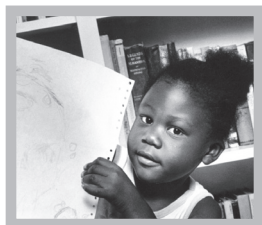


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**TIME, TALENT AND TREASURE:  
A STUDY OF BLACK PHILANTHROPY**



**the twenty-first century foundation**

Black Foundation Initiative Report

February 2004

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## **I N T R O D U C T I O N**

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**The Twenty-First Century Foundation (21CF) is a national foundation and public charity that makes grants to support community revitalization and youth education and development.**

**The Foundation's primary goals are to provide a resource for grantmaking to black community change organizations and to strengthen black philanthropy overall, by fostering strategic alliances among donors, grantees, and leaders.**

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**Initiated in September 2002, the Black Foundation Initiative (BFI) is a multi-dimensional view of African American philanthropy in the twenty-first century. The study encompasses quantitative and qualitative information, taking a snapshot of the range of philanthropic support within the African American community, from individuals, associations, and foundations.**

**The BFI consists of three stages:**

**Stage 1: Framework Development: Research to quantify black philanthropic capacity; and conduct a needs assessment.**

**Stage 2: Development Research: Prepare case studies and conduct qualitative research to guide the development of approaches and program models.**

**Stage 3: Program Development: Convene small-scale meetings and workshops to test tools and services.**

### **Black Foundation Initiative Stages 1 and 2**

The study began as a review of small black foundations with assets under \$5 million. Using the accepted payout rate of 5 percent for private foundations, small black foundations would generally have total grant programs of at least \$25,000. After reflection, we expanded the review to encompass the numerous civic and professional associations, social clubs, and Greek clubs that are a dynamic part of black civic culture, and a source of volunteer and philanthropic support. Finally, the review also included the giving of African American individual major donors at the \$25,000 level or above who, through their generous sharing of resources, are significant sources of community philanthropic support.

## **A C K N O W L E D G E M E N T S**

The Black Foundation Initiative is a research project of The Twenty-First Century Foundation, a national foundation and public charity that makes grants to support black community revitalization and youth education and development.

This research was funded by the Annie E. Casey Foundation, the Ford Foundation, the W. K. Kellogg Foundation, and the Charles Stewart Mott Foundation. We thank them for their support but acknowledge that the findings and conclusions presented in this report are those of the authors alone, and do not necessarily reflect the opinions of these foundations.

This report would not have been possible without the generous support of many individuals and institutions that have been empowered by the idea of pooling our knowledge and resources to impact and effect social change and community development.

We also want to thank the many individuals who worked diligently to bring this report to a national audience, including: K.C. Burton, The Annie E. Casey Foundation; Dennis Derryck, New School University; Yvette Jackson, Project Consultant; Suzette Hunte-Sheffield, Project Consultant; Diana Jones Wilson, Faith Partnerships.

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## EXECUTIVE SUMMARY

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**B**lack philanthropy is a burgeoning field that has been the subject of study for a variety of publications in the academic, journalistic, and “mainstream” philanthropic arenas in recent years. Much of what has been written has only been produced within the last fifteen years, and a large number of those works have dealt exclusively with one specific quality of black philanthropy, such as the historic context, the intersection with the faith community, or certain perspectives on giving.

These are individual issues that reveal important dimensions of African American giving. Indeed, with this report The Twenty-First Century Foundation adds to that body of knowledge and expands on the qualitative inquiry by exploring multiple facets of what motivates and characterizes the subjects’ benevolence within the greater context of black philanthropy: What issues do black foundations, associations, and individuals tend to support? What influences their philanthropic behavior? What do they primarily seek to change through their philanthropy?

What was not apparent in previous literature was a significant mapping of African American philanthropic resources and funding habits. 21CF took the position that in order to better serve the community, it was necessary and timely to engage in a study that quantified black giving. The quantitative inquiries measured data such as; who are these philanthropic players? Where are they geographically located? How much money is given overall? What are the total assets of the institutions? What program areas receive the most donor interest, and which receive the most dollars? What are the recipient organization types and population groups served? The “metrics” the study has produced can be a way for funders to set benchmarks, analyze imbalances, discover funding opportunities, and continue the national dialogue on what our collective priorities toward improving that state of black America could be. Is the philanthropy strategic and coordinated in such a way as to address the most urgent community needs?

The interviews with African American donors and the organizational case studies conducted by 21CF exemplify the power and potential of black philanthropy. The overarching theme that emerges from these exercises is that philanthropy in the black community is part of a historical tradition of a collective sense of responsibility to the black community and to society as a whole. The black community has demonstrated a long history of giving in a variety of forms that far transcend money. As new generations come along, they are raised in this tradition, which ultimately gets passed on. Giving in the community becomes, as a result, both communal and personal. Successful African Americans have usually received a great deal of assistance from very early ages. As they grow older, and advance in their careers, they don’t forget that many others helped them. It took a community of people to help that one person arrive at such a level of success. In constantly recalling and acknowledging this communal assistance, African American individual donors feel compelled to do the same as they receive more. As a result, issues where donors can trace a very personal impact on their lives, such as education and religion, have become popular areas of focus in their philanthropy.

## **Challenges**

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- “Supporters” v. “Producers” – supporters contribute to established causes, community initiatives. Producers seek to shape or create community/philanthropic outcomes for clear impact and accountability.
- Producers create foundations to ensure that their resources have impact and are used accountably and efficiently.
- Donors value sustainability and efficiency in their philanthropic support, but do not always use the appropriate vehicles.
- Information about the variety of options for giving is not broadly available.
- Few donors consider trusts or planned giving options.
- Creating and sustaining a private foundation is difficult and inefficient unless there are large assets (over \$5 million), leading to high rates of foundation dissolution.

## **Preliminary Recommendations**

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- Increase education and outreach to African Americans regarding philanthropic options.
- Convene additional donor dialogues and seminars to establish peer networks among all levels of givers.
- Create database and online services to inform black foundations, associations, and producer–philanthropists.
- Provide outreach and philanthropy education to accountants, and to financial and legal advisors.
- Create donor incentives through matching funds/grantmaking opportunities.

## METHODOLOGY AND KEY FINDINGS

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### Methodology

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The first major dimension of the research involved a substantial inventory of 324 foundations, associations, and individuals in the black community that give at least \$25,000 annually. The Twenty-First Century Foundation collected the information for this report through the following steps:

1. Compilation of a list of 324 potentially significant African American philanthropy supporters from several sources
2. Review of websites and 990 reports (FY 2001), and interviews with a number of experts to prioritize the list and to finalize selection of subjects that had significant levels of grantmaking in the African American community or targeted the African American community as a priority funding area in 2001
3. Distribution of a postal mail and an e-mail survey in spring 2003 to a targeted list of 200 foundations, associations, and individual philanthropists requesting information about their African American–related funding allocations. The surveys posed a range of questions in order to map the field and determine a variety of characteristics and tendencies including:
  - What issues do black foundations, associations, and individuals tend to support?
  - What influences their philanthropic behavior?
  - What do they primarily seek to change through their philanthropy?
  - Institutional assets, charitable giving potential, and revenue sources (or industry for individuals)?
  - Region located and geographic scope of philanthropic activity?
  - Program area/issue focus and population served?
  - Nonprofit board service/community affiliation?
  - Founding year and total giving [Foundations only]?
4. Additional research and collection of African American–focused grantmaking data from the Center on Philanthropy and Civil Society and the Foundation Center, and other sources where information was not available directly from the grantmaker
5. Comparison of data collected by 21CF and other research organizations, and a review of all numbers, significant trends, and notable dataset outliers
6. Weekly updates on information received about the creation or dissolution of a foundation, an exemplary African American donor, or a celebrated entertainer spearheading a major community philanthropic effort
7. Compilation of final data into the text, tables, and statistics for this Black Foundation Initiative report

Numbers and percentages are always helpful; however, they don't tell the full story about the subtleties that drive human behavior, and how practices, values, and mores are manifested. Researchers Dr. David Maurrasse and Suzette Hunte-Sheffield conducted the majority of the sixteen qualitative individual donor



interviews (each lasting 45 minutes to an hour) with business professionals and celebrities. Diana Jones Wilson, president of Faith Partnerships in North Carolina, provided valuable information regarding black philanthropic activities in churches in the South.

