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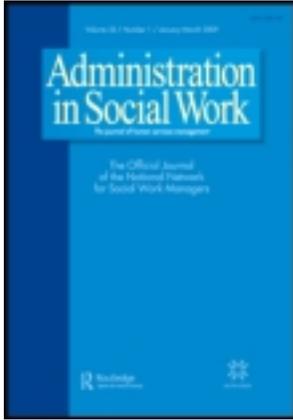
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What Motivates African-American Charitable Giving

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What Motivates African-American Charitable Giving: Findings from a National Sample

Vernon B. Carter, PhD
Jerry Marx, PhD

ABSTRACT. Given the growing wealth of minority families in America, including that of African-American families, the potential for charitable donations from these households is much greater. The purpose of this secondary analysis is to examine those variables that may influence African-American charitable giving patterns. This study uses the Panel Study of Income Dynamics (PSID) data to analyze the effects of multiple factors on the giving habits of African-Americans. Based on this study's findings, social workers employed as executive directors or fund-raisers in private nonprofit organizations may want to identify and cultivate individual African-American donors directly, instead of relying on United Way and other federated campaigns. doi:10.1300/J147v31n01_05 [Article copies available for a fee from *The Haworth Document Delivery Service*: 1-800-HAWORTH. E-mail address: <docdelivery@haworthpress.com> Website: <<http://www.HaworthPress.com>> © 2007 by *The Haworth Press, Inc.* All rights reserved.]

KEYWORDS. African-American, charitable giving, fund raising, nonprofit management, donations

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“Philanthropy” can be defined as “the effort or inclination to increase the well-being of humankind as by charitable aid or donations” (Dictionary.com, 2005). As such, philanthropy includes the giving by private individuals of their money or time to charitable organizations. The former act is commonly referred to as “charitable giving” or “charitable donations” and the latter act, “volunteerism.” This study is primarily focused on African-American charitable giving. Philanthropy experts are predicting a dramatic increase in charitable giving in the beginning of the 21st century (Millett & Orosz, 2001; Marx, 2000). This prediction is based upon at least three factors. First, the closing decades of the 20th century witnessed a substantial buildup of wealth among upper-income Americans. Second, older Americans, including members of the “Greatest Generation,” are preparing to make bequests of close to \$10 trillion to their families and favorite charities. And finally, “baby boomers,” that is, Americans born between 1946 and 1964, are now reaching their peak giving years.

This new wealth includes that of African-American families in America. African-American celebrities such as Bill Cosby, Michael Jordan, and Oprah Winfrey have donated millions to charity (The Corporation for Philanthropy, 1998, pp. 104-105). Yet, the potential for African-American charitable giving is much greater. As evidence, between 1967 and 1995, the number of African-American households with annual incomes of \$50, 000 or more doubled; the number with annual incomes of more than \$100,000 tripled (The Corporation for Philanthropy, 1998, pp. 103-104). Between 1995 and 2000, median household income among African-Americans showed greater percentage gains than for White Americans. And according to 1997 federal income tax data, African-American homeowners tend to give a higher percentage of their adjusted gross income to charity than do White Americans (Anft, 2002). These African-American financial gains represent an opportunity for private health and human service organizations dependent upon charitable donations, especially agencies serving significant numbers of minority clients. However, to take advantage of this opportunity, the leaders of these organizations need to know more about what motivates African-American charitable giving, both historically and today.

HISTORICAL BACKGROUND

Organized religion spawned much of the private nonprofit sector that developed in the United States, including voluntary health and welfare organizations (Marx, 2004, pp. 47-49). The colonial church played the role of an extended family by providing basic health and human services to their needy members. Gradually, religion in America became more diverse with

numerous groups becoming influential, including the Quakers, Anglicans, Baptists, and Catholics. These religious groups developed an increasingly elaborate and sophisticated network of education, health, and human services for their respective denominations. In addition, racial, ethnic, trade, and other social groups started a wide variety of mutual aid organizations to assist their members. Over time, these self-help networks evolved into our current private nonprofit sector, which is also referred to as the independent sector, social sector, or voluntary sector.

