these populations, but also to immigration.

Latinos are the fastest growing population and are now virtually equal in number to African Americans for the first time in United States history. (Native Americans remain the fastest growing population based solely on birthrate.) It is difficult to get a complete picture of these various communities because of the multiracial categories the census introduced in the last decade. The census projects that by 2050, Latinos will comprise as much as 25 percent of the total United States population. And, though small in proportion, there is a growing multiracial and multiethnic population, which suggests that multiple cultures increasingly influence values and political views. Clearly diversity is no longer a paradigm of black and white.

Taken as a whole, these four racial-ethnic populations have distinguishing factors that should be considered when designing outreach programs. First and foremost, these populations are extraordinarily dynamic. While the percentage of non-English-speakers remains high among Latinos and Asian Americans, the number of bilingual and monolingual English speakers continues to grow within succeeding generations. Younger than the white non-Hispanic population, these diverse populations still experience high rates of poverty, but rates of those entering professions and starting new businesses are also high. The Census Bureau estimated that in 1999 the average annual household income of various racial/ethnic groups was:

Whites/Caucasian (non-Hispanic)	\$44,366
African Americans	\$27,910
Asian Americans	\$51,205
Hispanics	\$30,735
Native Americans	\$30,784

And those living below the poverty line consisted of:

Whites/Caucasian (non-Hispanic)	7.7%
African Americans	23.6%
Asian Americans	10.7%
Hispanics	22.8%
Native Americans	25.9%

As these statistics indicate, it is clear many people of color have still not attained the income levels of the majority population. Many still live in poverty. Nevertheless, there are several signs of emerging wealth and purchasing power. In the Asian American community, for instance, there is a “pooling” phenomenon at both ends of the income spectrum. Emerging affluence in African American, Latino, Asian American, and Native American communities tends to derive from entrepreneurial activities. Rising household income is consistent with the growing number of individuals graduating from college and entering and flourishing in the legal, medical, and investment management professions. In one study of Asian Americans and Native Americans alone, the Census Bureau reported that between 1987 and 1992, the number of businesses owned by these groups increased 61 percent compared to 26 percent for all United States firms. Furthermore, their gross receipts increased 159 percent compared to 67 percent for all.

Geographic distribution of these diverse populations does not necessarily correspond with national averages. In 1990, more than half of all Native Americans lived in six states: Alaska, Arizona, California, New Mexico, Oklahoma, and Washington. The other three populations discussed here are much denser in urban areas, particularly such gateway cities as Chicago, Houston, Los Angeles, New York, San Francisco, and Seattle. The Minority Business Development Agency of the U.S. Department of Commerce reports that by 2025, the “minority” population will exceed the white non-Hispanic population in California, Hawaii, New Mexico, Texas, and the District of Columbia. Other populous states, such as Florida, New York, Illinois, Georgia, New Jersey, and Virginia, will not be far behind.

DANGEROUS GENERALIZATIONS

Gross generalizations about groups with whom you are less familiar are dangerous, no matter how well intentioned. They can perpetuate stereotypes and unrealistic expectations, even if these are less offensive than those that have come before. It is useful to realize that many individuals from the diverse communities discussed here would find it insulting that the philanthropic field would “lump” them together. Many individuals do not identify themselves with the monolithic racial and ethnic categories assigned to them.

Even so, this publication relies on some generalizations. First, all four racial-ethnic groups have been isolated from much of the larger mainstream civic discussion on philanthropy and, consequently, have created their own philanthropic structures and practices. Although these structures and practices differ from each other as much as they differ from those of the mainstream, there are some similarities across the various groups. This guide offers advice on where and how these structures and practices are similar and different from each other and from those of the mainstream. Second, it is important to have an overview of the philanthropic structures and practices of all four communities, especially when you are not sure where to start.

Background information can reduce fear of the unknown, of making a mistake, or appearing foolish, and this achievement in itself can begin to catalyze action. If you keep in mind that individuals are individuals, you can use the generalizations in this guide to get started.

The emerging affluence among African Americans, Latinos, Asian Americans, and Native Americans tends to derive from entrepreneurial activities.

All four racial-ethnic groups have been isolated from the mainstream civic discussion about philanthropy and have created their own giving structures and practices. It is important to understand these.

PRACTICES OF PHILANTHROPY IN DIVERSE COMMUNITIES

Among the four groups, giving tends to be direct rather than through mainstream institutional nonprofit organizations.

“St. Paul Foundation had to get used to handling small donations of a dollar or a jar of change. They had to get used to our people donating art—blankets and beadwork. They had to get used to the idea of galas and pow wows.” Jo-Anne Stately, St. Paul Foundation

There are some who believe that communities less familiar with or to mainstream organized philanthropy are not givers and do not participate in the voluntary actions that underpin civil society. Nothing could be further from the truth. Some people of color give and some do not, just like white Americans. If you find few people of color contribute to a community’s major institutions, you may be looking in the wrong places for diverse philanthropic activity.

As cultural groups, when many people of color give, they often do so through charitable vehicles that do not register in mainstream studies conducted by the Independent Sector, the Foundation Center, or *Giving USA*. These charitable vehicles most likely include direct or personal giving to friends and relatives or giving through ethnic voluntary associations such as black fraternities or Hispanic civic associations. Tribal organizations and spiritual or religious traditions are other popular means to give at the grassroots level.

When people of color do give to nonprofits that are more organizationally developed, they often choose organizations started by and for their respective communities for empowerment, human services, education, or social justice. These kinds of nonprofits include the local chapters of the Urban League or the National Association for the Advancement of Colored People (NAACP) or historically black or tribal colleges. Latinos and Asians typically practice “remittances”—sending financial support or gifts to their countries of origin—on the order of billions of dollars annually.

A growing body of scholarly and practitioner-based research documents the philanthropic traditions of the African American, Latino, Asian American, and Native American cultures. Quantitative data about the size, scope, and depth of organized philanthropic activities among these diverse communities is sparse and does not begin to suggest the overwhelming impact of the informal, grassroots practices of their giving and volunteering. The Resources section of this publication lists some of the most recent studies and observations of this phenomenon, although all of them have some limitations. What is clear is that philanthropy is alive and well in these communities of color. It has supported—and continues to support—individual and collective survival and success.

GIVING, SHARING, AND HELPING

Various interviews conducted for *Cultures of Caring* and other research projects indicate that the term “philanthropy” is generally used by both mainstream and diverse cultures to describe one specific type of giving and volunteering: *institutional* or *elite* philanthropy. Elite philanthropy typically involves individuals of great wealth making discrete gifts of money to favored major nonprofits where they often serve as board members or advisors. However, the word “philanthropy” itself is not in common usage, even among wealthy Hispanics and Native Americans. We need to broaden the definition of philanthropy to include the more direct and personal ways people reach out to help their neighbors if we are to appreciate the generosity of diverse communities. Only when we equate these various acts of community building with philanthropic activity can we start to bridge the various traditions.

Interviewers for *Cultures of Caring* and other studies reported that when they asked donors of color to describe the traditions of philanthropy in their families or communities, they often responded that there were none. However, when interviewers asked how respondents’ communities or friends helped each other or shared their good fortune, the responses were filled with specific examples. This held true for all income levels, not just the extremely affluent.

The words most often used to describe philanthropy at the personal or direct level included “sharing,” “helping,” and “giving.” Many individuals do not regard as philanthropy the considerable amounts of money or help they give to their extended families or to members of their tribe, church, mutual aid society, or other voluntary association. Neither do they see this kind of giving as charitable giving. They view this type of activity in terms of mutual obligation, part of the responsibility of

belonging to an extended family, group, or community. An underlying reciprocity is understood, even as givers do not literally expect gifts to be directly returned. The gifts of time or money extend out from the group and reflect back on the individual and his or her family.

It is not unlike the practices of mainstream rural Americans who “pitched in” to raise barns and other structures earlier in our nation’s history. Many of today’s racial-ethnic practices have evolved through rituals and formal systems of gift exchange or financial support.

**CHARITABLE CAUSES AND
NONPROFIT VEHICLES COMPARED**

Although anecdotal at best, it appears from interviews conducted for *Cultures of Caring* that as philanthropic practices evolve and develop from primarily grassroots communal giving to more individual and institutional giving, there is a transition from using the more voluntary charitable vehicles to using more structured nonprofit vehicles. Figures 1-3 illustrate this phenomenon.

Figure 1 identifies the charitable causes preferred by respondents in various studies and surveys. Figure 2 lists the charitable vehicles they typically employ. As you can see, “family” appears both as a cause and a vehicle. Both Figures 1 and 2 can help highlight the differences in priorities

Whether it is the “rent parties” of African Americans, the rotating credit circles of Asian Americans, or the potlatches or feasts of Native Americans, the impulse to volunteer and share stems from a feeling of individual obligation to the larger community.

Figure 1 🍁

Preferred Causes for Grassroots Philanthropy

- FAMILY AND FRIENDS IN NEED
- CHILDREN, YOUTH, AND FAMILIES
- ELDERLY IN NEED
- HUMAN SERVICES
- EDUCATION/SCHOLARSHIPS
- CULTURAL HERITAGE/PRESERVATION/PRIDE
- REMITTANCES:
 - Family/friends
 - Emergency aid
 - Disaster relief
 - Public works
 - Hospitals
 - Schools

Figure 2 🍁

Preferred Charitable Vehicles Among Diverse Communities and Donors

- FAMILY AND FRIENDS
- MUTUAL AID ASSOCIATIONS
- EMERGENCY AID, LOANS, HUMAN SERVICES
- FAITH-BASED INSTITUTIONS
- CHURCHES, TEMPLES, MOSQUES, ETC.
- FRATERNAL, CULTURAL AND SOCIAL ASSOCIATIONS
- FRATERNITIES/SORORITIES, ALUMNI, CULTURAL, CIVIC, AND SOCIAL ASSOCIATIONS
- PROFESSIONAL, OCCUPATIONAL, AND BUSINESS ASSOCIATIONS
- TRIBES, TRIBAL ORGANIZATIONS, AND FUNDS
- COMMUNITY ORGANIZATIONS AND INSTITUTIONS
- CIVIL RIGHTS/SOCIAL JUSTICE ORGANIZATIONS
- CULTURAL/COMMUNITY CENTERS
- HEALTH CLINICS, HOSPITALS, AND NURSING HOMES
- HISTORICALLY BLACK AND TRIBAL COLLEGES

African Americans often give through churches. Latinos give through churches and civic organizations. Asian Americans rely heavily on mutual aid and other voluntary associations. Native Americans give through tribal structures, which is possible because of the sovereign status of Indian tribes.

among these communities. The most obvious is that members of Indian tribes can give through tribal structures, a legal option that reflects their sovereign status in the United States. African Americans generally give to and through their churches more frequently than whites and other groups. They also use fraternities and sororities as vehicles. Latinos give through the church and civic organizations. Asian Americans have always relied on mutual aid and other voluntary associations for their philanthropy.

Figure 3 compares the charitable causes most frequently cited by individual donors to those favored by groups who give at the grassroots level. There is overlap, but the differences are particularly important. In addition to expressing a continuing interest in family, education, and cultural heritage, donors evidence strong support for broader issues, such as social justice, civil rights, human services, healthcare, and economic development. Giving tends to be through more organizationally structured nonprofits rather than directly through individuals or voluntary associations.

This shift from grassroots group giving to individual elite giving makes sense, since donors at this stage of their development look for structured programs run by professional staff. All-volunteer associations or individual family members cannot effectively negotiate the agencies, bureaucracies, and systems required to address and remedy lack of housing or social injustice, much less attract the massive amounts of economic investment needed to combat long-term poverty. With this transition from personal to institutional philanthropy, there tends to be less giving to “home” countries. Tax benefit implications begin to play some role, although not often the deciding role.

Individuals who are more comfortable with individual giving and institutional philanthropy will tend to use the organizations listed toward the bottom of Figure 2 rather than those appearing at the top. The transition from the most personal and direct giving to family and friends moves to mutual aid associations and faith-based institutions, and eventually to highly structured organizations such as health clinics, nursing homes, and the many historically black and tribal colleges. This parallels obser-

Figure 3 🍁

Preferred Philanthropic Causes Among Diverse Individual Donors

HIGHER EDUCATION

Scholarships, fellowships, ethnic studies/history, professional schools, degrees, etc.

