

African-American Philanthropy

HIGHLIGHTS

Emmett Carson

- African-American philanthropy consists of three identifiable “strains”—humanitarian aid, self-help and social aid;
- The Black church is the uniting force behind African-American philanthropic efforts, in large part, because its congregation provides a continuous source of funding;
- The Black church tends to be at the center of African-American philanthropy because of the indigenous control that African Americans have over the Black church and the Black church’s appeal to different socioeconomic strata within the African-American community;
- The tradition of giving in the African-American community continues to flow to religious, educational, social and political groups;
- African Americans are more likely to engage in volunteer activities sponsored by African-American organizations because such organizations are more likely to solicit their support;
- African Americans actively support African-American organizations; their patterns of giving and attitudes toward philanthropy are somewhat similar to those of whites;
- As a greater number of African Americans become affluent, opportunities for the African-American community to employ more sophisticated methods for channeling philanthropic resources to benefit the African-American community will increase;
- The combined effect of the civil rights and women’s movements on African-American women has been dramatic; where African-American women are actively engaged in all aspects of charitable giving, they report less trust in charitable organizations than in other institutions;
- Prior to the 1960s, philanthropic activities of African Americans focused on philanthropy among friends—churches, mutual aid societies and fraternal organizations that provided aid to people in their own communities;
- After the 1960s, the philanthropic activities of African Americans expanded to include strangers—money was raised and dispensed for persons outside of the community through such vehicles as the National Black United Fund;
- African Americans used their philanthropic resources to provide financial and manpower support for their social and civil rights movements;
- African Americans who live in the South are more likely to have made a charitable contribution than African Americans who live in any other region of the United States;

- African Americans and whites at the same income levels appear to have similar levels of giving; and
- African Americans and whites differ in their approach to fundraising—whites tend to seek more information about the fundraiser and beneficiaries of their support, while African Americans consider such behavior as probing and tend to be more private and confidential.

Jean Fairfax

- African-American philanthropy is rooted in the “African cosmology of connectedness”;
- The concept of philanthropy as a communal enterprise, whose members care for each other, contrasts with the concept of philanthropy of noblesse oblige or the rich giving to the poor;
- African-American philanthropy has been a demonstration of solidarity with the oppressed; and
- A duality exists in African-American life, both being American and being African, which has shaped African-American philanthropy into different directions from those of whites.

Cheryl Hall-Russell

- Giving is derived from a notion of family as an inclusive and permeable institution;
- Giving and serving are expressed through the idiom of kinship;
- Giving and serving to family, neighbors and needy strangers are seen as general obligations rather than philanthropy;
- Giving is community based—helping part of the community is viewed as improving the whole;
- Decisions regarding donations of money or volunteering are generally made on a situational and personal—rather than abstract or organizational—basis;
- Gifts of time are valued more highly than donations of money;
- Contributions of time and money are primarily made through the church;
- African Americans of southern origin tend to give more time and money and are more likely to participate in charitable activities than those from the North;
- African-American females pattern their giving after their mothers, while African-American males tend to rely on male role models other than their fathers; and
- For many, giving is viewed as a means for helping one another cope in a world that is often unfair, rather than a means for assisting the deserving poor.

Adrienne Lash Jones

- Philanthropy and benevolence, redefined, are intertwined acts that render no distinction between monetary gifts and gifts of labor, and all gifts intended to

serve socially useful purposes may be included without regard to the portion of society affected by the donation; and

- The term self-help is the actual motive for most African-American philanthropic initiatives.

John Stanfield

- African Americans have a long, rich history of civic responsibility and civic culture that ranges from informal adoption traditions to more formal civic activities;
- Pre-twentieth century forms of racial segregation and the Jim Crow legacy made civic responsibility an imperative for the survival of the African-American community;
- Historically, the most influential institutions in African-American communities have been civic associations, fraternal orders and churches rather than businesses and financial institutions;
- In most European-American communities, civic culture is rooted in investment capitalism —as seen in the formation of private foundations. In African-American communities, however, civic culture is generally rooted in the norms and traditions of status aggrandizement;
- The meanings of civic affairs are deeper and more complex in the African-American community than they are in the social compensation model of European Americans; and
- The Black church is the most important institutional arena for civic responsibility in the African-American community.

James Sweet

- The impetus for “African-American philanthropy” has been racial uplift that was shaped by race and historically used as a mechanism to combat both racism and white supremacy.

ABSTRACTS

Anderson, Bernard E. *Philanthropy and Charitable Giving Among Large Black Business Owners*. Report for the Association of Black Foundation Executives, Inc. Indianapolis: Association of Black Foundation Executives, June 1993.

This report is an overview of the literature on patterns of giving among African-American owned or controlled businesses. The author explores giving and community service commitments of African-American businesses, and the connections between enterprise and philanthropy. By examining the current research on African-American philanthropy and the growth of African-American enterprise, the author suggests that, within the limited scope of the studies and personal insights, the record of charitable giving by owners of large African-American businesses is mixed. The author found that, among business owners who give, interests tend to be in education, civil rights and public affairs. Further, many of the young African-

American business owners display a strong sense of obligation to the African-American community, which they may translate into charitable contributions when they achieve success in business. The author also provides an historical review of the Black Enterprise 100 firms, their business pursuits and philanthropic potential. As part of that discussion, the author considers some of the more prominent African-American philanthropists, including Bill and Camile Cosby, Oprah Winfrey, Sam Collier, Reginald Lewis, Willie Gary and Bill Picard, providing highlights of their contributions and commitment to the African-American community.

