
Editors' Notes

THIS ISSUE OF *New Directions for Philanthropic Fundraising* is based on the Seventeenth Annual Symposium on Philanthropy held in Indianapolis on August 26–27, 2004. Scholars, donors, fundraisers, and other practitioners came together to discuss and reflect on current and historical issues surrounding black philanthropy. The chapter authors address the theoretical, practical, and applied factors supporting and confronting black philanthropy.

Emmett Carson leads this issue with a provocative delineation of the past, present, and future of black philanthropy. In Chapter One, he challenges us to consider what black philanthropy has meant and how we will react when it changes as black culture, society, and values change. He points out that black leaders may not be happy about all of the changes. For example, as more black families join the middle and upper socioeconomic groups, their philanthropy may shift from nonprofits focused on black issues and black religious groups to a more comprehensive set of nonprofits.

Charles Stephens was invited to give the annual lecture honoring the career of Arthur C. Frantzreb and addressed professionalism in black philanthropy. In Chapter Two, he delineates three C's required to achieve full professional status: a common curriculum, a common code of ethics, and a comprehensively accepted certification. While he points out that the profession as a whole is making great progress toward meeting these criteria, he challenges us on the role of the black professional in this mix, noting that minorities constitute less than 10 percent of membership in the Association of Fundraising Professionals and only 3 percent of the Council for Advancement and Support of Education. Less than 1 percent of fundraising professional certifications are held by blacks.

Combining results from a survey, a set of interviews, and Web searches of black megachurches (those with more than twenty-five hundred members), Cheryl Hall-Russell finds several important recurring trends that shape their philanthropy. She notes in Chapter Three that most of the members are middle class. There has been an emphasis on bringing males back into the church and supporting black businesses. A majority of the churches have their own K–8 schools. Most had community development corporations and were major employers in their communities.

Felinda Mottino and Eugene Miller report in Chapter Four on African American donors in the New York metropolitan region. They interviewed 166 minority donors in the region, including 58 African American donors. They review the attitudes and motivations about philanthropy in these groups with a special focus on pre- and post-civil rights legislation. They report conspicuous differences in giving levels and communities of interest between the pre- and post-Civil rights era donors.

John Havens and Paul Schervish extend their wealth transfer model to African American households in Chapter Five. They find that in 2001, African Americans constituted 12.4 percent of all households in the United States, earned 7.1 percent of total personal income, and owned 2.5 percent of net worth, while contributing 5.4 percent of total household giving.

Richard Steinberg and Mark Wilhelm review in Chapter Six differences in religious and secular giving by race and ethnicity using the Center on Philanthropy Panel Study (COPPS). This is the largest data set ($N = 7,400$) that has ever asked about philanthropy in the United States. They use this very rich data set to look for differences in both the average levels of giving by race and ethnicity but also after controlling for differences in income and education.

In Chapter Seven, Sheila Suess Kennedy revisits some of the issues surrounding church and state and the Charitable Choice provisions of the 1996 welfare reform law. This law permitted legal discrimination in hiring to preserve the religious nature of the organization. She points out that some of these provisions were attacked from both the political left and right. Others

expressed concerns about regulatory burdens. Kennedy also discusses the three C's of charitable choice: capacity, commitment, and constitutionality.

In Chapter Eight, Jacqueline Copeland-Carson outlines trends in black philanthropy that stem from the African diaspora. She proposes a more expansive notion of black philanthropy to include diverse practices of native-born black Americans as well as those of contemporary immigrants to the United States from Africa, the Caribbean, and Latin America. She regrets the paucity of studies of either African or black philanthropy in a diasporan context and offers her observations as suggestive of areas for future research, not as definitive conclusions or prescriptions for action.

Una Okonkwo Osili and Dan Du, also using COPPS data, ask whether the philanthropic behaviors of immigrants differ from those of native-born Americans. Using this large national data set, they find no significant difference in either the incidence or levels of giving between immigrants and all others. However, immigrants are significantly more likely to transfer funds to their friends and families from home.

John Stanfield delineates a personal biography of becoming a researcher of race philanthropy and appeals for research to outline policy strategies and civic participation practices for a multiracial society. Chapter Ten is situated in the context of the evolution of African American studies and the role of sociology in these studies in the postwar era.

Alice Green Burnette delivered the annual Donikian Family Lecture at the symposium, "Hopscotching in the Neighborhood." This playfully serious analysis, completing this issue in Chapter Eleven, discusses the nine steps to raising money in the black community. These range from understanding the technical aspects of fundraising and the socioeconomic demographics of one's donors to more qualitative issues like understanding the depth and texture of relationship building in the black community.

This special issue of *New Directions* focuses on varied aspects of black philanthropy, an important topic to our philanthropic society both today and in the future. We have viewed this topic

through several lenses: practice, history, economics, sociology, and constitutional law. Each of these brings different aspects of black philanthropy into focus. It is our hope that collectively, we have provided a comprehensive and interesting combination of chapters that help illuminate these issues.

Patrick Rooney
Lois Sherman
Editors

PATRICK ROONEY *is director of research at the Center on Philanthropy at Indiana University.*

LOIS SHERMAN *is publications and Web site manager at the Center on Philanthropy at Indiana University.*