YOUTH DEVELOPMENT/PRE-COLLEGIATE EDUCATION

Programs for at-risk children and youth, literacy, tutoring, mentoring, special science/math programs

CULTURAL HERITAGE/PRESERVATION/PRIDE

Informal and highly formal

CIVIL RIGHTS/SOCIAL JUSTICE/HUMAN RIGHTS

Race/ethnic specific and across communities

SERVICES FOR THE ELDERLY/HEALTHCARE

Access to primary and emergency care, substance abuse, specific diseases, research, etc.

HUMAN SERVICES, INCLUDING HOUSING/ECONOMIC BUSINESS DEVELOPMENT

Community development, microlending, self-help, training, etc.

vations among Asian Americans, Latinos, and Native Americans that giving and helping tend to start within an inner family circle or clan and expand outward with increased financial stability.


The most frequently reported mainstream recipients of major gifts from individual donors of color are listed in Figure 4. As noted earlier, many individual donors of color prefer to give to causes and nonprofits that serve their respective communities or peoples, yet they seldom limit their giving exclusively to community causes and organizations. Many affluent Asian Americans and Latinos, in fact, described making more frequent or larger gifts to mainstream institutions, particularly in a business context where visibility and marketing are important. Native American tribes successful with gaming enterprises have made similar philanthropic investments.

Although individual donors from each of the diverse cultures discussed here expressed some degree of interest in most of the causes listed in Figure 3, their priorities varied. Civil rights are arguably the highest priority of African Americans. Asian Americans, Latinos, and Native Americans more frequently cite cultural heritage or preservation programs than do African Americans. Healthcare, particularly substance abuse and other social diseases of the inner city or the persistently poor or rural, is very important to African Americans, Latinos, and Native Americans. Asian Americans, Latinos, and Native Americans also seem to feel a particular obligation to assist the elderly.

Support of causes varies among the four groups. African Americans, who cite civil rights as paramount, support cultural heritage causes less frequently than do Latinos, Native Americans, and Asian Americans. Health and eldercare are cross-cutting issues.

AFFLUENT DONORS IN DIVERSE COMMUNITIES

Major donors interviewed for *Cultures of Caring*, i.e., those who give at least \$10,000 per year to charitable causes, shared certain characteristics that should be taken into consideration if you are considering approaching them to serve on a board, committee, or fundraiser (see Figure 5). These affluent men and women are most often of first-generation wealth they and their families or tribes have

Figure 4 

Most Frequent Mainstream Recipients of Major Gifts from Individual Donors of Color

COLLEGES AND UNIVERSITIES
Scholarships, fellowships, ethnic studies and history, professional schools


HOSPITALS AND MEDICAL RESEARCH
Health services for young and elderly, research in substance abuse and specific diseases

CULTURAL INSTITUTIONS/MUSEUMS
Collections and programs focusing on the history and contributions of diverse communities, individual donor interests, etc.

Figure 5 

Shared Characteristics of Major Donors in Diverse Communities

FIRST-GENERATION WEALTH
WEALTH FROM ENTREPRENEURIAL ENTERPRISES IN SPECIFIC INDUSTRIES
LIVE IN MULTIPLE WORLDS/CULTURES
PARTICIPATE IN MULTIPLE NETWORKS
BICULTURALLY FLUENT
MOST OFTEN PREFER CAUSES THAT IMPACT OWN COMMUNITY
RARELY LIMIT GIVING TO OWN COMMUNITY
RELUCTANT TO COMMIT TO LONG-TERM PHILANTHROPIC PLANNING



“We had an important tribal chief on our founding board, which made all the difference. Earl Old Person was respected locally and nationally, and he was devoted to keeping his Indian culture and values alive while building bridges.” Sidney Armstrong, Montana Community Foundation

Many donors of color seem reluctant about committing to long-term philanthropic planning. It is possible that these donors are more sensitive to the ephemeral quality of good fortune.

created through entrepreneurial activities. African Americans have found great success in businesses having to do with food, personal care products, real estate, construction, insurance, and banking, as well as entertainment and sports. Indian tribes have gained wealth through energy, resorts, and gaming, among other enterprises. The food and real estate industries enriched Asian Americans in the past; more recent wealth has been created in the high tech and communications industries, financial services, and venture capital. In the past, wealthy Latinos found success in food and real estate, although the range of businesses is now much broader.

A distinguishing characteristic of these highly talented and successful individuals is their ability to navigate multiple cultures and networks. Regardless of their comfort levels in the multiple lives they lead, these individuals have great facility with both mainstream and ethnic cultures. Participating in both worlds for professional success and personal satisfaction, they are biculturally fluent.

Though they may serve on the boards of community or business institutions, they will very often continue to participate in ethnic fraternal and professional associations for personal interests and the opportunity to network with peers of similar cultural background. For African Americans, social organizations include black sororities and fraternities, as well as the civic-social associations such as the various chapters of the Links, Boule, and Jack and Jills. Asian Americans often patronize professional and alumni associations for the same reasons.

When asked how and why they gave major gifts to a particular cause or nonprofit, individuals in all four groups responded similarly:

- *They identified with the nonprofit and its cause or beneficiaries and were passionately committed to the issues.*
- *They had participated in the nonprofit and its cause for some time, either on a board or advisory committee or on a gala or event committee.*
- *The major gift, particularly an endowment, was never the first gift; rather, it followed a sequence of increased financial commitment over time.*
- *Someone they knew and trusted personally asked them to contribute; most often, this person was revered in their community.*

What may be of great interest to the larger philanthropic community is that while these donors may prefer to support nonprofits and charitable programs that serve their particular racial or ethnic community, their generosity is rarely limited to that community and its needs. In fact, those who are almost totally assimilated or have married “out,” tend to give to mainstream nonprofits in equal, if not larger, proportions.

Many observers who have interviewed or worked closely with these donors note their reluctance to commit to long-term philanthropic planning. In the Native American community, the idea of investing for the “seventh generation” comes closest to the concept of endowment funding in the sense that it is investing in the past, present, and future. Donors of color tend to have many financial responsibilities, including the welfare of family and close family friends, and some of these donors regard personally driven interests in philanthropy as somewhat self-centered when compared to their obligation to help less fortunate associates. Many regard themselves as being in the wealth-producing stage; they think of philanthropy as a luxury for the gentry, perhaps their children. It is possible that these donors are more sensitive to the ephemeral quality of good fortune. They have seen wealth created and lost or taken away in the not so distant past. In this manner, they resemble the self-made men and women who survived the Great Depression.

CHARITABLE MOTIVATIONS AND VEHICLES IN DIVERSE COMMUNITIES


As mentioned above, people give time and money for public benefit for many reasons. Donors often experience overlapping motivations as they travel along the wealth, stability, and acculturation continuum. Once donors perceive family and financial stability, their primary charitable motivations seem to shift from a need to survive to an impulse to help the less fortunate. Eventually, they may reach a stage where they contemplate investments to build or sustain the ideal community of the future. African American and Latino donors often use the word “empower.” Asian Americans use “invest.” This distinction may be of interest to the broader philanthropic community, since it helps explain why and when donors choose certain types of charitable vehicles.

A key survival strategy all ethnic communities have used throughout United States history is mutual aid. In their struggles to survive poverty, cultural isolation, discrimination, and/or newness in this country, people of color seek associations with their social and economic peers. Friends and associates band together and share their money, goods, skills, and knowledge to overcome hardships. Reciprocity, whether formal or not, is understood. A community survives because those within it share and help each other. Many African American mutual aid societies in the early twentieth century functioned in ways similar to the voluntary associations of Asian Americans and the mutual aid organizations formed by Native Americans in urban environments. The church serves much the same function within the African American and Latino communities. However, as income levels rise and acculturation or assimilation increases, it appears that some ethnic groups reduce their participation in and commitment to voluntary associations and ethnic faith-based organizations.

As an individual’s perceived stability and sense of financial well-being increase, philanthropy becomes “helping,” where those with more give to those with less. Emphasis on sharing and surviving together shifts to a more disassociated sense of giving to the less fortunate and needy, often to those unrelated to the social circle. For those with substantial wealth, or at least a very comfortable sense of stability for themselves, their extended family, and close associates, the luxury of “dreaming” a vision of the future of the community is possible. Slowly there is a shift from less structured, highly personal and social associations to more structured and more disassociated forms of philanthropy. Eventually giving becomes more like elite philanthropy practiced by the upper classes of white America, although the charitable interests can be quite different.

Terms such as “empower” —often used by African American and Latino donors—and “invest”—a term used by Asian American donors—may influence which charitable vehicles donors choose.

Donors progress along a philanthropic continuum as they become financially stable: they first help those in the immediate family or social circle, only later branching out to more structured and disassociated forms of giving.



“A group of African American leaders came to us to ask us to help them translate the work of the community foundation to the African American community. They were saying to us, ‘while our community has become wealthy and we are generous as annual givers, we are responsive, not strategic. We have very little tradition of building endowments or foundations.’” Mariam Noland, Community Foundation for Southeastern Michigan

Various individuals within the diverse communities are at different stages along this continuum, just like individuals within the larger white population. Being sensitive to where these prospective donors are will help you tailor more effective programs and services to engage them.

You may need to learn more about several key factors in the lives of these donors in order to help ascertain where they fall along this continuum of motivations. Some of these factors include whether they grew up in an ethnic enclave or on a reservation, where they were educated, and which country they were born in. Another factor is the type of business that created their wealth and if it depends primarily on ethnic customers or clients or a mixed clientele.

Philanthropic institutions can help support the transition from deeply personal group giving to highly structured institutional giving. By offering the services of an array of nonprofit and philanthropic organizations, they can help these donors fulfill their charitable desires. Many donors of color recognize that while mutual aid societies and voluntary associations provide effective strategies for those needing temporary help, they are not that effective in changing systems or remedying the root causes of deep social problems. Philanthropic institutions can help diverse community nonprofits enhance their ability to interface with the government agencies, outside services, and funding sources needed to ameliorate intransigent problems.

As you learn more about the diverse communities in a particular locale, you will learn to recognize the major charitable vehicles they prefer and for what reasons. You can then figure out the most appropriate and helpful role your organization can play in aiding diverse communities and their donors.

DIVERSITY AND INCLUSIVENESS WORK

Over the past years, much has been learned about strategies for diversity and inclusiveness in the workplace. The following principles are confirmed by the experiences of colleagues working in this and other fields and industries.

RACE, LANGUAGE, AND COMMUNICATIONS

Staff and volunteers from philanthropic organizations often ask about terminology and labels. There are no easy answers. While the terms “white” or “Caucasian,” “African American,” “Latino,” “Asian American,” and “Native American” are used throughout this guide, it is with the recognition that individuals within these populations do not necessarily find them descriptive or even appropriate. In other contexts, individuals may prefer to refer to themselves as “Euro-American,” “black,” “Hispanic,” “American Indian,” “Asian,” or terms describing the many ethnicities or nationalities these cultural groups may include.

To further complicate matters, many individuals will identify with various labels depending on the cultural, social, or political context of the specific situation. A Mexican American may refer to him or herself as “Mexican” when it comes to cultural identification but as “Latino” when discussing the educational or economic achievement of the community or referring to social justice issues. Some Native Americans prefer the term “American Indian.” Many make reference to their particular tribal heritage. Some Native Americans, Latinos, or Asian Americans will take umbrage at being referred to as part of the “community of color”; others embrace this term with pride.

