

ASIAN-AMERICAN PHILANTHROPY

HIGHLIGHTS

Julia Hsiao

- Asian-American ethnic groups share some common values; and
- Asian donors are heavily influenced by the values of family, hard work, the need for respect and saving “face.”

Elaine Ko

Asian Americans tend to:

- Support programs that strengthen the family;
- Support programs that improve education for youth;
- Support healthcare and long-term care for the elderly;
- Consider philanthropy as a repayment for community debts; and
- Support programs that facilitate employer/employee efforts for the poor.

Robert Lee

- Within the Chinese-American community, philanthropic activities begin to occur within the third to fifth generations and are generally influenced by Neo-Confucian ethics—a value system that links a reverential attitude toward human life with respect to others, and a sense of social responsibility;
- Asian Americans tend to support the elderly and their housing needs as well as health services, education (particularly scholarships), religion (maybe even the stewardship of tithing) and political causes;
- The growth of foundations in the Chinese-American community is linked to successes in the fields of technology and real estate;
- Philanthropic traditions of giving and helping in the Chinese-American community can be traced to Confucian tenets, which stress benevolence, wisdom, universal order and peace and service to others; and
- Chinese family associations are an important source of charitable giving.

Stella Shao

- Although many differences exist among Asian groups, the values and behaviors of East Asians are generally rooted in the religious teachings of Buddhism, Confucianism and Taoism; and
- Compared with mainstream America, giving practices among Asian Americans are generally considered more focused, ethnic specific, ritualistic and institutionalized.

Rosalyn Tonai

- Total giving in the Asian-American community is highly correlated with

- socioeconomic conditions, age and attitudes toward volunteering and family support;
- Much of the research on Asian giving focuses on Chinese, Japanese, Filipino and Korean Americans;
 - As socioeconomic status and age increase in the Asian-American community, so does overall giving; and
 - Although self-identity is not significantly related to Asian-American giving, it plays a role in the existence of many Asian nonprofits.

ABSTRACTS

Aguilar-San Juan, Karin, ed. *The State of Asian America: Activism and Resistance in the 1990's*. Boston: South End Press, 1994.

This anthology of 18 essays written includes the perspectives of more than 20 authors on a broad range of topics related to race, racism and identity and Asian Americans. Authors explore the relationship between a growing Asian-American identity and political activism both within and beyond the Asian-American community. Personal accounts of a number of contemporary events highlight the variety of Asian-American activism and the complexity of the issues present when the different agendas of racial and ethnic groups compete, clash and occasionally align. The range of political activism includes broad theoretical identity issues, public school board struggles, incidents of anti-Asian violence, the development of the new Asian-American studies area of academics, economic development in ethnic enclaves and electoral politics.

Asian Americans/Pacific Islanders in Philanthropy. *Invisible and in Need: Philanthropic Giving to Asian American and Pacific Islanders*. Paper prepared by Asian Americans/Pacific Islanders in Philanthropy, New York, NY, 1992.

This report offers grantmakers an overview of the philanthropic needs of and giving trends within the Asian-American/Pacific Islander population. Despite the “minority model” image of this group portrayed by the media, the author argues that the Asian-American/Pacific Islander population suffers from pockets of severe poverty, hate crimes, health problems and domestic violence. The vast majority of funds are directed to social services, with limited support for legal rights, community development, advocacy and public policy. Only a small number of foundations are involved in grantmaking targeted toward this population.

Asian Americans/Pacific Islanders in Philanthropy and Leadership Education for Asian Pacifics. “Making the Invisible Visible: Strategies to Increase the Participation of Asian Pacific Americans in Philanthropy.” Report to the James Irvine Foundation, June 1996 (unpublished).

This report explores factors that have prevented Asian Pacific-Americans from fully participating in the activities and institutions of organized philanthropy. It is based on interviews with 70 individuals involved in the philanthropic sector, primarily in

California. From interview information, the report offers recommendations to enhance Asian Pacific-American participation in philanthropy by: recruitment and hiring, career mobility and professional development, and for increased involvement of Asian Pacific-Americans in organized philanthropy.

Asian and Pacific Islander Center for Census, Information, Services and Asian Marketing Communication Research. *A Demographic and Socioeconomic Analysis of the Asian and Pacific Islander Populations in the Bay Area Counties*. Report by the Asian Pacific American Community Fund (APACF). San Francisco: Asian Pacific American Community Fund 1994 (unpublished).