By the mid-1700s, in contrast to the Puritan belief in salvation only through the grace of God, there was a growing belief that living a charitable life could increase one's chance of salvation (Marx, 2004, pp. 47-49). Charitable giving to needy community members, subsequently, became an investment in one's own salvation, a good deed that was good for the donor as well as the beneficiary. Poor colonists, including African-American and other minority colonists, were given hope for salvation.

The history of African-American philanthropy, like White philanthropy, is closely associated with the church and the private nonprofit social organizations that evolved from the church (Jackson, 2001). In fact, the role of the church is even more important in African-American philanthropy because of the restrictions put on African-Americans in most other institutional life in America. State laws in Virginia, Maryland, and North Carolina in the early 1800s prohibited African-American Americans from forming charitable societies. Consequently, formal African-American organizations, outside the church, needed to hide their purpose and mutual aid activities. One way to accomplish this was to emphasize gifts of time and labor rather than money. Thus, African-American philanthropy historically has involved volunteerism.

Perhaps the most well-known example of early African-American philanthropy was the involvement of African-American mutual aid societies in the Underground Railroad, in which runaway slaves were voluntarily helped to freedom by African-American activists providing food, shelter, as well as money (The Corporation for Philanthropy, 1998, p. 101).

The history of women's philanthropy in the 1800s, including that of minority women, also closely combined giving and volunteering (Marx, 2004, 2000; Shaw & Taylor, 1995). Women in the U.S. traditionally have donated to causes of concern to them as women. While doing much of the volunteer work, women also raised money for their social causes, sometimes using their own money. To illustrate, social work pioneer, Jane Addams gave much of her time and inheritance to Hull House, the famous settlement house in Chicago. Furthermore, regarding African-Americans, a number of settlement reformers supported the founding of the National Association for the Advancement of Colored People (NAACP) in 1909 and the National Urban League in 1911. In

helping to organize the NAACP, Lillian Wald hosted the 1909 National Negro Conference at the Henry Street Settlement in New York. Similarly, given their history of oppression in the United States, African-American women used their philanthropy to promote equality as well as to meet other basic human needs. The most famous illustration is probably Harriet Tubman's work on the Underground Railroad, but lesser known African-American women were active in mutual aid societies, women's clubs, and other philanthropic efforts. Examples include The Phyllis Wheatley Home Association, started in 1897 in Detroit, Michigan by 24 African-American women to provide housing to elderly African-American women. Another example was the National Association of Colored Women, which helped homeless African-Americans by providing employment services, childcare, and kindergarten.

The Community Chest became a prominent vehicle for organizing community philanthropy in the early 1900s (Marx, 2004). Using a federated campaign once a year, the Community Chests raised funds to distribute to a collection of community health and human services. In the 1940s, the Community Chests evolved into the "United Fund" and then, in the 1960s, became known as "United Way." However, in the 1970s, Black United Funds emerged due to claims that United Way did not give a fair share of its campaigns' funds to African-American causes (Council on Foundations, 1999, p. 129). The Black United Funds work in a variety of ways: sometimes working independently; at times running combined campaigns with United Way. Since the 1970s, other groups have formed to encourage African-American philanthropy and assist African-American philanthropists in targeting their contributions to African-American causes. Examples include Associated Black Charities and the 21st Century Foundation, an African-American led foundation (Anft, 2002).

CHARITABLE GIVING AND RACE

Although the literature on African-American charitable giving is scarce compared with the literature on corporate giving or individual giving in general (including Independent Sector, 2001; Brooks, 2002; Burlingame & Frishkoff, 1996; Marx, 1996, 1997, 1998, 1999a, 1999b), a few reports and studies have been published examining the influence of race on charitable giving. The studies vary in quality and the conclusions drawn from the research have been somewhat inconsistent.

Starting with the earlier research, a 1989 study by Carson (as cited in Jackson, 2001) interviewed 868 African-Americans and 916 White Americans face-to-face. The study found no differences between African-Americans and

White Americans in their likelihood of making charitable contributions and the size of their contributions.

A 1996 Independent Sector survey found that 53% of African-American households made charitable contributions compared with 73% of White households in the sample. The Independent Sector explained this difference by referencing U.S. Census Bureau data that showed White American households had 15 times more median net worth than African-American households (The Corporation for Philanthropy, 1998, p. 103).