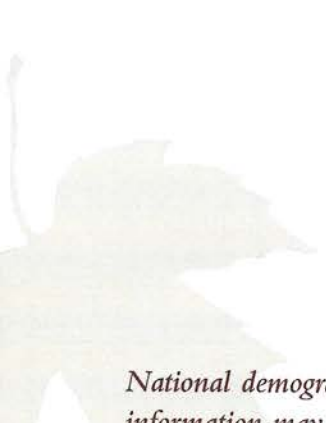
Some terms will garner approval even as they offend others. You will need to ask—and keep asking—as social and political contexts change, explaining, as appropriate, to assuage the suspicions of your new friends. Those who politely ask which term the individual or group prefers will receive credit. Even the most severe critic would acknowledge the lack of uniform consensus within his or her own community. Bear in mind that because many communities of color have experienced severe racial discrimination and even violence, some will be sensitive not only to the labels that you give them, but also to the ways that you describe their community. Some of this sensitivity will decrease with growing trust and familiarity.

When it comes to designing outreach programs, rather than focusing on the color divide, it may be more helpful to think of these diverse communities as social, cultural, and voluntary networks that happen to have racial and ethnic ties to one other. These social, cultural, and voluntary networks may benefit from your programs and expertise, just as your organization may benefit from their experiences and successes.

HONORING EXISTING TRADITIONS AND PRACTICES

There are many reasons why donors of color give, just as there are many reasons why mainstream donors give. Often these are identical. In fact, various studies and observations indicate that philanthropy in any culture is seldom practiced for only altruistic reasons and motivated only by generosity. You should resist the temptation to use any language that implies that organized philanthropy is either a better or more “generous” way of giving and caring about community issues. People use multiple philanthropic strategies, choosing these strategies under different life circumstances and within different social contexts. Equating certain types of gifts with generosity while not honoring others can lead to misunderstandings at best, slights or insults at worst.

There are no easy answers about how to refer individually to diverse population groups. A term preferred by one individual might offend another; it is often a good idea to inquire about which terms are preferred.



National demographic information may not provide accurate clues about the diverse makeup of your own community. Giving practices among local diverse groups may vary from national patterns as well.

Try to incorporate language that acknowledges and respects various ways of giving and sharing wealth, even if these ways are not part of your own customs. Under the appropriate circumstances, you may want to make it understood that you, yourself, include more direct and personal ways of giving in the definition of philanthropy and charitable giving.

Your specific local community

Demographic information can tell you where diverse populations live, in addition to their average incomes, but your local community may not reflect national averages. For instance, while the two largest minority populations in the United States are African Americans and Latinos, in any given locale the minority population might consist of Native Americans or Asian Americans. Moreover, in some circumstances minorities might constitute the majority population, as is the situation in many urban areas, particularly gateway cities in a few populous states.

While statistics tell you that the Chinese and Filipinos comprise the largest ethnic groups among Asian Americans, the Asian Americans in your area may in fact be Hmong, who are one of the smallest groups nationwide. Native Americans have roots in various tribes with completely different languages and customs. The density and multiple tribal configurations in cities reflect the relocation and termination policies that were instituted over the course of American history. Although most of us know something of the history of African Americans in the United States, a specific African American community may in fact consist primarily of more recent Caribbean immigrants.

In your community there may be a robust philanthropic tradition among African Americans or Latinos with sophisticated nonprofits and formal leadership structures. On the other hand, you may find that these communities do not have strong nonprofit human service agencies to address their needs. In one community, wealthy Asian American donors collectively give vast sums of money to public works projects in Asia. In another, a Native American entrepreneur gives time to a movement to preserve tribal languages and cultural traditions. It could be that many affluent African Americans in your community belong to regional chapters of black fraternities or sororities. Then again, you may learn that in your community, these fraternal associations do not exist and, consequently, affluent African American families are having difficulty providing their children with ample social interactions with other similar families.

This is to say that it is easier to establish a relationship once you understand more about the cultural, civic, and charitable interests of the diverse communities you wish to engage. Knowing where members of these communities volunteer and how they socialize with each other and with the broader community can help you define how they might benefit from a relationship with institutional philanthropy. Increasing your understanding of the ethnic community you hope to engage could reduce errors and save time and money.

SETTING TANGIBLE GOALS

If there has not been much interaction among the various social and cultural groups within your community, it will take some time to figure out the right balance of activities needed to foster mutual trust and establish an ongoing productive relationship. The more time and resources you can allocate to learning about these parts of the community and initiating activities, the sooner tangible outcomes will be achieved. A few years reaching out to, say, the leadership and members of the local African American or Native American community is realistic and not that long. It is not long at all when compared to the centuries-old legacy of separation and exclusion.

If the philanthropic mainstream in your community has not reached out to other social and cultural groups, your gestures of welcome and invitation will need to be consistent, frequent, and visible. It is not enough to invite diverse individuals to serve on boards and advisory committees. A philanthropic organization may need to increase its grant programs serving community causes and visit community groups to hear their concerns and dreams. You may need to formally charge specific staff, board, and committee members with this outreach responsibility.

The more the leadership and elite of the mainstream philanthropic arena can visibly and meaningfully engage, involve, and reflect the leadership and elite of other segments of the community, the faster the results will be. However, if a philanthropic institution has reluctant leadership, involvement on the grassroots and program levels can still be useful. Trust can begin between organizations and social groups on the staff, volunteer, and beneficiary levels; however, significant institutional changes will take more time. Without the participation of the leadership from elite mainstream philanthropic arenas, the opportunity to use the powerful agent of visible role modeling will be lost.

Gaining trust

Focusing activities on specific products, services, or programs may be a more productive and quicker way to gain trust than undertaking unfocused discussions about diversity and inclusiveness. On the one hand, you do not want to seem overbearing or condescending. On the other, you do not want to appear overly apologetic and defensive.

It is easy for those engaged in diversity and inclusiveness to become mired in conversations about “how we are different” and “how we are the same,” rather than focus energy on enjoyable interactions and tangible results. It is easy for participants to get stuck, lose interest, and stop contributing to the process. Sometimes focusing on intractable major issues can result in adversarial and unproductive interaction. Sometimes it can result in unpleasant confessions of guilt or angry, unrealistic demands that dissatisfy participants on all sides.

Mutually beneficial community goals

Focusing on a known community need is more likely to bring diverse people to the table than a discussion about why they have never before been at the same table. It also creates an atmosphere that encourages participants to set aside personal interests or biases to further the public good. Instead of conveying “we are going to fix you,” the message becomes “how can we solve this problem together?” This approach is not unlike the one fundraising professionals use to approach a new set of donors. Instead of asking people to donate or raise funds for an abstract set of community issues, fundraisers tend to pitch projects with tangible outcomes relevant to the new donor pool.

In order to identify what is relevant to a new pool of donors and to define a mutually important community problem, you must ask the donors directly. The entire market research industry is based on asking potential customers what they want and like. Querying your advisory committees, conven-

If local philanthropic organizations have not reached out to diverse groups in the past, special efforts to do so will be needed. This is most effectively done from the leadership level, but liaison on the grassroots and program levels can also be valuable.



“Tap into the positive momentum already happening. Say ‘we want to highlight what you’re already doing.’”
Deborah Bussel,
Donors Forum, Inc.

ing focus groups, or holding town hall meetings are various ways to conduct “market research.” If you do not want to make a costly mistake, it is wise to engage the diverse segments of the community into the leadership of defining the project and designing the partnership roles for its implementation.

Since the ultimate goal of *Engaging Diverse Communities* is to increase the diverse sources of philanthropy in a particular region, creating a mutual fundraising project might be a good place to start. The project can be small, specific, and time-limited if this is an initial step in a relationship and you are trying to achieve a quick win for everybody. It can be larger and more visionary if a great deal of trust and interaction has already been achieved.

Short-term realistic goals

Several foundations and institutions working to engage diverse communities set early goals that were too vague and over-reaching. Sometimes projects were just too large and too broad. Occasionally, a foundation picked a group with which it had had almost no contact instead of a segment of the community where a relationship already existed. A few started out with goals that were not matched to the capacity or size of the local racial or ethnic group. The reason for pragmatism in the launching of an outreach program is to enhance the chances for early successes, which can be celebrated and then developed into larger and more ambitious projects later. It is very difficult to create team spirit when success lies far down the road, especially when the team is new.

In presenting philanthropy within social, business, and civic circles as a viable option for diverse communities, you may need to present the services and programs within the context of offering something that will either enhance or extend what the prospective donors are already doing. You might present the programs and projects as a way to seek advice about how your institution might better serve additional and diverse communities. You could go far by expressing openness to changing or adapting existing programs or to developing new programs in collaboration or consultation with representatives from the diverse communities. While the prospect of extraordinary change may be quite challenging for the leadership of a mainstream organization to consider, the alternative could be worse.

ENGAGING YOUR COMMUNITY

There are no roadmaps to effectively engaging diverse segments of a total community in philanthropy. The activities described in this section are derived from those conducted in the field that seem to have had initial positive outcomes. Many activities have multiple objectives and, therefore, cut across several different categories.

RESEARCHING LOCAL DIVERSITY

Learning as much as you can about the local diversity in a community takes a bit of resourcefulness. Information on the specific philanthropic values, activities, and practices of various ethnic cultures in a local region is not generally available in a prescribed guide. Several general studies and reports are listed in the Resources section of this booklet, but they are not likely to be specific to the ethnic community in a particular locale. You will need to extrapolate what is relevant. Also listed are non-profit organizations that have tried various outreach activities.

General background information can be helpful, but the most challenging types of information to obtain have to do with identifying potential participants and what they prefer in terms of philanthropic programs, services, and causes, and how to approach them effectively.

Existing studies

Little is reported on the demographics of philanthropy or on the philanthropic behavior of most local ethnic communities. However, you may be able to glean and interpret information collected or observed about these communities from other related local or regional sources including:

- U.S. Census reports by state, region, or metropolitan area;
- local Chamber of Commerce and industry reports on regional business activity, and consumer and household demographics and behavior;
- local media surveys of the interests of subscribers and readers in the areas of consumer behavior, leisure preferences, political beliefs, and religious affiliations;
- metropolitan, county, or state economic development agency studies and reports that include information about economic impact or needs of specific communities or districts; and
- local United Way studies about charitable preferences and behaviors of local residents.


If the study needed was conducted by a private entity for internal purposes, or if the report has not already been published and disseminated, you may need to enlist the help of board or advisory committee members to access this information.

Conducting feasibility or marketing studies

Conducting a formal research project that includes surveying, interviewing, and/or conducting focus group discussions can be very helpful in learning about specific local community populations, neighborhoods, and issues. However, such projects can be costly and time-consuming. A reputable local fundraising firm or an independent consultant with experience in conducting feasibility studies may charge as little as \$15,000 and as much as \$40,000 for a study that includes 20–40 interviews, a few focus groups, and, perhaps, a simple survey. Because it is likely there are few or no fundraising firms in a given local area familiar with their diverse communities, the client organization may have to be more involved in the design and operation of the research. The client may also be responsible for identifying the donor pool and helping the firm locate and subcontract with others more familiar with these ethnic communities. Alternatively, you could contract with a local marketing or advertis-

“We very purposefully tried to develop our relationship with the principals of Hispanic-owned businesses. Hispanic business leadership had already surfaced in the United Way and the Chamber of Commerce.”
Jo Anne Chester Bander,
Donors Forum, Inc.

Formal research—surveys, interviews, and focus groups—can help you learn about local community populations and issues. It is useful to have identified, in advance, programs and services of interest.



Local cultural histories are less expensive than formal research and are especially useful before programs and services of interest have been fully identified.

Informal conversations with local community leaders can provide a wealth of information about cultural histories and local philanthropic preferences.

Attendance at special events sponsored by ethnic nonprofits can send an important signal of support and interest by the larger philanthropic community.

ing firm that has expertise with consumer marketing in certain ethnic communities. Because these firms generally have little experience with philanthropy, nonprofits, or fundraising, the client might need to co-direct the research to ensure its focus on key philanthropic or fundraising issues.

Fundraising feasibility or market studies can take as little as two to as many as nine months from design to final draft. For such a study to be effective, it is important to have at least an outline of the types of programs and services you are interested in providing prior to conducting the study. For instance, is the research testing the feasibility of an endowment or capital campaign? a donor advisory service? a particular neighborhood program? This method of research is probably the most efficient way for you to obtain accurate information about major donors of color in your area and their prior giving histories, and whether or how they might be interested in specific programs and services.