This two-phased study was conducted to ascertain the pool of potential charitable giving households in the San Francisco Bay Area. The study considered the preferences for types of services to support and reasons to contribute to nonprofit organizations. The first phase analyzed the Asian/Pacific Islander populations of Alameda, Contra Costa, Santa Clara, San Francisco and San Mateo counties, as reported by the 1990 Census. Researchers found a pool of more than 32,000 Asian/Pacific Islander households that fell into the potential givers income level as defined by the APACF. These households were analyzed by income as well as geography, age distribution, education, occupation and ethnic breakdown. The report concluded that Chinese, Japanese and Filipinos are the key Asian groups to focus on for charitable giving.

Asian Pacific American Community Fund. "Asian Pacific American Non-Profits: Perceptions and Realities." San Francisco: Asian Pacific American Community Fund, 1996.

This study examines the diversity of Asian Pacific-American communities and their social welfare needs. Asian Pacific Americans constitute more than 20 percent of the San Francisco Bay Area's population and 16 percent of their population lives in poverty. Despite dramatic growth in population and need, Bay Area nonprofits are disproportionately underfunded and receive one-third less funding than other nonprofits.

Asian Pacific American Non-Profits: Perceptions and Realities. San Francisco: Asian Pacific American Community Fund, 1996.

This study examines the diverse nature of the Asian Pacific-American communities and their social welfare needs. Asian Pacific Americans constitute 20 percent of the San Francisco Bay Areas population and almost 16 percent live in poverty.

Aquino, Valentin R. *The Filipino Community in Los Angeles*. San Francisco: R&E Research Associates, 1974.

This book examines the Filipino community in Los Angeles, identifying both the characteristics of the community and the character of the Filipino people. Aquino discusses Filipino culture and values as they appear in associations, both voluntary and otherwise, and describes giving and sharing patterns in the community.

Bowen, James G. *Attitudes Toward Fund-Raising and Volunteerism within the Filipino Community of Moreau High School as a Microcosm of Southern Alameda County*. Master's thesis. San Francisco: University of San Francisco, 1990 (unpublished).

This study examines giving and volunteering practices among Filipino parents with children attending the Moreau High School, a private Catholic school in the East Bay of California. Of the 53 parents interviewed, Bowen found that place of birth, age, income, education, occupation, attitudes about the Catholic Church's support of schools and other values had very little effect on giving and volunteering at Moreau. From these findings, Bowen suggests that the assimilation of American custom in this Filipino community is more pervasive than first thought. In terms of giving practices, all respondents had contributed to special fundraising events such as raffles, crab feeds and band events because "Filipinos love anything that has to do with music, dancing and games of chance." Although respondents also bought raffle tickets, many would not fundraise themselves—that is, sell tickets. In terms of volunteering, half of the respondents volunteered at the church, but only a quarter volunteered at Moreau School and only about a quarter volunteered in the community. Bowen found that many respondents volunteered at church rather than at Moreau School because they were more comfortable at church and their friends were more likely to volunteer at church.

Chan, Sucheng. *Asian Americans: An Interpretive History*. Boston: Twayne Publishers, 1991.

This book provides an historical account of the evolution of various Asian-American groups, from their initial immigration to the United States to the present—Gold Rush to the Space Age—and casts that history in the context of how these immigrants responded to adversity and discrimination, comparing the experiences of the various Asian-American ethnic groups. Chan focuses on the Asian cultural values and practices that have been selectively used by Asian immigrants to adapt to life in the United States and comments on the development of these complex communities to the extent to which they have assumed American characteristics. Asians adapted by forming associations that provided mutual aid to their members, supported rotating credit groups, and served as social centers for these ethnic groups. Chan discusses the Chinese, Japanese, Korean and Filipino associational and self-help activities, noting, for example, that Chinese associations included district, dialect and family, business, craft and trade guilds, and the Consolidated Chinese Benevolent Association, among others. Japanese groups exerted less social or political control over their members and communities. For Koreans, the Christian Church became the most important community organization and "village councils" were created to govern and help themselves. The Filipinos, however, formed American-style fraternal organizations as a result of being educated in the United States. As Asians were denied access to the social and political life of America, they formed clubs and associations that were not structured like their counterparts in their homeland. Chan concludes that Asian Americans have become integrated into the larger society, but that their willingness to participate in societal activities is dependent on the level of racial tension in the larger society.

