

**Circles of Giving:  
Celebrating Traditions of Giving in Greensboro**

**Prepared by:  
Hindsight Consulting, Inc. and OpenSource  
Leadership Strategies, Inc.**

**This report is part of the Partners in Philanthropy Initiative of the Community Foundation of Greater Greensboro with support by the W.K. Kellogg Foundation.**

## **TABLE OF CONTENTS**

<b>Executive Summary</b>	<b>Page 2</b>
<b>Introduction: Why This, Why Now</b>	<b>Page 7</b>
▪ <b>CFGG as Catalyst</b>	
▪ <b>Link to Social Capital</b>	
▪ <b>Kellogg Foundation Initiative</b>	
▪ <b>Partners In Philanthropy Initiative</b>	
<b>From Research to Reality</b>	<b>Page 11</b>
▪ <b>Summary of the Research</b>	
▪ <b>Snapshots of Giving in Diverse Communities</b>	
<b>Stories from Greensboro</b>	<b>Page 15</b>
▪ <b>African American Community Leaders</b>	
▪ <b>Emerging Immigrant Leaders</b>	
▪ <b>High School Students</b>	
▪ <b>Latino Small Business Owners</b>	
▪ <b>Professional Women</b>	
▪ <b>Common Themes</b>	
<b>Recommendations</b>	<b>Page 32</b>
<b>Sources and Resources</b>	<b>Page 35</b>
<b>Attachments</b>	
A. <b>Community Foundation of Greater Greensboro Diversity Matrix (2003)</b>	
B. <b>Partners in Philanthropy Advisory Group</b>	
C. <b>Forum Reports conducted by the NC Discovery Alliance</b>	
D. <b>Graphic Recordings of Learning Circles</b>	

# Partners in Philanthropy Initiative 2004 Learning Circles Report

## Community Foundation of Greater Greensboro

### *Executive Summary*

Across the country, funders are grappling with how best to make a real difference in communities. An honest comparison between intended and actual impact often lead funders to conclude that they must better reflect the diversity of the communities they serve. Community foundations have an added challenge – and opportunity – because of their close connection to local communities. They must address and embrace diversity among not only their grantees, but also among the funding decision makers – donors, board, and staff.

The Partners in Philanthropy Initiative (The Initiative) in Greensboro is one such effort designed to openly and intentionally address a myriad of diversity issues and focus on building relationships and trust across the community. The Initiative formally began in 2002 after the social capital benchmark survey results were released, and the Foundation began to reflect on its role in building social capital in Greensboro. The Community Foundation appealed to individuals who were willing to assist the Foundation in engaging a more diverse group of people in philanthropy and who were willing to contribute financially to the Foundation. On the 20<sup>th</sup> anniversary of the Foundation in 2003, Dr. Johnetta Cole spoke at the annual luncheon of the Foundation with a message of broadening the table of philanthropy to be more inclusive and issued a personal challenge to the Foundation and the Greensboro community. In conjunction with these two occurrences, the W.K. Kellogg Foundation had begun to increasingly build a presence in North Carolina with a particular interest in communities of color, youth, and women as three target areas where there is unleashed and untapped philanthropic resources.

With a \$100,000 grant from the Kellogg Foundation, CFGG launched the Initiative in late 2003 with a straightforward vision:

*To create a greater understanding of the unique role philanthropy plays in diverse communities in Greensboro.*

In a November 2003 interview with the online *Philanthropy Journal*, Foundation President Walker Sanders expressed the hope that the Initiative would help CFGG identify “some intentional things we can do to make the community foundation more open and accessible to a diverse community.” To accomplish this goal, the Partners in Philanthropy Initiative encompasses three approaches:

1. Identifying and celebrating different forms of philanthropy.

2. Establishing a dynamic community education program.
3. Creating an infrastructure for supporting and sustaining relationships.

The consulting team from HindSight and OpenSource supported the first approach, which is the focus of this report. To help guide this work, the Community Foundation formed a diverse Advisory Group with members from the community and Foundation's board. The Advisory Group provided important input to Foundation staff and consultants in the design of "learning circles" – focused conversations that tap the group's resources and lead to action outcomes – that were the core vehicle for uncovering philanthropy in the diverse communities that comprise Greensboro.

The goal of the Learning Circles were to identify and acknowledge stories and traditions of giving in Greensboro, while the Foundation was also responsible for celebrating those stories and developing key strategies to build upon in order to help expand philanthropy in the community. One Advisory Group member noted, "Once those stories are out, it's up to us to transform them into actual change in how the community foundation operates."

Foundation staff expressed their hope that the Learning Circles would open the door to communities the Foundation is not engaged in and reveal specific strategies both for the Foundation and for those communities to get build a relationship with the Foundation. The Community Foundation would ultimately become the "people's foundation," serving everyone in Greensboro.

A total of 82 people participated in five Learning Circles targeting in August and September of 2004:

- African American Community Leaders
- Emerging Immigrant Leaders
- High School Students
- Latino Small Business Owners
- Professional Women

There were also three other groups that the Community Foundation and the NC Discovery Alliance convened outside of the process but with the same focus of uncovering stories of giving and celebrating the traditions of giving. These three groups were:

- Lesbian, Gay, Bisexual, and Transgendered Community
- Southeast Asian Community
- Native American Community
- 

### **Common Themes**

The stories shared through the Greensboro Learning Circles validate themes heard nationally. First, across all the Learning Circles, participants defined "giving" as greater than just money. They included time, talent, and money as ways to make sure that

people and causes are supported. Indeed, they recognized that everyone has the capacity to give.

It is important to note, however, that while participants defined “giving” broadly, they tended to equate the term “philanthropy” with money. So while everyone viewed themselves as “givers,” few think of themselves as “philanthropists.”

Secondly, in almost all of the groups, giving was also equated with the notion of sacrifice. That is, true giving requires giving the best of oneself, not just what’s left over. Many of the participants in the Learning Circles commented on they know that they are giving when they are giving up something for someone else who needs it more than they do. This idea of sacrifice personalizes giving in a deeper way.

The African American, immigrant, and youth groups also identified some barriers to giving. These included not being asked, not knowing where or how to give, and not trusting the organizations that ask for support.

Third, a few Learning Circle groups defined giving more tied to a direct line of heritage or cultural tradition. Immigrants who participated in various Learning Circles shared a sense of responsibility to give “back home,” and feel a tension between supporting their native and local communities. They tend to provide support that increases their group’s access to resources – either through education or help in navigating government and social services. Interestingly, African Americans also discussed the idea of “giving back.” There was a strong sense of heritage and responsibility to give back to your own community in reflection and understanding of the history of African Americans in the United States. Many African Americans referenced the struggle of the civil rights movement and that re-enforced the strong obligation to always give back to your community.

Finally, a common theme that arose was in viewing giving as a way of life, as a natural connection to a human experience. The majority of the participants in the learning circles first thought of giving as being a recipient of a gift. Many participants expressed how they had been helped in their life and how that personal experience will always be a reminder and motivator to give.

The youth group demonstrated that the convener or organizer – in this case, the YMCA Black Achievers program and the National Conference for Community and Justice (NCCJ) – plays a role in shaping members’ thinking about giving. These young people are highly influenced by school and community clubs as much as by their homes, schools, and churches.

The women’s group expressed a clear desire to continue the conversation. The stories they shared reflect national data showing that women’s giving often stems out of a connection with other women to support causes focused on the needs of women and

girls. At the same time, while this group focused on their shared experience as women, it also highlighted that differences exist along racial and ethnic lines, as well as gender.

The full report captures some common themes or trends, but these should not be used to stereotype or limit any group or individual. Important cultural differences exist and should be respected.

## **Summary of Recommendations**

The Community Foundation of Greater Greensboro should be commended for addressing diversity so openly and intentionally at such an early stage of its life cycle. The Learning Circles fulfilled the Foundation's goal of opening the door to communities with whom the foundation is not currently engaged. However, further work is needed to develop specific strategies both for CFGG to get involved in those communities and for those communities to get involved with CFGG. Learning Circles, in their truest form, should allow for ongoing, focused interaction and lead to action outcomes – perhaps even forming the basis for giving circles.

We recommend that CFGG build off the learnings gained over the last two years to continue exploring ways to diversify itself on all levels. Specifically, we encourage CFGG to consider the following steps:

1. Create a task force to champion CFGG's ongoing diversity and inclusiveness efforts, develop a plan, and hold CFGG accountable for both quantitative and qualitative outcomes. The task force should be Board led and tied into other Board committees. The plan it develops should be directly linked to CFGG's overall strategic plan.
2. Continue – but reconstitute – the PIP Advisory Group to include Learning Circle participants and a strong connection to the CFGG Board. Consider cultivating Advisory Group members for the CFGG Board.
3. Build on relationships forged through the Initiative – with Learning Circle hosts, for example – as well as ongoing efforts such as the NC Discovery Alliance and the NC Network of Grantmakers to continue working on the goals of the Partners in Philanthropy Initiative.
4. Build on what the Foundation has learned and develop a peer group who can help develop specific strategies to affirm, embrace, and expand giving in communities of color.
5. Tell the story of philanthropy in communities of color as well as among women and youth. Create newsletter features and an annual award to highlight diverse stories.