Ball, Erica L. *Racial Uplift Ideology and African-American Women's Voluntarism, 1890-1920*. Paper presented at the 1997 the Association for Research on Nonprofit Organizations and Voluntary Action Conference held in Indianapolis, Dec. 1997 (work in progress).

This paper focuses on the relationship between the activities of African-American clubwomen and racial uplift ideology. The author examines the ways in which reform-minded African-American women used conservation aspects of the ideology of racial uplift in their cultural feminist discourse. In describing racial uplift, the author purports that "male and female advocates of racial uplift believed that education, racial unity and voluntary associations would quickly 'uplift' the race from the degradation of slavery." This racial uplift idea is illustrated through profiles of African-American women who were involved in advocacy work during that time. The author concludes with the suggestion that racial uplift ideology "commanded that this growing body of elites continue to work to help 'advance' the less fortunate majority of the black population...."

Bayless, Pamela. "Black Charity Eyes Economic Equity: Eady's Fund in Harlem Crusades for Housing, Paycheck Donations. In *Crain's New York Business* 6 (July 9, 1990): 3,30.

This article describes the work of Kermit Eady, founder and president of the Black United Fund of New York, in building economic equity in New York's African-American community. Through the fund, almost \$2.5 million is targeted annually to low-income and moderate housing. Eady believes that land and ownership are the foundations of social harmony. The Black United Fund of New York is part of 19 payroll campaigns. It manages the Combined Federal Campaign in New York City.

Blau, Judith R. And Charles Heying. "Historically Black Organizations in the Nonprofit Sector: A Reply to Atlanta Metro Y," *Nonprofit and Voluntary Sector Quarterly* 25, no. 4 (Dec. 1996): 540-544.

This article analyzes the 1972 transformation of Atlanta's YMCAs from two segregated—one white and one African-American—institutions. The affects of the South's social, economic and racial divisions on the reorganization of Atlanta's YMCA are chronicled.

Bremond, Walter. "The National Black United Fund Movement," *The Black Scholar* 7, no. 6 (Mar. 1976): 10-15.

This article examines factors that influenced the National Black United Fund (NBUF) movement. Bremond considers the current pattern of giving by United Ways and federated campaigns and funds, suggesting that these services and programs are not meeting the needs of the African-American community. To complement existing efforts, the author suggests that an alternative, independent fundraising mechanism is needed to enable the African-American community to address community needs. The NBUF is one model that “can raise and distribute funds as well as increase the number of African Americans involved in non-traditional volunteerism.” Bremond argues that these alternative funds are essential to African Americans who are “locked out of the traditional channels of charity.” The author provides a description of the activities, purpose and fundraising strategies of the NBUF and a list of potential benefits of fundraising in and for the African-American community.

Burbridge, Lynn C. *The Status of African Americans in Grantmaking Institutions*. Indianapolis: Indiana University Center on Philanthropy, 1995.

This paper describes the results of a study by the Association of Black Foundation Executives (ABFE) on the status of African-American foundation employees. Burbridge considers such issues as race distribution among foundations, length of employment and board representation.

Butler, John Sibley. *Entrepreneurship and Self-Help Among Black Americans: A Reconstruction of Race and Economics*. Albany: State University of New York Press, 1991.

This book is an historical examination of African-American business ventures with case studies of Durham, North Carolina, and Tulsa, Oklahoma. Butler argues that a strong tradition of entrepreneurship and self-help exists within the African-American community. He examines the relationship between the Black church and educational institutions in the beginning of this century and reviews the role of benevolent societies in aiding the sick and providing benefits to members.

Byrd, Alicia, ed. *Philanthropy and the Black Church*. Washington, DC: Council on Foundations, 1990.

This book describes collaborative projects between African-American religious institutions and grantmaking organizations. Byrd suggests that within African-American communities the church is often the central philanthropic organization, providing volunteer and financial resources to address the needs of the socially and economically distressed. Byrd examines giving patterns in the African-American community as a means for describing the role of the Black church in philanthropy and collaborative approaches to funding in the African-American community.

Carson, Emmett D. *A Charitable Appeals Fact Book: How Black and White Americans Respond to Different Types of Fund-Raising Efforts*. Washington, DC: Joint Center for Political Studies Press, 1989.

This book represents the first comprehensive, nationwide study of the charitable

giving behavior of African Americans. Carson focuses on the monetary contributions African Americans make to various types of organizations. Based on historic activities dating back to dues-paying mutual aid and fraternal organizations formed by free African Americans before the Civil War, Carson suggests that the tradition of giving continues to flow to religious, educational, social and political groups. Detailed information on successful fundraising appeals, organizations that receive money, and the giving patterns of African Americans and whites is included.

———. *A Hand Up: Black Philanthropy and Self-Help in America*. Washington, DC: Joint Center for Political and Economic Studies Press, 1993.

This book examines African-American philanthropy from the seventeenth to the twentieth century, with particular focus on African-American charitable efforts in the 1960s and 1970s. Carson argues that African-American philanthropy consists of three identifiable “strains”—humanitarian aid, self-help and social aid. The church is seen as the uniting force behind African-American philanthropic efforts, in large part because its congregation provides a continuous source of funding. Carson describes the philanthropic efforts of African Americans from early benevolent societies to urban organizations in the 1970s and 1980s.

———. “Black Philanthropy: Shaping Tomorrow’s Nonprofit Sector.” *The NSFRE Journal* (Summer 1989): 23-31.

