

for generations to come

Chinese American Philanthropy
in the Bay Area



CHINESE AMERICAN
COMMUNITY FOUNDATION



CONTENTS

Letter from Emmett D. Carson, PhD, CEO, Silicon Valley Community Foundation.....	4
Letter from Rolland C. Lowe, MD, Chairman, Chinese American Community Foundation.....	5
Introduction	5
The Chinese American Community in the Bay Area.....	8
Overview of the Study	10
Vision and Values of Chinese Americans Philanthropists in the Bay Area.....	12
Defining Philanthropy	12
Engaging in Philanthropy	14
Influence of Chinese American Heritage	24
Chinese and Chinese American Giving	26
Trends in Chinese American Philanthropy.....	28
Summary and Observations.....	30
Participants	32
Appendix A: Snapshot of the Chinese American Community Today	33
Appendix B: Study Methods.....	36

At Silicon Valley Community Foundation we hold diversity and inclusiveness as two of our organization's most important values.

With our values driving our work as the comprehensive center of philanthropy, we commissioned this Chinese American Philanthropy Report. The research presented in the coming pages is meant to help us better understand and celebrate the Chinese American community, an ever-growing and important part of Bay Area life and culture. We hope this research will serve others who partner with the Chinese American community as well.

The case studies in this report serve as an important tool to demonstrate the extreme generosity of philanthropists in this community. The research highlights the Chinese American community's strong desire to give back in appreciation of the opportunities they have received, feelings of obligation to assist others in achieving their own dreams, and wishes to make the world a better place for all of us. Study participants focus their philanthropy on education, leadership development and Chinese American arts and history, thereby acknowledging the efforts of multiple generations of immigrants to succeed and thrive in a new environment.

Thank you to those who generously provided their time and insights for this research, to LTG Associates for their incredible work on this report and to the Chinese American Community Foundation for kindly co-sponsoring this important work. This publication helps us achieve our goal of strengthening our own knowledge about philanthropic patterns in the Chinese American community, celebrating the contributions of this generous community and informing SVCF's future work and that of others partnering with the Chinese American community.

Emmett D. Carson, Ph.D.
CEO and President
Silicon Valley Community Foundation



The Bay Area is a vibrant hub for Chinese Americans and the organizations that serve them.

While the roots of our community stretch back to various parts of Asia, including Mainland China, Hong Kong, and Taiwan, our community's interactions are also shaped by a 150-year history in this area. Where we live, where we work, where we feel a sense of belonging—these all guide our philanthropic impulses at both a local and global level.

Now, as Bay Area Chinese Americans continue to grow more engaged in philanthropy, we recognize that the community needs further resources to help meet its philanthropic goals.

With that thought in mind, we sponsored this research report to examine the complex nature of our community and seek insights into the nature of Chinese Americans giving. We hope this report can serve as a tool to spread greater awareness of Chinese American contributions to the Bay Area, urge more giving now and in the future, and help community organizations strengthen their relationship with donors.

We are grateful for the many Chinese American leaders and philanthropists who generously shared their time and allowed us to document their stories, ideas, and philanthropic vision. We applaud their efforts to create a positive impact in the community and look forward to their guidance as we continue to build a Chinese American donor community.

Thanks to my long time friend, Emmett D. Carson, and Silicon Valley Community Foundation for its partnership in publishing this report. This collaboration was fueled by our common vision to engage more Chinese Americans into philanthropy.

As you read through this report, we invite you to share your experiences and continue the discussion with us. A sustainable future for our community begins with your partnership.

Rolland C. Lowe, MD
Chairman
Chinese American Community Foundation



Introduction

The Chinese American¹ population is one of the oldest and largest ethnic groups in the United States.² With an immigration history of more than 150 years, the present-day Chinese American community encompasses multiple generations, from newly-arrived immigrants through fifth and sixth generation descendants of the first immigrants. Depending on the immigration circumstances, their experiences varied widely, from poverty and discrimination to professional and financial success. The many well-established Chinese communities in the U.S. encompass a highly diverse group in terms of the historical context of their emigration and their reasons for immigrating.

The San Francisco Bay Area, with one of the most high-profile Chinese and Chinese American communities, encapsulates that diversity in every way. Descendants of the families that came to work on the railroads and in agriculture settled there over the decades to find employment and start businesses. More recently-arrived immigrants came to study in some of the country's most well-known universities and went on to work in professions such as law, engineering, and finance, as well as to start a variety of businesses. While not everyone enjoyed financial success, many of those who do now engage in philanthropy to show their appreciation for the opportunities they have had, and to assist others in achieving their own goals and dreams.

While philanthropic engagement, among Chinese Americans studied, both in the U.S. and overseas, less is known about philanthropists in the San Francisco Bay Area, especially with respect to the newly involved. In order to understand and celebrate the activities of these philanthropists, questions such as the following need to be considered:

- What does the concept of philanthropy mean to Chinese Americans living in the Bay Area?
- What are their giving patterns in terms of organizations and causes supported?
- What influences or motivates their giving activities?
- What can be done to encourage philanthropic engagement by this community?

This document describes the findings of a study conducted with Chinese American donors living in the San Francisco Bay Area. The information was collected through in-depth interviews, and, following a brief overview of the community today, will be largely presented in the participants' own words. In understanding the responses of the participants, whether they are newly arrived entrepreneurs in Silicon Valley or descendants of the first Chinese immigrants, it is important to understand their responses and vision in cultural context which they cited as formative. Crucial values that inform their philanthropy include a fundamental belief in the interconnectedness of community – however that is defined – and the obligation to promote the wellbeing of that community as a whole. Participants saw that relationship to others as both outwardly focused in benefitting another and, as a consequence, the community being strengthened, and a personal benefit through the satisfaction of helping others. The comments of the participants in this study clearly demonstrated their conviction that it is essential to give back, to share the benefits of their success, and to relieve suffering for the betterment of society overall.

Crucial values that inform their philanthropy include a fundamental belief in the interconnectedness of community...and the obligation to promote the wellbeing of that community as a whole.

¹ TERMINOLOGY NOTE: For the purposes of this document, the term "Chinese American" will be used to refer to people residing in the United States who trace their heritage to the geographic region that includes China, Hong Kong, and Taiwan over any number of generations. When used alone in the narrative text, "China" refers to the entire geographic region.

² Shao, S. (1995). Asian American Giving: Issues and Challenges (A Practitioner's Perspective). *New Directions for Philanthropic Fundraising* 8(Summer):53-64.