6. Be patient and perseverant to become known as the convener in Greensboro around issues with multicultural and global appeal.
7. Help catalyze Giving Circles in diverse communities across Greensboro.
8. Fulfill the promise to create an infrastructure for supporting and sustaining relationships and establish a dynamic community education program – and also a *foundation education program* that allows the staff and board to operate in new ways based on what it learns from Greensboro's diverse communities. Revise marketing materials to be presentable to any audience in the community with close attention paid to language. Also, create a schedule of targeted presentations to diverse groups each year in the Greensboro community to increase the awareness of the Foundation.

The key question for CFGG when approaching any individual or community should be “How can we help you do your philanthropy.” The Community Foundation is on its way to a more inclusive path of growth with an open mind, commitment, continuation of the Partners in Philanthropy Initiative, and a more internal look at diversity and inclusive at the Foundation. The Learning Circles and this process has provided an open door to building sincere and trusting relationships with all segments of Greensboro's diverse community. The Foundation is certainly off to a great start.

## INTRODUCTION: WHY THIS, WHY NOW

### CFGG as Catalyst

As CFGG celebrated its 20<sup>th</sup> anniversary in 2003, the Partners in Philanthropy Initiative provided a special opportunity to reflect and determine how best to serve its mission as a “community” foundation. The Community Foundation saw the need for an expansion of the Initiative to not only fundraise but to conduct some sort of process to engage a more diverse group of folks in philanthropy. The Foundation already had a great foundation of individuals and organizations that had supported these efforts as well as a donor survey and a long ongoing conversation about how to best go about this difficult work. CFGG recognized that it must have broad-based roots with donors, volunteers, and community residents. The grant from the W.K. Kellogg foundation provided a chance to move intentionally more quickly in a very focused path. A preliminary assessment revealed a homogenous donor base and somewhat narrow connections to the community. The Initiative was designed to help forge some new relationships and networks by linking CFGG and the community to learn together about the philanthropic interests and needs of various communities within Greensboro.

The Community Foundation began with an external diversity audit of its mission, staff, board, processes, and its stated institutional values:

- *We value integrity, inclusiveness, and courage in the stewardship of philanthropic resources;*
- *We value the strengths of a multi-faceted community where economic, racial, and social justice are universally practiced; and*
- *We value the relationships and connections that build trust.*

CFGG President Walker Sanders said, “We want this community foundation to look and feel like the community of Greensboro so that it’s responsible to all parts of the community and accessible to all parts of the community.” The Foundation soon realized that the basic thoughts, energy, and foundation for a program like Partners in Philanthropy already existed with much support. Now was time to begin the focused work that was identified and needed to move the conversation forward.

### Link to Social Capital

With support from six local foundations, including CFGG, Guilford County participated in the national Social Capital Benchmark study to examine how “social connectedness” shows up in and impacts the community. The 2001 *Social Capital Report* revealed that the community is very engaged and generous, but not connected or trusting.

For example, the report showed that Guilford County residents give, on average, to religious charities 23% more than other parts of the country. When religion is taken out

of the mix, local charitable contributions still exceed the national average by 10%. Additionally, Guilford County residents volunteer more than 95% of the communities surveyed. Across all measures of volunteerism and giving, Guilford County ranked second out of 40 communities.

At the same time, a variety of questions showed a low level of inter-racial trust – slightly lower than the national and southern averages. Interestingly, and perhaps ironically, the survey also reported a rate of “inter-racial informal interaction” higher than the national average.

This report, along with the *McKinsey Report* on Greensboro’s economic trends and business environment, served as a wake-up call for the community as a whole and led to a plan of action totaling \$37 million funded by local foundations and the private sector.

Recognizing that an engaged community is critical to sustaining the momentum, CFGG created the Partners in Philanthropy (PIP) Initiative to use philanthropy to engage new leaders. By increasing philanthropy in diverse communities and providing key links for relationships to develop, PIP is one vehicle for more connected civic engagement and higher levels of trust in the community.

### **W. K. Kellogg Foundation Philosophy**

At the national level, the W.K. Kellogg Foundation had created the “Unleashing Resources Initiative” and began pushing a definition of philanthropy that harked back to its original meaning:

*Giving time, money, and know-how to improve the common good.*

Kellogg Foundation President William C. Richardson stated, “We regard philanthropy as a habit of the heart that should be learned early and practiced often.” This complements Kellogg’s vision for their Philanthropy & Volunteerism team to “build a mutually responsible and just society in which all have the ability and the will to contribute to the common good.”

Kellogg’s strategy seeks to strengthen and connect marginalized or undertapped groups – communities of color, youth, and women – with corporate social innovators, new wealth creators, and social entrepreneurs. By supporting these leaders with knowledge and tools, the Kellogg Initiative seeks to unleash the resources of time, money, and know-how in communities across the country.

## **Partners In Philanthropy Initiative**

At the heels of the 2003 annual luncheon of the Community Foundation, and secured individual, corporate, and foundation donors who were committed to helping the Foundation engage a more diverse group of people in philanthropy, the Community Foundation began internally strategizing about ways in which to learn more about diverse philanthropic traditions in the Greensboro community. Leveraged with a \$100,000 grant from the W. K. Kellogg Foundation, CFGG expanded the Partners In Philanthropy Initiative in late 2003 with a straightforward vision:

*To create a greater understanding of the unique role philanthropy plays in diverse communities in Greensboro.*

Through the Initiative, the Foundation sought to achieve three goals:

1. Build and broaden relationships in the community.
2. Engage a more diverse community in organized philanthropy.
3. Celebrate giving traditions in Greensboro across communities of color, women, and youth.

The overall plan for the Initiative called for addressing all aspects of Foundation's operations, including tracking and aiming to increase the diversity of donors, board members, staff, committees, grantees, and vendors (**Appendix A**). In a November 2003 interview with the online *Philanthropy Journal*, Foundation President Walker Sanders expressed the hope that PIP would help CFGG identify "some intentional things we can do to make the community foundation more open and accessible to a diverse community." To accomplish this goal, the Initiative encompasses three approaches:

1. Identifying and celebrating different forms of philanthropy.
2. Establishing a dynamic community education program.
3. Creating an infrastructure for supporting and sustaining relationships.

The consulting team from HindSight and OpenSource supported the first approach of the Initiative, which is the focus of this report. To help guide this work, CFGG formed an Advisory Group with diverse members from the community and CFGG's Board (**Appendix B**). The Advisory Group, which met three times in 2004, provided important input and guidance to CFGG staff and consultants in the design of "learning circles" that were the core vehicle for uncovering and identifying traditions of giving in communities in Greensboro.

A Learning Circle is a small informal group that meets to discuss a body of knowledge or interest through which its members draw on the wisdom and experience of the group to learn, apply, and test collectively formed outcomes. CFGG chose the Learning Circle

approach because the conversation is focused, taps common shared resources, and leads to action outcomes.

At its March 2004 meeting, the Advisory Group acknowledged that the Learning Circles could only begin the process to uncover stories and traditions, while CFGG and its Advisory Group were responsible for celebrating those stories. One Advisory Group member noted, "Once those stories are out, it's up to us to transform them into actual change in how the community foundation operates."

Community Foundation staff expressed their hope that the Learning Circles would open the door to communities CFGG is not engaged in and reveal specific strategies both for CFGG to get involved in those communities and for those communities to get involved with CFGG. He concluded by sharing his wish that CFGG would ultimately become the "people's foundation," serving everyone in Greensboro.

CFGG expected the work of the Advisory Group and the Learning Circles to lead to three outcomes:

1. Paint a picture of Greensboro's sense of giving , specifically focusing on traditions of giving in communities of color, women and youth.
2. Celebrate diverse forms of philanthropy.
3. Make recommendations to the CFGG Board on how to further engage diverse groups in organized philanthropy.

Stories from the Learning Circles follow, and recommendations conclude this report.

## FROM RESEARCH TO REALITY

At the brink of the 21<sup>st</sup> century, the field of philanthropy, especially among the rapidly growing number of Community Foundations across nationally and internationally, began talking about how the landscape of philanthropy was changing. There were more people giving at record numbers within and outside of organized philanthropy, a number of giving being identified and celebrated among communities of color, and a broadening of the definition of philanthropy. What the W. K. Kellogg Foundation defined as the time, money, and know how, also represented the trend of other people around the country who worked, researched, and thought of philanthropy as an important staple to making and building a better community. Philanthropy was coming to be known not only for the money contributed and distributed in communities, but also how people gave of their time and expertise as an equally important gift.

The Foundation retained the consulting team of Darryl K. Lester and Gita Gulati-Partee to gather information through a series of local Learning Circles, and to compare our findings with information and research on this changing landscape of philanthropy. The research and literature, although limited due to the nature of this rising notion of a *changing landscape* in the field of philanthropy revealed several key observations of the field at large.