This article examines the evolution of organized African-American philanthropic and the contemporary giving patterns of African Americans. Carson argues that fundraisers should more actively appeal to the African-American community in an effort to involve them and encourage their generosity. Considering the economic and demographic changes in society, Carson suggests that fundraisers will be compelled to place a high priority on soliciting African Americans and other minority groups to provide financial support for organizational programming. Carson finds that, on the whole, African Americans and whites have similar patterns and attitudes toward giving. The influence of African-American philanthropy in shaping the future direction of the nonprofit sector is likely to grow as the African-American share of giving increases as a result of the growing number of African Americans in the population and the workforce.

———. *Black Volunteers as Givers and Fundraisers*. Paper prepared for the Center for the Study of Philanthropy, City University of New York, Conference on Volunteers and Fundraisers, New York, NY, November 1990.

This paper examines the extent to which African-American volunteers are actively involved in giving and fundraising. By reviewing current research and practical information about African-American volunteers within African-American organizations, the author suggests that African Americans are more likely to engage in volunteer activities under the auspices of a African-American organization because such organizations are more likely to solicit their support. The author concludes that African-American organizations may serve as important models for nonprofit organizations that are concerned with developing in the African-American

community volunteers who also are active givers and fundraisers.

———. “Community Foundations, Racial Diversity, and Institutional Change,” *New Directions for Philanthropic Fundraising* 5 (Fall 1994): 33-43. San Francisco: Jossey-Bass Publishers.

Community foundations must often bridge age, socioeconomic, racial and philosophical differences to reach new constituencies. This article illustrates how changing demographics and the value placed on racial diversity influences change in nonprofit organizations and shape organizational culture.

———. “Contemporary Trends in Black Philanthropy: Challenging the Myths.” In *Taking Fundraising Seriously: Advancing the Profession and Practice of Raising Money*, edited by Dwight F. Burlingame and Lamont J. Halse. San Francisco: Jossey-Bass Publishers, 1991.

This paper examines a range of questions about African-American philanthropy, using the 1988 Joint Center annual survey. Conducted by the Gallup Organizations, the survey included written responses to detailed questions and responses to face-to-face interviews on the charitable behavior of a nationally representative sample of 643 African-American and 695 white Americans. The study considered the socioeconomic characteristics of African Americans who engage in giving, including how much those donors give, their attitudes and their interest in giving. Carson concludes that African Americans are actively involved in supporting African-American organizations and that their giving patterns and attitudes toward philanthropy are somewhat similar to those of whites. As a greater number of African Americans join the ranks of America’s affluent, opportunities for the African-American community to utilize more sophisticated methods to channel their philanthropic resources to benefit the African-American community will increase.

———. “Despite Long History, Black Philanthropy Gets Little Credit as ‘Self-Help’ Tool.” *Focus* 15, no. 6 (June 1987): 3,4,76.

This article outlines the history of African-American philanthropy and its relationship to self-help organizations. Carson explores the reasons for the apparent lack of knowledge of African Americans and their self-help behaviors, citing the early Black church work, mutual aid and fraternal organizations, and banks and insurance companies as examples of African-American self-help activities.

———. “Diversity and Equity Among Foundation Grantmakers.” *Nonprofit Management and Leadership* 4, no. 3 (Spring 1994): 331-343. San Francisco: Jossey-Bass.

This article examines diversity and equity issues related to grantmakers, primarily using data from the Council on Foundations. In general, the percent of minority grantmakers approximates their percent in the overall population. Carson raises questions about whether grantmakers receive equal pay, regardless of race, and whether minority grantmakers work on issues related to their population group

disproportionately.

———. “On Race, Gender, Culture and Research on the Voluntary Sector.” *Nonprofit Management and Leadership* 3, no. 3 (Spring 1993): 327-335.

This report focuses on the issue of race, gender and culture as they relate to the development of research on philanthropy. Carson argues that scholars, practitioners and educational institutions must consider the “inclusivity criterion” in their analysis of philanthropy, suggesting a number of reasons for applying the criterion. He discusses why the emerging research community studying philanthropy and nonprofit initiatives should adopt a new set of variables known as “inclusivity” factors.

———. “Patterns of Giving in Black Churches.” In *Faith and Philanthropy in America: Exploring the Role of Religion in America’s Voluntary Sector*, edited by Virginia A. Hodgkinson, Robert Wuthnow and Associates. San Francisco: Jossey-Bass Publishers, 1990.

This article examines the thesis that African Americans attend churches that have a different outlook from that of whites about the role of the church in their community. Carson argues that the contemporary role of the Black church in providing charitable services to other organizations is critical to understanding African-American charitable activity.

———. “Survey Dispels that Blacks Receive But Do Not Give Charity,” *Focus* (March 1987): 5-6.

This article examines findings from a Joint Center/Gallup national survey on African-American philanthropy. The study, “Philanthropy in Black America,” conducted over 24 months, focused on charitable giving and voluntarism in the African-American community. Preliminary findings of the study indicated that African Americans and whites have similar patterns of giving when controlling for differences in income. The data also suggest that African Americans are actively engaged in voluntarism.

———. *The Attitudes, Accessibility, and Participation of Blacks and Whites in Work-Site Charitable Payroll Deduction Plans*. Durham, NC: Center for the Study of Philanthropy and Voluntarism, Duke University, 1988.

This report examines the participation of African Americans and whites in workplace charitable payroll deduction plans. Carson concludes that African Americans are more likely to participate in payroll deduction plans than whites and that African Americans and whites, regardless of socioeconomic status, believe it is important to choose the organization that receives their charitable contributions.

———. “The Charitable Activities of Black Americans: A Portrait of Self-Help?” *The Review of Black Political Economy* 15, no. 3(1987): 98-111.