The Chinese American Community in the Bay Area

Chinese immigration to the United States began in the nineteenth century, with a large number of immigrants entering the U.S. through San Francisco during the 1849 Gold Rush.^{3,4} As opportunities from the Gold Rush began to decline in the 1860s, many went to work in agriculture and on the railroads, while others moved to the cities in search of work and to start businesses. Many eventually settled in San Francisco, where the Chinese population tripled between 1860 and 1870, from less than 3,000 to more than 12,000.⁵

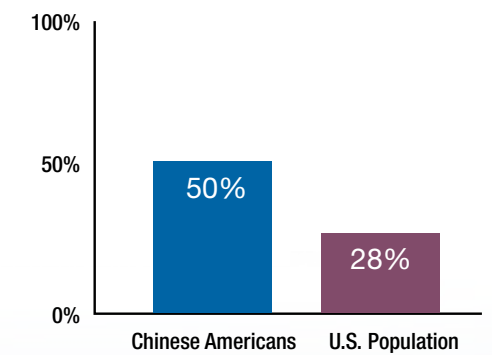
Over the next decades, the Chinese population in and around San Francisco continued to thrive, and began to expand into the larger Bay Area. Once the immigration restrictions imposed in the 1880s by the U.S. government on people of Chinese origin were lifted in the 1960s, immigration began to rise in response to the educational and business opportunities of the burgeoning technology industry in the South Bay region. Much of the population growth occurred in the greater Bay Area outside of the San Francisco city limits; in 1950, more than 68 percent of the Bay Area's Chinese population lived within the San Francisco city limits; by 1990 that percentage was below 40 percent.⁶

As of 2008, more than half of all Chinese immigrants in the United States lived in California or New York. In California, the largest populations are in greater San Francisco, San Jose, and Los Angeles. As of the 2010 Census, nearly 40 percent of Chinese Americans in the Bay Area were U.S.-born, roughly the same proportion as for California and for the country as a whole. The foreign-born population arrived slightly earlier to California and the Bay Area (50 percent before 1990) as compared with the rest of the U.S. (42 percent before 1990). More than half of Chinese Americans who were not born in the U.S. were born in Mainland China (57 percent of foreign-born Chinese Americans in the Bay Area; 54 percent in the U.S. overall). The remaining foreign-born Chinese Americans were born in Taiwan, Hong Kong, or another country.

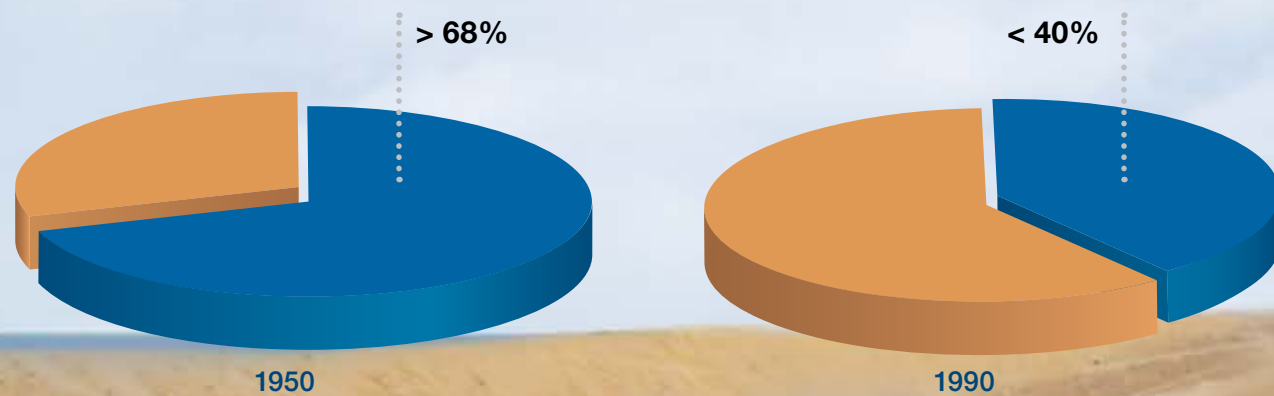
The Chinese American population in the U.S. is generally highly educated, with more than 50 percent having attained at least a bachelor's degree, compared with 28 percent for the general U.S. population. In several Bay Area counties, including Alameda, Contra Costa, San Mateo and Santa Clara, the median income of Chinese Americans (\$75,699 - \$112,255) is overall higher than that of the population of California (\$74,774) and higher than that of the general U.S. population (\$67,117). About half of the Chinese American population in the Bay Area works in one of three U.S. Census-defined sectors: manufacturing (17.2 percent); professional, scientific, management, and administrative (16.8%); and educational services, and health care and social assistance (17.3 percent).

More detailed information on the demographic composition of the Chinese American community in the San Francisco Bay Area is provided in Appendix A.

POPULATION ATTAINING AT LEAST A BACHELOR'S DEGREE



CHINESE POPULATION WITHIN SAN FRANCISCO CITY LIMITS



³ Wey, N. (2004). A History of Chinese Americans in California. IN *Five Views: An Ethnic Historic Site Survey for California*. National Park Service. Accessed 8/30/2013 at http://www.nps.gov/history/history/online_books/5views/5views3a.htm.
⁴ McCabe, K. (2012). Chinese Immigrants in the United States. Washington DC: Migration Policy Institute. Accessed 8/30/2013 at <http://www.migrationinformation.org/USFocus/display.cfm?id=876>. (NOTE: numbers in this source include individuals from Mainland China and Hong Kong only.)
⁵ Takaki, R. (1993). *A Different Mirror: A History of Multicultural America*. Boston: Little, Brown and Co., p.191-221.
⁶ Bay Area Census. Accessed on 8/30/2013, at <http://www.bayareacensus.ca.gov/index.html>. Bay Area regional data includes nine counties. Beginning in 2000, Chinese heritage was subsumed into the Asian category.

Overview of the Study

In order to understand better philanthropy among Chinese Americans in the San Francisco Bay Area, Silicon Valley Community Foundation commissioned this report, sponsored by the Chinese American Community Foundation in which active Chinese American donors were asked about their giving practices and preferences. Interviews were conducted with 33 Chinese American individuals who encompassed a range of ages, origins, and counties of residence in the Bay Area.

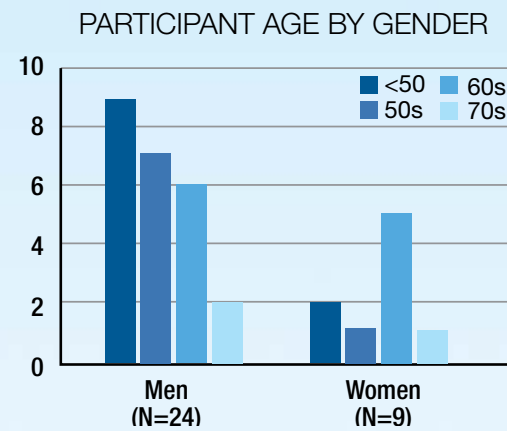
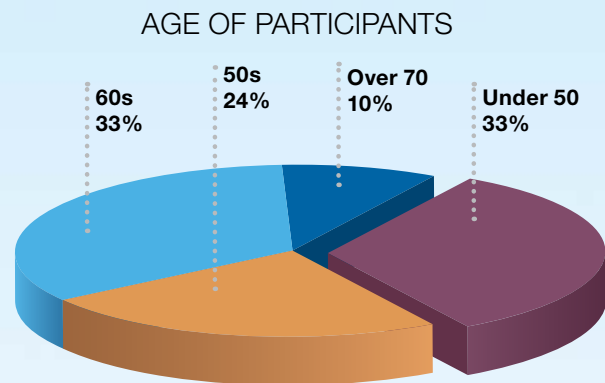
Thirty-three percent of participants were under 50 years of age, 24 percent in their fifties, 33 percent in their sixties, and 10 percent over 70. They live and/or work in five counties of the Bay Area: San Francisco (27 percent), San Mateo (27 percent), Santa Clara (18 percent), Alameda (18 percent) and Contra Costa (10 percent). Participants were mostly male (73 percent).

This document presents a summary of these discussions, beginning with participants' definition of philanthropy and their own values and practices, followed by their thoughts on Chinese American philanthropy, and concluding with their ideas for shaping its future. Each topic or subtopic is introduced with a descriptive summary or overview of the participants' thoughts on the topic, followed by a more detailed review of their comments.