National studies and literature shows the increasing diversity at the staff and board levels of organized philanthropy in recent years. The field has been “feminized,” moving from being male dominated to female dominated in numerical terms. But white women, in spite of their numerical success, still earn less than men. And while the number of people of color working in the field has increased, women of color continue to face the greatest number of obstacles. Sexual orientation also can affect one’s salary and upward mobility, and appears to be associated with a concentration in certain fields. Gay men and lesbians also report a greater likelihood of their grant decisions being overruled by the foundation CEO or board.

Some feel that the growing diversity in numbers has contributed to some changes in the amount of grant dollars going to communities of color. Still, foundations – especially community foundations and public operating foundations – have important work to do in diversifying their donor base. Foundations struggle in terms of donor recruitment and donor education to bring a critical mass of diverse donors to their tables.

A narrowly defined definition of philanthropy – focusing on the giving of money by wealthy individuals to favored nonprofits where they often serve as board members or advisors – excludes certain groups that have traditions of giving, sharing, and serving from being considered “philanthropists.” Even though people of color have a legacy of giving and sharing their time, talent, and money, mainstream publications have only recently highlighted their contributions.

It is very refreshing to see more and more being written about philanthropy in communities of color, as well as other groups. As more writing is done about this historical tradition of giving and serving, it will change the notion that only certain groups are suppliers of philanthropy while others are the recipients.

### **Summary of the Research**

In the face of serious challenges, signs of hope and promise exist. The presence of African Americans with significant financial, human, and political capital and the immigration of Latinos and other groups coupled with the persevering spirit of Native Americans have called for many philanthropic institutions to rethink their strategies of engagement and cultivation of groups traditionally and currently not sitting at their tables.

As James Joseph, former Ambassador to South Africa and former Chair of the Council on Foundations notes:

*The growing Black and Latino middle class has enriched North Carolina and provides the potential for a new, but stronger, civic culture. While there is a tendency to think of these groups only in relation to the demand side of philanthropy, many are now in the position to contribute to the supply side... The new groups must be made to feel that they belong before they are willing to transform their own traditions into organized giving in their new communities."*

To exemplify Ambassador Joseph's comments, the consulting team presented to the PIP Advisory Group at its February meeting a series of "snapshots" of historic and contemporary giving in diverse community around the country.

### **Snapshots of Giving in Diverse Communities**

- Research shows that African Americans tend to give through a few primary vehicles – church, school, and family networks. For example, Matel Dawson had spent his whole 59-year career at Ford Motor Company, building wealth to share. By following his parents' advice, this 78-year-old African-American forklift operator worked overtime and invested his money, allowing him to give away more than \$1.3 million over the past eight years, including nearly \$650,000 to Wayne State University. His largest gift set up a scholarship fund in memory of his parents.
- Hispanic philanthropy can be traced back to the *mutualista* societies of the 1850s, as well as family and cultural events that focus on giving and sharing and the Spanish notion of *personalismo* – knowledge of the recipient is more likely to result in a gift. Some noted contemporary Latino philanthropists include the financial investor Alberto Vilar, entertainers Gloria and Emilio Esteban, actors Jimmy Smits and

Edward James Olmos, pop icon Jennifer Lopez, and professional baseball player Sammy Sosa.

- In 1998, the US recorded \$16 billion in remittances from foreign-born workers to their home countries, out of a global total of \$70 billion. Nearly 23% of all international remittances originated in the US. Latino immigrants send the largest share “back home” individually and through “hometown associations.” About \$6.4 billion goes to the Philippines and \$500 million to Vietnam.
- Several Asian cultures have versions of “mutual aid societies” in their home countries as well as their adopted land. In the US, new immigrants give and receive support through culturally specific associations (e.g., a local Korean-American Association). Again, giving is institutionalized into the culture and language, such as the Filipino notion of *balikbayan* – bringing gifts when returning home to visit family.
- Similarly, Native Americans have “giveaways” – giving something of value, not just what’s left over, to others, especially in honor of someone who has passed away. Organized vehicles for Native American giving include tribal councils, tribal enterprises, tribal government, inter-tribal consortia, and foundations. Reservations-based philanthropy tends to support tribally sponsored charities and the needs of individual tribal members.
- Rebecca Adamson, founder and president of First Nations Development Institute and a columnist for *Indian Country Today*, has worked for more than 25 years to help grassroots tribal communities become economically self-sufficient. A Cherokee, Adamson has also worked to instill Native principles of cooperation and sharing into the corporate sector. She is a trustee of the Calvert Social Investment Fund, the largest socially responsible mutual fund.

This changing landscape of philanthropy at the very simplest level stated loud and clear that philanthropy was diversifying more than ever. Many diverse types of donors bring new perspectives, new solutions, new leadership, new opportunities for collaboration, and new investment and engagement in communities. In addition to these snapshots of giving, the PIP Advisory Group reviewed some compelling statistics:

- African Americans give 25% more of their discretionary income to charity than do whites. (Source: *Chronicle of Philanthropy* Special Report, May 1, 2003)
- In counties and cities with above average numbers of African Americans who make \$50,000 or more, giving rates tend to be higher than in those dominated by whites of similar income levels. (Source: *Chronicle of Philanthropy* Special Report, May 1, 2003)
- People of color in North Carolina and nationally are seeing their after-tax income rise quicker than whites. (Source: *The Business Journal*, August 22-28, 2003)

- 90% of donations from African Americans goes to churches or other religious institutions. (Source: *Chronicle of Philanthropy* Special Report, May 1, 2003)
- Residents of the South have the second highest overall giving rate (7% of discretionary income), nearly all of it going to religious groups. Southerners have the lowest donation rate (slightly more than 1% of discretionary income) to secular nonprofits in the country. (Source: *Chronicle of Philanthropy* Special Report, May 1, 2003)
- Gay and lesbian donors give more of their personal income to nonprofits than the general population. About half of their giving supports gay cause; the other half supports non-gay causes. (Source: Association of Fundraising Professionals “Diversity Essays,” 2003)
- People of all racial groups are substantially involved in informal service to their communities as well as informal donations to family members or others. (Source: *Time and Money: An In-Depth Look at 45+ Volunteers and Donors*, AARP, 2003)
- African Americans are the most active volunteers – 90% volunteer their time. Their efforts tend to focus on homeless and hungry people, the rights of minorities, religious institutions, neighborhoods, and people who need tutoring. (Source: *Time and Money: An In-Depth Look at 45+ Volunteers and Donors*, AARP, 2003)
- Asian Americans tend to volunteer less regularly and donate larger amounts of money typically to museums, theaters, libraries, or other cultural or arts organizations. (Source: *Time and Money: An In-Depth Look at 45+ Volunteers and Donors*, AARP, 2003)
- Hispanics/Latinos volunteer the most hours per month and are most likely to help other immigrants in this country and send money to help people in other countries. (Source: *Time and Money: An In-Depth Look at 45+ Volunteers and Donors*, AARP, 2003)
- Whites tend to donate more financially and are likely to volunteer to help animals, the environment, and public servants. (Source: *Time and Money: An In-Depth Look at 45+ Volunteers and Donors*, AARP, 2003)

## STORIES FROM GREENSBORO

Following extensive dialogue and a survey process to gather members' input, the PIP Advisory Group identified six groups to participate in the Learning Circles:

- African American Community Leaders
- Emerging Immigrant Leaders
- High School Students
- Latino Small Business Owners
- Newcomers to Greensboro\*
- Professional Women

A concurrent effort by the Discovery Alliance of NC will draw in Greensboro's Southeast Asian and Native American communities. Additionally, in separate efforts, CFGG is convening groups of wealthy donors and members of the gay/lesbian community (**Appendix C**).

\*CFGG partnered with the Greensboro Chamber of Commerce's "Experience Greensboro" program to reach a diverse cross-section of newcomers. Unfortunately, no participants attended the scheduled "Newcomers to Greensboro" Learning Circle. Thus, the stories below come from the remaining five Learning Circles.

CFGG intentionally sought out co-hosts that are known in their respective communities, as well as locations that serve as natural gathering places, to help draw participants to the Learning Circles. Food was provided at each session. CFGG staff and Advisory Group members attended and, when appropriate, participated in the Learning Circles. The consulting team designed a consistent agenda and questions for all groups:

1. How do you define "giving"? (Clarification, if needed: Giving to make a difference, to build community, to make community change. Do not offer "time, talent, and treasure" – allow definitions to emerge organically.)
2. How did you learn about giving?
3. Give some examples of giving in your family or community.
4. What motivates you to give? Why is it important to give?
5. How do you make choices about where/when to give?
6. As a [fill in the blank with group identifier], in what ways do you give?

In all, CFGG invited 318 people to the Learning Circles, and 82 participated. Each group's stories were recorded graphically (**Attachment D**). This report and the graphic recordings will be released to the larger Greensboro community.