Hall-Russell and Kasberg (1997) carried out 180 in-depth interviews with African-Americans in the states of Ohio, Michigan, and Indiana. The survey, based on a nonrandom sample, was later continued in the same three states using face-to-face and telephone interviews with 650 individuals. The study concluded that African-Americans perceive their philanthropy as a “distinctive tradition”; value contributions of time more than the contributions of money; see “kinship” (all African-Americans are brothers and sisters) and “general obligation” as central concepts in African-American philanthropy; favor philanthropy of a “personal” basis rather than more abstract, systemic, and institutional types (such as planned giving); prefer contributing through the church when making formal contributions; favor helping in the neighborhood, and “giving back” to the African-American community, in general. Finally, in terms of gender differences among African-Americans, the study found that African-American women are more likely to give their time and see their mothers as their philanthropic role models, while African-American men are more likely than African-American women to give money and see a male (not necessarily their father) as their philanthropic role model.

Hunter, Jones, and Boger (1999) surveyed alumni donors of Livingstone College, a historically Black college in North Carolina. Although the sample size was not given, the typical donor was female, married with children, employed, a member of the A.M.E. Zion church (a church affiliated with the college), lived in an urban or suburban area, and had a family income between \$60,000 and \$100,000, annually. Donors also tended to be more active on volunteer boards in their communities (pp. 533-534).

Like the 1996 Independent Sector survey, Conley (2000) examined the influence of wealth on minority giving. Using 1994 data from the PSID, Conley found that African-American families tend to have less net worth than Whites even when controlling for income level. Given the importance of wealth (particularly certificates of deposit, savings, stocks, bonds, and mutual funds) in giving, the author concluded that a “racial wealth gap,” with White Americans having more wealth than African-Americans, is the most influential factor in giving differences between Whites and African-Americans.

O'Neill and Roberts (2000) published the results of a telephone survey of philanthropy in California. The research included an over-sample of minority groups in Alameda County. That is to say, using a probability sample, a total of 2406 interviews were conducted statewide and 1210 interviews were conducted in Alameda County. When the effects of income, education, and immigration status were controlled, the study found no significant differences in giving or volunteering among Whites, African-Americans, Latinos, and Asian/Pacific Islanders. Similar results were found in both the statewide and Alameda samples.

Jackson (2001) used focus groups to explore the philanthropic motivations of young African-Americans. The ages of the participants ranged from 26 to 32. Two focus groups of 2 hours with six different people in each session were conducted. A "balance" of genders was recruited. Jackson concluded that a desire to "uplift the race" through philanthropy is an issue of major significance to young African-Americans. Jackson views this finding as reflective of the African-American desire to use philanthropy to promote racial equality and justice. Yet, a majority of these young focus group participants did not see giving to the church as a viable way of accomplishing this goal. Consequently, study participants gave very little of their time and money to the church. Given the small number of participants, however, these results should be interpreted cautiously.

Mesch, Rooney, Chin, and Steinberg (2002) conducted a survey using random digit dialing of Indiana households through The Public Opinion Laboratory at Indiana University-Purdue University, Indianapolis. The total sample size for the study was 885 households. Regarding minorities, 10.1 percent of the sample was African-American and 0.8 percent was Hispanic (85.9 percent White and 3.2 percent other minority). Although minorities volunteered more hours annually on average than Whites (169-126 hours), this difference was not statistically significant. In fact, the study found no statistically significant differences by race in giving or volunteering.

The Chronicle of Philanthropy (Anft & Lipman, 2003) analyzed Internal Revenue Service records of U.S. taxpayers who itemize and earn \$50,000 or more annually. The study found that in counties and cities with above-average numbers of African-Americans who made \$50,000 or more, charitable giving rates tended to be higher than in comparable White areas. In a second study using U.S. Bureau of Labor Statistics for all income groups, Chronicle of Philanthropy researchers found that African-Americans gave 25% more of their discretionary income to charity than did White Americans. In addition, African-Americans gave 90 percent of their contributions to religious organizations compared with 75% for White Americans.

The Center on Philanthropy and Civil Society (2003), in its recent literature review, stresses the fact that African-American families tend to be urban dwellers,

are less likely to participate in planned giving, are younger than the median U.S. age, have more children under 18 at home, and are more likely to have extended family residing in the household (pp. 12-13). The last three factors are suspected to negatively influence the amount of wealth in these families.