Quotations in the participants own words are used throughout the report to illustrate the points being made. These quotations are intended to demonstrate the range of responses provided by participants.⁷ For topics on which the participants generally agreed, the comments will reflect this similarity of thought. For topics on which participants differed in their perspectives, comments were selected that highlight the range of viewpoints.

For a detailed description of the methods used to collect and analyze the data, see Appendix B: Study Methods.

⁷ Throughout this report, participants' comments are presented in *italics*.



The vast majority of participants (82 percent) traced their family roots to Mainland China; 12 percent were from Taiwan and 6 percent were from Hong Kong. More than half (55 percent) were born in the U.S., and the rest were roughly evenly divided among Hong Kong (9 percent), Mainland China (12 percent), Taiwan (15 percent), and all other countries (9 percent). Most who immigrated to the U.S. ("first generation") arrived as adults to attend school. Of the 55 percent born in the U.S., 36 percent are second generation (one or both parents born overseas), and the rest were third generation or beyond.

To address the questions motivating this report, participants were asked to describe the values and vision that guide their charitable giving. They spoke about their appreciation for the opportunities they had, and their desire to give back by making the world a better place. Linking the past to the future, they voiced their aspirations for the next generations, especially of Chinese Americans, that they may have those same opportunities and eventually contribute to the community through their leadership and philanthropy. Their efforts emphasize creating opportunities for all, but especially for children, youth, and young adults, by supporting schools (both locally and in China), creating university scholarships, and serving on boards of universities and leadership development organizations. In addition to their focus on the future, participants spoke of their passion for a wide variety of causes that contribute to the community, society, and the environment in the present.



Vision and Values of Chinese American Philanthropists in the Bay Area

Defining Philanthropy

As understood by the participants, philanthropy is an outward-focused process of giving of money and time that benefits their community and society at large. Participants generally agreed that the term implies a substantial commitment of personal time and resources characterized by a lack of expectation of return to the donor. However, their comments reveal that philanthropic giving can take many forms.

Described by the participants, philanthropy is about doing good through giving of resources, time, and expertise. Respondents mentioned seeking to support causes and organizations that they feel are serving their communities and are working for the betterment of society overall. This is thought of as an investment to benefit future generations.

“Philanthropy is the act of consciously deciding what causes you contribute your effort and resources towards with the intention of generally making the communities and the world a better place.”

“I think of it more as an investment in people so they can better their circumstances and lives to help improve themselves and others and society in general.”

Characteristics. Many participants consider philanthropy to involve an elevated commitment of personal and financial resources over time. Philanthropy is characterized by sustained engagement and significant financial commitment.

“My personal philosophy is about getting a lot more involved than just writing a check.”

“I think it’s generally a significant, sustained commitment to responsible citizenship.”

The other important characteristic of philanthropy is that there is no expectation of a personal return to the donor. The benefits are expected to accrue to individuals in need of assistance or to causes that support the community.

“Philanthropy is any act, whether it’s with your time or your money, doing something that is not necessarily beneficial for yourself.”

However, as will be noted in the following sections, donors still benefit from the satisfaction engendered by helping others when they give to causes that are meaningful to them and support organizations whose missions they appreciate.

Forms. When asked to discuss what philanthropy means to them, most participants initially mentioned monetary giving, then went on to describe several forms of non-financial giving that they also consider philanthropic. Donating time and expertise by serving on the board of a charity or educational institution or offering fundraising advice to a start-up community-based organization is considered an equally important form of philanthropy as giving cash. Under this definition, important philanthropic contributions can also be made by those who are not financially well endowed.

“I would define philanthropy as providing resources – financial capital and intellectual capital – to causes and entities that are established to help people or organizations that are trying to make a broad societal impact.”

“I really believe that prejudice and fear come from a lack of information, or a lack of understanding. So I like to donate to multicultural causes. That’s what I like about the Chinatown Community Development Corporation. The name says Chinatown, but two-thirds of the properties and the tenants that we serve are outside of Chinatown. It’s all over San Francisco.”

Amy Chung

Amy Chung takes an engaged approach to philanthropy in order to ensure the effectiveness of her organizational choices and contributions. “I want to make sure that whatever I put my effort into, whether it is in terms of my volunteering or my money, ... that it’s actually doing some good. So when I am participating in that kind of activity, I try to make sure I do it with an organization that has a good track record, and that what they’re hoping to do is actually what they are doing.”

Raised in Chinatown, Ms. Chung is trained as an attorney and has worked in both the public and private sectors. She views her giving choices through the lens of personal experience, focusing on education, poverty alleviation services, music, and culture. Her support for music helps engage people in classical music and ensures that those with talent are able to pursue their dreams.



Engaging in Philanthropy

Guiding Values

The guiding value of “giving back” was a common theme mentioned by nearly all respondents, and the personal significance of the cause was also nearly universally important. The goal of promoting social justice and community harmony was specifically stated by several participants, but it was implicit in the discussions for many more, who spoke about concepts such as fairness and equality of opportunity. Regardless of the underlying value, all participants emphasized that they give primarily to causes that have strong personal significance for them.

Giving back. By far the most common theme raised by participants when discussing their reasons for engaging in philanthropy is a desire to “give back” to the community or society in appreciation for the good fortune they have experienced and to acknowledge the support they received along the way. This reason has both forward-looking and backward-reaching aspects. Supporting the organizations and individuals that helped them or their parents and grandparents to succeed enables those entities to continue helping others in the future.

“I do fund [organization] in San Francisco because my parents were beneficiaries of its services. They would not have been able to leave Chinatown without [organization]’s support.” There is a reach-back.

“I would not be where I am today if I had not come to America. If they had not accepted me to [university], I would not have had the opportunity. It’s just a matter of - in my mind - pure fairness. You get a break, you better remember where it came from.”

Peter Liu

Peter Liu’s giving philosophy is to look at an issue and ask, “How can you help?” He is a committed supporter of organizations that help people to better themselves and their societies.

Born in Beijing and raised in Taiwan, Mr. Liu came to the Bay Area to study business at University of California, Berkeley. He went on to become involved in venture capital in Taiwan and China and in efforts to foster economic cooperation between China and the U.S.

His philanthropic vision includes investing in organizations that improve conditions for individuals and groups. Mr. Liu says that: “I am an investment professional, and if I make a return, I always like to celebrate by giving back to the society. I always like to help people.”

Social justice. A desire to promote social justice at the community and societal levels was also noted as a guiding value. Many participants believe that reducing disparities in wealth and well-being promotes harmony at all levels, and that there is an obligation on the part of those who have been successful to assist those in need.

“I also believe that helping other people will create a more harmonious and peaceful society. I think the gap between the haves and the have-nots, if that could be lessened, I think that is better for everybody.

“In my generation, the ability for minorities to climb the corporate ladder has changed dramatically. ... One of my biggest drives is to continue to try to pave the road for this next generation in that matter. That’s much more important to me than the symphony or the ballet.”

Most participants spoke of promoting social justice by giving to a variety of causes, including education, health care, and social services. A smaller number considered supporting and sharing the diverse arts and culture of the Bay Area to be a way to promote harmony within the community.

“In the Bay Area, one of the unique things is that we have very diverse culture through the arts. Those things help make the community harmonious. So I really support arts and culture.”