## **African American Community Leaders**

Co-Host: African American Atelier  
Date: Thursday, September 2, 2004  
Time: 12 Noon to 2:00 p.m.  
Location: African American Atelier  
Number of Participants: 20

The African American learning circle was held at a place that reflected the culture and history of African Americans. PIP Advisory committee stressed the importance that this conversation was held at a place that sought to affirm the culture, history and heritage of African Americans. Learning Circles attendees included Foundation board members, nonprofit leaders, consultants, educators, and attorneys.

The following are core themes that emerged from other conversations on African American philanthropy held in other regions of the United States which were also echoed in Greensboro:

*African-American philanthropy consists of three pillars — Time, Talent, and Treasure*

*The Black church is at the center of African-American philanthropy. It is still the one institution controlled by African Americans.*

*African Americans becoming more affluent will increase opportunities for the African-American community to employ more mainstream methods for channeling philanthropic resources to benefit the African-American community will increase.*

*Some African Americans are still dealing with balancing giving to their own organizations and giving to more mainstream organizations.*

*The concept of philanthropy as a communal enterprise, whose members care for each other, contrasts with the concept of philanthropy of noblesse oblige or the rich giving to the poor.*

*A duality exists in African-American life, both being American and being African(Black), which has shaped African-American philanthropy into different directions than other ethnic groups.*

The conversation began with participants sharing their definitions of giving:

- *Sharing what you have with others.*
- *Giving as a multiplier – when you give it multiplies the source.*
- *Giving is doing what is right. Giving is the right thing to do*

The following comments summed up the essence of the conversation among African Americans:

*The African American community has always given though we have not given it a title. We've always given of our time, effort, and our money in many ways.*

*To whom much is given much is required.*

*Growing up in Greensboro, my parents were non-traditional age students at NC A&T State University at the time of the sit-ins. I actually marched in the sit-ins and saw what that meant to our people and that translated into giving back... I concluded that doing things that you believe and your money will follow.*

*When I could give an was able to set aside something for charitable causes, it was important to give to organizations that I felt deserved my largess, such as the NAACP.... organizations that I felt had a history and tradition of working on behalf of African Americans. I have found that over the years I have gotten much more involved in the community and give to those causes that I am working in... I now find myself questioning those charities that I supported in the past. I want to know now what are they about... what progress are they making today not just in past... local impact is important to me.*

*There are greater expectations in communities not just as we give money. But as we help people to deliver services. The African American community wants more accountability from those in leadership. We have not been accustom to giving outside of a number of venues... most of our giving primarily has been in the church. We need to become more accustom doing it...The more we do the more comfortable we become. What we give financially is only a small part of what it takes for organizations to exist. We have to become more involved with those organizations in our community to know what it takes to deliver services in the community.*

*African Americans give proportionately to our churches. Making informed decisions about what you are going to give to and realizing that a few dollars can have a really big impact. I don't know if we as African Americans have taken advantage of this. Five dollars may be all a person has to give. ... We must think*

*about how we can use the five and ten dollars to address the problems in our communities. There is real economic and philanthropic power with these five and ten dollars. We need to be creative with these small dollars.*

*There is something spiritual about giving to the church that does not exist in giving outside the church.*

*It is a matter of education. It is important that organizations like the Community Foundation make it known the various ways in which a person can make their dollars work...and perhaps multiply those dollars.. that is providing information... educating people.*

*As a people we don't know about effective ways to give. We can learn from traditional philanthropy. We need to learn about the other vehicles to make our giving more effective.*

*We can't overlook those who make a decent salary.. How do we get them to realize and understand the needs in the community and what their dollars can do to make a difference? We are so materialistic We spend so much of our money on material things... we as African Americans. We don't save as much or give as much obviously. I don't know what the hard data would show. I think that we could forgo that twelfth pair of black pumps and give that money to a cause... Maybe we ought to direct that money to some charitable causes in our community. Traditionally since we have gotten into the middle class, we have spent too much money on material things.*

*Go to churches, sororities, and other historically black organizations and begin to have conversations about how folks can leverage their dollars in the community to address some of our problems.*

As African Americans continue on their path of achieving economic success, they also seek to create social change in their communities with their time, talent, and money. The dual concept of giving back and paying it forward creates a unique opportunity for present and future generations to carry on these twin concepts of sharing and serving. It is important to recognize that this giving and serving is conducted within and for organizations that are organizing and uplifting black people to actively and fully participate in creating a civil society. In essence this is black folks giving to black folks.

It is still very apparent that there is a significant part of the African American community in crisis which speaks to the need to create venues to engage present as well as future generations in the community problem solving conversation as well as bringing them to the broader philanthropic table.

## **Emerging Immigrant Leaders**

Co-Host: Glenwood Library Branch

Date: Tuesday, August 31, 2004

Time: 7:00 to 9:00 p.m.

Location: Glenwood Library

Number of Participants: 21

This circle included individuals from Honduras, Vietnam, Kenya, Croatia, Japan, Zaire, Senegal, Sudan, Mexico, and Yugoslavia. The Learning Circle was held at the Glenwood Library branch of the Greensboro Public Library. The Glenwood neighborhood is one of the most diverse communities in Greensboro, and this library branch is the site of many EOL, ESOL, and literacy classes for immigrants and refugees in Greensboro. Participants formed a huge circle in the meeting room so the conversation flowed and created a true human family atmosphere where personal stories were shared. The following are core themes that emerged from the discussion:

- Giving entails balancing give back locally as well as in their home country. Recognizing majority of their resources go back to their native countries to help family.
- Giving by second and third Generations is focused on giving back at home but also encompasses utilizing some mainstream vehicles to accomplish the impact that they are trying to achieve.
- Majority of Time and Talent is spent advocating for local services for one's group to meet their basic survival needs. Important to provide knowledge and information about the various human services.
- There is recognition that there is great generosity in this country especially in Greensboro. Important to learn how give back in a meaningful way.
- Faith and giving are very connected.

The following comments summed up the essence of the conversation among African Americans:

*I once met a homeless man on the street The meeting resulted in the homeless man going to church with my family. During offering, the homeless man put the \$3.00 in offering plate that I gave him earlier on the street.. I was so touched that this homeless man recognized that GOD still loved him. My interaction with this homeless man made me more appreciative of what I had. You never how your little might make a difference in another person's life.*

*My parents always very generous. We always had extra people at the dinner table. I remember one time my parents wanted me to have new clothes which she felt that she did not need and they could not afford. My parents gave me their monthly tithes in order for me to purchase some new clothes. This is one example of how my parents taught me give.*

*On a return trip home to Vietnam, I met a veteran that was blind. Our conversation continued over breakfast. During the conversation, I asked the man if he had a pet or pig. He replied no. I then asked him how much it cost to purchase a pig and he replied \$10.00. I gave him thirty dollars; twenty dollars for his wife's medicine and ten dollars to buy a pig. So nice for her to have the encounter with the man. I recognized that this man was working hard to purchase his wife's medicine. I learned from this interaction that when you give you receive so much.*

*Giving is the after life Bank and that giving is the pathway to heaven. Better yet giving is the invisible stairs to heaven.*

*A dollar is very valuable back home. I will always send resources back home to create a better life for those that helped me get here.*

*Giving has changed a lot because people are not giving because it feels good but giving because we need to. There is a lot of pressure and responsibility to take care of people at home. For Immigrants and newcomers it is harder to give to our communities here because we give everywhere. There is one of us here and thirty people back home. A lot of giving is going back home especially for the first generation.*

*For us to be able to give we have to be healthy because if I am not healthy and not taking care of myself and can't give. We are know getting together forming support networks for our families and children because if we are not taking of ourselves we can't take of others because the need will always be there to take of others in communities.*

*Sometimes I give... Sometimes I just advocate for people in need. For example, some people don't know where to go when they are in need. Some immigrants are not documented, so when they get sick, they don't want to go to the hospital because they might find out that you are undocumented or they may ask you for your social security number. When I find this kind of person, I sometime just educate them or take them to the Department of Social Services or wherever they can get the help. If I don't have money to give, I give them valuable information, or take them where they can get the information and services that they need.*

Although within this one circle, many cultural differences were evident in language, form of expression, there was a strong and unique connection that formed with the group. The group became personal very quickly in the two hour conversation, and the group laughed and cried together over the thankfulness of being given to and the satisfaction and responsibility to give to others.

Like many other immigrant and ethnic communities, the contribution of time, energy, goods and money in less formal and more personal ways has been enormous and pervasive throughout their history in the U.S. and continues in dynamic fashion today. Philanthropy directed to those within extended family and social networks is commonplace and extensive among all immigrant communities. This informal philanthropy coupled with the structure of extended family are the supporting structures for the survival and eventual success of countless Asian immigrants and their off-spring. However, there is a movement towards more formal philanthropy with the creation of community funds and organizations that focus on immigrants' needs.

Immigrant communities have long been known for their self-help and mutual assistance strategies to build community infrastructure, as well as to help individuals and families adjust to the United States and get an initial step up on the economic ladder. These practices continue today through direct giving to friends and relatives and through giving to a variety of ethnic associations and faith-based organizations.