Local cultural histories

Researching local cultural history, while less thorough and specific than a feasibility or market study, is also less expensive, and perhaps more appropriate for those who have not yet thought about which types of programs and services they might want to provide. You might be able to hire a graduate student from a local university's ethnic studies or history department, or use the services of a volunteer who might find this a challenging and interesting project. This kind of research would consist primarily of interviews with community leaders and representatives of local nonprofits serving these communities. You might also find related studies or reports either at or on the websites of local historical societies, ethnic community or cultural centers, or regional convention and visitor bureaus. The latter often have information on the history and changes over time within regional ethnic communities, although these tend to be focused on tourist-related interests, e.g., restaurants, shops, cultural and heritage sites, etc.

Informal interviews

Important and powerful information about the cultural histories and philanthropic preferences of local ethnic communities and neighborhoods can be derived through conversations with individuals already participating in leadership circles such as:

- executive directors and board members of local nonprofits from diverse communities;
- diverse members of local community boards, parent-teacher organizations, or boards of education;
- diverse members of local chambers of commerce or other downtown or main street business associations;
- leaders of diverse neighborhood associations;
- board members of major local nonprofits such as Ys, Boys' and Girls' Clubs, and health clinics, among others, that serve these communities;
- leaders of major churches, temples, or mosques that serve the communities in your area; and
- tribal leaders and representatives.

Interviewing these sources and convening small meetings to discuss histories and philanthropic practices have been very helpful to several participants in the New Ventures in Philanthropy initiative, as well as in the Emerging Funds in Communities of Color project.

Participating in community and neighborhood association meetings, public celebrations and festivals, and galas or other special events held by nonprofits important to these ethnic communities is often helpful. Attendance at these community gatherings, particularly by board and staff in an official capacity, serves as a powerful symbolic gesture. Contributing to and attending diverse community fundraising galas signals to others that the institution supports their charitable interests and wants to learn more.

OUTREACH ACTIVITIES

When you begin to learn about various segments of your community, you start to connect your philanthropic institution with leaders of diverse communities. This itself is a major step. Nevertheless, more formal outreach activities may be needed to show that the institution has something interesting to offer. It is likely that the leadership and visible members of these diverse communities are already quite busy and participating in their own circles of philanthropy and voluntarism. There is a lot of competition for their attention and time. The experiences you offer must be attractive and rewarding, and you must provide compelling, culturally relevant reasons for diverse leaders and community members to join.

Social events

Depending on the budget allocated toward outreach and donor services, and the availability of volunteers, social events can be non-threatening ways to introduce people to new philanthropic programs and services. Besides helping guests learn more about your organization's mission, program, and services, you also familiarize them with its volunteers, friends, and colleagues. This enables your institution to get to know members of diverse communities as individuals prior to opening serious discussions about philanthropic goals and mutual projects. Social events to consider include house parties or receptions hosted by a board member or other close volunteer. Small or large, quiet or boisterous, informal or very formal, depending on the situation, such parties can be tailored to the social, leisure, and/or cultural interests of your invited guests.

Ongoing receptions given throughout the year provide another good opportunity to get acquainted with individuals from diverse communities. Make sure you assign informal "hosting" responsibilities to specific board members, staff, and important volunteers. Informal gatherings such as picnics and potlucks for the families of volunteers, staff, and board members are less structured ways to get involved. If you have already created advisory committees and grant panels that include diverse community members, consider opening your events to them.

Be sure members of diverse communities are invited to your scheduled galas or other events. If they do not buy tickets, ask board members to host a few as their personal guests. You might also want to consider sponsoring receptions, galas, and community celebrations in the diverse community you wish to engage. Underwriting or contributing to such events and then attending them can be a meaningful activity. In Indian Country, spiritual and artistic activities are often held with certain portions open to the public as community celebrations. These include craft shows, pow wows, and art auctions. Community nonprofits commonly hold annual galas that are important local events.

Make sure your social event is scaled to the interests of the guests in terms of size, level of formality, and the program focus. It is likely that the formal program will be relatively short. In any event, guests should feel welcomed, valued, and special. Therefore, involving members of the guest community in the planning of the events is important. While it is especially appealing if the host of the event also represents the diverse community you are trying to engage, this is not as necessary as having the host be someone they know and hold in esteem. Important political or business leaders are good candidates.

Educational programming

The board, volunteers, and staff of a philanthropic institution collectively have a great deal of experience that diverse communities may find helpful. Holding informative educational programs may attract diverse community members, particularly if the information is important and the time and

Social events are an excellent way to introduce people to new philanthropic programs and services. They can be especially effective if a host belongs to the diverse community with which you seek to connect.



*“Think strategically.
Target a specific audience
and make repeat visits.
In the beginning, we
spread ourselves too thin.”
Brenda Price, Community
Foundation for
Southeastern Michigan.*

*Philanthropic institutions
can present short programs
to voluntary associations
in diverse communities,
and vice versa. This is
an excellent way to build
mutual understanding,
trust, and goals.*

location make it convenient for them to attend. If, for some reason, diverse community members do not come to your institution, consider going to them. Hold a program in one of their community centers or places of worship. Use the neighborhood library or school auditorium.

Topics that may interest diverse communities include:

- *How can we improve the education of every child in the community?*
- *How can local and regional services be more effectively coordinated to encourage small business or enterprise development?*
- *Is quality healthcare reaching all neighborhoods and areas?*
- *How can we attract businesses and jobs to the local area?*
- *Do services for the elderly reach our entire community? How about childcare programs?*
- *How do we create community programs to enhance intercultural understanding?*
- *What are the grant opportunities for locally based projects?*
- *How can philanthropy be a tool for social change or community empowerment?*
- *What are cost-effective ways to enhance and extend your charitable giving?*
- *How can the broader community help diverse members preserve and celebrate their cultural traditions and share them with a wider audience?*

Formats for these programs can range from a highly structured, curriculum-based seminar series to an informal town meeting. Make sure some of the panelists and speakers are important representatives of diverse communities. Formats may include:

- *panels of experts and community representatives with question and answer periods;*
- *roundtable discussions with interactive exercises designed to mix participants and get them to share ideas on a particular community issue;*
- *culturally specific formats such as “talking circles” used in Native American communities;*
- *seminars with outside experts important to the community;*
- *seminar series in collaboration with your local college or adult education/continuing education program; and*
- *press or media conferences and briefings.*

Including informal receptions after each program allows time for participants to socialize and network.

As you learn about events, meetings, and programs already underway in diverse communities, you may be able to find an opportunity to formally present short programs on your philanthropic institution and its projects. Many voluntary associations include short programs within their regularly scheduled meetings. Likewise, a mainstream philanthropic institution may find it very helpful to invite representatives from nonprofits working with diverse communities to make formal presentations to its board and staff.


MARKETING AND PUBLICITY

Identifying particular audiences or potential program participants and getting the word out about the programs can require a great deal of ingenuity. Several professionals in the field are experimenting with more general promotion of philanthropy activities as the focus of their communications campaigns. See the sidebar, “Marketing Messages,” for specific examples.

MARKETING MESSAGES

The following messages, excerpted from various brochures, flyers, program descriptions, or reports, should help give you ideas about where to start in your efforts to include diverse communities. The messages incorporate language and terms used by donors themselves to advance their charitable interests.

- The cover of the brochure for the Montana Community Foundation's Fund for Tolerance includes a quotation from Anne Frank's diary: "How lovely it is to think that no one need wait a moment. We can start now, start slowly changing the world. How lovely that everyone, great and small, can make a contribution."
- The African American Legacy Program of Southeastern Michigan boasts proudly on the cover of its brochure, "Our Money, Our Community, Our Future," explaining later that "by increasing the ways in which individuals give to charity, the African American community will be strengthened." "For the benefit of your family and community," the brochure concludes, "invest in your future."
- In 1997, the Hispanic Federation launched *Ayudenos a Ayudar*SM, which means "help us to help." This campaign nurtures a formal culture of giving among Hispanics in the greater New York metropolitan area and encourages donors to give to Hispanic nonprofits. Each fall, it supports giving through stories, messages, and fundraising.
- The brochure for the Family Reunion Institute opens, "African American Family Reunions and Philanthropy: Celebrating, Nurturing, Passing On . . . Giving thanks during our reunions, giving back through our reunions." These verbal images create a theme that carries through the brochure and encourages African American families to "mobilize our talents to give back and make a difference in society."
- Materials from the Asian Pacific Fund in San Francisco announce, "We make grants that address issues of importance to Asian Americans." The fund promotes itself as "the only foundation in the region placing the highest priority on Asian donors and the Asian community" helping donors "invest in worthy programs that address urgent issues."
- The African American Women's Fund of the Twenty-First Century Foundation states prominently that it is "Building on the Tradition" and "Reshaping Tradition." The fund describes itself as "Black women helping each other and sharing their time and resources to keep their communities viable . . ." "Revolutionary" and "forward-thinking," it mobilizes untapped resources.
- Native Americans in Philanthropy seeks to engage Native and non-Native Peoples in understanding and advancing the role of philanthropy through practices that support Native traditional values for current and future generations. The tag line on its brochure reads "Celebrating the tradition of sharing wealth and caring for our communities."
- Encouraging the "fight for justice for Native Americans," the Native American Rights Fund (NARF) gives its supporters a way to "mend the wounds." "Broken Promises . . . Broken Treaties . . . the Broken Hearts of America's First People . . . Now You Can Help," reads one of its headlines.
- The American Indian College Fund draws on history and tradition to make its case: "Sitting Bull once said 'Let us put our minds together and see what life we can make for our children.' He believed in taking the best of two worlds— Indian and non-Indian—and making them work together. That's what tribal colleges and the American Indian College Fund are all about."
- The Asian American Philanthropy Project honors "a heritage of helping" as it works to establish "a new heritage of giving." Its promotional booklet weaves quotations from noted Asian American philanthropists into a compelling tapestry illustrating the rewards of philanthropy.



For some diverse communities, bilingual materials may increase understanding and offer a powerful symbol of outreach. In other communities—such as the Asian American or the Native American—there may be no single alternative language that would be universally understood.

Building prospect lists

If diverse members of the community already serve on the board, staff, and advisory committees and panels of an institution, it should be relatively easy to access the membership lists of their various social, cultural, and voluntary associations. A few of the local voluntary associations may be willing to include your institution's materials or flyers in one of their ongoing mailings. It will be easier to contact these groups if some relationship already exists through a staff member or volunteer. Once you make direct contact, you can then ascertain whether that organization or association would be interested in a speaker at one of its already scheduled meetings or if it would like to collaborate on hosting or presenting a program with your institution.

Matching audiences with programs

Programs and activities must be sensitively matched with the audience's interests and availability. Diverse populations are comprised of people from all walks of life. Some programs are more suited to financial advisors, lawyers, and accountants. Others fit the needs of community leaders. Still others cater to business owners and entrepreneurs. Marketing materials and communications tools are only effective if they convey the right information to the right audience.

Should you produce bilingual materials? It depends on the content of the programs and the audiences you are trying to engage. While it is obvious that many members of Hispanic communities are comfortable with Spanish and prefer it for social occasions, it is not so obvious which languages you might want to use for Asian Americans or Native Americans. Translating very technical language or casual slang requires highly skilled bilingual experts and a great deal of time and money to avoid embarrassing mistakes.

A report about local schools, for example, may very well benefit from multilingual versions consistent with the populations in the local region. If you are working on a brochure for highly affluent individuals exclusively, an English version might be sufficient. Nevertheless, as noted above, certain highly visible, symbolic gestures can go a long way to increasing trust and familiarity. A study by the Hispanic Federation (see the Resources section) reported that its Latino donors gave the most positive responses to bilingual materials as compared to their responses to Spanish-only or English-only fundraising materials. Many other studies observed that while most middle-class and affluent individuals from the Native American, Asian American, and Latino communities speak English daily at their workplaces, they often prefer speaking their native languages in spiritual, social, and family settings.