To further capture exactly what we mean by black philanthropy, 21CF is including in this report some specific stories of exemplary initiatives that demonstrate the potential of black philanthropy when organized at the highest level. Through these case studies, we also attempted to demonstrate the diversity of approaches, organizations, and issues that fall under the broad heading of black philanthropy.

Overall, we thought this multi-dimensional methodology would give us an informative combination of just how much philanthropic activity is taking place, and the nuanced issues that underlie how and why black philanthropy has materialized into its current forms.

## Quantitative Highlights

The initiative in its first phase has reviewed the giving characteristics of 324 subjects, including:

**100 Foundations, 130 Associations, 94 Individuals**

The study reviewed more than 300 IRS Form 990s.

	Northeast	West	Midwest	South	DC	Other <sup>1</sup>
Foundations	22%	19%	20%	21%	9%	9%
Associations	16%	6%	11%	25%	27%	15%
Individuals	57%	6%	22%	6%	2%	5%

The Black Foundation Initiative studied large African American philanthropic activities and community campaigns in three cities: Detroit, Chicago, and Raleigh, North Carolina.

- **Over \$190 million in assets** represented by 230 black foundations and associations
- **Over \$48 million in grants and community support**
- **Giving is local** and also targeted to areas of need in communities across the nation. For instance, grants may flow to colleges, universities, and other institutions located in areas other than the donor's immediate community of residence.

	Local Nonprofits	Nonprofits in Other Communities	State or Regional Nonprofits	International
Foundations	36%	28%	20%	6%
Associations	27%	55%	5%	2%
Individuals	68%	23%	6%	<1%

<sup>1</sup>No response, IRS return filed by attorney or accountant, or unknown. Cumulatively, the study does not identify locations for 33 subjects or approximately 10% of the sample of 324.

- **Education is a priority** among all subject groups: foundations, associations, and individuals.
- **Public Affairs/Societal Benefit**<sup>2</sup> nonprofits are more likely to receive support from foundations and associations.

Program Area or Interest	% of FOUNDATIONS in sample with interest in...	% of ASSOCIATIONS in sample with interest in... <sup>3</sup>	% of INDIVIDUALS in sample with interest in...
Education	57%	50%	64%
Health	23%	8%	13%
Public Affairs/Societal Benefit	43%	25%	22%
Religion	8%	2%	2%
Human Services	18%	2%	6%
Arts & Culture	23%	3%	22%
Animals & Environment	5%	0%	3%
International Affairs	4%	0%	0%
Other <sup>4</sup>	12%	48%	0%

- **Colleges and individuals** receive a combined total of 26 percent of donor interest.
- A combined 29 percent of all subjects make gifts or grants to **grass-roots organizations, cultural institutions, and community service providers**.

Recipient Organization Types Served	Number (from all 324 Subjects)	Percentage
Grass-roots	33	10%
Start-up	8	2%
Individuals (i.e., Scholarships, Fellowships, Internships)	40	12%
Research	6	2%
National	19	6%
Religious	5	2%
Service Providers	30	9%
Advocacy	9	3%
Political	1	0%
Cultural Institutions (i.e., Museums, Libraries)	34	10%
Colleges & Universities	46	14%
Medical Institutions (i.e., Hospitals)	14	4%
Other	17	5%

<sup>2</sup> As defined in Foundation Giving Trends, 2003 (The Foundation Center): Includes Civil Rights and Social Action, Community Improvement and Development, Philanthropy and Voluntarism, and Public Affairs.

<sup>3</sup> Associations gave 80% of their support to nonprofits; the balance of their support (18%) went to individuals; while associations' interest areas were diverse, a greater number of actual dollars were focused toward Education and Public Affairs/Societal Benefit.

<sup>4</sup> For associations, the high percentage in the "Other" category indicates support of these organizations' membership, constituencies, and local chapters or affiliates.

- Among subjects that indicated significant support of specific population groups, the greatest percentage of support focused on children and youth and needs within the African American community itself (as indicated by the category “ethnic or racial groups”).

<b>Population Groups Served</b>	<b>Number (from all 324 Subjects)</b>	<b>Percentage</b>
<b>Children &amp; Youth</b>	71	22%
<b>Economically Disadvantaged</b>	21	6%
<b>Ethnic or Racial Groups</b>	41	13%
<b>Women &amp; Girls</b>	10	3%
<b>Disabled</b>	8	2%
<b>Aging &amp; Elderly</b>	7	2%
<b>Men &amp; Boys</b>	9	3%

## **Qualitative Highlights**

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- Donors contribute regularly to a small group of organizations. They are loyal and long-term supporters.
- Donors receive their information from fellow board members, friends, and colleagues, and through their social networks. Personal experience with an issue is key.
- Donors connect their support to organizational stability and impact.
- Scholarship funds are valued for unambiguous impact.
- Organizational leadership is important to donors.
- Donors give money, but value and give their time, talent, and ability to leverage and secure in-kind contributions as well.
- Donors respond favorably to a clear articulation of needs.
- Donors want to feel invested in the outcomes and see the results of their philanthropy in the communities in which they live and have a personal affinity.
- Donors feel empowered to act when they have quantifiable data that helps them set their philanthropic and advocacy priorities.
- Donors feel that they have greater community impact when they act in cooperation with other identified community stakeholders.
- Donors like to align themselves with organizations that have credibility and community influence.

The following interviews demonstrate that the giving tradition of African Americans is not solely monetary, and therefore anyone in the community can be a “philanthropist” through financial gifts of any size, as well as through volunteering. Seen through this lens, this generation of major donors in the African American community has been philanthropic in one way or another from a very early age, whether through small contributions, activism, community service, or any other form of voluntarism. This sensibility makes African Americans active givers, with a strong involvement in the organizations and activities to which they give. Providing a check, and walking away until the next request is often not the tactic in the black philanthropic tradition. Volunteering, leveraging money and other resources from other places, and other forms of hands-on philanthropy often emerge, along with longtime commitments to grantees.

This section elaborates on these themes. The case studies and vignettes in the next section demonstrate the variety of trends that characterize, and even distinguish, black philanthropy.