### **High School Students**

Co-Host: NCCJ and PACT Youth Philanthropy program (Community Foundation of Greater Greensboro)

Date: Thursday, September 2, 2004

Time: 5:00 to 7:00 p.m.

Location: National Conference for Community and Justice (NCCJ)

Number of Participants: 15

The young people that participated in this learning circle came via there connection to Anytown a program of the National Conference for Community and Justice and the YMCA Black Achievers Program of the Hayes Taylor YMCA, and PACT Youth Philanthropy participants.

Anytown is a one week residential summer program conducted at Blowing Rock Assembly Grounds in beautiful Blowing Rock, NC each July. This program is for Guilford County rising high school juniors and seniors. The camp provides an opportunity to live and interact with a diverse group of students from different ethnic, religious, cultural, and socio-economic groups. Delegates have the chance to build a community based on inclusivity, respect and understanding, a community that can serve as a model to the larger communities from which the students come. Anytown prepares

high school youth to take on leadership roles and not only succeed, but excel in many living, working and educational environments.

The Black Achievers Program of YMCA of Greensboro is a teen mentoring program for 8th through 12th graders. It meets twice a month for career counseling and development of leadership skills. The group works to help build self-esteem and to promote goal building for the future of our youth.

The PACT Youth Philanthropy program is a program of the Community Foundation that serves 15-20 high school students in Guilford County each year. The program's main focus is to teach the youth about the nonprofit community, service, and enable them to learn about grantmaking and philanthropy. The group gives away money to the nonprofit community based on their choice of focus.

The young people in the learning circle offered the following thoughts about "giving":

*I'd rather give my time because I don't always have money to give.*

*Giving and volunteering helps me learn to interact with all kinds of people.*

*We must always be willing to break a sweat to do something good for somebody else.*

Participants' thoughts about community service and volunteering:

*Mandated community service can have a negative impact on the will to give.*

*Volunteering is a better term than community service.*

*There is a difference between how we view how to make communities better and how adults view how to make communities better.*

Some examples of how young people are giving back in Greensboro:

- Rock for Measles
- Rock-A-Thon
- Go to Jail for MS
- Mowing for Mission
- French Club projects
- Collecting for Troops
- Operation Smiley
- Gay-Straight Alliance projects
- Giving old clothes
- Gathering supplies for hurricane victims
- Collecting toys for Pathways
- Taking kids to the YMCA

Participants also discussed ways to get more young people involved in their communities:

- Start at the elementary school level
- Advertise more service opportunities
- Focus on the whole family
- Talk about service and giving at club meetings
- Talk with groups of student leaders

Quality youth philanthropy (time, talent, and treasure) benefits young people, the field of philanthropy and the community at large. When youth philanthropy, community service, and service learning programs incorporate youth development theory and practices, they directly benefit the young people engaged in youth philanthropy. The community benefits by the participation of committed, effective young people, who contribute their energy and ideas to community betterment today and develop their potential as caring, productive adults. Youth philanthropy offers a strong youth civic engagement model. At its best, it engages young people in grantmaking that is intentional in its social change outcomes and, by funding projects conceived, planned and carried out by young people, influences how institutions and the community view the role of youth.

Youth philanthropy also improves the philanthropic sector by bringing youth perspective to issue identification, priority-setting and decision-making.

One important noticing from the conversation with young people is how undervalued some of them feel by adults. Many young people feel that they have much to give toward helping others. Simply put, youth need to be engaged to fully develop and a democratic society needs engaged citizens -- youth and adults -- to prosper. There is abundant research attesting to the lack of opportunities young people have for meaningful involvement in the civic life of their communities. There is equally compelling evidence that young people have contributions to make long before the legal attainment of adulthood. The prevailing attitude, however, is that young people are either problems to be fixed or adults-in-waiting.

### **Latino Small Business Owners**

Co-Host: Centro de Accion Latino

Date: Sunday, August 29, 2004

Time: 2:30 to 4:30 p.m.

Location: Our Lady of Grace Catholic Church

Number of Participants: 1, plus PIP Advisory Group member and translator

Deborah Kelly-Burch

CFGG scheduled this Learning Circle on a Sunday afternoon at a Catholic church that serves the Latino community in Greensboro. Advisory Group member and Co-Host Deborah Kelly-Burch made a personal appeal to local Latino leaders to attend. While a few shared their thoughts with her individually, most were hesitant about attending a formal session to discuss philanthropy. Only one participated in the Learning Circle.

While we were disappointed with the turnout, we were enthralled by the stories and perspective of our single participant and those Deborah shared from her one-on-one conversations. Some common themes emerged:

- Giving is focused on family and community – in this country and in one’s native land.
- Giving happens one-to-one or within the community, not through mainstream nonprofits.
- Giving is a collective and reciprocal activity.

Deborah shared several examples of people pooling their money to buy cars that could serve the whole community. Everyone would pitch in a few hundred dollars and buy one car for one person. That person would be responsible for driving others in the community to jobs, stores, etc. After a while, members of the group would once again pitch in a few hundred dollars apiece to buy a car for another person. So the community would now have access to two cars. And so on until the community’s transportation needs were covered.

Similarly, Deborah shared tales of early immigrants getting established in their new community, and then sponsoring their family or friends who wanted to immigrate. They would also help each other start restaurants or other businesses – using their own money and other resources, rather than relying on mainstream financial institutions or the Chamber of Commerce.

Our participant echoed Deborah’s stories. He also spoke about his sense of responsibility to help family “back home,” as well as the isolation he and so many like him feel by coming to this country without family. He mentioned that he doesn’t know of or trust many organizations that are set up to help him or his community.

Even with expert translation, he struggled to understand why we were asking him to define “giving.” He expressed a sense that giving is so natural that it is hard to define, and he shared examples from his culture that don’t fit the American model. For example, he mentioned that “old person’s homes” don’t exist in his country, as older people stay with the family. “They would die sooner,” he said, “if they were separated from their families and home.”

He spoke about his special interest in literacy, which began in his home country. He noted the difference between those who are literate in their native countries and struggle to learn a second language versus those who are illiterate back home as well. He emphasized, “It is very important to take advantage of the country you are in by

learning the language.” From his own experience, he said, “The more words you learn, the more you want to learn.”

Despite being in the company of four women, albeit only one speaking Spanish, our lone participant readily opened up about another challenge facing his community – unprotected sex. He said that one exacerbating factor is that men from his culture don’t like to talk about such things: “Even if we had someone to talk to – which we don’t – we wouldn’t talk because of our pride.” But he knows that if one person has the problem, others likely do as well, and he looks for ways to bring it up. With the medical training he acquired in his home country, he encourages community members to use protection. And he advises, “This is an opportunity for me to educate them – I don’t judge them.” He suggested that government and nonprofit agencies can be too judgmental of the clients they serve.

This man also remarked, “If I see someone who needs a ride, I give them a ride because I had that need about five years ago – some people helped me, some did not.” All of his stories referenced his experience of being helped by other people – to get to this community, to bring his family, to set up and be successful in his business.

So in our short conversation, he shared at least three ways that he gives – by encouraging others to learn the language, by educating his peers about safe sex, and by providing rides to others who need them. Still, he humbly acknowledged, “I always know that I may give a little, but I receive a lot – 10-fold!”

CFGG is considering other ways to tap into the experiences of the Latino community, including further partnerships with Centro de Accion Latino and links to existing, ongoing meetings within the community. The Community Foundation immediately noted many learnings from this Learning Circle experience as we strategize about moving forward.

## **Professional Women**

Co-Host: Community Foundation of Greater Greensboro

Date: Wednesday, September 1, 2004

Time: 6:00 to 8:00 p.m.

Location: Foundation Place

Number of Participants: 24

This lively group included women of various ethnicities (African American, Latina, Vietnamese, and white), ages, and professions. While the conversation reflected the group’s diversity, several common themes emerged:

- Giving (how and to what) changes over one’s lifetime.
- Giving reflects one’s values and passions.

- Giving is in itself an act of receiving.