This article focuses on attitudes, giving and volunteering among African Americans,

examining findings from the 1986 Joint Center/Gallup Survey. The study concluded, that while organized giving has existed in the African-American community for more than 200 years, the creation of an upwardly mobile African-American middle class presents new opportunities to address the problems of the African-American poor through charitable gifts and voluntarism.

———. “The Contemporary Charitable Giving and Voluntarism of Black Women.” Paper presented at the Center for the Study of Philanthropy, City University of New York, Conference on Women and Philanthropy: Past, Present and Future, New York, NY, June 1987.

Using data from the 1988 Joint Center Survey, this paper examines the current philanthropic behavior of African-American women as compared with African-American men and white men and women. The author looks at the socioeconomic characteristics of African-American and white respondents, and the attitudes and receptiveness of African-American women towards charitable organizations and activities. The author concludes that the civil rights and women’s movements have had dramatic consequences for African-American women. The data suggest that African-American women are actively engaged in all aspects of charitable giving but are less trusting of charitable organizations than other institutions. Carson argues that the civil rights and women’s movements provided African-American women with increased motivation and a greater level of aggregate income—both of which are likely to have a positive influence on their charitable behavior.

———. “The Evolution of Black Philanthropy: Patterns of Giving and Volunteering.” In *Philanthropic Giving: Studies in Varieties and Goals*, edited by Richard Magat, 92-102. New York: Oxford University Press, 1989.

This paper focuses on African-American philanthropic activity as one mechanism that is available to the African-American community to help it meet its responsibilities to poor African Americans.

———. “The National Black United Fund: From Movement for Social Change to Social Organization.” In *Fundraising Matters: True Stories of How Raising Funds Fulfills Dreams*, edited by Michael Seltzer. 1 (Fall 1993): 53-71.

After the Watts riots of 1965, a group of African-American community activists created the Brotherhood Crusade to raise funds to support their community institutions and to empower African Americans to improve their socioeconomic status. Their efforts inspired the National Black United Fund, which raised more than \$7 million in 1990 and broadened America’s workplaces for fundraising by African-American organizations and other groups. Carson outlines the influence of the National Black United Fund on the nonprofit voluntary and philanthropic sector.

———. “Understanding Cultural Difference in Fundraising.” *New Directions for Philanthropic Fundraising* 10 (Winter 1995): 99-112. San Francisco: Jossey-Bass Publishers, Inc.

This article examines the impact of cultural diversity on fundraising communications. Carson explores the possibility that miscommunications can occur across cultural boundaries in spite of the growing multicultural nature of the global society. Carson concludes that several barriers to fundraising exist, based on cultural experiences and background that impede communications.

———. “Valuing Black Benevolence,” *Foundations News* (May-June 1990): 37-40. Washington, DC: Council on Foundations.

The article discusses the range of organized African-American giving, from mutual aid among friends to million-dollar endowments. Carson refutes the public perception that African Americans are less likely than whites to engage in giving activities, offering a historical review of African-American self-determination and mutual aid. Based on the 1988 Joint Center annual survey conducted by the Gallup Organizations, Carson indicates that a relationship exists between giving and geographic location. According to the survey, African Americans who live in the South are far more likely to have made a charitable contribution than those who live in the East or West. Another key finding is that African Americans and whites in the same income levels appear to have similar levels of giving. Carson notes strong evidence that suggests that a majority of African Americans and whites believe that African Americans should fund multiracial rather than African-American-oriented charitable organizations.

Carson, Emmett D., and David Taylor, “Black Giving in Minnesota: The Tradition Continues,” *Giving Forum* (Fall 1995): 1-3. Minneapolis: Minnesota Council on Foundations.

This history of giving by African Americans in Minnesota, includes descriptions of Black churches, mutual aid organizations and clubs, sociopolitical leagues and community organizations and centers as vehicles for a flourishing African-American philanthropic sector in Minnesota. Carson and Taylor assert that, from this long tradition of African-American giving emerges leadership and increasing resources of Black churches, which augment the other benevolent societies in the African-American community. Similar to the case of Minnesota, as African-American philanthropy continues to evolve, it will be essential that foundations find ways to partner with and strengthen the traditions of African Americans.

Chang, Patricia M.Y., David R. Williams, Ezra E.H. Griffith and John Young. “Church-Agency Relationships in the Black Community,” *Nonprofit and Voluntary Sector Quarterly*, 23, no. 2 (Summer 1994): 91-105.

This article describes exchange relationships between Black churches and local community health agencies. Chang et al. discuss whether organizational and clergy characteristics influence clergy in Black churches to refer practitioners to, and receive referrals from, community mental health agencies. The research seeks to identify typical characteristics of churches and their clergy that lead to participation in exchanges. The authors assert that the extent of interorganizational links and the size of the church are significant indicators of church referrals.

Davis, King E. *Fundraising in the Black Community: History, Feasibility, and Conflict*. Metuchen, NJ: The Scarecrow Press, Inc., 1975.

This book describes African-American fundraising and social work from 1700 to 1975, with a careful examination of the schism that developed between African-American social agencies and the United Way during the late 1960s and early 1970s. Davis notes that African-American social agencies were concerned that United Way did not prioritize African-American urban problems, did not give local African-American agencies control of their programs, had an insufficient number of African-Americans on its board and limited its financial support of African-American programs. Davis details the emergence of more nationalist African-American social agencies that sought to focus on the problems of the African-American community. The book provides individual case studies of the Brotherhood Crusade in Los Angeles, the United Black Appeal in Boston, the United Black Fund in Washington, and two African-American appeals that failed in Cleveland and in Providence, Rhode Island. The author examines the conflicts with the United Way and its fundraising techniques, volunteer activities and allocation processes.