RESEARCH QUESTIONS

Given the small number of previous studies on this subject, the questionable quality of some of these studies, and their inconsistent findings, there is a need for more research on African-American charitable giving. The previous literature review identified several factors that may influence African-American charitable giving. These include household religious activity, household volunteer activity, household income, household wealth, age of household head, marital status of household head, gender of household head, household size, and number of children under 18 in household. Also, studies indicate that African-Americans may be more likely to give to charities that directly benefit their neighborhood. The purpose of this secondary analysis is to examine those variables, which may influence African-American charitable giving patterns.

The two major research questions of this study are:

1. Does race influence American charitable giving?
2. What are the most significant factors influencing African-American charitable giving?

METHODS

Data

The study uses the Panel Study of Income Dynamics (PSID) data to analyze the effects of traditional and nontraditional philanthropy variables on the giving habits of African-Americans. The PSID is a longitudinal survey that has followed a representative sample of 4,800 families and their descendants since 1968. The PSID family and individual files contain data on demographics, religion, income, and wealth. Analysis of the PSID data employs weights because the sample is not an equal probability sample (see Hill, 1992 for detailed descriptions of the PSID). The philanthropy module was added to the PSID for the first time in 2001. It was developed by the Center on Philanthropy (Davis, 2004). This work was essentially done before the September 11, 2001 terrorists attacks, given the fact that the vast majority of interview data (90%) had been collected prior to the attacks.

The paper's descriptive analyses use a cross-sectional sample of all PSID responding households in 2001. The study's multivariate analyses use a longitudinal sample consisting of all PSID individuals residing in interviewed households at the time of the 2001 interview. The household is used as the unit of measurement. It is a more appropriate measure of giving, since the decision to give is often a joint decision.

MEASURES

Dependent variables. Regarding dependent variables, a questionnaire item that indicated whether or not one gave to human service type organizations (0 = No, 1 = Yes) was utilized to measure the donations African-Americans gave to the following groups and organizations: federated organizations, religious organizations, and organization for the needy, health organizations, educational organizations, youth and family organizations, arts/cultural/ethnic associations, and neighborhood/community groups. A religious organization was a group whose main focus was for religious purposes or spiritual development; a federated organization was any organization that served a combination of purposes during 2000 (i.e., United Way, the United Jewish Appeal, the Catholic Charities, or a local community foundation). An organization for the needy was an organization that helped people in need of food, shelter, or other basic necessities; an organization for health was a group that provided health care or medical research; an organization for education was a group whose main purpose was educational in nature (schools, colleges, libraries, etc.); a youth/family organization was a group that supported youth and family services; an arts/culture/ethnic association was a group that supported arts, culture, and ethnic awareness; a neighborhood/community organization was a group that supported improving neighborhoods or communities.

The dependent variable for the second research question was defined as whether or not (0 = No, 1 = Yes) an African-American donated at least \$25 or more to any charity in the year 2001. Therefore, only African-Americans who had given at least \$25 were included in the logistic regression analyses for the dependent variables Federated, Neighborhood/Community, Health, Needy, and Youth/Family organizations.

Independent variables. The race/ethnicity variables were grouped into six categories: White, African-American, Latino, Asian, Pacific Islander, American Indian, Aleut, and other. The race/ethnicity variables were all recoded to be dichotomous (0 = No, 1 = Yes). For example, the number 1 was an indication in the White category that the person was White.

The following explanatory variables were all recoded to be dichotomous (0 = No, 1 = Yes). A "Yes" for the variable Volunteer indicated the head of the household volunteered for a minimum of 10 hours during the year 2001. Religion was indicated by a preference for the following religions: Protestant, Catholic, Jewish, Muslim, Rastafarian, and other. It was recoded to indicate whether one either had or didn't have a religious preference. Marital Status was indicated by whether one was married/living with partner, single, widowed, divorced, or separated. It was recoded to indicate whether one was married/living with partner or not.

The number of children in the family was represented by those in the family who were under the age of 18. The number of persons in the household, "household size," represented the total number of persons in the household (adults and children).