We opened the conversation by generating some collective definitions of giving:

*It is experience driven; we give based on our personal experiences.*

*It's relationship driven. We support those who we feel or know are experts or will get the job done for a particular cause or organization.*

*Giving is a limitless ability. It is one of greatest things to do. It's not about money. The biggest thing we give is ourselves.*

*Women have always had the traditional role of making sure that causes or individuals had the help they need.*

*Sharing in relation to personal values – not just money and resources but really time, knowledge, prayers, yourself.*

*The definition changes as you mature – we have noticed how our giving patterns have changed... we really want to see, feel, and touch those causes we support, see the results of it, rather than giving anonymously.*

*Everyone has the opportunity to give, not limited to people with money or specific talents. Everybody's got some time they can donate. It's really about sharing of your time, talent, or treasure without expectation of personal gain.*

*Sharing of our time and resources.*

*Making a difference – could be through public office.*

Several women related giving to “nurturing.” Indeed, many stories told of sharing with others in need:

*My grandmother and grandfather owned a restaurant and ended up converting it to a confectionary. They knew every family within a three- to four-block radius. There was one particular family that lived right next door. From the way the children looked, the way they dressed, it was obvious they didn't have much. One time, my grandmother gave the youngest boy some food – dinner that she had prepared for us – to give to that family. I didn't know that she knew they needed the food. But she gave it to the boy to give his family. That was the first time I saw giving unselfishly.*

*My father had 10 brothers and sisters. In the early 50s and 60s, jobs were hard to come by. He had been in the military, so he had a pretty good job. He'd come home and pick us up for a trip to the grocery store. He'd fill the back of the*

*station wagon with groceries. Then he'd head home and before he got home he'd stop at my mother's brother's house, he'd stop at his brother's house, and he'd stop at one other family's house. So he took care of all those people. At first as a little girl, I thought if he stopped giving so much away we'd have some more. But we never lacked for anything. The more he gave the more he had to give. At an early age I learned that if you give something away, you do get it back.*

*I must have been 4 or 5 when a Head Start program was getting started and my mother brought me along to a book warehouse that was donating books. I always remember her and my dad talking about supporting organizations that were working in our community. I know that they gave money and encouraged me to give money. So there were some direct lessons. But her taking me along had a big impact.*

*My mother grew up really poor in Puerto Rico. When I was a child, she would be in charge of the "redistribution of wealth." She married an American, so she was viewed as responsible for obligations within the family. There wouldn't be a Christmas where we didn't make sure that everyone got something they needed. And she had 14 brothers and sisters, plus cousins and everything, so that seemed like an insurmountable task. That's how it was viewed. Those who were doing better gave to others.*

One woman spoke about growing up on a farm and the spiritual connection between getting sustenance from the earth while also giving back to the earth – an example of how all giving and receiving are connected:

*I grew up on a farm. We lived off the land. Everything we ate and came from the land. And the people who lived around there, you shared with them because their land may not have given back to them the way yours gave to you. So it was a community where you shared your time and your hard labor and got the job done that had to be done. It was a constant life of giving and receiving. It became a part of your inner self because of the way you lived. It was like giving to the earth and getting back from the earth. It was very spiritual.*

Another woman related giving to activism:

*I was in a real small school. One of the mothers of a comrade of mine was involved in a political campaign. She got us involved. We got to go the inaugural parade in Raleigh because we'd all worked on political campaigns. All of us have gone in different directions as adults to work on different things, but we've all stayed involved politically.*

While most women talked about learning to give from childhood experiences in the church and from listening to or watching family members, a few mentioned that they had

really begun to see themselves as givers only as adults. Others felt that their giving had matured as they had, and as they got older they tended to give where they see evidence that it makes a difference. Many women also noted that they give in responses to requests from people they know – feeling some connection to the cause is important, though it does not have to be a personal, direct connection:

*I've been on the receiving end of giving. I've learned the greatest lesson of not having those very things I so desperately want to give out. Because I'm so able to relate to people in those situations, there are so many things I am conscious of that most people overlook.*

*If I have a friend who asks me, more than likely I will give something. I appreciate that they're spending their time and asking for my help.*

*The things that touch your life along the way bring a new realization to your cause. Like if you have a parent with Alzheimer's – that affects your interest in Alzheimer's. There's a sense of obligation to support certain groups.*

*I tend to give more my time than my money. If I find an issue really appealing, then it's something I want to get involved in. I want to be a part of the solution and not so much just giving the money.*

*As you get more seasoned though, you realize you can't get involved in everything. You tend to be more selective. Give time here, money there.*

*I could give to something I'm not personally passionate about – if there's a need, I can give to it. It doesn't have to be connected to my personal experience. Sometimes it is who does the asking.*

While the group mentioned a range of issues that concern them as women – from hunger and homelessness, breast cancer, and third world conditions to education, the arts, animal rights, and peace and justice – one of the African American women said:

*I give to African American causes. I'm more influenced by that than what I think of as "women's causes." Probably because I think the need is greatest there.*

While most of the women were hesitant to claim a monolithic "woman's way" of giving, they did share some interesting observations and metaphors about women's – and men's – giving:

*We have the role of nurturer, healer, taking on the responsibility, trying to get that connection, compassion, knowing where this is going. Over time, time and talent was what we could give; now we are able to give financially. We want to be the "girl's network." We can give just as much, even more. But we don't have to be loud about it. In fact we prefer to be in the background.*

*We figure men give to “fix it” things and that’s about it. We tend to give where we saw our parents giving, or where we see it’s important to us in our lives – women’s issues, children’s issues. We relate it to our life experience.*

*As women, we sacrifice all the time for others. We give and take care of others before we take care of ourselves. It’s a way of life.*

*We talked about “the man being the head and the woman being the neck.” We need to be needed. If we are not so needed in our own homes, we will look to the community for where we are needed.*

*In our family foundation, the men and women have disparate interests. Women tend to be much more liberal, interested in public service, human service. Men are more into scholarships, art museums, investments they could see a return on.*

We asked the group for any examples of giving together as women. They listed a handful:

- Women’s Professional Forum – through a foundation, as well as informal opportunities to join together for a cause
- United Way
- Junior League
- Sororities
- Friends you can count on

As the group was winding down, several women commented on how much they had enjoyed getting together to talk about their giving. They thanked CFGG and expressed an interest in getting together again.

## **Common Themes**

The stories shared through the Learning Circles in Greensboro validate themes heard nationally. Across all the Learning Circles, participants defined “giving” as greater than just money. They included time, talent, and money as ways to make sure that people and causes are supported. Indeed, they recognized that everyone has the capacity to give.

In their unique voices, each group echoed the sentiments of national observers:

*When there was not money to give, a generous heart, a strong back or keen mind was offered freely. As a value, “giving back” is firmly rooted in Black history. In the earliest times, when little money was available to give, “pennies” were pooled to help those in need. That attitude of sharing a little bit to support many*

worthy causes continues to motivate Black philanthropists. Also at the core of Black philanthropy is the belief that time and talent are just as valuable as money.

– Mary Frances Winters  
African-American Philanthropist and Philanthropy Consultant

*In the African-American community the rivers of compassion run deep. When we were hungry, we shared with each other. When we were sick, we cared for each other, but we did not think of what we gave to others as “philanthropy” because sharing was an act of reciprocity in which both the giver and the receiver benefited. We did not think of what we did for others as “volunteering” because caring was as much a moral imperative as an act of free will.*

– Ambassador James Joseph

*There's a story I tell when teaching the Lakota understanding of giving: One time, a man's car broke down on the side of the road with a flat tire and the man did not have a spare. He waited until a second car drove up. The driver got out, helped the man change his tire, and then gave him his spare. The first man thanked the second before driving away. Time passed and as soon as the first man was able, he bought that man with the spare tire four new tires. A Lakota understands that you give what you have freely, knowing in time it will come back to you four times over. And when you receive a gift, you know you need to return the gift four times what was given to you.*

– Chief Albert White Hat

It is important to note, however, that while participants defined “giving” broadly, they tended to equate the term “philanthropy” with money. So while everyone viewed themselves as “givers,” few saw themselves as philanthropists.

In almost all of the groups, giving was also equated with the notion of sacrifice. That is, true giving requires giving the best of oneself, not just what’s left over.

The African American, immigrant, and youth groups also identified some barriers to giving. These included not being asked, not knowing where or how to give, and not trusting the organizations that ask for support.

African Americans and immigrants who participated in various Learning Circles shared a sense of responsibility to give “back home,” and feel a tension between supporting their native and local communities. They tend to provide support that increases their group’s access to resources – either through education or help in navigating government and social services.

The youth group demonstrated the influence of the convener or organizer. In this case, the YMCA Black Achievers Club and NCCJ play a role in shaping members' thinking about giving. These young people are highly influenced by school and community clubs as much as by their homes, schools, and churches.

The women's group expressed a clear desire to continue the conversation. The stories they shared reflect national data showing that women's giving often stems out of a connection with other women to support causes focused on the needs of women and girls. At the same time, while this group focused on their shared experience as women, it also highlighted that differences exist along racial and ethnic lines, as well as gender.

The report captures some common themes or trends, but these should not be used to stereotype or limit any group or individual. Important cultural differences exist and should be respected.

## RECOMMENDATIONS

CFGG should be commended for recognizing the importance of giving and choosing to work intentionally on celebrating traditions of giving in the Greensboro community and building relationships with diverse communities. The Community Foundation should count itself as one of the few community foundations that values diversity and inclusion in its external and internal processes. Already, the Community Foundation of Greater Greensboro has gained national interest for their initial work and it is the hope that the journey has started for the Foundation to truly strategize and move towards operationalizing these efforts in their work. The Learning Circles fulfilled CFGG's goal of opening the door to communities with whom the foundation is not currently engaged. However, further work is needed to uncover specific strategies both for CFGG to get involved in those communities and for those communities to get involved with CFGG.