Dennis, Mark, Jr., "The African American Culture of Philanthropy," *Proceedings of the Conference on Fund Raising Strategies for Women, Minorities and Special Constituents*. Chicago: Council for the Advancement and Support of Education (CASE), May 15, 1997.

Using the works of scholars such as Emmett Carson, Jean Fairfax and others, Dennis provides an overview of the values, character, trends and motivational patterns of giving among African Americans.

Fairfax, Jean E. "Black Philanthropy: Its Heritage and Its Future." In *Cultures of Giving II: How Heritage, Gender, Wealth and Values Influence Philanthropy*, edited by Warren Ilchman and Charles Hamilton. New Directions for Philanthropic Fundraising (1995). San Francisco: Jossey-Bass Publishers.

According to this paper, understanding the two centuries of African-American philanthropy is central to understanding the African-American experience in America. Fairfax suggests that African-American philanthropy is rooted in the "African cosmology of connectedness." In the African-American experience, the concept of philanthropy as a communal enterprise, whose members care for each other, contrasts with the concept of philanthropy of noblesse oblige or the rich giving to the poor. Fairfax believes that African-American philanthropy is a demonstration of solidarity with the oppressed and that a duality in African-American life exists because African Americans are both American and African. This dual culture has shaped African-American philanthropy into different directions from those of whites.

———. "For Times Like These: More Black Trustees." Paper presented at the Sixth Annual James A. Joseph Lecture, sponsored by the Association of Black Foundation Executives. Indianapolis: Indiana University Center on Philanthropy, 1996.

This paper chronicles African-American leadership in policymaking in American

philanthropy. Citing an historical event, the twenty-fifth anniversary of the protests by eight African Americans regarding the Council on Foundation's slate of nominations for board appointments, Fairfax argues that progress has been made in the philanthropic policy arena. Fairfax notes that a growing number of African Americans now hold policymaking positions in foundations—a trend that will affect giving in the future. Given demographic changes, the devolution of government and economic disparities in American society, Fairfax concludes that foundations will be faced with new dynamics that will be best handled by a diverse policymaking body.

Fierce, Milfred C. "The Tax Reform Act of 1976: Some Implications for Black Fund Raising Organizations." *The Black Scholar* 9, no. 4 (1977): 29-38.

This article examines the extent to which certain features of the Tax Reform Act of 1976 are likely to affect foundation giving to African-American organizations. Fierce argues that the following three areas of the Tax Reform Act will have the most significant impact on African-American organizations seeking funding from foundations: fixing the statutory payout rate for foundations at 5 percent; lobbying restrictions; and the 4 percent excise tax placed on foundations to relieve the financial burden incurred by the Internal Revenue Service for monitoring the third sector.

Franklin, V.P. *Black Self-Determination: A History of African American Resistance*. Brooklyn, NY: Lawrence Hill Books, 1992.

This book examines African-American self-determination through expressions of African-American art, music and religious interests from slavery to the present. Franklin argues that African Americans have embraced self-determination and resistance as core values in opposition to white supremacy, suggesting that African-American leaders such as Marcus Garvey, A. Philip Randolph, Malcolm X and Jesse Jackson succeeded because they tapped into this African-American cultural value system. Franklin also discusses various forms of resistance, including mutual aid societies, as stimulants to protest movements; back-to-Africa movements; vigilance committees for fugitive slaves; the African-American nationalist press; and the African-American convention movement.

Gaines, Kevin. *Uplifting the Race: Black Leadership, Politics and Culture in the Twentieth Century*. Chapel Hill: University of North Carolina Press, 1996.

This book examines the role of African-American leaders in fighting white supremacy. Gaines traces the rise of a new class of elite African Americans and suggests that the concept of racial uplift is the pervasive self-help ideology that informed most, if not all, of the actions of African-American leaders. The concept of racial uplift is that white racism would end once African Americans, as a race, progressed socially, by their own efforts, proving they are worthy of equality. According to Gaines, such actions are illustrated by the activities of leaders such as Anna Julia Cooper and W.E.B. Du Bois. Gaines suggests that the endeavors of African-American elites to better the image and, in turn, the social status of all African Americans fostered among the elite a spirit of service to the lower classes. By placing the African-American elite in a larger context, Gaines notes that they

remained dependent on the white political and business elite, a dependence that partially explains the ties between uplift ideology and other racial ideologies.

Gaiter, Dorothy, "How Willie L. Wilson Went From Poverty to Black Philanthropy." *Wall Street Journal*, Eastern Ed. 228, no. 75 (Oct. 15, 1996): A1.

This article profiles the life and charitable interests of Willie L. Wilson, a self-made African-American millionaire and philanthropist. Gaiter describes Wilson's life from his childhood in the Florida work camps to his ascension in the McDonald's corporation.

Garrow, David J. *Philanthropy and the Civil Rights Movement*. New York: Center for the Study of Philanthropy, 1987.

This book examines the relationship between the civil rights movement and the non-black, non-southern supporters who contributed to that movement. Garrow argues that a social movement that draws on its member beneficiaries for financial support is preferable to one that relies on the interests and support of nonmembers or outsiders. In addition, Garrow postulates that the existence of radical or activist (nonviolent) activities in a movement may prompt funding from outsiders as a way to cause meaningful social change.

Gatewood, William B. *Aristocrats of Color: the Black Elite, 1925-1960*. Bloomington, IN: Indiana University Press, 1990.