A key variable that measured wealth also included home equity. This variable was recoded to reflect five dichotomous categories: Under 50,000; 50,000-99,999; 100,000-199,999; 200,000-499,999 and 500,000 dollars and above. Income was recoded to reflect 8 dichotomous categories: 10,000-19,999; 20,000-29,999; 30,000-49,999; 50,000-74,999; 75,000-99,999; 100,000-199,999; 200,000-499,999, and 500,000 dollars and above.

Statistical Analysis

Univariate analyses were conducted to provide descriptive statistics of all variables; bivariate and multivariate analyses were computed to examine the relationships among variables. The small sample sizes of the various race/ethnicity variables limited the focus of the analyses to only on the large sample sizes found in the White and African-American categories.

FINDINGS

Sample Characteristics

There were 5,619 respondents in the sample of whom 57% were White (n = 3,312); 30% were African-American (n = 1,694); 5% were Latino/a (n = 286); 1.5% were Asian Pacific Islander (n = 85); 0.71% were American Indian, Aleut or Eskimo (n = 40) (Table 1). Of these respondents, 65% (3,592) gave \$25 or more to a charity during 2001. For those respondents who indicated their charitable preferences, the top five organizations were religious (71 percent, n = 2,481), federated (46 percent, n = 1,672), needy (42 percent, n = 1,477), health (29 percent, n = 1,000), and education (22 percent, n = 756). Of respon-

TABLE 1. Household Characteristics of Persons who gave at least \$25 to a Charity in 2001 (weighted)

Variables	N	%	Mean/Median	SD
Head of Household characteristics				
race/ethnicity				
White	3,312	58.94		
Age			46.16	16.73
African-American	1,694	30.15		
Age			43.05	14.17
Latino	286	5.09		
Asian, Pacific Islander	85	1.52		
American Indian, Aleut, Eskimo	40	0.71		
Other	200	3.60		
Marital Status				
Married/living with partner	3,223	57.36		
Single	921	16.39		
Widowed	477	8.48		
Divorced	771	13.72		
Separated	227	4.05		
Religious Preference				
Protestant	867	15.43		
Catholic	461	8.21		
Jewish	25	0.45		
Muslim, Rastafarian	25	0.45		
Income-median				
White			30,900	
African American			29,500	
Latino			29,000	
Wealth with Home Equity-median				
White			72,000	
Latino			20,100	
African-American			12,000	
Household Characteristics				
Number of persons in household			3.03	1.44
Number of children in household			0.99	1.19
Percentage of head of households who donated and to which charitable organizations				
Religious	2,481	70.98		
Federated	1,672	46.33		
Needy	1,477	42.33		
Health	1,000	28.65		
Education	756	21.65		
Neighborhood/Community	234	6.70		
Arts/Cultural/Ethnic Assn	198	5.66		
\$25 to a charity *	3,592	65.37		

Note: SD = standard deviation; age was only reported for White and African-American donors because N was too small for the other racial/ethnic groups to make any further analyses; * gave at least \$25 to a charity in 2001.

dents who indicated they were the head of the household, 15% were female ($n = 873$; age = 46.8 years) and 85 % were males ($n = 4,803$; age = 45 years).

The head of the households reported their marital status as 57% married or living with a partner ($n = 3,223$); 16% single ($n = 921$); 14% divorced (771); 8% widowed ($n = 477$), and 4% separated ($n = 227$). The average number of persons living in the household was 3 ($SD = 1.44$) and the average number of children was 1 ($SD = 1.19$). Considering the role religion has played in charitable giving in the past (Marx, 2004), only a small number of persons reported being affiliated with established religions. Fifteen percent reported being Protestant ($n = 867$), 8% were Catholic ($n = 461$), and less than 1% indicated being Jewish ($n = 25$), or being other ($n = 26$).

There were minor variations among the races when looking at their median income reported in dollar amounts for the year 2001: Whites (\$30,900); African-Americans (\$29,500); and Latino/as (\$29,000). The differences were not statistically significant ($p = 0.60$). There was significant variation when the median level of wealth was examined: Whites (\$72,000), Latino/as (\$20,100), and African-Americans (\$12,000). The differences between Whites and African-Americans were statistically significant ($p < 0.01$) (Statistical tests for income and wealth differences not shown.). The number of Latino/as in the sample was not large enough ($n = 286$) to do any further subsampling so they were dropped from any further analyses.