### Childhood Lessons

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Personal narratives of childhood lessons drive the giving of those donors who make continuous references to “giving back.” ***Philanthropy, in fact, is defined as “giving back”*** for many of these donors. The idea of giving in itself rests within the context of repaying family, community, and, perhaps, society at large. These donors remain highly aware of the role that others played in bringing about their success. These financially successful African American donors have also developed strong beliefs around their resources, access, and obligations. One donor, an entrepreneur, said, “I grew up with the idea that successful people of color have an obligation to give back.” Another interviewee, a partner in a law firm, said, “I am a child of the ‘60s, and people took very seriously ***the concept of ‘to whom much is given, much is required.’***”

It is important to note that these ideas were often forged at an early age, oftentimes as a result of volunteering early in life or observing behavior among parents and other elders. One interviewee, a young entrepreneur, noted, “The first time I ever thought about philanthropy was as a child in church, when my grandmother told me to put a dollar in the dish. I watched her tithe, and it became habitual for me. Giving as a child became a must-do.”

### Time, Talent, and Resources

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These donors do not think that philanthropy is exclusively for people with wealth. Early in life, these donors observed people of little means giving money and time at the community level on a regular basis.

One interviewee, a veteran actor, thinks the traditional idea of philanthropy is “not broad enough.” He sees himself as a “social philanthropist,” and dislikes the connotation of “philanthropist,” which suggests giving large sums of money. He explained, “The term excludes the general sense of philanthropy that all of us as

engaged human beings are involved in.” This suggests that “[s]omebody’s money is more valuable than somebody else’s time.” Although this interviewee disliked what he saw as the limitations of the term, most of the other interviewees included voluntarism in their definition of philanthropy.

Along these lines, the historical foundations of African American philanthropy remain intact. In other words, **philanthropy is both volunteering and giving money**. One interviewee, the head of a family foundation, noted that African American women volunteers conduct much of that foundation’s work. She said, “We have been very fortunate to have a large volunteer base, and they are black. The black community gives in a variety of ways.” Respect for voluntarism, and the contributions of philanthropists at any giving level, was cultivated in the institutions that have traditionally supported the advancement of the African American community, especially the church. For these donors, the church not only helped shape a sense of collective responsibility, it also established a pattern of habitual giving.

For others, activism or another form of voluntarism through secular nonprofit organizations influenced their current understanding of philanthropy and their giving tendencies. One interviewee, the head of a family foundation established by her father, highlighted her experience as a twelve-year-old volunteer in a hospital as the formation of her interest in philanthropy. Another interviewee pointed to his experiences as a student activist as an important formative experience.

## **Identification of Self with Others**

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As indicated in the quantitative findings, education and religion are central in African American philanthropy, especially among individuals. In comparison, large institutional philanthropy tends to spread its resources more widely. However, given that individual giving patterns are often influenced by personal experiences, these donors tend to give to issues and institutions that have played a major role in their lives. As a result, it is not surprising that religion and education remain popular among black donors.

Education helped open the doors to financial and professional success for many African American professionals, and their early foundation of support and values came from, in many cases, the church. One veteran medical professional explained his interests in education, religion, and health: “Education put me where I am, religion gave me direction, and health keeps me where I am.” He spoke passionately about his alma mater, a well-known historically black university. He said, “This institution freed me from working in the post office or selling sandwiches.” Another interviewee, a young entrepreneur, said, succinctly, “I give to the areas that have had a major influence on my life.”

Another established doctor reflected, “People were philanthropic toward me early in life. Other people always did things for us. We were poor. I have been blessed by God, and I have received more than I deserve. I want to bless others.” This donor’s faith plays a major role in how he conceives of philanthropy and his personal responsibility. He also has high regard for the people who helped him and his family. These social networks, often with roots in the church, provided a philanthropic framework for many of

these interviewees. This particular donor is highly interested in education. He argues that young people have become far too consumed with celebrity. He wishes to expose them to education in math and science through his giving.

Overall, these donors know the power and potential of education in social mobility, and they recognize the role of strong social networks in attaining personal and professional success. For this reason, their philanthropy often reflects a preference for scholarship programs as a mechanism for individual change. Health and economic development also surfaced as significant areas of interest.

## **Personal Engagement**

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Many African American philanthropists give based on a personal connection to a particular issue or entity. Therefore, their level of engagement in giving money or volunteering tends to be quite strong. The philanthropy of these donors extends far beyond check writing. It is about fulfilling a set of goals, and it is heavily influenced by personal investment, that is, a close identification with struggle and the difference that certain interventions can make in people's lives. As sociologist Paul Schervish of the Social Welfare Institute has noted, ***some donors are "supporters," who essentially write checks, while others are "producers," who seek to shape or influence or produce community philanthropic outcomes; philanthropic contributions help to sustain organizations.*** Schervish said, "Hyperagency in the field of philanthropy assigns financial resources to fabricating major outcomes. When exercising this capacity, wealth holders are producers rather than supporters of philanthropy, underwriters rather than just contributors." The donor vignettes later in this report capture the essence of this concept. Philanthropy in the African American community leans far closer to the producer concept.

One of the ways in which the producer concept has been manifested among interviewees is through funding for educational purposes, particularly scholarships. Various forms of giving to institutions of higher education surfaced as a major tendency as well. Giving to higher education for many of these donors is very personal, as this often takes the form of alumni giving. ***These donors tend to be loyal to a small number of organizations, and continue to give regularly.*** Generally, this is not a group that typically answers cold requests for support. Yet again, this is consistent with some focused sense of obligation and the strong role of personal narratives in determining giving priorities.

Networks play an important role in helping these donors make giving decisions and stay abreast of trends in their areas of interest. ***Communication with fellow board members, colleagues, and friends, more than periodicals or conferences, helps determine giving for these donors. Nevertheless, a great deal of interviewees' giving is self-initiated. Personal experience and some deep knowledge of or experience with a particular issue or organization helps these donors decide who and what to support.*** One corporate executive wanted to honor her father in her giving. No one solicited her to do this. She created a revolving loan fund at her father's alma mater, which was turned into a scholarship program.

The previously observed emergence of strategic philanthropy in the black community is evident among these interviewees, as they stick with their grantees for some time. ***While these decisions may still be relatively personal, these donors maintain a strong sense that nonprofit organizations should be strengthened. They see the connection between stable organizations and impact, which they hold in very high esteem. They are willing to support organizations that have a plan and strong leadership, and want to help them stabilize.*** This group also supports endowment creation and growth.

One donor in particular, a veteran educator and philanthropist, emphasized her belief in endowments, and the importance of stability. She thinks African American philanthropy can be “more strategic” and “more creative.” She is spending much of her time encouraging African Americans to do this. Overall, most interviewees wish to see programs that live on, and are willing to aid in this through creating endowments. They see these kinds of long-term strategies as enhancing the potential for actually making a sustainable impact.

The search for identifiable impact through giving is also connected to the interest in scholarship programs. Providing scholarships for particular individuals, monitoring them over time, and providing various forms of support is clear and measurable. According to one interviewee who heads a family foundation with a longtime scholarship program, “We see them graduate, get on with their lives, give back... seeding the community with young people who encourage others to be educated and caring, like them.” For this person, support for individuals brings about community impact.

Reflecting on history, black philanthropy has been able to stimulate significant impact, especially when many people are involved. The ability to mobilize people, along with the ability to give a lot of money, has been a critical element in the effectiveness of black philanthropy. The emergence of multiple highly visible African American celebrities could add a new dimension to what we can expect from black philanthropy in the future.