The guiding value of “giving back”
was a common theme mentioned
by nearly all respondents



Bob and Lily Huang

Bob and Lily Huang believe that education is at the heart of developing a strong, vibrant society. Together, their leadership and vision laid the groundwork for the founding of SYNEX, in 1980. They have endowed MIT Entrepreneurship Center, Kyushu University Robert T. Huang Entrepreneurship Center (Japan), and the Huang Leadership Development Scholarship at SYNEX. They have also supported other educational efforts and good causes.

“My family instilled that idea of giving to the less fortunate early on, and the idea just grew. We also like to instill that in our children. They see what we do and eventually they’ll be joining us, hopefully very soon.”

Francis Lee

Francis Lee believes that helping others will create a more harmonious and peaceful society, and that everyone benefits when disparities are reduced.

The University of California, Davis honored Mr. Lee for being an innovator in Information Technology and Applications. Additionally, the Cal Aggie Alumni Association recognized Mr. Lee with a Distinguished Achievement Award in 2014. Only six years before graduating from U.C. Davis, he arrived in the U.S. without any knowledge of English. Forty years later, he is not only an acclaimed innovator but is also deeply engaged in philanthropy.

His philanthropic interests focus on education and health care. In addition to his own giving, Mr. Lee is engaged in philanthropic education and in inspiring donors to increase their potential for focused and effective philanthropy. He says of his passion, “to give and to receive - there is equal joy in it.”

Personal significance. On a more personal level, participants voiced a desire to contribute to causes and organizations that are doing work that is especially meaningful to them. For example, one participant whose family had few resources when they arrived was interested in supporting poverty alleviation programs. Others support causes that affect their children and community, such as arts, music, and sports programs for youth. Donors contribute to these organizations in order to strengthen their capacity to continue providing services to the community.

“The question is how do I actually make this organization stronger, how do I actually save more kids, how do I actually provide more education and one of the answers would be we need more resources in terms of monetary resources. So as that is a natural toolkit, I give.”

Personally rewarding. Finally, many participants noted that the process is not without its personal rewards. In fact, many say that they get as much out of their giving as they put into it. Helping others brings them joy, and supporting activities and organizations that they enjoy, such as the symphony or the zoo, makes them feel more connected and part of it. In the end, engaging in philanthropy is simply the right thing to do.

The more you give, the more you get. Basically I enjoy it. Personally I’m very fortunate that in the Bay Area I have become a very successful entrepreneur, so my real enjoyment is to give back to the charity. The more you give, the more you receive. That’s really true.”

Guiding Influences

Participants were clear that they made their own decisions regarding how and where to direct their philanthropic activities and that they will give first to causes that are relevant to them personally. External influences on their choices were limited to requests from family and friends. While they were not averse to contributing to causes of limited interest to them personally, they were inclined to give smaller amounts. Although a few participants noted the religious underpinnings for philanthropy, only the small number who self-identified as Christians indicated that religion directly influenced their giving activities.

“I don’t think there’s one formula for how I give, but I think there has to be some relevance for that organization to me. In the work force development program, it’s the community I live in, and for the Pan-Asian development organization where I donate time, it’s the ethnic diversity group that I come from. So it’s relevant. I give to the cancer society because a lot of people in our lives, my life, have been touched by cancer, so it makes sense. There has to be some connection for me.”

Helping others brings them joy, and supporting activities and organizations that they enjoy... makes them feel more connected.

Requests from friends and family. An exception to the personal relevance focus was made by most participants for requests made by family and friends to give to a cause that they support. While most are happy to give to causes when asked, they consider it to be supporting the friend or family member rather than the cause itself (unless it is a cause the donor would be supporting anyway).

“In terms of the ad hoc request, if friends or family or colleagues ask for support, depending on the effort and the relationships, I’ll give amounts, but it’s not a core donation, if that makes sense. So where I’m going to throw my major dollars and my major time is going to be things that I personally believe in.”

Friends that I respect from a social giving point of view, I would support. When they bring up matters that they are interested in, I have no problem giving them support.”

Religion. Buddhist and Christian traditions were both noted for their support of efforts to help the poor and needy without reservation. While religion may provide cultural support for giving, most participants indicated it did not have a direct influence on their giving. However, many Christian participants indicated that their faith strongly influenced their giving.

“I’m a Christian, I believe in God, and at the end of the day, my belief is that all money is His, and so you should give freely because you were put in a situation. There is an expectation for you to be generous with your giving”.

“I figure it’s in the essence of the Buddhist, I would say Chinese or Taiwanese culture is, the whole religion is all about giving. I was born and raised in a Buddhist family, and so I would say it became natural. It doesn’t matter if people make a lot of money or not, and money is only one form of the giving, and is about your heart and you giving your time, and efforts, so the whole religion is about giving. It becomes second nature.”

Preferred Causes

The choice of causes, activities, programs, and organizations supported by the Chinese American community in the Bay Area is as varied as the community itself. However, a few issues receive especially high levels of attention, including education, leadership development, health care, social services, and a variety of Bay Area-focused arts, civic, and recreation activities. The guiding values of giving back and social justice are manifest in the choices.

Education. Education is a nearly universal theme among Chinese American donors in the Bay Area who participated in this study, understandably so in light of their belief in its importance to their personal achievements. Nearly everyone who participated has at least an undergraduate degree, an undertaking which they considered pivotal to their eventual success. Supporting the schools which they attended, whether by contributing spendable funds, endowing scholarships, or serving on boards or committees, acknowledges that good fortune and helps provide similar opportunities for future students.

“One of the reasons I decided that I wanted to concentrate my financial involvement and others with the [University], is because I was a graduate there. My wife and I both graduated from there. More importantly, you see that in today’s economic environment, the public university is under tremendous financial challenges, and in the [University] system, their state funding has dropped, so they need to rely much more heavily on private giving.”

The belief in the power of education leads many to contribute to education at all levels, especially in ways that create opportunities for those who might not otherwise be able to attend.

“I have a scholarship for people who have shown the ability and work ethic and good grades, but they need help to kick it over to the other side. That’s kind of my focus, if I get an opportunity, to give someone a break that really puts them in another direction.”

Leslie Tang Schilling

Leslie Tang Schilling, founder and manager of Union Square Ventures believes that “education is the beginning and end of all problems.” She is committed to improving the quality of education for children in California and China.

Fostered by her parents in developing her vision and principles of commitment, Ms. Schilling sees philanthropy “as an investment in people so they can better their circumstances and lives to help improve themselves and other and society in general.”

Understanding the difference her giving will make in the lives of others and having confidence in the ability of the organization to be efficient and effective are very important parts of her vision for choosing projects and partners.



Leadership: Leadership development was cited by a number of participants as an important cause to support. Seen as an investment in the future, leadership programs offer opportunities to the next generations so they can advance themselves and help others. In the process, they inspire and activate the next generations of philanthropists through exposure to philanthropic role models and laying the groundwork for the personal and professional networks that can be a foundation for their future engagement. Some other leadership development activities mentioned by participants include women's empowerment and leadership training for students.

“I do support professional organizations like the [leadership development organization]. I think those organizations promote and activate people of like mind to help our causes. Those are enablers who enable people like myself to learn about philanthropy, to learn about creating the networks to make myself a better philanthropist. To me those are actions that are needed to create the scale for more giving.”