This study focuses on the social milieu of the upper-class African America's "old families." According to Gatewood, these light-skinned, educated African American were free prior to emancipation and viewed themselves as naturally superior to other African Americans in culture, sophistication and achievement. In the years immediately following emancipation, some newcomers penetrated the elite ranks—mulattos, former house slaves and slaves who had obtained an education while in bondage—but, Gatewood suggests, few from the African-American community were able to make significant social or material gains in the wake of emancipation. The African-American aristocracy felt a sense of noblesse oblige in its dealing with less fortunate African Americans. Gatewood describes the efforts of elite African Americans in Charleston, New Orleans, Baltimore, Washington, Philadelphia, New York and Boston. Through churches and clubs, the "Black 400" contributed to almshouses, nurseries, schools and meal programs for poor children, raising money through solicitations and organized events. Gatewood suggests that upper-class African-American clubwomen were more socially conscious than their male counterparts. By the turn of the twentieth century, the National Association of Colored Women (NACW) and similar organizations shifted their attention from "high culture" to social reform. Clubwomen raised money for libraries, night schools, orphanages, hospitals, kindergartens and nursing homes; were part of the campaign against lynching; and called for temperance in the community.

Goss, Kristin A. "Helping Black Churches Heal Cities: Grantmakers Once Reluctant to Support Congregations Have Begun Building Their Capacity to Save Blighted

Neighborhoods.” *Chronicle of Philanthropy* 4 (Oct. 6, 1992): 1,16-17,19.

This article discusses foundation support for and involvement in projects undertaken by Black churches. Despite differences of culture, language and mission, foundations such as Ford and Lilly have begun to work with Black churches. Goss suggests that foundations recognize that Black churches are often the center of African-American community life and that, because of that status, they are sometimes excellent conduits for social programs.

Hall, Holley. “Black Giving Comes into Its Own: Rising Income Levels Have Fueled Multimillion Dollar Donations.” *Chronicle of Philanthropy* (Mar. 6, 1997): 8-14.

This article describes the growing number of African-American philanthropists who are making large gifts and creating foundations and endowments. It includes a sampling of large gifts made by African Americans between 1987 and 1997.

Hall-Russell, Cheryl and John Rowley. “Rising to the Call: Evolving Philanthropic Trends in African American Mega Churches.” Paper presented at the Silver Anniversary Conference of the Association for Research on Nonprofit Organizations and Voluntary Action Conference, New York, Nov. 7-9, 1996.

This paper examines the role of the African-American mega-church in advancing social reform and mutual aid for this segment of society. Hall-Russell and Rowley explore the responsiveness of church members to the call for financial assistance and community involvement.

Hall-Russell, Cheryl and Robert Kasberg. *African-American Traditions of Giving and Serving: A Midwest Perspective*. Indianapolis: Indiana University Center on Philanthropy, 1997.

This report explores the cultural and historical characteristics of African-American donors, offering insights into the future of African-American philanthropy in the United States. Findings are based on a study of African-American donors in the Midwest. Hall-Russell and Kasberg considered the six aspects of traditions and giving practices—both grassroots and formal—including: family practices of charity and voluntarism; giving and serving in the neighborhood; the role of religion in giving; personal participation in charity and voluntarism in the community and in the family; motivations influencing giving and volunteering patterns; and regional, gender and class variations in giving and volunteering. A number of distinctive traits of African-American philanthropy were identified through this study, including: giving is derived from a notion of family as an inclusive and permeable institution; giving and serving is expressed through the idiom of kinship; giving and serving to family, neighbors and needy strangers are viewed as a general obligation rather than philanthropy; giving is community based, helping any part of community is viewed as improving the whole; donations and volunteering are generally done on a situational and personal basis, rather than abstract or organizational level; giving time is more highly valued than donations of money; donating is generally done through the church; African Americans of southern origin tend to be more charitable in donating

time and money and more likely to participate than those in the North; African-American females pattern their giving after their mothers and African-American males tend to rely on male role models other than their fathers; and giving is seen as helping one another cope in a world generally seen as unfair, rather than viewing it as giving to the deserving poor.

Hine, Darlene Clark. "We Specialize in the Wholly Impossible: The Philanthropic Work of Black Women." In *Hine Sight: Black Women and the Reconstruction of American History*. Bloomington, IN: Indiana University Press, 1994.

This article documents the major philanthropic activities of several prominent African-American women reformers of the late nineteenth and early twentieth centuries, including women such as Ada Harris, Charlotte Hawkins Brown, Nannie Burroughs and Jane Edna Hunter. Information on other prominent National Association of Colored Women (NACW) clubwomen such as Mary Church Terrell, Josephine St. Pierre Ruffin, Ida Well-Barnett, Fannie Barrier Williams, Marry Talbert and Anna Julia Cooper is also included. Hine argues that the philanthropic activities of African-American women most often took the form of small-scale localized volunteer efforts that represented an effort to reclaim their pride and dignity as well as the self-esteem of the women they served.

Jackson, Rodney M., ed. *At the Crossroads: The Proceedings of the First National Conference on Black Philanthropy*. Oakton, VA: The Corporation for Philanthropy, Inc., 1998.

This volume is a summary of the proceedings of the first national conference devoted exclusively to African-American philanthropy.

Johnson, Robert. "Bill and Camille Cosby: First Family of Philanthropy." *Ebony Magazine* (May 1989): 25-34.

This profile of the philanthropic gifts of Camille and Bill Cosby describes the philosophy that underlies their giving, with specific examples of the Cosby's gifts to African-American educational institutions.

Jones, Adrienne Lash. "Philanthropy in the African American Experience." In *Giving: Western Ideas*, edited by J.B. Schneewind. Bloomington, IN: Indiana University Press, 1996.