While our process was systematic, it was intentionally not scientific, and the stories reported should not be overly generalized to draw narrow conclusions about various communities. For example, neither one Latino small business owner nor 20 African Americans could speak for their entire, diverse communities, though their stories provide a pathway to further inquiry.

Future information gathering through Learning Circles might build off the current participation while being organized in more resonant groupings. "Emerging immigrant leaders" and "newcomers to Greensboro" are not cohesive groups and might not continue meeting over a sustained period of time. Learning Circles, in their truest form, should allow for ongoing, focused interaction and lead to action outcomes – perhaps even forming the basis for Giving Circles.

We recommend that CFGG build off the learnings gained over the past year to continue exploring ways to diversify itself on all levels. Specifically, we encourage CFGG to consider the following steps:

1. Create a **task force** to champion CFGG's ongoing diversity efforts, develop a plan, and hold CFGG accountable for both quantitative and qualitative outcomes. The task force should be Board led and tied into other Board committees. The plan it develops should be directly linked to CFGG's overall strategic plan.
2. Continue – but reconstitute – the **PIP Advisory Group** to include Learning Circle participants and a strong connection to the CFGG Board. This group's early energy, commitment, and leadership could prove invaluable as CFGG aims to remake itself as the "people's foundation." It could also serve as a conduit for disseminating information to the community. Also, involve members of this Advisory Group in other foundation efforts beyond PIP so they can continue

broadening their own and the Foundation's perspectives. Advisory Group members can also be cultivated for the CFGG Board.

3. Build on **relationships** forged through PIP – with Learning Circle hosts, for example – as well as ongoing efforts such as the Discovery Alliance and the NC Network of Grantmakers to continue working on the goals of PIP.
4. Track information about **giving trends** in Greensboro – and recognize that the Learning Circles are only one strategy for gathering data. Build on what the Foundation has learned and talk with others in the field who have successfully engaged in a process to affirm, embrace, and expand giving in communities of color. Consider retaining researchers from local universities to create new ways to measure giving in all of its forms. Document lessons learned from CFGG's neighborhood small grants program. While not directly tied to the PIP Initiative, it likely holds clues about the barriers and opportunities related to diversity and inclusiveness in Greensboro.
5. Tell and communicate to the Greensboro and foundation community the **story of philanthropy** in communities of color as well as among women and youth. Create features of "Community Philanthropy" in the newsletter and establish an annual award to highlight diverse stories of what's happening in the community. As more people from diverse communities see themselves reflected, they can more authentically build relationships with the Foundation.
6. Be patient and perseverant to become known as the **convener** in Greensboro around issues with multicultural appeal. While this will take time to build relationships and credibility, CFGG can begin immediately by using the social capital data as a springboard for community conversations. Work with grantees who are leaders in various communities, but also look for ways to bring in partners who are not grantees (or whose income is not substantially contributed by CFGG) and can be truly equal in your collaboration. Share with those partners what CFGG has learned about the barriers to giving – specifically, not being asked, not knowing where or how to give, and not trusting the organizations that ask for support.
7. Help catalyze **Giving Circles** in diverse communities across Greensboro. CFGG could introduce the notion of Giving Circles, providing a menu of options and examples, at a large multicultural gathering and then issue an RFP to Learning Circle participants who want to organize their peers (including many not reached by the Learning Circles process). The Foundation could provide financial support for each group's organizing, as well as to seed a grants fund that group members administer autonomously. CFGG should keep in mind that proper organizing takes time, and it might be a year or more before a new Giving Circle makes its first grant.

8. Fulfill the promise to create an **infrastructure** for supporting and sustaining relationships and establish a dynamic community education program – and also a *foundation education program* that allows the staff and board to operate in new ways based on what it learns from Greensboro’s diverse communities. Engaging with “diversity” requires a sincere openness to change. It requires thinking beyond diverse “representation” to true inclusiveness that shapes the way CFGG does everything it does. Conduct an inventory to determine not only the diversity that exists at various levels (Board, committees, donors, staff), but also assess (1) who has power and (2) how power is expressed. Training at the Board and staff levels would help identify and analyze manifestations of power, privilege, and oppression that affect the Foundation’s grantmaking as well as fundraising. Ensure that any training, however, links these cultural forces to the specific context of a community foundation. Most importantly, create a common vision for what it means to be a true “community foundation,” and create an action plan for change.

We would also encourage CFGG not to pursue one suggestion that came up at the final Advisory Group meeting in October – that is, creating a “mentoring” program that would pair up a CFGG Board member or donor with a leader from one of the Learning Circle communities to educate the latter on philanthropy.

The Community Foundation of Greater Greensboro is now a part of the changing landscape of philanthropy. The Foundation has taken the charge proactively to become the “people’s foundation” in Greensboro where giving and philanthropic activity can be nurtured, developed, and grow.

## SOURCES AND RESOURCES

“Building Consensus for Greensboro’s Future” Discussion Report, by McKinsey & Company, November 2000.

“Coalition Building Among People of Color: A Discussion with Angela Y. Davis and Elizabeth Martinez,” in *Inscriptions* 7, published by the Center for Cultural Studies, University of California, Santa Cruz, 1994.

“Cultures of Caring: Philanthropy in Diverse American Communities” Special Report, by the Council on Foundations, June 1999.

“Disposable Income for Minorities Gaining Ground,” by Matt Harrington in *The Business Journal*, August 22-28, 2003.

“Diversity Essays,” from the Association of Fundraising Professionals, 2003.

“Engaging Donors of Color in Philanthropy,” Community Foundations of America, April 30, 2004.

“How Americans Give” and other articles in *The Chronicle of Philanthropy* Special Report, May 1, 2003.

“Include Me! Making the Case for Inclusiveness for Private and Family Foundations,” by Mary Frances Winters, Council on Foundations, 1996.

“Leading by Example: Diversity, Inclusion, and Equity in Community Foundations” Executive Summary, by the Coalition of Community Foundations for Youth and California Tomorrow, October 2003.

“The Meaning and Impact of Board and Staff Diversity in the Philanthropic Field: Findings from a National Study,” by Joint Affinity Groups, 2002.

“Pathways for Change: Philanthropy Among African American, Asian American, and Latino Donors in the New York Metropolitan Region,” by Felinda Mottino and Eugene D. Miller, Center on Philanthropy and Civil Society at The Graduate Center, The City University of New York in partnership with Coalition for New Philanthropy, September 2004.

“Philanthropy’s Forgotten Resource? Engaging the Individual Donor,” Donor Education Initiative Summary Report, by Dan Siegel and Jenny Yancey, New Visions Philanthropic Research & Development, 2003.

“Re-Engineering Philanthropy: Field Notes from the Trenches” Presentation, by Michael A. Bailin, The Edna McConnell Clark Foundation, February 21, 2003.

“Social Capital Community Benchmark Survey” Executive Summary, by The Saguaro Seminar, Civic Engagement in America, March 2001.

“Time and Money: An In-Depth Look at 45+ Volunteers and Donors,” by Gail Kutner and Jeffrey Love, AARP Knowledge Management, 2003.

The following Resource List comes from the Council on Foundations:

### African Americans

- **African American Philanthropy Bibliography & Resource List**  
[fdncenter.org/learn/topical/african.html](http://fdncenter.org/learn/topical/african.html)  
Compiled by The Foundation Center in New York.
- **African American Philanthropy Bibliography (PDF)**  
[classic.cof.org/culturescaring/bibafam.pdf](http://classic.cof.org/culturescaring/bibafam.pdf)  
From the national Council on Foundations' "Cultures of Caring" report.
- **The African American Women's Fund**  
[www.dogonvillage.com/aawf](http://www.dogonvillage.com/aawf)  
The African American Women's Fund is a progressive national philanthropic initiative launched by a group of Black women to support organizations and individuals that work for the education and empowerment of women of the African Diaspora.
- **Association of Black Foundation Executives**  
ABFE is a national affinity group of African American professionals in philanthropy. The group seeks to encourage increased grantmaking that addresses issues and problems facing African Americans, and to promote the status and number of African Americans in philanthropy. Contact: Tracy Hyter-Suffern, executive director, 212/982-6925 ext. 510, [information@abfe.org](mailto:information@abfe.org).
- **Black Giving in Minnesota: The Tradition Continues**  
(Minnesota Council on Foundations, "Giving Forum," Fall 1995)  
An overview of the history of African American philanthropy in Minnesota, written by Emmett D. Carson and David V. Taylor.
- **National Black United Funds**  
[www.nbuf.org](http://www.nbuf.org)  
Black United Funds (BUF) work to strengthen community and promote self-sufficiency by expanding philanthropic activity among African Americans.