### Case – NAACP in Detroit, Michigan

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In 1956, as the NAACP was playing an essential role in establishing civil rights nationwide, the Detroit chapter began a tradition that has emerged as one of the premier examples of the potential volume and influence of black philanthropy. In April of that year, Branch President Edward M. Turner, along with Arthur L. Johnson and Co-Chairman Dr. Lionel F. Swan, began the Fight for Freedom Dinner, now the largest sit-down dinner in the entire country.

***Today, the Fight for Freedom Dinner raises over \$1 million annually, and has done so in each of the last 15 years.***

The first dinner, at a cost of \$100 per couple, drew 600 guests and raised \$30,000. Today, the dinner raises over \$1 million annually, and has done so in each of the last fifteen years. The number of guests has swelled to more than 10,000. In addition to its eye-popping numbers, this event's cachet is also reflected in its luminary list of keynote speakers. Beginning with Thurgood Marshall as the featured speaker at the first dinner, the event has been addressed by Bill Clinton, Danny Glover, Colin Powell, Barbara Jordan, and many others, and it has featured well-known entertainers, such as Aretha Franklin, Sammy Davis Jr., and Anita Baker.

Events of this magnitude bring both money and visibility, enhancing the voice and impact of any institution fortunate enough to maintain such a high level of success in fundraising over the decades.

A key figure in the increased success of the Fight for Freedom Dinner has been Detroit City Council Member JoAnn Watson. Under her leadership of the Detroit NAACP from 1990 to 1997, the Dinner further solidified itself as a highly significant event. In her current post, Watson remains involved. Regarding her current tie to the event, Watson noted, "I have remained active with the organization as a top-ten ticket seller."

### Case – Faith Partnerships, Raleigh, North Carolina

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Faith Partnerships, a \$3.5 million initiative, has been facilitating coalitions of churches and faith-based organizations to create and operate charitable efforts for over ten years. They aid in the creation of 501(c)(3) organizations that expand the scope of what faith-based institutions can accomplish as critical catalysts of community development. According to Faith Partnerships' president, Diana Jones Wilson, this approach has helped numerous churches not only to do "great deeds," but also to "structure their giving," stimulating them to "think of themselves as funders."

North Carolina boasts a number of examples of churches that have continued a history of community service and developed new strategies to coordinate dollars for focused giving in their neighborhoods and



beyond. In different ways, the large Friendship Missionary Baptist Church in Charlotte, and the smaller, rural Metropolitan AME Zion Church of Washington, North Carolina, have been forging expanding philanthropic efforts.

The Reverend Clifford Jones, pastor of Friendship Missionary Baptist Church, has been building a network of professionals to provide aid locally and in various parts of Africa and Brazil. After conducting several projects abroad, this network was called upon for assistance at home in the wake of Hurricane Floyd. Because of previous international endeavors, an emergency response structure was already in place in the face of an unexpected disaster. They mobilized food, an industrial-sized refrigerator, a generator, medical supplies, baby formula, an eighteen-wheel truck, and many other resources.

The church's ongoing projects address child care, tutoring, geriatric care, and others. It has experienced significant recent growth, drawing members from miles away. Friendship is a tithing church; it harnesses this organized giving to employ multiple strategies to improve social conditions. Much of this work is accomplished through Friendship's lengthy list of ministries, which follow the philosophy, "To be a Christian is to be a participant in the process of transformation." For example, the Ministry of Healing facilitates organ and tissue donations and AIDS awareness.

The Metropolitan AME Zion Church of Washington, North Carolina, has also turned its attention to critical health care needs. Its Metropolitan Community Health Services, founded in 1999, provides medical services in the Beaufort County area, including housing for individuals and families impacted by HIV/AIDS. Metropolitan's health services have served more than 3,000 people. The church's pastor, Reverend David Moore, is also the President of the Metropolitan Housing and CDC.

***"[Faith Partnerships] has helped numerous churches not only to do great deeds, but also to structure their giving, stimulating them to think of themselves as funders."***

- Diana Jones Wilson,  
President, Faith Partnerships

Many of the 45,000 residents of Washington, North Carolina, live at the poverty level. As affordable housing has been one of the more pressing concerns in the area, the Metropolitan Housing and CDC raised the money to build Shalom House, which has 23 one-bedroom apartments for low-income, physically challenged adults. Through a partnership with the Beaufort County Hospital, residents of Shalom House can access medical care, transportation, various forms of counseling, and more.

Over the years, the Metropolitan Housing and CDC has developed more than 500 housing units for low-income and disenfranchised populations. The church also created Metropolitan Financial, which runs a credit union. The church itself also runs programs directly, such as a homeless shelter and soup kitchen. Although Metropolitan's congregation is of lower income than Friendship's, they still mobilize financial resources through collections; sometimes they take up focused collections to help particular local residents in need or to address specific social issues.

## Case – Ariel Education Initiative, Chicago, Illinois

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**T**he Ariel Education Initiative, created by entrepreneur and philanthropist John Rogers in 1991, sponsors several programs in Chicago that focus on disadvantaged youth. At the beginning, 40 children from highly challenging backgrounds were given an opportunity to change the future for themselves. In 1995, John W. Rogers, Jr., Arne and Sarah Duncan, and the North Kenwood Community asked the Chicago Public School System for its support to bring that same dream to a much bigger audience. Today, that dream has become the Ariel Community Academy. According to Gerry Byrne, its executive director, “The Academy is a place where inner-city children build a skill set necessary to be successful leaders in tomorrow’s economy... Because of the support of Ariel Capital Management, Inc., Nuveen Investments, Inc., and many other donors, Ariel Education Initiative (AEI) has formed a truly unique partnership with the Chicago Public School system.”

***The Ariel-Nuveen Investment program “demystifies the financial world by providing an opportunity for the students to manage a real \$20,000 portfolio.”***

As part of the Initiative, students participate in a program called “Dreamers and Achievers,” which started when AEI set out to make college affordable for a class of 40 sixth-graders once they graduated high school. Last year, students’ drop-out rate was only 16 percent, a fraction of the previous years’ 68 percent. In total, 65 percent of students have gone on to college. Another component of AEI is the Ariel-Nuveen Investment Program. This innovative and successful curriculum, sponsored by Ariel Capital Management, Inc. and Nuveen Investments, Inc., “demystifies the financial world by providing an opportunity for the students to manage a real \$20,000 portfolio.” Upon graduation, the initial investment is passed down to the incoming first-grade class, and the earnings of the fund are donated to a community effort at the discretion of the students. This curriculum also teaches the students the importance of saving and investing so that they will have the means to pursue their dreams.

Building on the Academy’s philosophy of global entrepreneurship, the Ariel-Nuveen Investment Program engages students in the principles of business, economics, and ownership – all of which have a lasting impact on their personal and financial growth.

## DONOR VIGNETTES

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The following are silhouettes on the philanthropic activities and philosophies of a few of the interviewees conducted through the Black Foundation Initiative. Pseudonyms are used in the interest of donor anonymity.