This paper explores the history of African-American participation, both as donors and recipients, and challenges the modern conceptualization and definitions of philanthropy. The author argues that understanding the history of both philanthropy and of African Americans can benefit by altering the definition of philanthropy, which recognizes the links between charity and philanthropy, and does not make a distinction between large and small gifts. The author further suggests that philanthropy and benevolence, redefined, are intertwined acts that render no distinction between monetary gifts and gifts of labor, and that all gifts intended to serve socially useful purposes may be included without regard to the portion of

society affected by the donation. Additionally, the term self-help, as described by Emmett Carson, is the actual motive for most African-American philanthropic initiatives. The author concludes that the history of Africans in America is similar to the history of giving and receiving.

Kessel, Felicia. "Black Foundations: Meeting Vital Needs." *Crisis* 96, no. 10 (Dec. 1989): 14-18.

This article outlines the history and tradition of African-American philanthropy. Donations of money, goods and time have been critical to virtually every African-American social movement, playing a key role in the development of African-American schools, banks and insurance companies. Kessel profiles some African-American philanthropies, their goals, assets and impact and suggests that African Americans must establish new attitudes regarding community resources of wealth.

———. "Bill Cosby and the Fine Art of Creative Giving." *Crisis* (Apr. 1989): 14-17.

This article profiles the background and tradition of giving in Bill Cosby's family. Kessel highlights gifts that Bill and Camille Cosby have made to educational institutions, African causes and humanitarian efforts.

Latting, Jean Kantambu. "Motivational Difference Between Black and White Volunteers." *Nonprofit and Voluntary Sector Quarterly* 19, no. 2 (Summer 1990): 121-136.

This article summarizes a study that compared the extent to which African Americans and whites volunteer for altruistic or egoistic reasons. The study is based on a sample of volunteers from a Big Brothers/Big Sisters agency that included controls for age, sex, length of service and student status. Latting argues that African Americans are more likely to volunteer for altruistic reasons than are whites.

Leonard, Jennifer. "A New Age for Mutual Aid." *Foundation News and Commentary* 31 (May-June 1990): 22-26.

This article examines the effects of minority traditions of benevolence on the future of American philanthropy. Leonard argues that the more a minority group or an individual identifies as an American, the more likely will charitable giving resemble mainstream activities.

Lincoln, C. Eric, and Lawrence H. Mamiya. *The Black Church in the African American Experience*. Durham, NC: Duke University Press, 1990.

In this historical and sociological examination of the Black church, Lincoln and Mamiya suggest that a Black church is any church controlled by a predominantly African-American clergy and laity and that it can be any of a number of denominations. By focusing on the church's changing role in the lives of African Americans over several centuries, the authors argue that the Black church is the one African-American institution that maintained a degree of autonomy in slavery and in

freedom. Lincoln and Mamiya conclude that, without a separate church to meet the needs of a people faced with the hardships of slavery and racism, many of the institutions used to “uplift the race” could not exist. From these churches came some of the first schools, mutual aid societies and insurance companies in the African-American community. According to the authors, even into the twentieth century, as American life became more secular, these central religious institutions provided the leaders and members of such organizations as the NAACP and the National Urban League.

Mathews, Peggy. “The Alternative Fund Movement: Gaining a Foothold in America’s Workplace.” *Grassroots Fundraising Journal* 8 (Feb. 1989): 3-4, 6-7.

This article explores the growth and importance of nontraditional alternatives to the United Way. It is based on information from the National Committee for Responsive Philanthropy.

Nash, Gary B. *Forging Freedom: The Formation of Philadelphia’s Black Community, 1720-1840*. Cambridge: Harvard University Press, 1988.

This book traces the formation of the most important center of free African-American life in antebellum America. In the late eighteenth century, Philadelphia appeared to be moving toward racial harmony; however, this spirit was quickly transformed as hundreds of runaway slaves and free African Americans from the South sought refuge in the city. Racial antipathy in the late nineteenth century led African-American Philadelphians to create their own personal and institutional connections, which led to the creation of schools and mutual aid societies for free African-American children and the poor. Despite hostility from whites, Philadelphia’s free African-American community created many of the institutional foundations that allowed African Americans to cope with the passage from slavery to freedom.

Opinion Research Corporation. “Survey Shows Differences in Blacks Giving.” *Nonprofit Times* 4 (Sept. 1990): 3,19.

This article discusses the results of a Nonprofit Times/Opinion Research Corporation survey of African-American giving. The survey indicated that, although African Americans give the same percentage to religion as other communities, they are less likely to give to health and human service organizations, the environment and cultural programs. College-educated African Americans and African Americans who earn \$35,000 or more were found to be more likely than other affluent college-educated people to give to charity.

Pollard, William L. *A Study of Black Self Help*. San Francisco: R&E Research Associates, Inc., 1978.

Using several archival collections and a wide array of African-American newspapers and periodicals, Pollard examines African-American participation in social welfare in the American South from 1890 to 1915. The study focuses primarily on orphanages, reformatories, old age homes and emergency relief efforts in Georgia, North Carolina,

South Carolina and Virginia. Pollard provides examples of poor African Americans making small donations to charitable organizations, soliciting small donations from their co-workers and door-to-door. Through churches and educational institutions, people were encouraged to support or sponsor schools, orphanages and homes for the elderly and to donate time and money to reformatories, shut-ins and kindergartens. Pollard also discusses the self-help efforts of African-American women associated with clubs in their community and of the recipients of aid. The African-American press donated copy space to announce programs and benefits of charitable organizations and encouraged citizens to provide relief for those less fortunate who were suffering from hunger and homelessness. Finally, Pollard concludes with an examination of the 1915 Big Bethel A.M.E. Church charity drive, which included contests and entertainment and raised enough money to receive a match from L.T. Cooper, a millionaire philanthropist. Proceeds were distributed to charitable organizations in the Atlanta area.