“The education opportunities are the ones that naturally grab us, and business too, being from a place of entrepreneurship myself. Helping women start companies and empower women to be independent, that's really important to me too.”

Other cause: While education and related causes are the most popular, all of the participants support multiple causes and organizations. Traditional charities providing disaster relief, health care, youth programs, and social and community services were well represented on everyone's lists. Other popular recipients included Bay Area public arts and recreation, such as the ballet, symphony, zoo, museums, local landmarks, and National Parks, as well as religious entities, environmental groups, and organizations that promote civic engagement.

“I know how difficult it is to try to get out of Chinatown and get a good education and make something of yourself. So when I see the work that the [organization] is doing, I know that it makes a difference in people's lives. That's why I donate there.”

“I also support some nonprofits to promote civic service, like voter registration. I also support those kinds of non-profits. I feel those are things that all have significant impact to the community, and those kinds of things need some people to support, and I like to support them.”

Giving Practices

While not opposed to using other giving vehicles such as community foundations, and private foundations besides direct donations, most participants did not see a compelling reason to do so. Giving directly to the beneficiary organization allows the donors to remain engaged in the process and to know that their contributions were being used efficiently and effectively. Establishing at the outset that the organization is trustworthy makes it possible to donate unrestricted funds. Many also volunteer their time to the same organizations because they are doing work that is of importance to the donor, which also allows them to witness the ways in which the organization function and the outcomes of programs and other initiatives being supported by their contributions. The importance of direct engagement in the giving process was cited by nearly every participant.

Vehicles. All participants indicated they distribute at least some portion of their financial contributions directly to the organization that will be using the funds. Funds are transmitted via check or credit card, or in the form of appreciated stock, artwork, or other assets. In addition, four participants specified that they use a donor advised fund, and one mentioned having a charitable remainder trust, giving through national charities, and using a community foundation. These participants use those vehicles for all giving other than small amounts that they donate in cash or equivalent. Three participants have family foundations, which they view as a different kind of giving vehicle, not one that they use for their personal giving. Overall, the vast majority of participants contribute directly to the beneficiary organizations.

“We do have donor advised fund, and whenever we donate it comes out of that. We use that for the more sizeable donations, anything over \$1,000 or something like that. If it's just \$100, \$200, for something, we'll go directly.”



Seen as an investment in the future, leadership programs offer opportunities to the next generations so they can advance themselves and help others

Uses. Some donors provide unrestricted funds to the organizations they support, while others favor contributing to specific initiatives, such as youth programs. Scholarships are a very popular means for assisting both individual students and educational institutions. A few donors with considerable financial resources or specialized expertise in capital improvements supported capital campaigns and projects to provide new or expanded facilities for an organization. But many participants saw no need to “micromanage” their contributions, especially when supporting organizations they know are well managed and will spend the money effectively.

“We’re generally of the belief that people who are working on these programs hands on, day in and day out know better about the day to day needs than we do. So we don’t necessarily direct our giving. We leave it to the discretion of the specific individuals at the schools.”

Traditional Chinese culture supports giving that is directed inward, towards one’s own family, rather than outward towards the community.

“In general, if I’m going to support an organization it’s because I support the core mission, core work, of the organization, and very seldom then do I designate that it go towards a specific project. Either endowment or operating funds, I’m generally inclined to give to the core budget, the core purpose of an organization as opposed to a special project.”

Entities. Most participants contribute to multiple organizations of different types and sizes, including universities and schools, historical and cultural groups, environmental groups, religious institutions, relief and development organizations, and traditional charities. An efficient, well-run organization that manages its funds honestly and ethically is of primary importance. Personal experience with an organization and a belief in its mission is frequently the determining factor in deciding where to direct funds, time, and energy.

“I guess it starts with believing in the purpose of the organization, its mission. It would follow that I would want to believe in its leadership and its effectiveness. Not all non-profits are well-managed. They may have the motivation, they may have the mission, but they might not be effective at the change that they seek in their mission.”

Criteria. When donors are considering supporting a new organization, they see exercising due diligence as very important. Assessing the organization’s program effectiveness, efficient use of funds, quality of leadership, and transparency of accountability is the first step towards gaining confidence in it. Given the type of work done by many of these organizations, as noted by one participant, it is not always reasonable to expect “measurable outcomes.” Sustainability and the ability to leverage funds for future expansion are also considered when selecting recipients.

“First and foremost is, is the organization effective? I probably gauge that through reputation, through who else is involved in it, through word of mouth, and then also through the actual financials of the organization in terms of percentage of dollars that go to the actual beneficiaries.”

“I want to pick projects that can leverage much more to the community or to the future than what my donation would count for.”

Changes. Participants noted that changes in their giving practices over time were mostly influenced by changes in their own personal circumstances, and their own increased ability to make informed philanthropic decisions.

“It has not changed in the sense of who I give to, but only that the dollar amounts have gotten larger as I’ve been able to afford it. The recipients and how I give is the same, as well as my reasons for giving.”

“We certainly have increased the amount of giving as we’ve gotten older. We figure, hey, we’re not going to spend this all, so we might as well give some of it away. Also, I think we’re becoming more aware of the situations that are in need.”



Influence of Chinese American Heritage

The two primary influences on giving patterns and practices of the Chinese American community as perceived by participants were the historical context of their arrival in the U.S. and the cultural values that they brought with them. These two issues are heavily intertwined, and distinguishing between them may be mostly a matter of focus.

Participants generally agreed that traditional Chinese culture supports giving that is directed inward, towards one's own family, rather than outward towards the community. This may be a factor in their perception that Chinese culture does not provide a foundation for outward focused philanthropy. However, this was offered as an explanation as to why others might not give. For the participants, the effect of their Chinese heritage was to encourage them to want to help and support members of their own community. And, as noted by a number of participants, there is not a tradition of public giving, so the giving that is practiced may be largely unseen and unknown.

History. Many participants' families arrived with little wealth, especially those who immigrated a few generations ago. It may have taken some time for them to become sufficiently established to feel comfortable with giving away money outside the family.

“I think for the Chinese, you have to realize that the first immigrants that came over, starting from the turn of the century, they were challenged and may not have been treated properly. Some of them were discriminated against. Whatever resources they accumulated would stay with the family to make sure that the next generations were taken care of and educated. Chances are they didn't have extra resources to give back to the community.”

Culture and Family. Nearly all participants mentioned that in traditional Chinese society, taking care of one's family is the first priority. Wealth is to be passed on to one's children and grandchildren rather than being given away. The impact of this cultural imperative on the various immigrant generations varies considerably depending on the time and circumstances of an individual's or family's arrival and experience in the U.S.

“In Chinese culture there is a duty to take care of family, so why give it to some impersonal international group, especially if one is not rich. Better to give to children or other relatives.”

Philanthropic tradition. Participants noted that Chinese culture is not thought of as passing down a visible philanthropic tradition. In some of their families, money is not an acceptable topic of conversation, and displaying signs of wealth, including by giving it away publicly, was considered inappropriate. Participants noted that this tradition makes it difficult to accurately characterize the community's philanthropic engagement.