### Jane Q. Powerbroker

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A thirty-something African American woman entrepreneur was exposed to philanthropy at an early age, participating in fundraisers and the Boys and Girls Club in New Jersey. She grew up with the idea that successful people of color have an obligation to give back. With interests in youth, economic development, and the image and presentation of the black community in entertainment, she is very clear about why she is interested in these issues. For example, **she is interested in youth because she grew up in a single-parent household, and needed youth programs.** She says that she “tends to give to organizations that support people of color internally and externally.” She wishes that more organizations would engage in long-term strategic planning and thinking. Her **commitment to community-based organizations extends beyond giving money. She provides pro bono consulting and investment guidance through her company.** She also places a **high importance on leveraging money from other sources** for her grantees. She **uses her networks to raise money, as well as for in-kind tasks, such as providing space.** She does her own evaluations of grantees, and is thinking about creating a foundation to formalize her efforts. She notes that she would benefit from some guidance on outcomes and benchmarks, as it would help her in setting expectations. Indeed, clear strategic plans and effective evaluation tools are important to her as she evaluates her grantees, along with strong leadership. She expects her level of giving to increase over time, and feels she has a “lifelong commitment” to certain issues.

### Ms. ABC, Inc.

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A mid-career corporate executive defines philanthropy as “giving back to the community,” and developed a foundation based on her observations of **her parents’ involvement in community-based organizations.** Her father, a “pioneer” businessman from the Midwest, was very active in the NAACP, and funded sports programs in their community. Noting that, “a lot of African Americans give,” she not only gives herself, but **has not found it too difficult to raise money from other African Americans for the issues she supports, particularly in education.** Her interest in education is grounded in how she has seen it make a difference, particularly in the life of her father, in whose name she set up a scholarship fund. She is **endowing a fund at a historically black college in honor of her mother.** She also created a scholarship fund at her alma mater, a law school, for African American graduates of historically black colleges and universities (HBCUs). Overall, her giving is **driven by “personal meaning” and a desire to provide educational opportunities.** Her giving is “self-initiated,” as she feels personally responsible for raising awareness about the accomplishments of African Americans such as her father and other artists. She also created a committee designed to increase appreciation for African American art at a major museum.

In looking to the future of black philanthropy, she thinks that ***“giving should be made more practical for non-billionaires.”*** More attention should be paid to those who are near the top, but not well known, by creating time-efficient strategies. For example, ***she asks those she solicits for funds to name their gifts in honor of someone important to them.*** Making donors feel special is crucial in her eyes. On the grantee side, she is attracted to organizations with purpose and stability, and wants to ensure that the results of her grants “flow back to the black community.”

### **Dr. DooLots**

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**A** veteran medical professional defined philanthropy as “love of people.” He knew he wanted to be successful at a very early age. And being successful, according to him, means that one must give. He started giving “a nickel at Sunday school” when he was young. Now he ***gives “back” to his alma mater, an HBCU,*** because, “My professors gave me more than they were paid.” ***He feels it is his “duty” to give back.*** He wishes that more of his fellow graduates would do the same. His giving interests are based on personal experience. He said, ***“Education put me where I am; religion gave me direction, and health keeps me where I am.”*** In his perspective, “People should give more as they get older.” He also makes political contributions from time to time, particularly if the candidate supports the issues of interest to him. A lot of his giving is based on personal experience; however, he also gives when solicited by friends. Sometimes, ***he pools resources with friends to provide stipends “to put kids through school.”*** He also volunteers at clinics and sometimes gives pro bono care to longtime patients. He hopes that he is setting an example by being a giving person. He wants others to emulate his giving ways. He hopes that people will “see the light” and give money, and feel good about it. He only expects his giving to increase as he gets older, and, in particular, he will do what he can to help and improve his alma mater, which, he says, “freed him from working in the post office or selling sandwiches.”

### **Mr. Renaissance**

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**A** relatively young entrepreneur sees the literal definition of philanthropy as “the study of cultures.” Philanthropy, he notes, has become more about giving. He likes to promote the idea that “giving is culture.” ***Giving was indeed a part of his family’s culture, particularly through church, where he observed his mother and grandmother giving regularly.*** His grandmother gave him a dollar to put in the collection dish every Sunday, and ***his giving became habitual and a “must-do” as a child.*** Reflecting on how the church shaped his concept of giving, he “worries about how few youth are going to church today.” His educational experiences also influenced his philanthropic values, as he attended a Quaker School, which required service. He thinks his giving will grow and mature, as he is not yet “fully established,” but he strongly believes in giving back. With his giving, he wants to help young entrepreneurs. ***Education, entrepreneurship, and financial empowerment are his areas of interest***

**because they have significantly impacted him personally.** The organizations that helped him over the years receive his contributions. He seeks collaboration with other donors to maximize the impact of his giving, and to create an endowed institution. He wants his contributions to lead to greater empowerment, particularly of young people. While he is furthering his particular passions through his giving, he can be swayed by compelling projects that touch his heart. And he would like some guidance in finding new organizations to support, particularly from his neighborhood. **Overall, he wants his philanthropic efforts to be "addictive."** He does not see his philanthropy as exclusive to the black community, but he wants very much to empower black youth. Moreover, he is interested in organizations that "are close to the people they serve." He describes his philanthropy as localized, that is, he feels a need to see where his gift has gone in order to feel it can make a difference. He thinks young philanthropists could be well served by professional advice that can help them get through the "growing pains" of planning, executing, managing, and maintaining their personal giving goals and legacy plans.

#### **Dr. B. Moore Provident**

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**A** well-known medical professional, at this point in his life, he is driven by giving. **He sees philanthropy as "giving what you have to create a better life for others."** His thinking was shaped by his personal experience of having been a recipient of philanthropy throughout his life. **He grew up in poverty, and "other people always did things" for him.** He feels he is **"blessed by God," and has "received more than he deserves."** Therefore, he **"wants to bless others."** He does not want to "just give money" – **he wants to "create opportunities."** Education is a strong interest of his. He emphasizes a well-rounded education, which helps people to "recognize what is important" and see that life is "more than media and entertainment." Of course, he is also interested in access to health care, as he created a program to provide health care for uninsured and underinsured people. He has worked on this issue on a local level, and wants to test it out at hospitals nationwide. **He would like to see a national health care endowment. He hopes that his national profile and his growing connections throughout the country will help him promote this concept.** His interests in education and health care overlap, and he hopes for improved math and science education. The fellowship program he established begins in the fourth grade, instilling pride in academic achievement at an early age. His scholarship fund is fully staffed, and draws candidates from select states nationwide. He also works closely with young people, and brings 800 students to the hospital where he works. "Signs of integrity, thoughtfulness, and ingenuity" are what he seeks in grantees. He has a particular disdain for expressions of "victimization"; those who are willing to try and improve their circumstance are the ones he is most interested in supporting. Overall, he hopes his various programs help black youth "see another way." The black media, in his opinion, are far too focused on entertainment and sports, but not on other high achievers in the community. The kids he has supported "think smart is good." **High-profile black people as a whole, he suggests, should recognize how they can "multiply the effects of their earning to help others."** As he describes it, the seed money is intended to "blossom and grow."