DOES RACE INFLUENCE AMERICAN CHARITABLE GIVING?

Based on the preceding literature review, according to Conley (2000) who examined the influence of wealth on minority giving, African-Americans should be donating less to charities because of the wealth differential between African-Americans (\$12,00) and Whites (\$72,000). Analysis of variance (ANOVA) tests were conducted to compare the patterns of giving for Whites and African-Americans. ANOVA analyses that compare group differences for one variable are similar to t -tests. ANOVAs were run instead of t -tests because ANOVAs can utilize the weights that were utilized to compensate for the over-sampling that was conducted while creating a nationally representative sample. The ANOVAs produced a p -value identical to the p -value that would be produced in a t -test to evaluate the statistical significance for mean group differences. An examination of the giving patterns to 5 categories of charitable organizations revealed no statistically significant differences when African-Americans were compared with Whites (Table 2). The average amounts that were given to the five charitable organizational types were as follows: religious (White \$1,637, $SD = \$2,975$, $p = 0.31$ vs. African-American \$1,801,

TABLE 2. The Mean Donations (in Dollars) and the Results of Analysis of Variance Comparing White and African-American Giving to 5 Charitable Organizations for 2001 (Weighted)

Variables	White		African American		df	F
	M	SD	M	SD		
Religious	1637	2975	1801	4047	1	1.02
Federated	421	1029	434	1452	1	0.03
Needy	408	974	473	1503	1	0.75
Health	240	936	260	873	1	0.08
Education	378	1199	352	1002	1	0.06

Note: M = mean; SD = standard deviation; df = degrees of freedom, F = F-statistic, * $p < 0.05$.

SD = \$4,047); federated (White \$421, SD = \$1,029, $p = 0.85$ vs. African-American \$434, SD = \$1,452); needy (White \$408, SD = \$974, $p = 0.39$ vs. African-American \$473, SD = \$1,503); health (White \$240, SD = \$936, $p = 0.78$ vs. African-American \$260, SD = \$873); and education (White \$378, SD = \$1,199, $p = 0.80$ vs. African-American \$352, SD = \$1,002). The next areas to be explored were the factors that influence African-American philanthropy.

WHAT ARE THE MOST SIGNIFICANT FACTORS INFLUENCING AFRICAN-AMERICAN CHARITABLE GIVING?

Given the literature review certain factors were expected to influence the charitable giving of African-American donors. Therefore, in addressing the second research question, a logistical regression was utilized to examine the effect of a selection of the previously cited demographic variables (Table 1) on those African-Americans who gave to social work related charitable organizations in 2001. Federated, Needy, Health, Youth and Family, and Neighborhood/Community organizations were the five social work related charities selected.

INCOME

Socioeconomic status, in the form of income was not found to have a statistically significant effect on African-American giving to Federated ($p = 0.07$), Neighborhood/Community ($p = 0.10$), Health ($p = 0.91$), Needy ($p = 0.28$) or Youth, and Family organizations ($p = 0.71$) organizations (results not shown).

Since Conley (2000) asserted that it was the wealth gap that contributed to differences in African-American and White giving, the variable income was dropped from the regression analyses. The subsequent regression analyses were conducted without income so the full effect of wealth could be seen.

The factors in the regression analyses are predictors of African-Americans making donations to the social work related organizations. The results of these analyses are in the form of odds ratios (OR). The OR and beta coefficient are interchangeable statistics in a logistic regression (Munro, 1997). In these analyses, the OR lets the reader know the likelihood that African-Americans are going to give a donation. A predictor that has an OR equal to 2.0, for example, indicates a person is twice as likely to give a donation. While an OR of 0.50 indicates a person is 50% less likely to make a donation.

CHILDREN

The number of children in the family (Table 3) was not found to be statistically significant for African-Americans giving to Federated ($p = 0.07$), Health ($p = 0.06$), Needy ($p = 0.75$), or Youth and Family organizations ($p = 0.43$) organizations. A larger number of children in the family was found to have a statistically significant effect for African-Americans ($OR = 2.03$; $p = 0.01$) who donated to Neighborhood/Community organizations.