Marketing messages

Whatever the language in which they are written, it is important that your messages are clear and to the point and speak directly to the community and audience you are trying to engage. The St. Paul Foundation's Diversity Endowment Fund created separate brochures for four community-specific subfunds: El Fondo De Nuestra Comunidad, The Pan African Community Endowment, The Asian Pacific Endowment for Community Development, and The Two Feathers Fund. Each of these brochures emphasizes a particular aspect of the fund it promotes.

The brochure for El Fondo, for example, encourages donor participation, announcing that, "Your support of El Fondo helps ensure the vitality and prosperity of Minnesota's Latino community into the next millennium . . . Please join us in securing a strong and resourceful Latino community in Minnesota by making a generous contribution to [name of institution]." The Pan African Community Endowment emphasizes its mission, "to promote philanthropy within the Pan African community and to develop philanthropic resources appropriate to our history, culture and traditions . . . It seeks to work in collaboration with the community to develop a sense of ownership and self-determination."

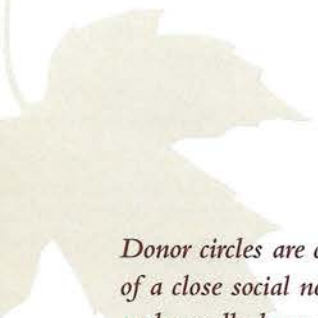
The Asian Pacific Endowment for Community Development's brochure explains its orientation. It is "a philanthropic community organization which promotes the interests of, and facilitates cooperation within, the Asian Pacific Community and among the different ethnic communities of Minnesota . . . building a strong Asian Pacific Community in Minnesota." The cover of the Two Feathers Fund, on the other hand, declares simply, "We Care and We Share." The fund is described as an "additional vehicle for the American Indian community to enhance and improve conditions in the community [and] bring new voices and leadership from the American Indian community to plan, make decisions, and distribute dollars that reflect and are responsive to the needs of the American Indian community."

Marketing checklist

Here is a checklist of marketing strategies to consider:

- √ *Include images (visual and verbal) of diverse communities in all brochures, grant materials, annual reports, advertising, and websites. To keep costs down, this can be done by attrition as communications tools are updated over time.*
- √ *Target ethnic news and media outlets and journals for advertising, and tailor your advertising to the interests and cultural cues of these readers, viewers, or listeners.*
- √ *Include local and regional ethnic news outlets and association newsletters on media release distribution lists.*
- √ *Conduct media campaigns including both mainstream and ethnic print and media outlets.*
- √ *Create specific brochures targeting diverse audiences with information about any one or several programs that would be particularly relevant to them.*
- √ *Create materials that celebrate the philanthropic activities of existing donors in diverse communities.*
- √ *Create brochures for diverse audiences with information about philanthropy and its various forms and what it can do for individuals, communities, and society as a whole.*
- √ *Create flyers and leaflets specifically tailored to diverse communities and make sure they are distributed in community outlets, e.g., community centers, neighborhood schools and libraries, major ethnic food markets, ethnic hairdressers and major retail outlets, churches, and other religious organizations and gatherings.*
- √ *Consider bilingual versions of the above, as appropriate.*
- √ *Hire marketing and communications firms or individual professionals representing diverse communities to help shape and conduct the marketing activities.*

"Our messages to the Hispanic community have been about stepping forward and participating as full citizens of this society and a part of this community through philanthropy." Jo Anne Chester Bander, Donors Forum, Inc.



Donor circles are comprised of a close social network and usually have substantial control over how funds are used. The circles are often unified by strong commitment to a common interest or issue.

INVITING PARTICIPATION

The ultimate goal of this guide is to draw diverse donors into institutional circles of philanthropic activity. This section discusses programs and services that you can use to meaningfully engage donors from diverse communities.

TECHNICAL ASSISTANCE, GRANTS, AND IN-KIND SERVICES

There are many services and programs that the local or regional philanthropic community already provides that can be easily extended or adapted to the needs of your diverse communities. These include:

- *Training and/or consulting in areas such as management, board development, technology, or fundraising offered to diverse nonprofits.*
- *Grants to diverse nonprofit agencies working in human services, educational, cultural, or civic program areas.*
- *Internships or mentoring programs.*
- *In-kind support, such as providing meeting facilities and facilitation, loaning equipment, staffing events, extending volunteer circles for events, etc.*
- *Grants to other programs targeting diverse communities.*
- *Collaborative educational outreach programs.*

DONOR OR GIVING CIRCLES

Several community foundations, ethnic funds, and other types of charitable nonprofits have established donor or giving circles. These include participants in the Ford Foundation's Changing Communities, Changing Needs Initiative, the Kellogg Foundation's Emerging Funds in Communities of Color research effort, and in the Forum of RAGs' New Ventures in Philanthropy initiative.

Donor circles are similar to general community funds or field-of-interest funds. These circles pool donations from various community members and then distribute the money or the investment income it earns to various community nonprofits through grants. Donor circles, however, differ from most general community funds in crucial ways. Donor circles generally consist of a close social network of donors who meet periodically (as often as monthly) and exert decision-making control over how the money is collected and/or invested, who is invited to participate in the circle, and where and how the funds are distributed. There is a great deal of ownership of the program by the donors. The groups are identified either by a strong unifying charitable interest, by shared cultural and social values, or both. The women's movement and gay and lesbian movements have used this philanthropic vehicle effectively.

Creating donor circles can take a long time. Supporting and managing them can be labor intensive and time consuming. The development process includes creating a committee that can help shape the direction and scope of the circle, identify the charitable needs to be targeted, and recruit members. The services required to manage a donor circle professionally can include:

- *meeting coordination and facilitation;*
- *recruiting;*
- *fundraising support;*
- *program consulting and research;*
- *fund management and monitoring; and*
- *administration of the award distribution system.*

However, if your institution has done its homework as outlined in the previous sections of this guide, you may learn of donor circles that already exist that may welcome support services. There may be existing circles that have interests in any number of program areas, such as small business development, youth programs, or scholarships. Others may be completely informal gatherings of friends who meet at homes or restaurants. A few more may be formal programs of various ethnic voluntary associations and civic groups. The range is vast with some created by older members of alumni associations and other fraternal organizations, and others by young professionals who want to socialize and network. Giving circles in existence already have some type of system for recruiting members and meeting.

Giving New England, one of the grantees of the Forum of Regional Associations of Grantmakers' New Ventures in Philanthropy initiative, has created a *Giving Circle Starter Kit*. See the Resources section of this guide.

COLLABORATIVE FUNDRAISING

Another strategy to engage prospective donors of color is to support a collaborative fundraising campaign that targets a community issue both parties identify as important. Many issues are of ongoing importance to diverse communities, as earlier sections of this guide suggest.

Because many of the successful existing campaigns in a particular locale may not be appropriate for a philanthropic institution and its partners, you may need to make a few adjustments. Successful campaigns in immigrant Latino and Asian American communities, for instance, sometimes rally around relief funds and goods for victims of natural disasters or political or war turmoil in their home countries—activities that might not generally be supported by mainstream philanthropic institutions. These diverse communities sometimes also raise considerable sums of money quite quickly for immediate local emergencies, such as families suffering a health crisis, fire, death, or major business setback.

For those who are accustomed to very direct, personal ways of helping others, contributing to an overall capital or endowment campaign for the local hospital may seem quite distant from their interests. Perhaps a special fund within the overall campaign to help open the community health clinic of the hospital would resonate. Perhaps creating campaigns for funds to support and expand the after-school arts workshops run by your local historical society, libraries, or museums would be of greater interest than general support to these institutions.


Make sure that representatives of these diverse communities comprise at least some of the leadership of the campaign.

Leveraging funds

Several community foundations and regional collaborations of philanthropies have experimented with partnering with community nonprofits to help increase their funds. Community foundations have funds specific not only to general program areas or causes, but also to individual organizations. Through a collaborative fundraising effort that targets specific ethnic donors, a community foundation might offer matching grants to facilitate increased donations to these funds. Challenge grants are helpful in stimulating interest in these funds.

Diverse communities are often receptive to supporting immediate, direct causes, such as urgent disaster relief for locales with which they have a relationship. Such “urgent assistance” may be more appealing to donors than long-range programs.

Leveraging techniques, such as challenge grants, are effective collaborative fundraising methods.



“Our biggest surprise was our success in building the path as we were walking it together. We had no idea what the results would be.” Sidney Armstrong, Montana Community Foundation

Family or group funds

Given the family or group orientation of many diverse communities, some donors may find it more appealing to establish a named or memorial fund in honor of a family member, the family as a whole, or close friends. Employees or individuals from the same professional or occupational area may also be interested in setting up a fund for scholarships, healthcare, or services for youth or the elderly. You might want to consider raising money for program funds and immediate operating needs before you broach the issue of endowment funds. Local community foundations and ethnic funds have done both successfully.

STRUCTURAL AND INSTITUTIONAL CHANGE

It is probably clear by now that in order to engage diverse communities, philanthropic institutions and local or regional collaboratives must expand their social, cultural, and leadership networks. Without doing so, it is unlikely that current associates will know how or where to tap leaders and active members of these diverse communities.

Recruitment

Recruiting diverse volunteers and advisors in the absence of a significant role for them may be frustrating. Keeping them on board will be difficult, if programs and services do not respond directly to their concerns. New volunteers may eventually lose interest and leave. There is no reason why they should keep giving time, money, and talent to an institution or collaborative, if they cannot partake in its ownership. For this very reason, much of the literature on diversity and inclusiveness for the non-profit sector encourages diversifying boards and senior staff. In addition to raising sensitivity, a diverse board and staff also increase the likelihood of access to diverse social networks.

Recruiting and maintaining a diverse board and staff are easier said than done. Cultural cues and biases may hinder your ability to identify and retain appropriate talent and leadership from diverse backgrounds. There are many ways an institution can make its internal environment conducive to successful recruitment of diverse individuals. Because so much has already been written on this subject, *Engaging Diverse Communities* does not examine the issues of cultural biases and conducive environments.

When it comes to recruiting, you could approach the following leaders in your community for recommendations and introductions to prospective volunteers and senior staff:

- prominent members of the ministry and elders of local churches with ethnic parishes;
- local social service agencies, educational programs, and cultural centers that serve diverse communities;
- tribal or spiritual leaders;
- editors and publishers of ethnic newspapers;
- ethnic chambers of commerce and leading businessmen;
- chairs and presidents of the local chapters of social, civic, professional, and alumni associations with ethnic membership;
- chairs or presidents of local chapters of black fraternities and sororities;
- diverse members of local community boards and boards of education; and
- human resources diversity specialists at local corporations and local universities.

Charging an existing board with the responsibility of getting the word out that the institution is looking for and ready to meet with diverse prospects signals the community that the institution is

serious. However, if the institution has few or no diverse board members, this process can take time and money. For this reason, a private foundation in New York City hired an executive recruiter to help recruit diverse board members.

Once interested individuals have been identified and initially approached, the institution should be clear about what is expected. If the prospect is to help fundraise in affluent circles of diverse donors, this should be made explicit at some point during the cultivation process. If the primary expectation is to offer information about community needs, this, too, should be clarified early on. These two capacities may not come in one individual. Just as in mainstream social circles, while there may be sympathy for indigent communities, affluent donors may not be that knowledgeable about disadvantaged neighborhoods. They often live in affluent suburbs and work in mainstream corporations. Likewise, those with deep connections to their communities may not have access to affluent diverse circles. Make sure that board or committee positions are matched to the interests and capabilities of the prospect. An institution may need to change certain board requirements, such as minimum contribution levels, to expand the board's reach into diverse communities.

Because of the difficulty that board recruitment often poses, it may be helpful to create other means through which individuals can participate without the enormous commitment that comes with board membership. Your organization's committees and councils may include program or management advisory committees, grant panels, art show juries, gala committees, community councils, etc. It is advantageous to include other board members on these committees to connect the leadership of the institution directly to the new voices represented on these committees. Many of an institution's existing committees, panels, or councils would be appropriate venues for new representatives of diverse communities.