Chen, David T.A. *Marketing to the Affluent Asian Americans*. Paper presented at the Researchers Roundtable Seminar. Washington, DC: Council on Foundations, 1989.

This paper outlines various approaches for marketing to the affluent Asian-American population. Chen considers the role of planning, research and public education and awareness efforts to attract Asian-American donors to the organized philanthropic sector, arguing that several differences exist in marketing to “general market donors” and to “Asian-American donors.” Primary differences lie in the donor-involvement process. Asian-American donors require an additional period of cultivation from understanding, to believability/credibility, to trust. In addition to the general donor-involvement process of awareness, motivation, preference and contribution, Asian-American donors rely on building relationships and trust prior to funding.

Espiratu, Yen Le. *Asian American Panethnicity: Building Institutions and Identities*. Philadelphia: Temple University Press, 1992.

This question is written to answer questions pertaining to how, under what circumstances and to what extent groups of diverse Asian national origins unite to forge a new, larger panethnic group in the United States. Issues addressed include the growth of the Asian-American movement, participation in electoral politics, census classification and anti-Asian violence. Espiratu observes that the option of identifying with the larger community has been externally and internally motivated, and that individuals identify with ethnic-specific or panethnic communities depending on the situation. Espiratu also discusses the impact of outside government funding of social welfare programs and the establishment of community-based nonprofit organizations by young Asian-American activists influenced by the Civil Rights and ethnic identity movements of the 1960s.

Fujita, Stephen S., and David J. O'Brien. *Japanese American Ethnicity: The Persistence of Community*. Seattle and London: University of Washington Press, 1991.

The premise of this book is that Japanese Americans show high levels of structural assimilation into mainstream American society, but also maintain high levels of ethnic group membership. They retain involvement in voluntary associations rooted in their ancestors' village life in Japan. The authors report that 69 percent of the individuals in this study participated in both ethnic and non-ethnic voluntary associations.

Holstein, William J. “We’re Naive About Japanese Philanthropy.” *The Chronicle of Philanthropy* (Jan. 14, 1992): 38-39.

This article chronicles the philanthropic activities of Japanese companies in the United States. Holstein cites Toyota Motor Corporation as an example of a source of charitable giving to African-American organizations and people in the United States. In an attempt to capture a better public image or for other mutual benefits, Japanese companies are using philanthropy as a way to influence the market, politics and U.S.-Japan relations. Holstein concludes that the responsibility of civic leaders who accept Japanese philanthropy should be to continue to press for major economic benefits

from Japan, not to lapse into a form of subservience.

Hsiao, Julia. "Asian Americans: Diversity in Giving." Proceedings of the conference of Council for the Advancement and Support of Education (CASE), *Fund Raising Strategies for Women, Minorities and Special Constituents*, Chicago: Council for the Advancement and Support of Education, May 15, 1997.

Using demographic information on the various subcultures within the Asian-American population, Hsiao provides an overview of the income, education, employment and dispersity of each Asian-Asian subculture to describe its potential for giving. Hsiao argues that common values exist among Asian ethnic groups, suggesting ways for interacting with Asian donors who are heavily influenced by the values of family, hard work, the need for respect and saving "face." She cites the Chinese-American community as an example of the role of immigrant status and wealth and giving behaviors.

Jung, Ku-Hyun, ed. *Evolving Patterns of Asia-Pacific Philanthropy*. Seoul: Yonsei University, Institute of East and West Studies, Seoul Press, 1994.

This book is a collection of papers presented at the Second Symposium on Private Philanthropy in East Asia held in Seoul, South Korea, August 19-22, 1993. The symposium convened practitioners and academics working or studying the role of nonprofits and foundations within the context of the rapid economic and social changes occurring in East Asia and the Pacific Basin. Based on recommendations from the symposium, participating regional institutions launched an informal Asia-Pacific philanthropy consortium to help increase the effectiveness of philanthropic giving in the region and to serve as a network, information clearinghouse and commissioner of research. Papers in the collection include discussions of philanthropic trends in Korea, Indonesia, Malaysia, the Phillipines, Thailand and Australia and among Chinese corporations, Taiwanese corporations and private philanthropy in Hong Kong. A pervasive theme throughout the papers is the belief that government alone cannot solve many of the social and economic problems that pervade the region and that a cooperative effort with nonprofits and foundations will be needed. Although these sectors are not well developed, and many nongovernmental organizations function as both operating and private foundations, the role of nonprofits must be defined in the context of an Asian environment where traditions of volunteering are not always strong.