TABLE 3. Results of Logistic Regressions and the Factors Predicting African-American Donating to 5 Charitable Organizations for the Year 2001 (weighted)

Variables	N = 665		N = 731		N = 731		N = 730		N = 731	
	OR	p	OR	p	OR	p	OR	p	OR	p
	Federated		Neighborhood		Health		Needy		Youth and Family	
Children	0.80	0.07	2.03	*0.01	1.27	0.06	0.96	0.75	0.85	0.43
Size	1.28	*0.02	0.61	*0.03	0.88	0.24	1.01	0.88	1.08	0.65
Wealth	0.49	0.11	6.03	**0.00	2.79	*0.01	1.32	0.50	3.85	*0.01
Married	0.61	**0.00	1.68	0.11	0.92	0.61	1.26	0.16	1.35	0.33
Religion	0.88	0.48	0.31	*0.01	1.19	0.33	1.07	0.69	0.42	*0.03
Volunteer	1.48	*0.03	3.88	**0.00	1.99	**0.00	2.40	**0.00	2.25	**0.00
Female	0.99	0.99	0.53	0.19	1.26	0.34	0.81	0.35	1.73	0.15

Note: OR = odds ratio; * $p < 0.05$; ** $p < 0.01$; Size = Number of persons in household.

HOUSEHOLD SIZE

The number of persons in the household (Table 3) was not found to be statistically significant for African-American giving to Health ($p = 0.24$), Needy ($p = 0.88$) or Youth and Family organizations ($p = 0.65$) organizations. Household size was found to be statistically significant for Federated ($OR = 1.28$; $p = 0.02$) and for Neighborhood/Community organizations ($OR = 0.61$; $p = 0.03$). Household size had a positive effect on African-American giving in regard to the former and a negative effect on the latter.

WEALTH

Wealth (money and assets) was found to be the strongest predictor of giving (Table 3). It was statistically significant in a positive direction for African-American giving to Neighborhood/Community organizations ($OR = 6.03$; $p < 0.01$), Health ($OR = 2.79$; $p = 0.01$) and Youth and Family organizations ($OR = 3.85$; $p = 0.01$). Wealth was not statistically significant for African-American giving to Federated ($p = 0.44$) and Needy ($p = 0.50$) organizations.

MARRIED

Marriage or living with a partner was not found to have a statistically significant effect on African-American donations to Neighborhood/Community ($p = 0.14$), Health ($p = 0.93$), Needy ($p = 0.10$), or Youth and Family organizations ($p = 0.30$). The one statistically significant finding was for donations to Federated organizations ($OR = 0.61$; $p < 0.01$) and it was in a negative direction.

RELIGION

Similar to marriage, possessing a religious preference was not found to have a positive statistically significant effect on African-American donations to any of the charitable organizations. There was no statistical significance found when giving to Federated ($p = 0.48$), Health ($p = 0.33$), or Needy organizations ($p = 0.69$). Though statistically significant, the effect of religious preference was negative on donations to Neighborhood/Community ($OR = 0.31$; $p < 0.00$) and Youth and Family organizations ($OR = 0.42$; $p = 0.03$).

VOLUNTEER

The act of volunteering (Table 3) was statistically significant in regard to African-American giving to all of the charitable organizations: Federated (OR = 1.48; $p = 0.03$), Neighborhood/Community (OR = 3.88; $p < 0.00$), Health (OR = 1.99; $p < 0.00$), Needy (OR = 2.40; $p < 0.00$), and Youth and Family organizations (OR = 2.25; $p < 0.00$).

FEMALE

Households that were headed by African-American females (Table 3) were not found to have any statistically significant effect on African-American donations to any of the charitable organizations: Federated ($p = 0.99$), Neighborhood/Community ($p = 0.19$), Health ($p = 0.34$), Needy ($p = 0.35$) or Youth and Family organizations ($p = 0.15$).

IMPLICATIONS FOR SOCIAL ADMINISTRATION

Given the scarcity and inconsistent findings of past research on African-American charitable giving, additional research on this topic needs to be done in the future. This research may want to consider the possible influence on African-American giving of recent disasters such as the aforementioned terrorist attacks as well as Hurricane Katrina, since so many African-Americans lost employment or relatives as a result of these events. This was not possible with the survey questions used in this study.