Staffing

In addition to hiring staff with diverse backgrounds, especially senior staff vested with authority, it is useful to instruct staff members to reach out to diverse communities as part of their ongoing job responsibilities. Not only the program departments but also the communications, financial, and general management departments, should reflect inclusiveness. Moreover, staff should consider vendors from diverse backgrounds and communities in the course of doing business. These individuals might provide the means to identify prospective talent for your board and staff and add new perspectives to products and services.

Assessing your diversity awareness

To get a sense of where your organization stands with regard to diversity awareness, assess where you and your philanthropic partners stand relative to these criteria:

- *current collective knowledge about local diverse communities and cultures;*
- *current depth and breadth of formal and informal relationships with diverse individuals and important community organizations or associations;*
- *current level of participation by diverse individuals and organizations on board, staff, and volunteer committees, and within various programs;*
- *existing communications and promotional materials (print and electronic) with regard to how inclusive you are in your language, cultural references, and visual images; and*
- *existing recruiting processes and their support systems, relative to reaching audiences and outlets previously overlooked.*

In addition to hiring senior staff with diverse backgrounds, it is useful to instruct the whole staff that reaching out to diverse audiences is part of its job.

DIVERSITY IN PHILANTHROPIC PRACTICES

The underlying structural construct throughout African American history is the church, which also permeates African American political and leadership structures.

This section includes more detailed information on the African American, Latino, Asian American, and Native American populations, including preferred charitable vehicles and causes of greatest interest. The information that follows is based on *Cultures of Caring* and other research listed under Resources.

AFRICAN AMERICAN PHILANTHROPY²

Compared to the other three diverse communities described in this booklet, the literature on the history and traditions of African American philanthropy is extensive. Observers note that philanthropy in the African American community is dynamic, moving from a survival mode to an economic and social empowerment focus as large numbers of individuals attain financial, educational, professional, and political status. The focus on empowerment and community self-sufficiency necessitates a development from less structured, personal giving to more deliberate and methodical philanthropy. The underlying structural construct throughout African American philanthropic history is the church, which also permeates African American political and leadership structures.

In considering collaborative ventures with African American organizations to promote philanthropy broadly within any given local region, note the charitable vehicles already in place in the black communities of a given region. Consider causes that have already garnered African American commitment, support, and dedication.

Charitable vehicles

African Americans have used and continue to use the following charitable vehicles:

- *direct giving through family, friends, community members, etc.;*
- *black churches;*
- *mutual aid societies;*
- *fraternal orders and social or civic associations, including black fraternities, sororities, and social and civic groups;*
- *historically black colleges, black scholarship funds, and other higher education institutions and scholarship funds;*
- *African American civil rights organizations;*
- *community human service agencies and nonprofits; and*
- *black federated campaigns and united charitable funds.*

Although the charitable vehicles above are listed roughly in order of historical development, the most frequent activity is arguably direct giving through family and friends. The largest single and collective annual gifts, however, tend to support the church and major educational vehicles, such as historically black colleges, the United Negro College Fund, and other scholarship funds. Other major African American nonprofit institutions working in civil rights and community empowerment, a significant focus of African American giving, include the National Association for the Advancement of Colored People (NAACP), the NAACP Legal Defense and Education Fund, and the Urban League.

² Research and observations by Emmett D. Carson, Cheryl Hall-Russell, James Joseph, and Mary-Frances Winters offer range as well as depth. This overview is based on their work and observations from individuals in the field. A list of suggested readings is included in the Resources section of this guide. Major national studies conducted by the Independent Sector segment and analyze some charitable activities of African Americans.

Charitable causes

Various studies and observations by donors themselves indicate that African Americans support the following causes:

- *emergency and other assistance to family and friends;*
- *religion;*
- *education;*
- *civil rights;*
- *youth programs, especially programs for at-risk youth;*
- *human services;*
- *healthcare and research, especially in areas such as substance abuse, diabetes, heart disease, and sickle cell anemia; and*
- *community and economic development.*

The top four items on the preceding list are, by far, the preferences most frequently reported and roughly in that order. In recent years, there have been several articles and studies about giving and volunteering through black churches, but there is little documentation of the voluntary activities and community service marshalled by the Nation of Islam.

The black church

Since colonial days, black churches have been the central unifying structure within African American communities. In addition to spiritual guidance and support, churches provide human services and education to needy members, as well as social and leadership opportunities, financial assistance in emergencies, and political cohesion. They foster many of the educational, human service, and civic organizations and institutions that have become the foundation of the national African American community. The church was at the forefront of abolitionism and later, a leader in the civil rights movement.

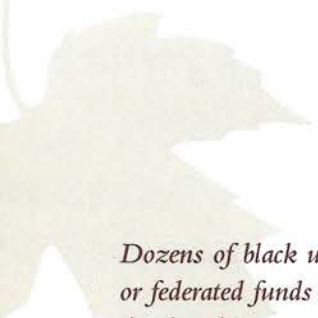
Church members volunteer by running and maintaining many church operations and programs. According to some studies, as much as half of all African Americans donate time to their church. All contribute to the weekly collections for church maintenance and upkeep as well as to the many special collections on behalf of the poor, sick, and needy, and for causes such as civil rights and education. African American churches tend to devote more of their time and resources to those outside their own churches than do Euro-American churches. Many African Americans consider this a general community obligation rather than “philanthropy.” Moreover, rather than see these activities as charity, many think of these collections as community strategies for members to help each other and lift the entire community, because success by any one element means progress and success for all.

Mutual aid societies and voluntary associations

Social and fraternal associations include only five percent of the African American population, but they are often the organizations of choice for middle-class, affluent, and professional African Americans. These associations have always had community service and charitable giving as a major focus of their activities; they also provide a way for members who do not generally live in the same neighborhoods, towns, or cities to socialize and network. Monies raised by such associations are typically used to support civil rights organizations and scholarship funds. Volunteer members are generally responsible for the entire operations and activities of these associations.

Several of the older mutual aid societies have ceased operations, and membership in many fraternal organizations is decreasing as the popularity of the black “Greek” fraternities and sororities grows.

While only five percent of African Americans belong to them, social and fraternal organizations are often the groups of choice for middle-class, affluent, and professional members of this community.



Dozens of black united or federated funds have developed in response to perceived inequities in how mainstream philanthropies such as the United Way have awarded funds to black nonprofits.

Some of the oldest fraternal and mutual aid societies that are still active include the Prince Hall Lodges founded in the late 1700s, the Ancient Egyptian Arabic Order, the Improved Benevolent Protection Order of Elks, the Masons, and the Eastern Star. Collectively, membership numbers in the hundreds of thousands nationwide. Collective membership in the fraternities and sororities of Alpha Phi Alpha, Alpha Kappa Alpha, Omega Psi Phi, Phi Beta Sigma, Kappa Alpha Psi, Delta Sigma Theta, Zeta Phi Beta, and Sigma Gamma Rho also numbers in the hundreds of thousands. Other popular social and civic associations include Links, Boule, and the many chapters of the Jack and Jills.

Black charitable funds

Beginning in the 1970s and continuing through the 1990s, more than 25 black united or federated funds developed across the country in response to perceived inequities in the amounts that United Way campaigns and other mainstream philanthropies awarded to black nonprofits relative to others. Today, there are 20 Black United Fund affiliates alone and several Associated Black Charities. The National Black United Fund was founded in 1974 specifically to offer African American employees an alternative to United Way campaigns and, therefore, its many affiliates focus on workplace giving campaigns. Other funds raise monies from a variety of sources, including workplace giving, annual fund campaigns, and gala dinners or other events.

Because these funds give to a variety of nonprofits and causes, they may offer collaborative opportunities for mainstream foundations, corporate giving programs, and government agencies interested in engaging additional support for resolving community issues.

LATINO PHILANTHROPY ³

There are 35 million Latinos living in the United States according to 1997 Census Bureau estimates. While immigration contributes greatly to the growth of this population, Latinos are by no means primarily foreign. Contrary to many media images, almost 68 percent of Latinos are United States citizens, and many families can trace their roots back hundreds of years when they settled in the Southwest, California, or Florida prior to the acquisition of these territories from Spain and Mexico. The ethnic composition of Latinos in the United States is approximately:

Mexican	65.2%
Central and South American	14.3%
Puerto Rican	9.6%
Cuban	4.3%
Other Hispanics	6.6%

Concentration of these various ethnicities, however, varies greatly from city to city and region to region. New York City has the country's largest Puerto Rican and Dominican populations. Latinos in Denver are primarily of Mexican ancestry, while Florida boasts the largest Cuban population. Californian and Texan Latinos are primarily Mexican Americans. Although there is ethnic and geographic diversity among Latinos, the Catholic Church and the experience of discrimination in labor, housing, and politics have been cultural unifying agents.

³There is a growing body of information on Latino nonprofits and involvement in philanthropic and voluntary activities. This overview is based on the observations of several authors and researchers, including Michael Cortés, Rodolfo A. de la Garza, Eugene D. Miller, Henry A. J. Ramos, and Gloria Rivas-Vázquez.

Various studies report that Latino philanthropic giving is significantly lower than giving among non-Hispanic whites but is increasing at a rapid rate as Latinos make strides in economic achievement. The theme throughout Latino philanthropic evolution in the United States is the struggle for political and civic empowerment.

Charitable causes

Latino culture is extremely family oriented, heavily influenced by the Catholic Church, and profoundly proud of and interested in preserving and promoting cultural heritage. It is not surprising that charitable interests start at home and expand outward from family, church, and community. In fact, many Latinos consider giving to the church so natural that they do not even include it among their “charitable” interests, rather as an ongoing obligation or expectation. Among the foreign-born, the practice of remittances is commonplace and provides a profound connection to their cultural heritage.

Various surveys and interviews note the following causes as high priorities for Latino donors:

- *emergency and financial assistance to family and close friends;*
- *religion;*
- *family-related issues including children, youth, and the elderly;*
- *improving community rights and economic opportunities;*
- *scholarship funds and youth development;*
- *cultural heritage and preservation;*
- *improving healthcare, human services, etc.; and*
- *disaster relief and emergency aid in home countries*

While remittances come mostly in the form of financial and in-kind donations to family and friends, a significant portion of the funds are given to less directly related beneficiaries, especially in response to natural disasters and political turmoil. Annual remittances to Mexico alone total \$3.8 billion by various reports. In late 1998, the Hispanic Federation of New York spearheaded a collaborative fundraising effort to benefit the Central American and Puerto Rican victims of Hurricanes George and Mitch, which raised \$1.2 million within a few months.


Charitable vehicles

While the Latino cultures promote reliance on family networks rather than outside social service agencies, in their countries of origin many basic services are provided by the government or by the church. For this reason, much of Latino giving is personal and direct through people or voluntary organizations. Preferred vehicles for giving include:

- *family and friends;*
- *church;*
- *mutualistas or mutual assistance associations;*
- *civic associations, chambers of commerce, and business and professional associations;*
- *Latino civil rights and social justice nonprofits;*
- *Latino community development corporations and other community organizations;*
- *Latino community funds and federated campaigns; and*
- *mainstream nonprofits that address Latino needs.*

Among the more than 35 million Latinos in the United States, community culture is family oriented, heavily influenced by the Catholic Church, and committed to preserving cultural heritage.

Latinos (and Asian Americans) typically practice “remittances”—sending financial support or gifts to their countries of origin—on the order of billions of dollars annually. This provides a profound connection to their cultural heritage.



Most of the Latino nonprofit organizations in this country are very young; fully half are less than ten years old.

Engaging diverse communities in philanthropy is dependent on nurturing new, individual relationships over time.

Early mutual assistance associations were established in the nineteenth and early twentieth centuries to enable Latino communities to survive within a hostile majority culture. The oldest include the Penitentes of New Mexico and Colorado, Esperanza, and the Alianza Hispano Americana. Although many of these mutual assistance associations no longer exist, their community organizing and activism strategies influenced the empowerment movements of the 1950s and 1960s, distinguishing them somewhat from their counterparts in other racial or ethnic communities. While newer immigrant groups continue the mutualista traditions and practices, as members assimilate and disperse geographically the associations seem to have less influence and appeal.