“I think there's a cultural inhibitor to philanthropy that I've seen through my own family. Because my family grew up extremely poor, my mother, for example, would always question whether I should be giving money to certain charities. My mother, coming from a very poor family, would always say, “Why are you giving that money to other people? You should keep it for yourself, you should keep it for your family.” She was never in a place where she could think about having extra money to give to others. So I think that, I'm just guessing, but I'm thinking that that still runs fairly strongly within Chinese American and maybe even Asian American cultures, that real strong view of ‘family first.’ ”

Group membership. The desire to help others in need, support the next generations of one's own group, and improve the world is not unique to any one cultural or ethnic group. Some participants spoke of the importance of supporting those with whom they share an ethnic heritage, particularly as a minority group in the U.S. with a history of stigma, discrimination, and oppression.

“I guess one thing that I would like to try and get across is that I really don't think that the Chinese Americans are particularly different from anybody else. I don't think that there's some cultural aspect that makes people give or not give. We want the same things for our children and our communities. You want a chance to have a good education, earn a good living, to be left alone to do what you want. We all have different circumstances. But I don't think that our dreams and desires are so different from what you might call mainstream America.”

A few participants specifically described expanding their loyalty and support to include not only Chinese Americans, but the larger Asian American community. While the immigration history and experience of the different Asian American groups varied widely, they are still seen as connected by similar experiences.



Chinese and Chinese American Giving

All participants described giving to a combination of Chinese, Asian American, and mainstream causes. For all participants, their Chinese heritage had an influence on their giving choices, but in different ways and to different degrees. Some variation in giving preferences by generation was evident in the interviews, with first generation participants being more likely to speak of donating to China and later generation participants being more focused on giving to their local community.

Degree of importance. While the majority of participants did direct some portion of their giving to Chinese organizations or populations, the Chinese connection was not necessarily the only or even first consideration for many participants.

“I support ethnic causes that are Chinese, for sure, because we are a minority in America. If we don’t support Chinese causes, who will? I have affinity towards the arts, especially Asian art and Chinese art.”

First generation. Four of the 15 first-generation participants, i.e., those born outside of the U.S., indicated that they engage in philanthropy in Mainland China or Taiwan. Three of the four participants born in Mainland China and one participant born in Taiwan are active in their birth countries. These efforts focused on education, including building and furnishing schools, and other issues affecting children, such as health care and clean water. These individuals described personally witnessing the needs of minority and rural populations, especially children. They felt compelled to do something concrete to help the next generations. One participant directs the majority of his giving to China.

“I support giving to the minority group out of [Province] in China, with all the kids who don’t even have the funding to eat lunch. So we raised funding here to support our folks for many years and also provide scholarships. Some have become top students at the [University] I just heard. You can help a human being in a different society, especially because of the heritage connection, because I’m from China. I give to some few organizations here, but mostly to China. They need help.”

“My funding in China and Taiwan is in all different aspects of education, including building schools, providing scholarships, doing library work. Of course, we’re all talking about the so-called underdeveloped areas, remote areas. At one point I was looking into the transient labor population in big cities and their families, the children. They are not really the typical school students, who fit into the typical school in the big metropolitan city. That population has big problems. But it’s all regarding to education.”

Several first generation participants noted the logistical difficulties of supporting causes in China, as well as some concern about corruption. Many handled that problem by supporting organizations that were connected with their families’ history. Involvement with international organizations that work in China was another avenue for giving there that reduces the potential for problems.

“I mostly support in the States and a couple of foundations in Taiwan. My mom is still in Taiwan so she has been very much involved in the community services as well so I was providing the financial backing for the foundation she is involved with.”

Later generations. Second and later generation individuals, i.e., those born in the U.S. whose parents or earlier ancestors were born overseas, noted that the focus of their giving tended to be more directed domestically the longer their family had been established in the U.S. Only one participant born in the U.S. gave to China other than incidentally through friends or charities.

“Because my family has been in the U.S. for longer, I feel less close to those causes in Mainland China. I’ve been here so long that I associate with American people or Asian Americans, I feel more passionately about supporting those causes.”

Another notable feature of giving patterns of the second and third generations in this study was the expansion of their focus, in addition to Chinese Americans, to include East and Southeast Asians, and beyond in their philanthropy. They tended to speak more of promoting Asian American or Pan-Asian causes and multicultural programs. The emphasis of the giving, however, still revolved around education, children, and leadership development for members of this larger group.

“I tend to favor causes that support education to empower Asian Americans. I tend to focus on the younger generations and the opportunities that exist. I think it’s because I like thinking about the future, and what the Asian Americans can together represent, the possibilities and the hope.”

Overall, the lists of causes and recipients presented by the second and third generation contained a wide range of entities that serve the general public: universities and schools; ballets, symphonies, and museums; national parks, landmarks, and zoos; religious organizations; and health care services and research.

It should be noted that the trends described are generational, but they are not clear divisions. A number of Chinese American organizations, especially those that support the preservation of Chinese art, culture, and history, received support from all generations of participants. Entities such as the Angel Island Immigration Station Foundation, Asian Art Museum, Asian Americans for Community Involvement, Chinatown Community Development Corporation, and the Chinese American Historical Society were all mentioned by multiple participants across generations. In addition to providing a variety of services to the community, these organizations offer education and outreach to expand awareness and understanding of the Chinese American experience.



Trends in Chinese American Philanthropy

Participants noted that it can be difficult to characterize the current engagement in philanthropy of Chinese Americans in the Bay Area. In many of their families, discussions of money and overt displays of wealth are avoided. While this preference is unlikely to be the case for all philanthropic families, it made it more difficult for the participants in this study to estimate how involved people outside of their immediate circle might be giving.

Nonetheless, participants expressed confidence that giving among the Chinese American community is on the rise. As their wealth increases and they become more connected with their communities over the generations, the giving levels are also increasing. More members of the community are willing to give openly and to encourage others to do so. Participants noted that the Chinese American community is becoming more visible and active in the larger community. This encourages others to become involved and think about ways to contribute to the larger society.

“I’m not sure that the community does as good a job as the non-Asian community in announcing the giving or celebrating the giving. I think that’s changing. We are seeing more news about wealthy Pan-Asians giving money, and I think that’s a very good thing.”

In thinking about the future of philanthropy, participants observed that the next generations are already demonstrating a commitment to be involved in their communities. As noted by several participants those who were born in the U.S., especially third generation and later, grew up in a world in which public philanthropy is the norm. The variety of options for being involved, e.g., volunteering time, donating expertise, in addition to monetary contributions means that everyone can find a way to contribute regardless of level of wealth.

Awareness of the needs in their communities
can be created through education,
mentoring, or hands-on experience.

Summary and Observations

As seen by the participants, philanthropy is broadly envisioned as the act of giving with engagement and commitment in ways that enhance society, support the community, and help prepare the next generations of leaders and responsible citizens. Conscious engagement requires donors to expand their focus beyond the short-term results of their giving to include attention to the sustainability of the programs or organizations they are supporting.

Whether or not participants felt that their Chinese American heritage influenced their own personal giving, they clearly recognized the influence of culture within the larger community. The effect of the deeply-ingrained tradition of passing wealth to one's children, especially on first generation Chinese Americans, was noted by most. While nearly everyone supports multiple organizations that serve Chinese populations, both in China and in the Bay Area, or that endeavor to preserve Chinese culture and heritage, a generational expansion in focus appeared in the conversations, looking outward from the immediate social circle to the community, and then to society at large. As succeeding generations become more secure in their situations and therefore have more to give, they are able to do more to make a difference on many levels.