In any case, there were several important implications from this research for social workers administering agencies dependent upon charitable donations. The first finding reflected similarities between the giving patterns of African-Americans and Whites. There were no statistically significant differences in dollar amounts the two races gave to the various charities. Specifically, African-Americans did not give more to neighborhood organizations than Whites. This was in contrast to the Hall-Russell and Kasberg (1997) research, which found African-Americans more likely than Whites to make donations to community and neighborhood organizations.

A second significant finding was related to the giving patterns of wealthy African-Americans. The literature predicted (Millett & Orosz, 2001; Marx, 2000) that the wealthiest African-Americans (\$500,000 and above) were among those most likely to donate to a charitable organization. This study supported

those earlier conclusions. However, the lack of African-American donations to federated organizations reflected the findings (Hall-Russell & Kasberg, 1997; Council on Foundations, 1999; Anft & Lipman, 2003) that African-Americans gave on a more personal basis and not as much through planned giving and federated campaigns such as United Way.

The one exception to this in this study's findings related to the influence of Household Size, which was defined in this study as the number of adults and children living in the household. Household Size had a positive effect on African-American giving to Federated Campaigns. One explanation for this related to the previously described publication of *The Center on Philanthropy and Civil Society* (2003). In its recent literature review, this organization stresses the fact that African-American families are more likely to have extended family residing in the household (pp. 12-13). If these extended family members include employed household members (i.e., aunts, uncles, and grandparents), then United Way may have greater access to their donations through its payroll deduction system. Other charitable organizations, especially those not normally a member of a federated campaign such as neighborhood improvement organizations, do not have payroll deduction systems.

However, for the most part, based on this research, social workers employed as executive directors or fund-raisers in private nonprofit organizations, particularly those with relatively high minority client populations, may want to identify and cultivate individual African-American donors directly, instead of relying on United Way and other federated campaigns. This strategy requires increased efforts to identify these relatively affluent African-American families and provide them with information on services of interest to them. This information can be disseminated in traditional ways, such as special events and direct mail campaigns, or through increasingly popular mechanisms such as Internet websites and e-mail. Direct mail and e-mail are effective ways to attract small donations.

Social administrators may then be able to generate greater interest and involvement of African-American philanthropists, which in turn, may lead to increased support from these families in the future. Major gifts typically come after the donor has been interested and involved in a nonprofit organization over a period of years. The education field with its multi-million dollar gifts by wealthy alumni testifies to this. This long-term involvement may be easier for colleges and universities to attain than for health and human service nonprofit organizations, given the extended time students spend earning undergraduate and graduate degrees, and the multi-generational affiliations that many wealthy families have with prestigious universities. After all, how many nonprofit agencies in the social services have homecomings?

Nonprofit health and human service agencies, therefore, face a greater challenge cultivating major gifts, which require extended involvement and face-to-face contact. Motivating people to volunteer is a proven means to accomplish this. Consistent with the previous findings of Marx (2004, 2000), African-Americans in this study who volunteered were those who were most likely to donate. The earlier literature review indicates that minorities are more likely to use giving vehicles other than endowment campaigns and planned giving, which are frequently the means for obtaining major gifts. However, involvement through volunteering on nonprofit boards of directors and in direct services may help to build the familiarity of potential African-American philanthropists in certain community agencies, including those with endowments and planned giving programs, thereby increasing such forms of giving by affluent African-Americans. Furthermore, greater African-American volunteerism on nonprofit boards will no doubt increase the amount of dollars allocated to the minority services of these agencies.

Finally, the findings of this study suggest that the key to generating increased minority support of health and human service agencies may be to stress the similarities, not the differences, between White and minority philanthropy. The results of this research and earlier studies indicate that wealthy African-American families, like White philanthropists, need to be identified and asked to give of both their time (through volunteerism) and their money (through charitable donations). This commitment is likely to increase with greater interest, involvement, and investment of the African-American in the life of the agency. The job of the social worker in nonprofit administration is to create these opportunities and reach out to African-Americans.

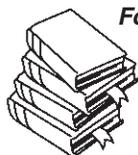
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