## Mrs. VIP (Veteran in Philanthropy)

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A veteran philanthropist and educator who amassed a fair amount of wealth during her career, she has made philanthropy a central aspect of her life. Sharing is at the foundation of her worldview. She defines philanthropy as **"giving money, resources, and time to help others and advance public good."** ***She grew up in a giving family, which helped her prioritize her desire to "make a difference in the lives of individuals, promote change, and impact institutions and communities."*** Her giving interests center on civil rights and education. While in college, she worked on civil rights issues, and currently promotes changes in public policy; she wants more people to understand the significance of policy to civil rights. She is well versed in organized philanthropy, and both informs and is informed by the field. She has high regard for endowments, as she **emphasizes "stability in nonprofits."** She wants to **support new initiatives, but from stable nonprofits** (including universities) with strong leadership. "I support institutions led by people who want to make a difference," she noted. Once she can establish this faith in a particular entity and leader, she continues to give, especially to stabilize the effort. African Americans, she believes, can increase and become more strategic in their giving. Encouraging these ideas, particularly through families, has become an important goal for her at this time. ***She wants the black community to focus on mobilizing black dollars to address issues in the black community.*** She also desires more creativity in giving. She recently donated one of her properties to a community foundation, which in turn sold the property and created a fund for public schooling.

## Ms. Family-Focused

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A former school teacher and current housewife believes that "if you have discretionary funds, one of the things you should do is give it away." She **believes that "charity starts at home," with the family.** If one can share with the people close to oneself, then one can extend to the broader community. This is something very important that the black community has to learn, because in the black community, charity is secondary to "who you are and who you know." As she says, ***"For black people, it is often perceived as more of a social status advantage [to give money], and [the reason to give] should be more personal."*** "People should know who they are giving it to and why. They should take a more personal interest and not just go to a charity ball. They should know to whom they are giving and what they are planning to do, rather than just giving because they were going to give it away anyway." Her current perspective on giving is that it does not matter what charity organization she is giving to, "as long it has something to do with what I believe in and what I believe to be good." The future for black philanthropy, she believes, is in education and the arts. The arts are important because "they stimulate a different kind of creativity. Due to the lack of good education available to black students, the money should go to the arts because that is where they stand the best chance."

## Mr. Finance

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**A**t the age of five, Mr. Finance was already involved in organizations like the NAACP and participated in programs such as Jack and Jill, which raises money for community services. Over the years, he has realized that giving back to one's community **"helps you grow as an individual... . You take something you have, give it to others, and that makes you a better person while helping others."** He prefers to give to black-led or black-focused organizations, especially those that serve the underprivileged and children. As a result of his giving, he hopes that children will learn about other careers – not just sports and being a rap star. **It is important to educate and build up a community of African Americans who realize the importance of giving.** In addition to giving money to organizations, he **"volunteers in the community, sits on boards, and gives speeches to different groups."** Being philanthropic is **"not just about giving money, but also about giving your time.** I believe that every little bit [of time and money] helps; I know my efforts will reach someone else."

## Dr. Social Change

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**A** committed philanthropist who believes that philanthropy is about sharing income for the benefit of the larger society and giving others opportunities to participate in society, **he acquired his wealth through business but is giving back wealth to help larger numbers of people in the developing world.** In return, he accepts the satisfaction of helping other people in the world. **"I believe every individual has an obligation to give something back from the blessings and benefits enjoyed from success in life."** We all have an obligation to give back to advance societal purposes through donations and contributions. Individuals should accept the obligation of giving back as one's resources permit one to do so. "A good part of my giving is through the church, since African Americans have not typically started foundations." Black people are now in the private sector, part of major corporations and Fortune 500 companies. "With this higher income, black people are starting to develop a broader range of interest toward philanthropic pursuits. **As a result of my family influence, I believe that you don't just grow up, get successful, and limit your money to yourself. You should help other black people."**

## Ms. Carrie D. Torch

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**P**hilanthropy to this daughter of a famous athlete, and head of a foundation in her father's name, means "gifts, money, and time toward the betterment of someone else." Her early years of volunteering instructed her on the idea of volunteering as a form of philanthropy in itself. The process of giving in any form, to her, "improves the quality of life of the giver and getter." Overall, her philanthropic focus is on education, particularly "to encourage young people to reach for excellence, persevere, and reach their potential." These principles embody her father's life and beliefs. The scholarships

provided by her foundation have helped young people for over twenty years. She has seen them graduate, and, because of the ideals instilled in them through the program, she has seen them give back to their communities. These young people, as they become adult professionals, have been encouraging others to be both educated and caring of others. The program boasts a 97% retention rate. Most of the students who go through the program are black. As veterans of philanthropy, Ms. Torch and her colleagues are instructing others about what they have learned. She believes that the way her foundation has developed and operates exemplifies the spirit of philanthropy in all of its forms in the black community. ***“We have been very fortunate to have a large volunteer base, and they are black. The black community gives in a variety of ways. We have a women’s board that is 35 strong, and works very hard.”*** According to Ms. Torch, what she has seen from average black community residents is that they are more giving than the black “corporate community.”

### **Mr. Joe Consultant**

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**M**r. Consultant maintains a long-standing interest in the arts. He trained as a dancer at a very young age, and was exposed to the ballet and museums as well. Of course, he took notice of the importance of philanthropy in support of the arts in all of its forms as a result. “Giving back” comes to mind when he thinks of philanthropy. His own giving has shifted over the years, from “time and energy” to “money,” as his career at a major consulting firm took off. Most recipients of his financial giving at this time are arts institutions – particularly dance companies and museums. He also gives significantly to a scholarship fund. More than fifteen organizations receive annual gifts from Mr. Consultant, who does place a priority on improving the black community in his giving. Ultimately, he would like to run a major foundation that supports the black community. This is important to him because ***“there is a cultural value that African Americans bring to this country and to the world that is at risk of being wasted away. We need an entity concerned with conserving and advancing that culture.”***

### **Ms. Susan Advocate**

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**T**his law firm partner sees herself as a “child of the ‘60s.” Her mother encouraged her to trick-or-treat for UNICEF at a very young age, and instilled in her the idea that “those to whom much is given, much is required.” When Ms. Advocate thinks of philanthropy, she sees “tremendous sums of money.” To her, philanthropy and community service are distinct entities. “Giving back,” in her thinking, is something everyone can do, but philanthropy is where individual philanthropists set up foundations to execute particular goals. In terms of the black community, she feels that because elders “reached down to pull her up,” she now has a responsibility to do the same for more recent generations. She sees education as the most pressing need in the community right now, thus her interest in this area. She is also interested in the arts. She not only gives to a variety of organizations in these categories, she also seeks to leverage



connections with other influential people. In her estimation, the black community needs more of its own organized philanthropy, as too many black organizations seeking funds are put in the position of proving themselves in the face of skepticism. She noted, ***“The liberal white folks who run the large foundations that currently exist have to be convinced of the legitimacy of the organizations that [approach them for funding support]. That impacts the types of organizations that get funded.”***

### **Mr. Boundary Spanner**

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**M**r. Spanner is a well-known veteran actor, who may be as known for his activism and community service as for his work on the stage and screen. His parents were activists in the NAACP, and very active participants and financial contributors in their church. It is the Civil Rights Movement that impacts much of Mr. Spanner’s thinking about philanthropy. He was a student activist in that era and was involved in his Black Student Union and other organizations. Mainstream perspectives on philanthropy, he thinks, are “not broad enough,” as they exclude participation beyond money. He says of philanthropy, “The word often has a dollar sign attached to it... as if somebody else’s money is more valuable than somebody else’s time.” As a result of this popular conception of philanthropy, he does not see himself as a philanthropist. He can give larger sums of money at this more advanced stage in his life, but he feels he has been a “social philanthropist” for most of his life. His current interests focus on improving the collective state of black people, especially through supporting grassroots organizations that are focused on making “revolutionary change.” He wants to see “solutions to our issues as African Americans in a way that is beyond the norm and highly tailored to our specific issues, needs, and experiences.” Organizations that are “expanding the idea of participation and democracy” excite him. He is less interested in particular issues, as he wants to see broad social change that cuts across issue areas. The many organizations that he has supported reflect these values. Ultimately, he wants to see black philanthropy expand its scope, which has been ***“constricted by our almost sole engagement in the issues around civil rights.”*** He wants to see black issues ***“reflect the host of global issues impacting us as well.”***