As noted by several participants, the motives and goals of Chinese American donors are probably very similar to those of other ethnic communities, as well as the population in general: a desire to give back in appreciation of opportunities received, a felt obligation to assist others in achieving their own dreams, and a wish to make the world a better place for all. What does vary between groups is the historical and cultural context in which they are engaging in philanthropy. For the participants in this study, the focus on education, leadership development, and Chinese American arts and history acknowledges the efforts of multiple generations of immigrants endeavoring to succeed and thrive in a new environment. By supporting activities in these areas, they are helping to pave the way to the same success for both future immigrants and the coming generations.

Participants noted that the process for becoming involved in philanthropy needs to be made transparent. New donors would benefit from resources to guide them in identifying ways to support causes that resonate for them. Determining which organizations are accountable, effective, and efficient can be challenging, as can be navigating the variety of giving mechanisms and intermediaries through which donations can be channeled.

As the population of Chinese Americans continues to grow, along with the number of those who are in a position to give, increasing their exposure to the many causes with which they might become involved is an important first step in expanding engagement of this group. Awareness of the needs in their communities can be created through education, mentoring, or hands-on experience. If high-profile members of the community are willing to set aside their preference for giving anonymously, they could have significant influence as role models. Finally, capitalizing on the strengths of culture and focusing on the clear vision of issues that make a difference will also lead to more engagement.

The participants envision a future in which the opportunity to thrive exists for all members of society, and in which causes and organizations that enrich the community are sustainably supported. Actions such as endowing a scholarship, supporting a museum, or funding a school in China help create an environment in which such a future is possible. The example set by the donors in this study has the potential for inspiring others to believe in that vision and do their part to bring it about. The ability to give back to the community, locally and globally, while honoring the past and shaping the future is both an opportunity and a gift.

...the motives and goals of Chinese American donors are probably very similar to those of other ethnic communities... a desire to give back in appreciation of opportunities received, a felt obligation to assist others in achieving their own dreams, and a wish to make the world a better place for all.



PARTICIPANTS

The LTG team wishes to thank all of those individuals who gave generously of their time, vision, and wisdom. Those who agreed to allow their names to be shared are listed below.

Darren Chan	Robert and Lily Huang	Jeremy Liew	Anthony Sun
Richard Chen	Theodore Kuh	Peter Liu	Joshua To
Mike Cheng	Hsing Kung	Wade Loo	Justin To
Amy Chung	Kathy Kwan	Lawrence Low	Connie Young Yu
Ted W. Dang	Francis Lee	Anna Mok	Gerrye Wong
Jeffrey Gee	Robert Lee	Leslie Tang Schilling	

ACKNOWLEDGEMENTS

This work was supported by the joint efforts of the Silicon Valley Community Foundation (SVCF) and the Chinese American Community Foundation (CACF). Both Foundations provided funding and outreach support for the project.

The LTG Associates project team included: Pamela Rao, Ph.D., Project Coordinator; Cathleen Crain, M.A., Project Monitor; Nathaniel Tashima, Ph.D., Senior Research Associate; and Karen Ito, Ph.D. Senior Research Associate. Marilyn Anderson provided material support to the team.

The team wishes to especially acknowledge all of the participants who gave their time and wisdom to the study. Participants were particularly generous in sharing their vision of bettering the world, often with great joy and optimism.

APPENDIX A: SNAPSHOT OF THE CHINESE AMERICAN COMMUNITY TODAY

With an immigration history that spans more than 150 years, the Chinese American population in the Bay Area is large and diverse. Table 1 shows that the proportion of Chinese Americans born in the United States is similar to that of the Chinese Americans in the United States and California as a whole. The proportion of foreign-born Chinese Americans in the Bay Area who are naturalized U.S. citizens is somewhat larger than that of the Chinese Americans in United States overall, and slightly larger than that of the state of California.⁸

Table 1: Place of Birth and Citizenship Status of Chinese Americans, by Place of Residence, 2010

Status	United States (n=3,873,730)		California (n=1,400,867)		Bay Area (n=613,657)	
	Count	Percentage	Count	Percentage	Count	Percentage
Born in the United States	1,503,769	38.8%	540,326	38.6%	235,110	38.3%
Foreign born; naturalized U.S. citizen	1,413,236	36.5%	586,355	41.9%	263,928	43.0%
Foreign born; not a U.S. citizen	956,725	24.7%	274,186	19.6%	114,619	18.7%

Source: 2006-2010 American Community Survey, U.S. Census Bureau

Table 2 shows that foreign-born Chinese American Bay Area residents are somewhat more likely to have arrived before 1990 (49.8%), compared to the U.S. overall (41.8%). A small number (2-3%) of Chinese American in any place of residence report that they were living outside of the United States in the previous year.

Table 2: Year of Arrival in the U.S. of Foreign-Born Chinese Americans, by Place of Residence, 2010

Year of Arrival	United States (n=2,421,191)	California (n=877,654)	Bay Area (n=385,955)
Entered 2000 or later	29.6%	22.9%	22.0%
Entered 1990 to 1999	28.6%	27.3%	28.2%
Entered 1980 to 1989	24.0%	28.6%	28.1%
Entered before 1980	17.8%	21.3%	21.7%

Source: 2006-2010 American Community Survey, U.S. Census Bureau

A quarter of foreign-born Chinese Americans in the U.S. were born in non-Chinese countries, while only one in 12 was born in Hong Kong. In the Bay Area, the number born in non-Chinese countries is two-thirds of the U.S. number, while the number born in Hong Kong is 50 percent more. More than half of the foreign-born population nationally was born in Mainland China, and slightly more than that in the Bay Area (Table 3). In 2010, half of the population of the Bay Area of any ethnicity or race spoke a second language at home. Of those, 15 percent speak a Chinese dialect, second only to Spanish.

Table 3: Place of Birth of Foreign-Born Chinese Americans, by Place of Residence, 2010

Place of Birth	United States (n=2,639,906)	California (n=860,532)	Bay Area (n=378,547)
Mainland China	53.6%	49.9%	57.4%
Taiwan	13.4%	19.0%	14.0%
Hong Kong	7.9%	10.6%	12.2%
Other Country	25.1%	20.6%	16.4%

Source: 2006-2010 American Community Survey, U.S. Census Bureau

⁸ This information in this box is drawn from the American Community Survey, a sample survey study conducted by the United States Census Bureau. The survey allows people to identify themselves as having Chinese ancestry alone or in combination with other ancestries or races. The present study focused on five counties of the greater San Francisco Bay Area: Alameda, Contra Costa, San Francisco, San Mateo and Santa Clara. Contra Costa County was not sampled in the latest wave of the American Community Survey (2011); the most recent data set that includes all five counties is 2006-2010. At that time, the number of self-identified Chinese Americans (alone or in combination) was 3.9 million nationally. Although that number has increased since then (to 4.2 million in 2011), the older data set is used in this analysis in order to have comparable data for all five counties, the state and the country as a whole. The data have been converted to percentages, the relative values of which are unlikely to have changed significantly in the intervening few years. For simplicity, the five counties together will be referred to as "the Bay Area" in this document.

⁹ Joint Venture Silicon Valley and Silicon Valley Community Foundation (2012). *Index of Silicon Valley*. San Jose, CA: Joint Venture Silicon Valley. Page 6.



APPENDIX A (con't)

Overall, the personal characteristics of Chinese Americans in the Bay Area differ little from those in other parts of the United States.¹⁰ The median age of 38-39 years is slightly older than the national median of 35 years. The proportion of men and women was similar regardless of place of residence, about 52 percent female. About 59 percent of Chinese Americans over the age of 15 years in the Bay Area are married, compared with 56 percent in California and the United States as a whole. As shown in Table 4, over half the Chinese American population has attained a bachelor's degree or higher.