Reed, Harry. *Platform for Change: The Foundations of the Northern Free Black Community, 1775-1865*. East Lansing, MI: Michigan State University Press, 1994.

The author argues that, contrary to common belief, free African Americans in the North had individual and collective power as they formed independent churches, organizations, newspapers, conventions and emigration schemes. The author considers platforms for change in the urban centers of Boston, New York and Philadelphia. The author concludes that free African Americans were able to create community awareness by developing their own institutions. African-American women donated their time and money to ensure the success of their institutions. Some elite African-American philanthropists of the time are profiled, such as Prince Hall and Richard Allen, and others less known are cited as donors integral to the beginnings of many free African-American endeavors, including the newspaper, *Freedom's Journal*.

Rogers, Pier C. *Black Philanthropy: Definitions and Assessment*. Paper presented at the 1997 Association for Research on Nonprofit Organizations and Voluntary Action Conference, Indianapolis, Dec. 1997 (work in progress).

This paper explores definitions and understandings of African-American philanthropy within the larger context of philanthropy. Rogers uses the National Conference on Black Philanthropy, held in Philadelphia in March 1997, as a starting point for discussing the relevant issues, resources, perspectives and scope of this area of philanthropy.

———. *Organizational Correlates of Private Fundraising in African American Social Service Organizations*. Doctoral dissertation. New York University, 1991.

This dissertation explores the relationship between the effectiveness of private fundraising and how organizations respond to the environmental demands of compliance with reporting criteria set by private funders. Rogers hypothesizes that social service organizations that comply with the environmental demands set by private funders will be more successful in raising private funds. Rogers also considers

the role that the race of those in an organization plays in raising private funds.

Saillant, John. "African American Philanthropy has a Long, Rich History." In *Philanthropy Matters* no. 8 (Summer 1994). Indianapolis: Center on Philanthropy.

This article provides an historical overview of philanthropic practices among African Americans—from slavery to modern day.

———. *Black, White, and The Charitable Blessed: Race and Philanthropy in the American Early Republic*. Indianapolis: Indiana University Center on Philanthropy, 1993.

This paper explores and defines the diverse views of race and philanthropy, presenting intellectual and religious backgrounds and their influence in the lives of African-American and white Americans.

Stanfield, II, John H. "African American Traditions of Civic Responsibility." *Nonprofit and Voluntary Sector Quarterly* 22, no. 2 (Summer 1993): 137-153.

This article reviews the issues and problems in conventional studies of African-American traditions of civic responsibility. Stanfield critiques conventional interpretations of African-American civic responsibilities and civic cultures. By suggesting alternative conceptual frameworks, he raises questions regarding ideology and perception of racial stereotypes in the dominant culture of civic duties.

Sealey, Kelvin Shawn. *African American Entrepreneurial Philanthropy: Towards Foundation Support and Encouragement*. Paper presented at the Silver Anniversary Conference of the Association for Research on Nonprofit Organizations and Voluntary Action, New York, NY, Nov. 7-9, 1996.

This paper reports on the level of entrepreneurial giving in the African-American community in the late twentieth century. In describing personal experiences as an operator of a newly created philanthropic organization, Sealey provides suggestions on creative ways to give, including a social investment strategy similar to what is employed by venture capitalists in start-up companies.

Sweet, James H. *Uncovering Philanthropy in the African American Community: A Bibliographic Approach*. Paper presented at the Silver Anniversary Conference of the Association for Research on Nonprofit Organizations and Voluntary Action, New York, NY, Nov. 7-9, 1996.

This paper explores the historical and sociological works of African Americans as a means for defining their giving patterns and behavior. Sweet argues that African Americans have been excluded from the "fruits of white wealth and power" throughout history and are thus forced to address their problems from within their own communities. As a result, Sweet believes that the impetus for African-American philanthropy has been racial uplift that was shaped by race and employed as a mechanism for combatting both racism and white supremacy. Sweet provides

examples of African-American philanthropy as derived from African-American experiences.

Turner, Ryan. "African American Philanthropy: In the Dark or in the Black." *Community Jobs* (Oct. 1997): 3-4.

Turner employs an analysis of organized giving among African Americans, as a means for showing that African-American institutions may not be suffering as a result of reductions in government programs.

Winch, Julie. *Philadelphia's Black Elite: Activism, Accommodation, and the Struggle for Autonomy, 1878-1848*. Philadelphia: Temple University Press, 1988.

This book explores the activities and influence of Philadelphia's free African-American elite. Winch argues that the free African-American elite were not tied to conventional white standards of leadership, such as political influence and wealth, but rather to talent and commitment. Although all members of the African-American elite were committed to social reform, some were wealthy, others were not. Winch provides examples of member contributions of time and money to organize abolitionist movements and moral reform societies. As part of all of these efforts, she suggests that members of this African-American elite group donated money to churches, newspapers and social reform societies.

RELATED WORKS

"Alumni of Black Colleges are Unable to Relieve the Financial Squeeze: The Level of Alumni Support at Black Colleges and Universities is Considerably Lower Than At Predominantly White Institutions. Alumni Gifts Will Not Be Able to Close Any Budget Gaps Created By Reduced Government Appropriations." *Journal of Blacks in Higher Education* 11 (Spring 1996): 65.

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