### **Mr. Funny Man**

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**B**eing adopted was this young comedian’s introduction to philanthropy in his eyes. His adoptive mother was, in fact, philanthropic in a variety of ways, as she raised money for organizations addressing housing and urban development. He was also a recipient of philanthropy through his involvement in Head Start programs. Another major influence on his thinking about philanthropy was the Civil Rights Movement. “Equality” is how he thinks of philanthropy, which he calls ***“a way for those who do not have to get access to resources they need to live on a par with everyone else.”*** He has broad interests in his philanthropy, which for him is “doing his part.” Partly because of his personal history, he supports efforts around adoption and foster care. He is also interested in education, the arts, and health. He

is in the process of creating a foundation, and wants to improve the black community with his giving, which includes “time and talent” along with money. In terms of money, he does believe that the black community would benefit from “our own pool of resources.”

### **Mr. Longevity**

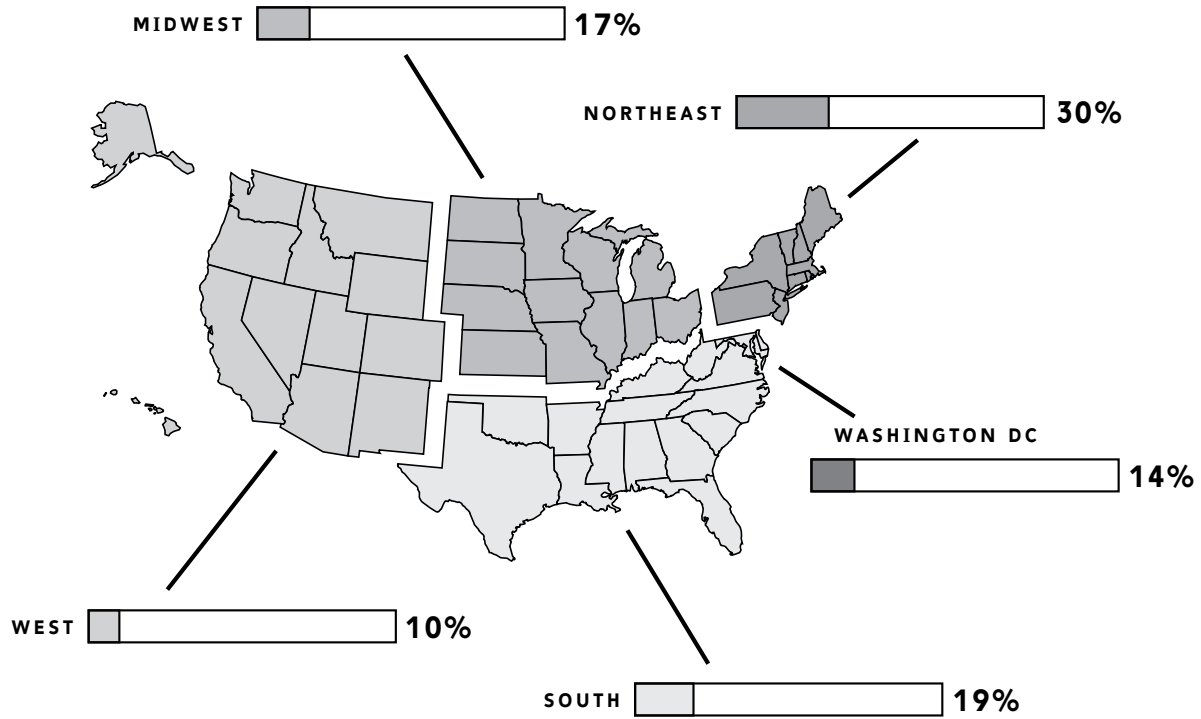
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**N**ow retired, Mr. Longevity reflects on his years as a substantial contributor. His definition of philanthropy is very specific – “a returning of a percentage of the proceeds of wealth, primarily to benefit society, through causes that enrich lives, socially, economically, and spiritually, as well as aesthetically.” He literally sees himself as “returning a part of my material possessions” in his philanthropy. This very specific concept of giving back is focused on “social justice” in the United States and the “Third World.” The seeds of these ideas were planted early in life, particularly in the church, where he observed the regular giving habits of his parents. In this small community, he was also a part of a very localized philanthropic culture that included raffles, fairs, and other community-oriented projects. He worked with refugees in Africa and Europe as a young man, which began to globalize his perspective. To “fight for just causes all over the world” has been his “passion for over forty years.” He gives to nonprofit organizations that “support social justice in all of its aspects.” His philanthropy ***“is not necessarily how much [money] is given.” It is also his “sense of caring” about the organizations. He considers himself to be visibly loyal to the organizations that he supports,*** which has led him to raise money from others to help those efforts. He also maintains a strong interest in black higher education, and he believes that ***“giving, regardless of amount,” can be a part of the education of young African Americans.*** He firmly believes that “individuals who learn to give a small amount today will be self-directed to give larger amounts tomorrow.”