Table 4: Highest Education Attained Among Chinese Americans of Population 25 Years and Over, by Place of Residence, 2010

Highest Educational Attainment	United States (n=2,576,776)	California (n=987,642)	Bay Area (n=443,250)
Less than high school diploma	17.9%	17.5%	19.3%
High School graduate	15.1%	13.1%	12.7%
Some college or associate's degree	15.7%	17.8%	16.3%
Bachelor's degree	25.8%	29.9%	28.8%
Graduate or professional degree	25.5%	21.6%	22.9%

Source: 2008-2010 American Community Survey 3-Year Estimates, U.S. Census Bureau

As can be seen in Table 5, the Chinese American populations in three of the five counties (Contra Costa, San Mateo and Santa Clara) report higher median household income than does the population of the U.S. and of the state of California. The median income of Chinese Americans in Alameda County is similar to that of the state overall, while in San Francisco it is somewhat lower than for both California and the U.S. as a whole.

Table 5: Selected Economic Indicators for Chinese Americans, by Place of Residence, 2010

Place of Residence	Median Household Income
United States	\$67,117
California	\$74,774
Alameda County	\$75,699
Contra Costa County	\$95,133
San Francisco City/County	\$59,334
San Mateo County	\$104,282
Santa Clara County	\$112,255

Source: 2008-2010 American Community Survey 3-Year Estimates, U.S. Census Bureau

APPENDIX A (con't)

Nationally, the U.S. Census-defined sectors in which the largest percentage of the Chinese American population is employed are services, including education and health care, followed by professional occupations and manufacturing. The state and county figures are similar, except for Santa Clara County, which has a notably higher proportion of the workforce in manufacturing (Table 6).

Table 6: Selected Industries of Chinese American Civilians Employed Population Over Age 16, by Place of Residence, 2010

Place of Residence	Manufacturing	Professional, scientific, management, and administrative	Educational services, and health care and social assistance
United States (n=1,898,916)	11.8%	13.7%	21.8%
California (n=677,255)	14.3%	14.9%	19.4%
Alameda County (n=74,329)	18.1%	16.9%	19.0%
Contra Costa County (n=22,405)	9.9%	16.2%	21.4%
San Francisco City/County (n=85,971)	7.5%	11.5%	18.1%
San Mateo County (n=38,823)	9.9%	18.4%	16.5%
Santa Clara County (n=81,232)	32.2%	21.8%	14.1%

Source: 2008-2010 American Community Survey 3-Year Estimates, U.S. Census Bureau

¹⁰Note: In the remainder of this section, references to "national" or "state" figures are to the Chinese-origin populations residing therein, not the general U.S. population.

APPENDIX B: STUDY METHODS

Overview of Qualitative Research

This report presents the findings of a qualitative study conducted to describe the philanthropic goals, influences, and practices of Chinese Americans living the San Francisco Bay Area. This type of study involves collecting in-depth information from a small, carefully selected group of individuals. It is intended to reveal overarching themes and patterns in the ways that members of this particular population think about the study topics. The findings are not necessarily applicable to individuals of different ethnic backgrounds or who live outside the Bay Area. Also, the small sample size precludes the use of statistical analyses. The strength of this method lies in the discovery process and in the depth and breadth of the knowledge of the study topic at a conceptual level.

Sample Selection

The sample for this study was purposively selected, which means participants were chosen based on particular characteristics.¹ For this study, we spoke with individuals of Chinese American descent engaged in philanthropy living in the San Francisco Bay Area. Individuals meeting these criteria were identified by the Silicon Valley Community Foundation and the Chinese American Community Foundation. We then selected individuals who fit into the following categories:

- Age group: under fifty, fifties, sixties, seventies
- Family roots: Mainland China, Hong Kong, Taiwan
- Place of birth: U.S., Mainland China, Hong Kong, Taiwan
- County of residence: Alameda, Contra Costa, San Francisco (City/County), San Mateo, Santa Clara

Recruitment was reviewed to ensure that we had participants from each category to avoid having, for example, only people from Santa Clara County or only people born in the U.S.

Interview Process

The data for this report was collected through in-depth, semi-structured interviews. The interview consisted of open-ended questions asking the participant to reflect on their own philanthropy, followed by questions regarding philanthropy in the overall Chinese American community in the Bay Area. The interview was conducted as a conversation, so questions were asked when they made sense in the flow of the discussion rather than strictly in order. The participants were encouraged to lead the discussion, while the interviewer made sure that all the topics were covered. Most interviews were conducted by telephone, with a few conducted in person at the participant's request. The interviews were recorded after obtaining the participant's permission. The recordings were transcribed in preparation for analysis.

As part of the process for obtaining informed consent to participate in the study, participants were given the option to be acknowledged by name in the final report. Twenty-four of the 33 participants agreed to be listed by name.

Data Analysis

The goal of qualitative analysis is to identify themes, patterns, and linkages within and among the conversations that shed light on the thoughts and perspectives of the participants. Analysis was conducted using the “Constant Comparative Method.”ⁱⁱ In this method, the researcher examines data multiple times to discover meaning in the data, that is, uses an inductive approach. This is in contrast to a deductive approach, in which the researcher decides what information is being sought in advance (standard in quantitative research). Qualitative analysis requires immersion in the data, ideally by more than one researcher, in order for the themes and patterns to emerge and take shape.

Coding: The interviews were analyzed using ATLAS.ti, a computer program for analyzing non-numeric data. The process involves assigning codes to sections of text in a process similar to highlighting text in a paper document and writing a note in the margin. A list of the codes and their definitions was maintained and refined during the analysis so that everyone coding the text used them in the same way. The text was then sorted by code and reviewed for points of similarity or divergence, as well as new topics or concepts introduced by the participants.

The initial set of codes was created from the interview questions. Themes and patterns were identified by assigning a code to the responses for each question so they could be gathered into a new document and reviewed together. New topics and concepts also emerged in this process, which then formed the basis for new codes. The interviews were then reviewed again to find additional instances of the new code. The use of a software program such as ATLAS.ti facilitates this process by automating search, coding, and retrieval of data based on the content of the text or the characteristics of the participants. Data can also be sorted by subgroups of participants or by multiple codes using Boolean operations (e.g., “and,” “or,” “not”).

Interpreting: The written presentation of the results of the above process is an integral part of qualitative analysis. Writing up the results consists of summarizing the responses of the participants that have been assigned the same codes to identify patterns and linkages. Direct quotes from participants that illustrate the theme are included, analogous to the presentation of numerical data in tables for a quantitative study. In some cases, the quotes illustrate agreement among the participants, and so may sound similar. In other cases, the quotes are intended to reflect a diversity of opinion regarding a concept (i.e., code), in which case they may seem very different and even contradictory. In the final report, the data are presented in a way that leads the reader through the analytical process so that he or she will reach the same conclusion as the researchers. The researchers' interpretations are presented in closing summaries regarding a given topic and in the conclusion of the report.

¹ Patton, M. Q. (1990). *Qualitative Evaluation and Research Methods* (2nd ed.). Newbury Park, CA: Sage Publications.

ⁱⁱ Glaser, B. G. & Strauss, A. L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Chicago: Aldine.



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