

AFRICAN AMERICAN FUND DEVELOPMENT**A. African Americans are Generous Givers**

“Since the eighteenth century, black philanthropy has been shaped by the realities of life on this continent, that is, often the harsh reality of oppression. As needs and challenges have changed, new forms of organized philanthropy have evolved. But the Philosophical roots have not withered. The concept of philanthropy as a communal enterprise, a manifestation of a community whose members care for one another, has remained in sharp contrast to the concept of philanthropy as noblesse oblige or the responsibility of the rich to provide charity to the deserving poor.” (Jean E. Fairfax)

“Fifteen percent of Americans thought recognition of their donation was somewhat or very important, led by African Americans at 21 percent.” (Clint Carpenter)

1. African American donors give a higher percentage of their income than any other ethnic group including European Americans. Therefore it's important to acknowledge and affirm the history and strength of Black giving and not assume that the community will not be generous.
2. Because recognition is important in the Black community we need to be careful to appropriately acknowledge African American donors. Thanking is extremely important.

B. Kinship and Community

“African American families are often characterized by large kinship networks related both by blood and association...Black people tend to define the family broadly. For example, when asked to define the family, few respondents in the present study restricted their definition to include only blood relatives. One middle-aged male said: ‘I define family as people you truly love who love you back’.” (Philanthropy in Communities of Color)

“The communal tradition of caring for each other has deep historical and metaphysical roots. Hommo communalis, the idea that we live and have our being in a caring social community, is at the heart of African metaphysics...The cosmology of connectedness provided the first principle of early black philanthropy.” (James A. Joseph)

1. This deep sense of connectedness is a significant **strength** for Fund Development in the African American community. It means that black staff and black donors already understand they are integrally connected and therefore have responsibility in each other's lives.
2. This understanding of community means that endorsements and advocacy from leaders in the Black community are important tools for fundraising.

C. The HOOK UP

“The extended family plays an important part in sharing and helping among African American. In the hierarchy of giving within the black community, one might be expected to help one's family first, one's extended family (if the distinction exists), and then homies, neighbors, and church members (all of whom may be included under the heading of extended family), followed by strangers, including especially African American people, people of color, and disadvantaged or needy people. The practice of ‘hookin’ up’ is often associated with these types of relationships.

“Hookin’ up might include helping someone in a financial or emotional bind, taking care of someone's house or children, putting a word in for someone, giving a reference for a job, providing someone with a place to stay, connecting someone to a business network, or cosigning for a loan. It is also referred to as ‘having someone's back’.

1. Hookin’ Up shows up as networking, advocacy or referrals in other communities and while other communities work to apply these principles, “hookin’ up” is a built-in value in the African American community.
2. Identifying who in the community can be asked for a hook up is a process of understanding who has connections and networks. This may be Black business owners or Black community leaders.

D. Giving Back and Uplifting the Race

“This concept of ‘giving back’ has always differed, I believe, from that of ‘reciprocity,’ which is a deeply honored value that has produced historic and often elaborate rituals in many cultures. In reciprocity there is usually the expectation of a mutual or equivalent exchange among persons who know each other or have some kind of

relationship. But giving back is an outpouring of gratitude for what has been received (and it may not be a material benefit), often from unknown benefactors. The gift is made to recipients who may also be unknown and there is no expectation of exchange or return.” (Jean E. Fairfax)

“The expression ‘don’t forget where you came from’ is frequently used in the black community and has a literal, metaphorical, and historical meaning. In part it underscores the reality that almost all African American come from poverty, from slavery, from hard times, that no matter how much you achieve you can usually trace your family history back to desperate beginnings... This sense of debt that African Americans feel to ancestors, elders, and the less fortunate is expressed in a number of ways.” (Philanthropy in Communities of Color)

“For some, being politically active in efforts to fight racism, provide jobs, or increase social programs for the disadvantaged is an alternative to giving money to nonprofit organizations. African Americans are often judged by other blacks not by their individual success but by their contributions to the community and people of color generally.” (Philanthropy in Communities of Color)

“Today the black church is one of the few institutions that have not abandoned the inner city...Paternalistic forms of charity that do not engage communities of marginalized people in efforts to solve their own problems will not work. The focus must be on empowerment, capacity building, economic development, and strengthening the infrastructure of inner cities.” (Jean E. Fairfax)

1. In order to connect with African American donors it’s important to show how the ministry builds up and “gives back” to the Black community. Stories of alum who are “giving back” to the community are critical. Illustrations of the development of young Black leaders (Atlanta Conference).
2. Fundraising can often be built on InterVarsity’s commitment to the urban poor (JJP), inner city issues (Urban Projects), and racial reconciliation (PFR). Consider building partnership with the Black business community to create “future” for young black students who are following Christ.