The Catholic Church and other religions

The Catholic Church has also lost some of its predominant influence over family and community life, as evangelical Protestant sects have attracted more members from Latino communities in the United States and in their countries of origin. Protestant denominations comprise as much as 15 to 30 percent of populations in countries such as Mexico, Chile, and Guatemala. Although 73 percent of Hispanics in this country were Catholic in 1980, that percentage has been dropping. Religion, however, does remain an important social structure for Latinos, and many of the most successful social movements can trace their success to the mobilizing or collaboration of religious organizations. A collaboration of the Industrial Areas Foundation in Texas with local churches led several powerful community organizing efforts that had direct impact on local political, educational, and human service structures. The farm workers movement was greatly aided by Protestant churches.

Nonprofit organizations, civil rights, and political empowerment

Most of the Latino nonprofit organizations in this country are very young. The oldest was established during the civil rights movement 30 years ago, and fully half of all formal nonprofits are less than 10 years old. Much of the short history of voluntary action and the Latino nonprofit sector is integrated with Latino labor relations and the quest for political empowerment as mentioned above.

From the late nineteenth century through the 1950s, Latinos joined unions and trade associations—mainstream United States unions, as well as mutualistas established not only to help members through family and personal crises but, more important, to organize against unfair labor practices. Many Latinos learned labor organizing tactics from these unions and adapted them to more general community organizing contexts. In the 1960s and 1970s, with the help of several mainstream foundations, some of the major Latino nonprofit civil rights and educational organizations were established. These include the National Council of La Raza, the Mexican American Legal Defense and Education Fund, the Southwest Voter and Registration Education Project, the Puerto Rican Legal Defense and Education Fund, and Aspira. Community development and social service organizations were the next to develop in sizable numbers.

Latino community funds and federated campaigns

To address the need to increase financial resources to benefit the Latino community, several united funds have developed over the past ten years. A few were initiated and “housed” by mainstream community foundations as “field of interest” funds. Others were developed as federations of Latino human service agencies in response to perceived neglect by United Way campaigns. Several such funds are listed in the Resources section.

In addition to stimulating and promoting Latino charitable giving, these funds typically support other Latino nonprofits through technical and management assistance, as well as through identification and attraction of mainstream sources of grants. Grants often come from private foundations and corporations seeking partnerships with these funds to disburse their giving to smaller, grassroots, community-based nonprofits.

Asian Americans have used their charitable vehicles as key organizing structures of their ethnic-based communities.

ASIAN AMERICAN PHILANTHROPY ⁴

Asian American philanthropy has some traits in common with the traditions of African Americans and Latinos. Asian Americans, however, seem to have used their philanthropic and charitable vehicles very specifically as key organizing structures of their ethnic-based communities. Dating as far back as the mid-1800s, mutual aid associations, churches, and temples not only provided self-help assistance and spiritual counseling, but often the political and social context for the entire immigrant community. Today, many of the alumni, professional, and business associations still provide the primary vehicles for socializing among co-ethnics, even when self-help and other basic human services are no longer needed.


While there are Asian Americans who can trace their family histories back to the lush plantations of Hawaii, the Gold Rush, or the building of the Transcontinental Railroad, most Asian American families have more recent histories. By the mid-1990s, about 69 percent of all Asian Americans were foreign-born. Japanese Americans had the lowest rate of foreign-born at 28 percent, while at 94 percent the Hmong had the highest. There are many reasons why there are so few Asian American families with multiple generations of American-born offspring, not the least of which is a history of exclusionary immigration laws and racist real estate, education, and anti-miscegenation practices in many states.

The tremendous influx of immigrants from many different countries since the late 1960s was spurred by a number of events: the Immigration Act of 1965, the end of the Vietnam War, and the opening of relations with the People's Republic of China. Numerous political and economic upheavals in Asian countries such as Korea, the Philippines, India, Pakistan, Indonesia, Cambodia, and Laos, among others, also played a role.

In 1990, the Asian American population of over 7 million people had an ethnic diversity consisting of the following:

Chinese	22.6%
Filipino	19.3%
Japanese	11.7%
Asian Indian	11.2%
Korean	11.0%
Vietnamese	8.4%
Laotian	2.0%
Cambodian	2.0%
Thai	1.3%
Hmong	1.2%
Other (Asian Pacific Americans)	7.4%

⁴ The literature specific to philanthropic traditions and practices is quite sparse. This overview is based primarily on an article by Jessica Chao for *Cultures of Caring*. Chao's observations on both information and institutional practices are based not only on her research on Asian American donors, but also on the observations of others, including Sylvia Shue and Stella Shao. Additional information about the formation of voluntary associations and the growth of nonprofits was extracted from larger works on Asian American history and ethnic identity by scholars such as Sucheng Chan, Yen Le Espiratu, and William Wei.



Asian American immigrant communities have long been known for their self-help and mutual assistance strategies to build community infrastructure, as well as to help individuals and families adjust to this country and get an initial step up on the economic ladder.

Census 2000 reports an Asian American population of more than 10 million. It is expected that further demographic study will reveal tremendous increases in both number and proportion for Filipinos, Asian Indians, and Koreans, and Filipinos may surpass the Chinese as the largest ethnic group among Asian Americans. While the various groups do tend to live in the densely populated gateway cities of Honolulu, New York City, San Francisco, and Los Angeles, there are also large populations in Chicago, Houston, Washington, DC, and in many West Coast urban and suburban areas.

The mix of ethnic groups varies from region to region. Average household income also varies tremendously from one ethnic group to another. Even within ethnic groups, class differences can be quite large. Unlike Hispanics, Asian Americans do not share a common language other than English, and certain nationalities speak different dialects and languages creating even greater diversity.

Asian Americans do, however, have a tradition of giving and sharing wealth. These traditions are often cited as an important factor in the rapid success of many Asian American families within a generation or two of immigration.

Charitable vehicles

Asian American immigrant communities have long been known for their self-help and mutual assistance strategies to build community infrastructure, as well as to help individuals and families adjust to this country and get an initial step up on the economic ladder. These practices continue today through direct giving to friends and relatives and through giving to a variety of ethnic associations and faith-based organizations. However, as Asian Americans acculturate and become more financially stable, there appears to be a transition from using these associations as vehicles for charitable giving to using more formal nonprofit institutions, both ethnic-specific and non-ethnic.

As Asian Americans become more acculturated, they shift from supporting causes near the top to causes near the bottom of the following list:

- *family and close networks of friends;*
- *mutual aid associations defined by ethnicity, village, province, dialect, or surname;*
- *faith-based institutions including churches, temples, and mosques;*
- *alumni, professional, and business associations;*
- *Asian ethnic nursing homes;*
- *community centers and cultural institutions;*
- *Asian American and ethnic-based social justice organizations and civic associations;*
- *federated, united, and community funds; and*
- *mainstream organizations that focus on community programs.*

Because the Asian American community is predominantly immigrant, anecdotal evidence suggests that giving through the top four vehicles listed—direct aid, mutual aid associations, social and business associations, and faith-based organizations—is much more frequent and pervasive than giving through the bottom three. The variety of mutual aid associations and alumni and occupationally defined associations tend to be specific to ethnic subgroups and are much more popular with immigrant generations than with American-born generations.

Charitable causes

Charitable causes preferred by the Asian American community place strong emphasis on family, education, and cultural pride. They include:

- emergency and financial aid to family and friends;
- remittances to countries of origin;
- education;
- health and human services for the elderly;
- youth development;
- cultural heritage and appreciation; and
- social justice and human rights.

Asian Americans feel a tremendous personal obligation to take care of their elderly and provide for the next generation. They feel a great responsibility to help friends and community members in need. Remittances can be in the billions of dollars annually, even to countries like Vietnam and Bangladesh. Many Filipinos report that as much as \$8 billion are sent to the Philippines by Filipino Americans each year. It is impossible to estimate the extent of the practice of remittances by those of Chinese or Indian ancestry because they have so many countries of origin, not just China or India.

Education remains a common value among all Asian Americans as a route to success. Arguably the most common non-community cause is higher education with many donors expressing a sense of gratitude to their education broadly and their alma maters specifically.

NATIVE AMERICAN PHILANTHROPY⁵

It is ironic that the “oldest” Americans are arguably the least understood and the most stereotyped. Native Americans are not one monolithic population but represent myriad cultures with more than 200 languages. They differ in lineage, location, size, history, and religion. The federal government and various states recognize more than 800 tribes. Of these, the five largest make up about 80 percent of the more than 2.3 million American Indians and Alaska Natives living in the United States. The largest tribes include the Cherokee, Navajo, Chippewa, Sioux, and Choctaw, per census 1990. Contrary to popular perception, in 1990 only 22 percent of all Native Americans lived on reservations and trust lands. Migration patterns in and out of reservations are extremely dynamic, depending on economic and personal circumstances, and many live in traditional or rural areas near reservations.


There are several highly visible gains in economic indicators for a growing number of tribes successful in commercial enterprises associated with energy production, gaming, and resorts. Even so, poverty levels remain high. About 50 percent of Native Americans who live on reservations and about 25 percent of those living in urban or other rural areas live in poverty. Only one in ten tribes with gaming enterprises actually produces significant revenue. The five tribes with the most extensive gaming enterprises account for 45 percent of total gaming revenue.

Unlike the other racial and ethnic groups discussed in this guide, more is known—or at least written—about tribally based or focused philanthropy than about the philanthropy of affluent Native Americans who live off reservations. This may be due in part to the communal quality of Native American tribal philanthropy, which is spiritual in nature, and the recognition of tribes as sovereign nations with formal tribal governments. Sharing the abundance of the earth and its gifts are central Native American values. Because community assets are owned by the entire tribe, philanthropy is often communal. Gifts are not just money or time but also in-kind donations of goods or items.

Education and eldercare are two causes important to Asian Americans.

Contrary to popular perception, as recently as 1990 only 22 percent of Native Americans lived on reservations and trust lands. The federal government has recognized more than 800 tribes which, together, speak more than 200 languages.

⁵ The literature on Native American philanthropy is slim, but growing. This overview is based on the observations and literature review in Mindy Berry's article in *Cultures of Caring*, as well as Ronald Austin Wells' *The Honor of Giving* that drew on the work of Native Americans in Philanthropy and Dagmar Thorpe. Both authors interviewed many Native Americans who shared stories and traditions of giving, receiving, and sharing among their respective cultures.



The Euro-American concept of ownership is somewhat foreign to some Native Americans who believe everything belongs to the earth and nature. Because the entire tribe owns community assets, philanthropy is often communal.

Many tribal members understand and accept the responsibilities and mutual obligations of reciprocity. There is often no formal request. The Euro-American concept of ownership is somewhat foreign to some Native Americans who believe everything belongs to the earth and nature. Giving and sharing connect the individual to his or her ancestors and to nature. In traditional settings, the giver, the receiver, and the gifts themselves are viewed as equal in value.

It has often been said that America's first philanthropists were the American Indians who shared their food, land, and skills with the Pilgrims and other early colonists. These traditions continue today. Ceremonies around giving celebrate major life milestones, such as birth, puberty, marriage, and death. These ceremonies and acts of gift giving also may define the social hierarchy and status of tribal members. For instance, some tribal members of social standing are expected to give away substantial amounts of goods during potlatches or feasts. Wealth is determined not only in terms of how much money or assets you wield, but also in terms of how you are able to care for the tribe and its members in general.

Charitable vehicles

Many of the indigenous philanthropic practices of Native Americans are conducted directly and personally without aid of any formal institutional structure monitoring the process. Formal, organizationally structured giving typically takes place through a variety of legal structures that are tribal, state, or federally sanctioned. The most frequently used charitable vehicles include:

- *family, friends, and tribal members;*
- *tribally focused membership organizations;*
- *Native American nonprofits;*
- *tribal enterprises and businesses;*
- *tribal governments;*
- *tribal foundations;*
- *Native American college funds; and*
- *community foundations.*

Native Americans who live on reservations tend to give to and through the family, as well as to the community through the tribe itself. Off the reservation, Native people tend to give to Native-controlled nonprofits and funds or mainstream nonprofits that focus on Native issues. Non-reservation individuals, especially those living in urban areas tend to support intertribal networks or pan-Indian causes, mutual aid societies, and professional associations.