Kashima, Tetsuden. *Buddhism in America: The Social Organization of an Ethnic Religious Institution*. Westport, CT: Greenwood Press, 1977.

This book provides an historical account of Buddhist churches in America, which are a collection of Japanese-American religious and ethnic organizations. In addition to providing a spiritual life members, Buddhist churches also support ethnic solidarity through their social and cultural networks. Fundraising is often conducted by the women's groups through food festivals and bazaars. Kashima explains the role of these churches among other nonprofit associations that have served the Japanese-American community, including Japanese Association and the Japanese American

Citizens League.

Kibria, Nazli. *Family Tighrope: The Changing Lives of Vietnamese Americans*. Princeton: Princeton University Press, 1993.

Based on a study of Vietnamese Americans living in the inner-city of Philadelphia conducted between 1983 and 1985, Kibria describes the lives of Vietnamese refugees as they cope with racial hostilities, crimes and poverty. The author uses the concept of “patchworking” to describe how Vietnamese Americans pooled or shared resources for mutual help.

Ko, Elaine, and Danny Howe. *The Asian American Charitable Giving Study: A Survey of Charitable Giving in King County's Asian American Community*. Seattle: United Way of King County, 1990.

Although Asian Americans comprise the largest minority group in Seattle and in the surrounding areas, little is known about patterns of charitable giving within that community. This report is based on a study of Asian Americans in King County, Washington. It is an attempt to obtain a demographic profile of Asian-American donors and to address the most effective techniques for solicitations within that community. The major conclusions of the study were that, of the Asian Americans sampled, most were affluent, socially concerned and willing to provide support to health and human service organizations. In addition, respondents indicated support for programs that strengthen the family, improve education for youth, support healthcare and long-term care for the elderly, repay community debts and facilitate employer/employee efforts for the poor.

Kwong, Peter. *The New Chinatown*. New York: Hill and Wang, 1987.

This book is an examination of New York City's Chinatown, including a description of its changing social and political structures as they relate to the needs of the residents and the businesses that employ residents and serve Chinatown and surrounding communities. Kwong describes the formation and functions of the village, district, dialect and trade/business associations that have provided the informal governance and social organization of this community. In his detailed analysis of mutual aid societies, he argues that these associations have not always been responsive to the diverse Chinatown community and its growing social welfare needs, in part because of alliances among Chinatown's businesses and the associations' leadership. Kwong describes how Chinatown's working class suffers under a form of dual oppression—the racism of the larger society and the dominance of this traditional social order. In conclusion, he describes the role and organizational dynamics of the Consolidated Benevolent Association and the Chinatown Planning Council as the social and political entities within the community.

Lai, Him Mark. “Chinese Organizations in America Based on Locality of Origin and/or Dialect-Group Affiliation, 1940-1990's.” In *Chinese America: History and Perspectives 1996*, 19-92. San Francisco: Chinese Historical Society of America, 1996.

The rapid diversification of the Chinese-American population from the close of World War II through the 1990s—with particular attention to the effects of the Immigration Act of 1965 and the outcomes of the wars in Southeast Asia—is the subject of this essay. Lai writes that, by the 1990s, the Cantonese-speaking dominant community, which is located mainly in urban Chinatowns, had become increasingly populated by immigrants from other parts of China and the world and that these new immigrants speak a variety of Chinese dialects and have developed their own associations beyond the Cantonese village and family associations established as early as the 1880s. Like their earlier counterparts, these new associations provide programs and facilities for social interaction as well as financial assistance for funeral expenses of members and their families, immigration services, job training, youth programs, services for elderly, emergency aid for families and support for the establishment of schools and temples in the community.

———. “Historical Development of the Chinese Benevolent Consolidated Association/Huiguan System.” In *Chinese America: History and Perspectives 1987*, 19-92. San Francisco: Chinese Historical Society of America, 1996.