F. Response to Crisis/Need

“Blacks have been very generous, and their giving has often been unplanned and spontaneous. Charity is as likely to take the form of spontaneous assistance to persons in need...Although some may criticize spontaneous giving, let us remember that it has been a important way for blacks of all social economic levels to give back—to give through a special collection at church, to respond to an appeal to help a poor bright students get to college, to show solidarity to a community terrorized by a lynching or a cross burning, or to support civil rights movements...”

“Spontaneous responses to crises continue to be important...Blacks have not been motivated primarily by the tax advantages of giving.” (Jean E. Fairfax)

1. Since giving tends to be spontaneous rather than planned (monthly) regular invitations to give may need to be made. Staff may need time to visit churches 2-3 times a year to present the ministry and its needs.
2. Responding to crisis should NOT be a staff workers deficit or being taken off campus. The crisis is Black high school students are leaving the church when they go off to college.

G. The Role of the Black Church

“Community-based philanthropy is deeply grounded in the Black church. As a result, the church is not only an important gathering place in the Black community, it is usually the center of fundraising efforts. During services, the plate is passed several times for everything from an offering for a family whose house burned down to a gift for the United Negro College Fund. In fact a recent study by the W.K. Kellogg Foundation found that 59 percent of all donations from African Americans are for religious causes, particularly churches.” (Alice Green Burnette)

“The black church receives more than two-thirds of black charitable dollars...Giving to the black church also represents and outpouring of thanks for its critical role in establishing other kinds of institution in areas where public authorities failed to assume their responsibilities. (Jean E Fairfax)

“African Americans understand that the role of the Black church—especially in the area of fundraising—is legendary. We recognize that the Black church puts the force of authority and legitimacy behind its appeals to reach givers in the Black community.” (Alice Green Burnette)

1. Even if the giving potential is small, Black churches are a critical element in the spiritual, emotional and prayer support of African American staff.
2. Make strategic connections within the church: a) **For entry**—meet power people, and remember their names as you meet them; send thank you notes as appropriate. b) **Show up** at key services and church activities that are important to that church (anniversary, fundraisers, conferences, etc.). c) **Preach**, if you can, and make sure you share about the student ministry. d) **Share a broad picture of partnership** (giving and receiving) with the church as the opportunity arises —not just giving money to the ministry, but also in-kind gifts. In addition suggest ways you can resource their ministry by sending students to the church, teaching in Sunday School or train youth ministers. e) **Show Pastors and key leaders InterVarsity’s ministry**—invite them to meetings and conferences f) **Be creative with connections**—keep the campus connected to the local church (speaking at bible studies, preparing meals, meeting at the church) g) **For female staff**—male leadership can help make connection with pastors (male sponsorship is important).

H. Volunteerism and In-Kind Gifts

“In 1989, 60 percent of blacks in households with incomes under \$20,000 were givers; 30 percent were both givers and volunteers. In households with incomes over \$40,000, 88 percent were givers; 62 percent were both givers and volunteers. Blacks give and volunteer disproportionately to black organizations. Traditionally black organizations have relied on their member to be active contributors volunteers and fundraisers.” (E. D. Carson)

“Acknowledging the close relationship between volunteering and giving, we must recruit more African Americans...The black community is largely an untapped source for nontraditional financial support.” (J. Fairfax)

“Informal giving, or giving that occurs without the assistance of organizations (such as preparing and donating food and shelter and caring for children), was described as largely the domain of African American women in the community and in the church. Within the church, women are often responsible for helping the sick and preparing food for funerals, church socials, and other events. Most respondents talked of such effort as an integral part of African American culture, but few characterized it as “giving.” (Philanthropy in Communities of Color)

1. Black staff should take advantage of the strong tradition of both volunteerism and in-kind giving in the African American community. Make lists of way people can help or give that are non-cash in nature.
2. Volunteerism and in-kind giving can lead to monetary giving and also builds ownership of the ministry?

I. Results of Exclusion, Trust, and Control

“Many Black organizations were created in a response to having been excluded. Historically Black colleges and universities were created to set up educational opportunities for Blacks where there weren’t any. In this strange way—by excluding us from participating in their institutions—white people led us to create our own institutions which are, today, a great source of strength for us...I have found that there is a concurrent level of guilt that accompanies the issue of exclusion. In the same way African Americans know they have been excluded, white Americans know they have excluded us. This creates an environment of discomfort for fundraising in the Black community.” (Alice Green Burnette)

1. In order to create trust InterVarsity must become visible in the Black community. Marketing and branding as well as endorsement by Black leaders are important elements of FD in the Black community.

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