**APPENDIX I**

**CONCENTRATION OF ALL SUBJECTS IN THE STUDY BY REGION**

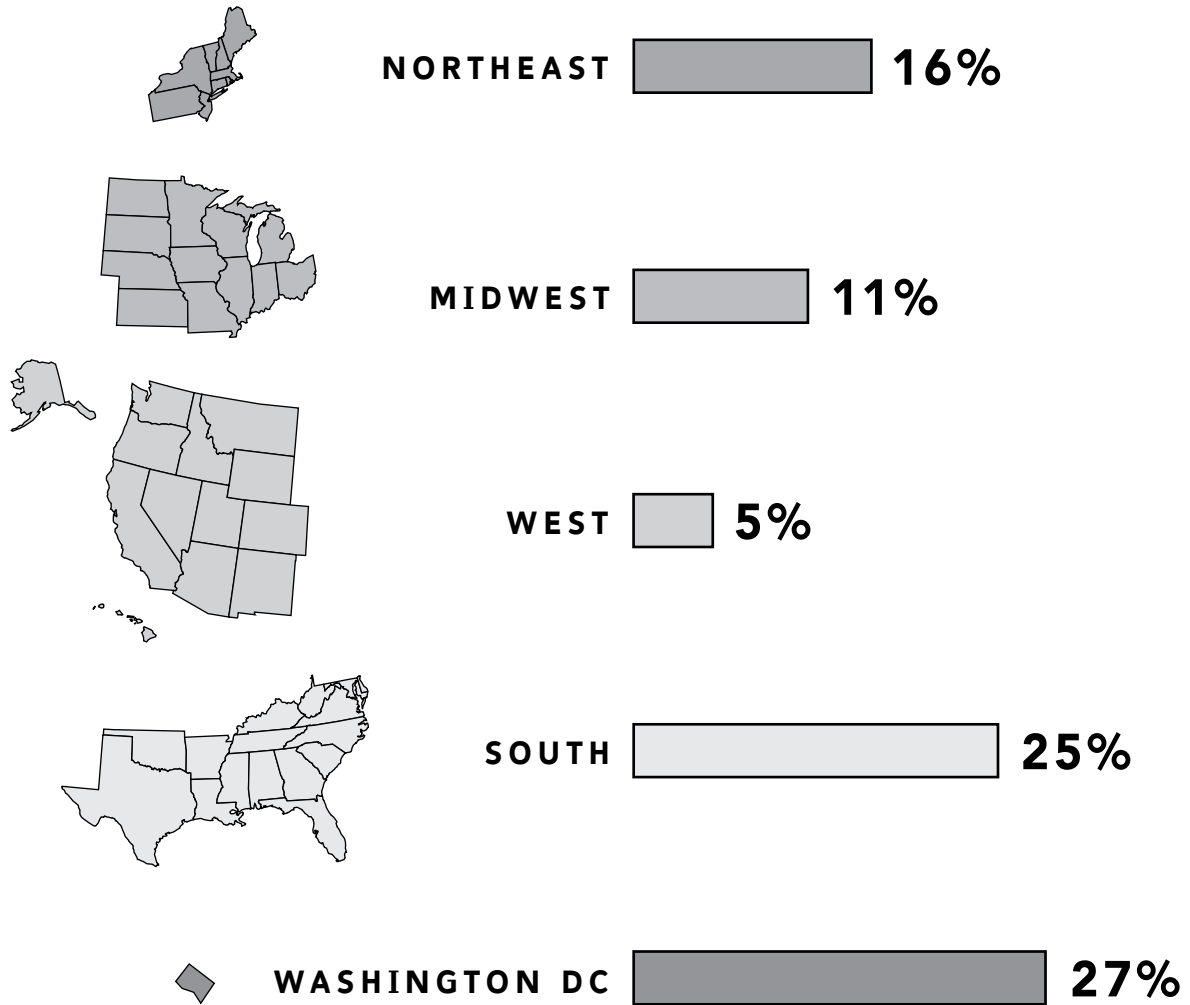
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**APPENDIX II**

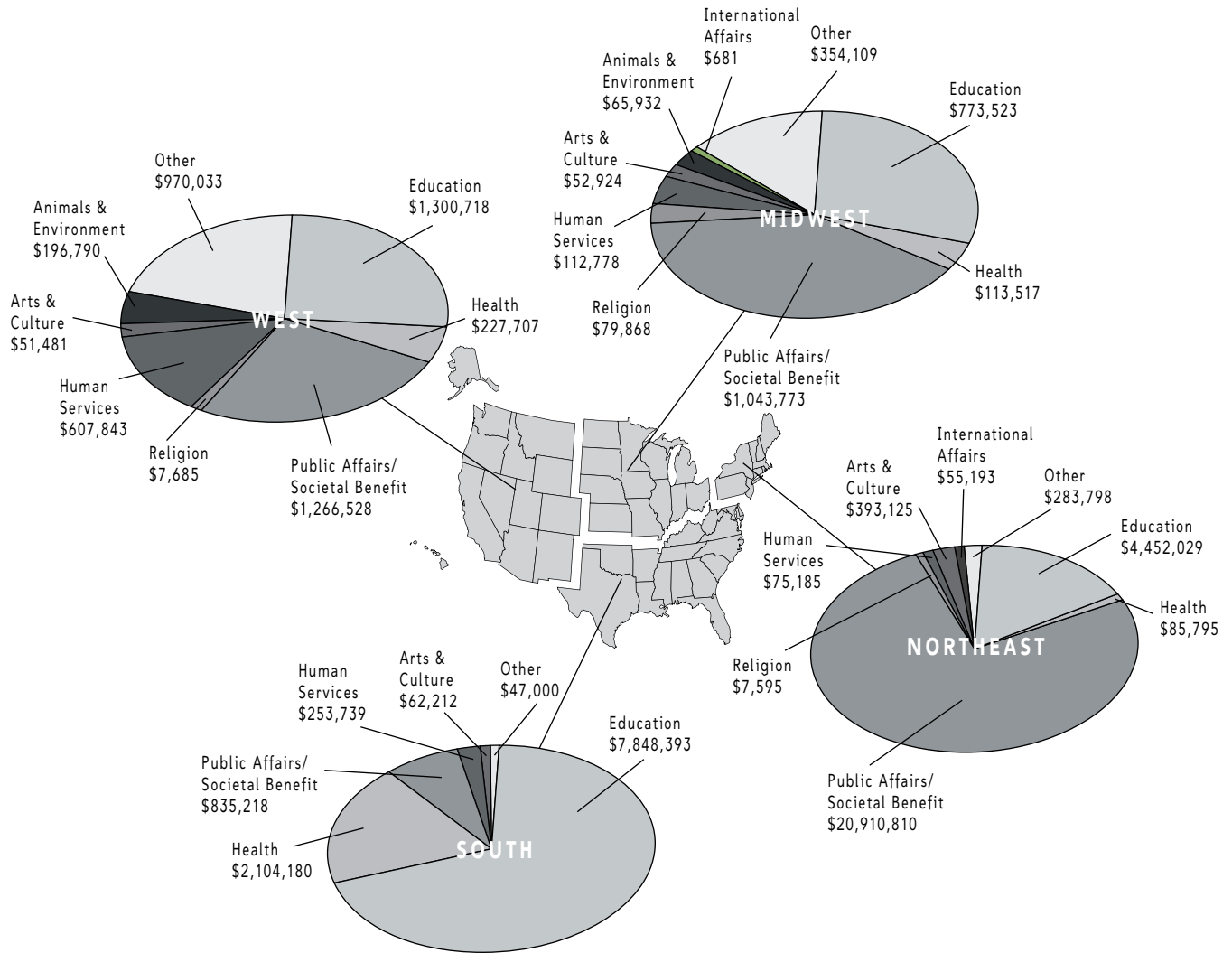
**CONCENTRATION OF ASSOCIATIONS IN THE STUDY BY REGION**

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# APPENDIX III

## DOLLARS DISTRIBUTED BY PROGRAM AREA AND REGION



## BIBLIOGRAPHY

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*Black philanthropy is becoming a more popular topic for research. While this study highlights some new information, it builds on an expanding body of literature. Some sources of note include:*

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## RESOURCES

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The Twenty-First Century Foundation was created to organize permanent resources for black community initiatives and to provide grants for organizations making a difference in black America. Below you can find a list of philanthropic resources that may provide useful information to your work in black communities.

### **National Center for Black Philanthropy**

Contact: Rodney Jackson at 202-530-9770/toll free: 1-866-999-1700

Website: [ncfbp.net](http://ncfbp.net)

### **African American Family Reunion Institute**

Contact: Dr. Ione d. Vargus at 215-204-6244

Website: [templeuniversity.edu/fri](http://templeuniversity.edu/fri)

### **National Black United Fund, Inc.**

Contact: William Merritt at 973-643-5122

Website: [nbuf.org](http://nbuf.org)

### **Association of Black Foundation Executives**

Contact: Kenneth Austin at 212-982-6925 x510

Website: [abfe.org](http://abfe.org)