This essay traces the development of Chinese Consolidated Benevolent Associations from their emergence in the 1880s in the Chinatown of major U.S. cities to the present. Using English and Chinese language sources, Lai describes the evolution of myriad association or “Huiguan” based on united clans or groups from the same region or district(s) of China led by the immigrant merchant class. These association evolved into the Chinese Consolidated Benevolent Association in response to the growing sense of community that crossed clan or regional lines and helped communities survive during the difficult anti-Chinese years. During their early years, the association helped immigrants by providing temporary housing and jobs. Later, they raised money from members for community projects, sponsored Chinese schools and served as social centers. With an increasing wave of immigrants and younger Chinese newcomers who were less clan and more ethnically oriented, credit unions were established to serve members’ needs by working with social service agencies or local governments on community projects and by dispersing scholarships to members’ children.

Lee, Robert. *Guide to Chinese American Philanthropy and Charitable Giving Patterns*. San Rafael, CA: Pathway Press, 1990.

This book explores factors that contribute to giving behaviors of Chinese Americans. Lee considers general misconceptions about Chinese Americans, their wealth and their giving and the foundations that emerge from their communities. Based on interviews with 40 well-connected individuals in the Chinese-American community of the San Francisco Bay Area, Lee refutes the mainstream perception that Chinese Americans do not engage in philanthropic activities. He traces historical traditions back to early immigrant periods, including activities of family or village associations and special holidays or major life events, explaining many of the Asian origins of wealth, including real estate and successful small businesses. Although this book focuses primarily on Chinese Americans, it also includes information on Japanese-

American foundations and corporations.

———. *Misconceptions About Giving By Chinese Americans: Newly Gained Affluence Confucian Social Ethics and the Spirit of Philanthropy*. Paper presented at the Researchers Roundtable Seminar. Washington, DC: Council on Foundations, 1989.

This paper explores traditions and patterns of giving in the Chinese community. Lee suggests that wide misconceptions exist regarding the scope, intention and spirit of giving among Chinese Americans. Based on interviews with 20 affluent Chinese Americans in the San Francisco Bay Area, Lee noted a tendency to provide support for the elderly and their housing needs, health services, education, religion and political causes. He argues that the growth of foundations in the Chinese-American community is linked to economic successes in the field of technology and real estate. Finally, Lee hypothesizes that potential philanthropic impulses within the third to fifth generations of Chinese Americans will be generally influenced by Neo-Confucian ethics.

———. “The Confucian Spirit.” *Foundation News* 31, no. 3 (May-June 1990): 30-33.

This article refutes stereotypical perceptions of Chinese Americans as frugal individuals who lack philanthropic spirit. Lee traces traditions of giving and helping to Confucian tenets that stress benevolence, wisdom, universal order and peace and service to others. He analyzes the habits of first-generation immigrant laborers—with their limited financial resources—and considers new signs of affluence in the second- to fifth-generation of American-born Chinese and more recent immigrants who now rank as substantial givers. Included in the article are examples of residents of Chinatown who with modest means raised considerable sums of money to contribute toward Sun Yat Sen’s republican revolution and more recently to the support of victims of Mexico City’s earthquake. In considering private fortunes, Lee finds the most popular causes in the Chinese community are the elderly, healthcare, education and religious organizations. He estimates that approximately 10 percent, or 100,000 members of the Chinese-American community, are millionaires, and describes the small but growing number of family foundations built from investments in real estate and successful entrepreneurial ventures.

Light, Ivan, Im Jung Kwuon and Deng Zhong. “Korean Rotating Credit Associations in Los Angeles.” *Amerasia* 16, no. 1(1990): 35-54.

This article describes the purpose and functions of rotating credit associations in Korean-American communities. Light defines these associations as informal social groups whose participants agree to make periodic financial contributions to a fund that is then given on a rotational basis in whole or in part to each contributor. These associations facilitate a spirit of entrepreneurship and social mobility for immigrant and ethnic minorities. The associations encourage savings and serve as educational institutions where the more skilled teach finance and budgetary matters. Although the organizations are voluntary, Koreans refer to the system of rotating credit unions as *kye*, which means contract or bond. Traditionally, most credit union members have been women, but in the United States a greater number of Korean men participate.

Lombardo, Barbara J. "Japanese Corporate Philanthropy in the United States." *Journal of Nonprofit Management and Leadership* 2, no. 1 (Fall 1991): 13-24.

This article describes the scope, characteristics and implications of Japanese philanthropy in the United States. Lombardo offers advice to American nonprofits interested in attaining Japanese corporate support and discusses the current controversy over Japanese corporate philanthropy.

Lott, Juanita Tamayo. *Demographics of the Asian Pacific American Community and Their Implications for Nonprofit Organizations*. Paper presented at the Conference on Asian Pacific Americans and the Nonprofit Sector, University of San Francisco, Institute for Nonprofit Organization Management, June 1997.