Since the 1960s, nonprofit organizations have been created to support community needs. Initially funded by federal grants and non-Native private sources such as the Ford and MacArthur foundations and individual donors, these organizations and funds have begun to solicit private contributions from individuals and tribes, especially as government funding has decreased. Some of these organizations are tribally chartered organizations, some are tribal government agencies, and others are private nonprofits. Most of these organizations, e.g., the American Indian College Fund, are focused on specific Indian-related causes or issues. By the mid-1980s, several Native-initiated funds were established, including First Nations Development Institute, the Seventh Generation Fund for Indian Development, and others. As of 1998, about ten tribal colleges had foundations, including Fond du Lac Tribal and Community College and Haskell Indian Nations University.

Both the Alaska Native Claims Settlement Act of 1971 (ANCSA) and the Indian Gaming Regulatory Act of 1988 (IGRA) had an impact on the growth of formal philanthropic organizational structures. The former divided Alaska Native communities into regional and village corporations, some of which formed private foundations or public charities from farming, energy-related, or other commercial enterprises. Others contributed a portion of legal settlements from land claims and lawsuits to educational scholarships or special community needs. Under IGRA, tribal governments are required to use gaming profits for certain purposes, including operations and community welfare, and some gaming revenues are directed toward charitable causes, including scholarship funds, rehabilitation centers, housing, and health clinics.

Charitable causes

While there are many similarities in preferred charitable causes across many tribes and individuals, the more progressive tribes tend to give to more mainstream types of interests rather than practice the more spiritually oriented gift giving of more traditionalist nations. Favored causes include:

- *education and scholarships;*
- *cultural preservation;*
- *youth;*
- *emergency aid and disaster relief;*
- *healthcare;*
- *elderly services;*
- *economic development;*
- *human services; and*
- *rehabilitation services, especially substance abuse counseling.*

Intertribal consortia

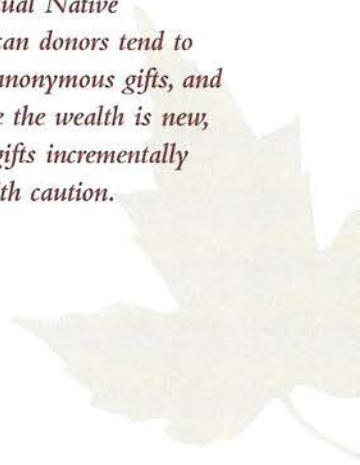
Especially in areas with a large tribal presence or a concentration of wealth through commercial enterprises, intertribal consortia or foundations are a new, but growing, phenomenon. They attract both Native and non-Native private support and usually have services focused on youth, the elderly, or general human service needs. These networks are often part of larger intertribal programs, and their boards are comprised mainly of tribal leaders. The Michigan Native American Foundation is an example of intertribal cooperation in philanthropy.

Giving styles

Individual Native donors tend to make anonymous gifts and are generally very modest about their giving. Giving tends to be local, community based, and fairly small in denomination. Because the wealth is new, donors tend to be cautious and incremental.

Tribes that have accumulated substantial profits from commercial enterprises such as gaming or resorts will tend toward more visible mainstream institutions and causes such as the United Way, Red Cross, and museums. Like other businesses and corporations of the mainstream, there is a need to build their corporate image and community profile within the broader regional markets of the businesses.

Individual Native American donors tend to make anonymous gifts, and because the wealth is new, make gifts incrementally and with caution.





RESOURCES

Forum of Regional Associations of Grantmakers

1828 L Street, NW, Suite 300 Washington, DC 20036 (202) 467-0383 www.rag.org

Regional associations of grantmakers (RAGs) are nonprofit membership associations created by private grantmakers to enhance the effectiveness of philanthropy in their cities, states, or regions. More than 3,600 private, community, and corporate foundations; corporate giving programs; and other types of grantmakers belong to one or more regional associations.

Each RAG responds to the specific needs and interests of its members, and typical services include:

- *Increasing communication and sharing of information among members;*
- *Providing information about changes in the laws governing charitable giving;*
- *Encouraging networks and collaboration of members concerned about similar societal needs;*
- *Encouraging the development of new philanthropies; and*
- *Impacting public policy on issues affecting philanthropy.*

New Ventures in Philanthropy, a national initiative of the Forum of Regional Associations of Grantmakers, supports coalitions located across the United States that aim to increase philanthropy in their regions. These coalitions can help you take the next steps toward starting your own giving program or foundation.

To locate the RAG or New Ventures coalition nearest you, call the Forum of Regional Associations of Grantmakers at (202) 467-0383, or visit the Forum's website at www.rag.org.

PHILANTHROPIC ORGANIZATIONS, AFFINITY GROUPS, AND INITIATIVES

The following philanthropic organizations, affinity groups, and initiatives have significant experience working in diverse communities. Many have conducted research, outreach, education, communications, and fundraising projects in these communities.

Affinity Group on

Japanese Philanthropy

C/O LORI STRAKOSCH, VICE PRESIDENT
HITACHI LTD.
2029 Century Park East, Suite 3940
Los Angeles, CA 90067
(310) 286-0243

African American Legacy Program

COMMUNITY FOUNDATION
OF SOUTHEASTERN MICHIGAN
333 West Fort Street, Suite 2010
Detroit, MI 48226
(313) 961-6675
www.cfsem.org

African American Philanthropy Initiative

C/O BALTIMORE GIVING PROJECT
ASSOCIATION OF BALTIMORE
AREA GRANTMAKERS
2 East Read Street, 8th Floor
Baltimore, MD 21202
(410) 727-1205
www.baltimoregivingproject.org

Alaska Philanthropy Initiative

C/O THE UNITED WAY OF ANCHORAGE
1057 West Fireweed Lane, Suite 101
Anchorage, AK 99503
(907) 263-2000

Asian Americans/Pacific Islanders in Philanthropy

225 Bush Street, Suite 580
San Francisco, CA 94104-4224
(415) 273-2760, ext. 12
www.aapip.org

Association of Black Foundation Executives

550 West North Street, Suite 301
Indianapolis, IN 46202-3272
(317) 684-8932

Coalition for New Philanthropy in New York

C/O NEW YORK REGIONAL ASSOCIATION
OF GRANTMAKERS
505 8th Avenue, Suite 1805
New York, NY 10018-6505
(212) 714-0699
www.nyrag.org

Council of Michigan Foundations

One South Harbor Avenue, Suite 3
P.O. Box 599
Grand Haven, MI 49417
(616) 842-7080
www.cmif.org

Council on Foundations

1828 L Street, NW, Suite 300
Washington, DC 20036
(202) 466-6512
www.cof.org

First Nations Development Institute

The Stores Building
11917 Main Street
Fredericksburg, VA 22408
(540) 371-5615
www.firstnations.org

**Forum of Regional
Associations of Grantmakers**

1828 L Street, NW, Suite 300
Washington, DC 20036
(202) 467-0383
www.rag.org

Giving Northern California

3871 Piedmont Avenue, Suite 79
Oakland, CA 94611
(510) 419-0636

**Greater Chicago
Philanthropy Initiative**

DONORS FORUM OF CHICAGO
120 South LaSalle Street, Suite 1360
Chicago, IL 60603
(312) 263-4937
www.givinggreaterchicago.org

Hispanics in Philanthropy

2606 Dwight Way
Berkeley, CA 94704
(510) 649-1690

Indiana Giving Ventures (IGIVE)

INDIANA GRANTMAKERS ALLIANCE
1100 Symphony Centre
32 East Washington Street
Indianapolis, IN 46131
(317) 630-5200
www.ingrantmakers.org/igive.html

**International Funders
for Indigenous People**

C/O FIRST NATIONS DEVELOPMENT INSTITUTE
The Stores Building
11917 Main Street
Fredericksburg, VA 22408
(540) 371-5615

NAACP

1025 Vermont Avenue, NW, Suite 1120
Washington, DC 20005
(202) 638-2269
www.naacp.org

**The National Center for
Black Philanthropy, Inc.**

1110 Vermont Avenue, NW, Suite 405
Washington, DC 20005
(202) 530-9770
www.ncfbp.org

National Council of La Raza

1111 19th Street, NW, Suite 1000
Washington, DC 20036
(202) 785-1670
www.nclr.org

**National Office on Philanthropy
and the Black Church**

C/O FOUNDATION FOR THE MID SOUTH
308 East Pearl Street, 2nd Floor
Jackson, MS 39201
(601) 355-8167

National Urban League

120 Wall Street
New York, NY 10005
(212) 558-5300
www.nul.org

Native Americans in Philanthropy

P.O. Drawer 1429
Lumberton, NC 28359
(910) 618-9749

**Promotion of Philanthropy—
A South Florida Collaboration**

DONORS FORUM, INC.
150 SE Second Avenue, Suite 700
Miami, FL 33131
(305) 371-7944

**Southeast Asia Resource
Action Center**

1628 16th Street, NW
Washington, DC 20009
(202) 667-4690
www.searac.org

**Southwest Coalition on Native
American Philanthropy**

C/O INTER TRIBAL COUNCIL OF ARIZONA
2214 North Central Avenue, Suite 100
Phoenix, AZ 85004
(602) 258-4822
www.itcaonline.com



FUNDS FOR COMMUNITIES OF COLOR

**Asian American
Federation of New York**
120 Wall Street, 3rd Floor
New York, NY 10002
(212) 344-5878
www.aafny.org

**Asian Pacific American
Community Fund**
225 Bush Street, Suite 590
San Francisco, CA 94104
(415) 433-6859
www.asianpacificfund.org

Asian Pacific Community Fund
300 West Cesar Chavez Avenue, Suite B
Los Angeles, CA 90012
(213) 680-2797

Associated Black Charities
105 East 22nd Street, Suite 915
New York, NY 10010
(212) 777-6060

Associated Black Charities—Maryland
1114 Cathedral Street
Baltimore, MD 21201
(410) 659-0000
www.abc-md.org

**Community Foundation of Greater
Lorain County—Hispanic Fund**
1865 North Ridge Road, East, Suite A
Lorain, OH 44055
(440) 277-0142
www.cfglc.org/hisfd.html

Diversity Endowment Funds
THE ST. PAUL FOUNDATION
600 Norwest Center
55 Fifth Street East
Saint Paul, MN 55101
(651) 224-5463
www.tspf.org

**Greater Kansas City
Hispanic Development Fund**
C/O GREATER KANSAS CITY COMMUNITY FOUNDATION
1055 Broadway, Suite 130
Kansas City, MO 64105
(816) 842-0944
www.gkccf.org

The Hispanic Federation
130 William Street, 9th Floor
New York, NY 10038
(212) 233-8955
www.hispanicfederation.org

Hopi Foundation
P.O. Box 169
Hotevilla, AZ 86030
(520) 734-2380

National Black United Fund
40 Clinton Street, 5th Floor
Newark, NJ 07102
(973) 643-5122
www.nbuf.org

United Latino Fund
315 West 9th Street, Suite 709
Los Angeles, CA 90015
(213) 236-2929
www.unitedlatinofund.org

NEWS SOURCES

A Magazine: Inside Asian America
677 Fifth Avenue, 3rd Floor
New York, NY 10022
(212) 593-8089
www.aonline.com

Black Enterprise Magazine
130 5th Avenue, 10th Floor
New York, NY 10011
(212) 242-8000
www.blackenterprise.com

Chronicle of Philanthropy
1255 23rd Street, NW, Suite 700
Washington, DC 20037
(202) 466-1200
www.philanthropy.com

Foundation News & Commentary
COUNCIL ON FOUNDATIONS
1828 L Street, NW
Washington, DC 20036
(202) 466-6512
www.cof.org

Hispanic Business Magazine
425 Pine Avenue
Santa Barbara, CA 93117
(805) 964-4554
www.hispanicbusiness.com

Indian Giver and Business Alert
FIRST NATIONS DEVELOPMENT INSTITUTE
Stores Building
11917 Main Street
Fredricksburg, VA 22408
(540) 371-5615
www.firstnations.org

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