This paper describes the diversity and growth of the large demographic category of voluntary immigrants from Asia and their American-born descendants, Southeast Asian refugees and Native or indigenous Pacific Islanders who are not immigrants, but American by "conquest." Lott describes this census category by geographic area of settlement, median age, language groups and household incomes and then traces the origins and patterns of organizing among Asian Pacific-Americans from ethnic-specific mutual aid associations to pan-ethnic formal nonprofits, including social service agencies, schools and museums. Lott concludes with a suggestion for all Asian and Pacific-American community-based organizations and funders of nonprofits to work in partnership with the Census Bureau as it retools for Census 2000.

Mangiafico, Luciano. *Contemporary American Immigrants: Patterns of Filipino, Korean and Chinese Settlements in the U.S.* New York: Praeger Press, 1988.

This book examines the social conditions and problems of Filipino, Korean and Chinese communities in the United States. Mangiafico argues that community organizations are a vital part of the coping mechanism for each of these Asian communities.

Melendy, H. Brett. *Asians in America: Filipino, Korean and East Indians*. Boston: Twayne Publishers, 1977.

This study examines Filipinos, Koreans and East Indians in an attempt to better understand their motivation for migrating and the social and economic processes they encounter as they interact with mainstream America. Melendy considers how the social adjustments of Filipinos relied on giving and sharing patterns, as evidenced by the organizations they founded for mutual support and assistance.

Min, Pyong Gap. *Caught in the Middle: Korean Communities in New York and Los Angeles*. Berkeley, CA: University of California Press, 1996.

This book examines a number of Korean-owned businesses as a means for determining the degree of cohesion and solidarity among merchants in different fields. Min argues that it is only through collective action that Korean merchants cope with their common problems and that professional associations are not as active,

nor as well organized, as merchant groups threatened by outside forces. Min also describes how Korean merchants reaffirm their common cultural and ethnic roots through traditions of mutual help and aid.

Ong, Paul M., ed. *The State of Asian America: Economic Diversity, Issues & Policies. Los Angeles: Leadership Education for Asian Pacific Islanders, Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1994.*

This collection of studies and policy essays is based on an analysis of the 1990 census and other economic data.

Shao, Stella. "Asian American Giving: Issues and Challenges." 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.

To understand better the diversity of Asian Americans and their attitudes and values among generations of Asian ethnic groups, Shao argues that it is important to look at the historical experience of each group in America. The degree to which Asian ethnic groups in America have remained separate or assimilated into European culture relates directly to those experiences. Although Asian groups have many cultural differences, the values and roots of behaviors of East Asians all stem from the religious teachings of Buddhism, Confucianism and Taoism. These traditions are integral to the culture, and interactions of Asian Americans, depending on generational factors. Compared with mainstream America, giving practices among Asian Americans are generally considered more focused, ethnic specific, ritualistic and institutionalized.

"Special Report: The Minority Market Series for Asian Americans." *American Demographics*, 1992.

This report is a collection of articles from *American Demographics* magazine, which highlights the size, business, social and geographic impact of Asian Americans in the United States and abroad and the Japanese impact on the U.S. economy.

Stehle, Vince. "A Model for Asian Donors?" *Chronicle of Philanthropy*. Washington, DC: Council on Foundations, 1996.

This article profiles Chong-Moon Lee, a successful Korean-American entrepreneur who created a multinational technology company. Stehle describes the donor's philosophy of giving and his \$15 million gift to the San Francisco Museum.

Teodor, Luis V., ed. *Out of this Struggle: The Filipinos in Hawaii*. Honolulu: University Press of Hawaii, 1981.

This book examines the Filipino experience in Hawaii in the context of Philippine history and culture. Teodor discusses strategies for survival, including the reconstruction of kinship networks and organization of hometown associations.

According to Teodor, mutual assistance was deemed essential to meeting basic security needs during hard times.

The State of Asian Pacific America: Policy Issues of the Year 2020. Los Angeles: LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1993.

This collection of essays calls for the re-articulation of existing policies that more closely respond to the fastest growing and most diverse factions of U.S. population categories. Based on recent census reports, from 1992 to 2050 the Asian Pacific-American population is expected to grow by 412.5 percent—compared with a 50.2 percent for all other groups—and to reach 20 million by 2020. This rapid change in demographics suggests that it is essential to: recognize and promote multiculturalism and intercultural sensitivity within existing legislation and programs; modify the concept of civil rights to protect Asian Pacific-Americans from different types of discriminatory practices; and expand programs that help Asian newcomers adjust to U.S. society so that they can better contribute to economic, political and social development. Issues concerning civil rights, education, health, mental health and arts policy are also explored.

Tonai, Rosalyn. *Asian American Charitable Giving: An Analysis of the Relationship Between Demographic, Attitudinal, and Situational Factors and Cash Contributions of Asian Americans to Nonprofit Organizations in the San Francisco Oakland Area.* Working Paper No. 4. San Francisco: University of San Francisco, Institute for Nonprofit Organization Management, 1988.

This paper explores Asian-American (Japanese, Chinese, Filipino and Korean) charitable giving, through a review of demographic, attitudinal and situational factors that affect giving in the San Francisco-Oakland area. Tonai found that total giving correlated more with socioeconomic conditions, age and attitudes about volunteering and family support than with self-identified ethnicity.

Williams, Raymond Brady. *Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry.* New York: Cambridge University Press, 1988.

This book describes the function of religion (Hinduism, Jainism, Sikhism, Islam, Christianity, and Zoroastrianism “Parsi”) in the lives of Asian-Indian and Pakistani immigrant groups. Findings are based on information collected through a combination of more than 369 interviews and responses to questionnaires from Asian-Indian and Pakistani religious organizations. Williams describes the changes these religions and their respective institutional structures undergo as they adapt to the U.S. customs—a key difference is that religious groups play a critical secular and spiritual role in these communities. Williams also describes fundraising efforts among the communities, including support for building temples.

Woo, Wesley. “Protestant Work Among the Chinese in the San Francisco Bay Area, 1850-1920.” Doctoral dissertation. Berkeley, CA: Graduate Theological Seminary, 1983.

This dissertation focuses on the history of mission work and the motivations, perceptions and organizational structures of the American Protestant mission.

Yu, Elena S.H. "Filipino Migration and Community Organizations in the United States." *California Sociologist* 3, no. 2 (Summer 1980): 76-102.

This article is an analysis of sociological issues that help to explain the relative "invisibility" of the Filipino-American community. In addition to citing the occupational heterogeneity, geographic mobility and the belated development of the merchant class, Yu points to the proliferation and lack of cohesion among many clubs and voluntary organizations formed by Filipino Americans. Unlike the mutual aid associations formed in the Chinese, Japanese and Korean communities, most Filipino-American organizations tend to be short-lived with a small membership. Yu notes that members of several associations sometimes contribute toward an association central fund to defray hospital and funeral expenses for members. The greatest success in raising funds among Filipino Americans has included building association meeting places and, in more recent years, building community centers to house social, cultural, educational and human services Filipino organizations. Yu suggests that a tendency exists for these Filipino-American organizations to divide and multiply.

Yu, Renqui. "Chinese American Contributions to the Educational Development of Taoism 1910-1940." *Amerasia* 10, no. 1 (1983): 47-72.

Since the 1850s, the majority of Chinese Americans have sent remittances to support their families and relatives in China. These remittances supported schools, orphanages, hospitals and other public institutions, including the educational institutions of Taoisan County. Using local records and news clips, Yu traced this support from 1910 to 1940. In the 1920s and 1930s, contributions to Taoisan from the United States accounted for one-eighth of the national remittances that China received from abroad. These funds constituted an important part of the Taoisan's economy. Yu contends that the U.S. Taiwanese were motivated by several interests, including the participation in the modernization and democratization of China, the desire to improve the education of their kin and the desire to expand the influences of their clan. Fundraising efforts in China were very targeted toward U.S. Taiwanese, and money was collected via booklets that contained donors' names, which were memorialized on stone tablets in the schools. Premiums were given to those who contributed at special levels. These rewards were supported by the county and provincial governments.

RELATED WORKS

"A List 1997: 25 Most Influential Asians in America." *A Magazine* (Dec. 97-Jan. 98): 52-69.

Almirol, E.B. "Filipino Voluntary Associations: Balancing Social Pressures and Ethnic Images." *Ethnic Groups* 2 (1978): 65-92.

Cao, Lan and Himilce Novas. *Everything You Need to Know About Asian American History*. New York: Penguin Books U.S.A., Inc., 1996.

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