- **National Center on Black Philanthropy**  
[www.ncfbp.net](http://www.ncfbp.net)  
 The Center seeks to promote and strengthen African American participation in all aspects of modern philanthropy. It sponsors a biannual national conference and annual regional meetings on black philanthropy, among other services.
- **The Pan African Community Endowment (PACE)**  
[www.saintpaulfoundation.org/def/pace](http://www.saintpaulfoundation.org/def/pace)  
 The mission of the PACE Fund, one of The Saint Paul Foundation's four Diversity Endowment Funds, is to promote philanthropy within the Pan African community and to develop philanthropic resources appropriate to its history, culture and traditions.
- **National Office on Philanthropy and the Black Church**  
 The National Office on Philanthropy and the Black Church works to promote the exchange of information and ideas between donor institutions and African American churches in order to enhance the delivery of needed services and support for disadvantaged people in the African American community. Contact: Rev. Ernest C. Hargrove, director, 601/355-8167 ext. 23, [echargrove@fndmidsouth.org](mailto:echargrove@fndmidsouth.org).
- **Reflections on Endowment Building in the African-American Community (PDF)**  
[classic.cof.org/culturescaring/AfricanAmerican.pdf](http://classic.cof.org/culturescaring/AfricanAmerican.pdf)  
 This report explores the history of African American philanthropy and offers recommendations on ways to expand it in the future (from the national Council on Foundations' "Cultures of Caring" report).

### American Indians

- **Fund of the Sacred Circle**  
[www.headwatersfund.org/grantmaking/index.html](http://www.headwatersfund.org/grantmaking/index.html)  
 Operated by Headwaters Fund in Minneapolis, The Fund of the Sacred Circle is directed toward grassroots groups or projects in the Minnesota or Wisconsin that have majority American Indian leadership and are engaged in social change organizing.
- **"Indian Giver" Newsletter, First Nations Development Institute**  
[www.firstnations.org/publications/indian\\_Giver.htm](http://www.firstnations.org/publications/indian_Giver.htm)  
 "Indian Giver" is FNDI's quarterly publication devoted to philanthropy as it affects Native Americans. Click the link above to access past issues (in PDF) or to subscribe to the print newsletter.
- **Native Americans in Philanthropy**  
[www.nativephilanthropy.org](http://www.nativephilanthropy.org)  
 NAP is a national grantmaker affinity group, based in St. Paul, that is comprised of individuals who seek to enrich the lives of Native peoples by bridging organized philanthropy and indigenous communities in order to foster understanding and

increase effectiveness.

- **Native American Philanthropy: Expanding Social Participation and Self-Determination (PDF)**  
[www.cof.org/culturescaring/NativeAmerican.pdf](http://www.cof.org/culturescaring/NativeAmerican.pdf)  
This report explores the history of Native American philanthropy and offers recommendations on ways to expand it in the future (from the national Council on Foundations' "Cultures of Caring" report).
- **Native American Philanthropy Bibliography (PDF)**  
[www.cof.org/culturescaring/bibnaam.pdf](http://www.cof.org/culturescaring/bibnaam.pdf)  
From the national Council on Foundations' "Cultures of Caring" report.
- **The Two Feathers Fund**  
[www.saintpaulfoundation.org/def/twofeather](http://www.saintpaulfoundation.org/def/twofeather)  
The mission of The Two Feathers Fund, one of The Saint Paul Foundation's four Diversity Endowment Funds, is to provide a culturally sensitive, community-responsive philanthropic vehicle for addressing the needs within the Indian communities of Minnesota by supporting artistic, educational, social and cultural development activities.

#### Asian/Pacific Island Americans

- **Asian American Philanthropy: Expanding Circles of Participation (PDF)**  
[www.cof.org/culturescaring/AsianAmerican.pdf](http://www.cof.org/culturescaring/AsianAmerican.pdf)  
This report explores the history of Asian American philanthropy and offers recommendations on ways to expand it in the future (from the national Council on Foundations' "Cultures of Caring" report).
- **Asian American Philanthropy Bibliography (PDF)**  
[www.cof.org/culturescaring/bibasam.pdf](http://www.cof.org/culturescaring/bibasam.pdf)  
From the national Council on Foundations' "Cultures of Caring" report.
- **Asian American Women: Issues, Concerns and Responsive Human and Civil Rights Advocacy.**  
[www.aapip.org/about.asp?section=book](http://www.aapip.org/about.asp?section=book)  
Published by the Ford Foundation and Asian American/Pacific Islanders in Philanthropy, this book reveals the struggles of Asian American women at the bottom of the socio-economic ladder. Download the book from the link above.
- **Asian American/Pacific Islanders in Philanthropy**  
[www.aapip.org](http://www.aapip.org)  
AAPIP is a national grantmaker affinity group dedicated to increasing the participation and leadership of Asian Pacific Americans (APA) in philanthropy and

increasing philanthropic resources to APA communities.

- **Asian Pacific Endowment for Community Development**

[www.saintpaulfoundation.org/def/apecd](http://www.saintpaulfoundation.org/def/apecd)

The mission of APECD, one of The Saint Paul Foundation's four Diversity Endowment Funds, is to promote the interests of and facilitate cooperation within the Asian Pacific community and among various ethnic communities in Minnesota.

- **The Asians in America Project**

[www.asiansinamerica.org/home.html](http://www.asiansinamerica.org/home.html)

The purpose of the Asians in America Project (AIA) is to provide a central source of information for all things regarding people of Asian Pacific descent living in the United States.

### Disability Community

- **Disability Funders Network**

DFN is a national grantmaker affinity group that seeks to share information on grantmaking opportunities and current developments related to people with disabilities, and to promote the inclusion of people with disabilities in the field of philanthropy. Contact: Jeanne Argoff, 703/560-0099, [njargoff@aol.com](mailto:njargoff@aol.com)

### Immigrants & Refugees

- **Grantmakers Concerned with Immigrants and Refugees.**

[www.gcir.org](http://www.gcir.org)

GCIR is a national grantmaker affinity group that works to promote awareness and understanding among funders about issues concerning newcomers, immigration, refugee trends and public policy; to facilitate the sharing of information on these issues among grantmakers; and to increase financial support for projects and activities concerned with immigrants and refugees.

- **Immigrant and Refugee-Led Organizations and Their Technical Assistance Needs** (PDF, 100 pages).

(MOSAICA: The Center for Nonprofit Development and Pluralism, 2001).

[www.mosaica.org/ford.pdf](http://www.mosaica.org/ford.pdf)

The report was prepared for the Ford Foundation to identify the technical assistance needs of immigrant- and refugee-led nonprofit organizations, recommend a process or model for providing technical assistance to these organizations, and to identify barriers and opportunities for leadership development among these organizations and their communities.

- **Speaking for Themselves: A Survey of Hispanic, Hmong, Russian and Somali Immigrants in Minneapolis** (PDF, 20 pages).

(Wilder Research Center, Nov. 2000)

[www.wilder.org/research/reports/pdf/immigrantsurvey11-2000.pdf](http://www.wilder.org/research/reports/pdf/immigrantsurvey11-2000.pdf)

A report on the results of a survey that revealed shared experiences as well as a wealth of differences among four major immigrant groups in the Twin Cities area. The report covers such topics as treatment by Americans, cultural identity and Americanization, children and schools, religious identification, stress factors, and sources of news and information.

- **El Fondo de Nuestra Comunidad**

[www.saintpaulfoundation.org/def/elfondo](http://www.saintpaulfoundation.org/def/elfondo)

The mission of El Fondo, one of The Saint Paul Foundation's four Diversity Endowment Funds, is to create a model of philanthropy within Minnesota's Latino/Chicano community that fosters the giving of talent, time and money to efforts that build on the assets and strength of the Latino/Chicano community.

- **Hispanic Association on Corporate Responsibility**

[www.hacr.org](http://www.hacr.org)

HACR strives to ensure that there is an equitable participation of the Hispanic community in corporate America commensurate with the Hispanic purchasing power.

- **Hispanic Giving and Volunteering**

(Independent Sector, Fall 2001)

[www.independentsector.org/PDFs/factfind5.pdf](http://www.independentsector.org/PDFs/factfind5.pdf)

This report in the IS "Facts and Findings" series (vol. 3, no. 3) looks at giving and volunteering of the country's Hispanic population, culled from a 1999 national IS survey.

- **Hispanics in Philanthropy**

[www.hiponline.org](http://www.hiponline.org)

HIP is a national grantmaker affinity group that advocates for increased philanthropic support of Latino communities and greater representation of Latinos on the boards and staffs of foundations.

- **Latino Philanthropy: Expanding U.S. Models of Giving and Civic Participation (PDF)**

[www.cof.org/culturescaring/Latino.pdf](http://www.cof.org/culturescaring/Latino.pdf)

This report explores the history of Latino/Hispanic philanthropy in the United States and offers recommendations on ways to expand it in the future (from the national Council on Foundations' "Cultures of Caring" report).

- **Latino Philanthropy Bibliography (PDF)**

[www.cof.org/culturescaring/biblaam.pdf](http://www.cof.org/culturescaring/biblaam.pdf)

From the national Council on Foundations' "Cultures of Caring" report.

## Lesbians & Gays

- **Creating Communities: Giving and Volunteering by Gay, Lesbian, Bisexual and Transgender People (PDF)**  
(Funders for Lesbian and Gay Issues & Institute for Gay and Lesbian Strategic Studies, Feb. 1998)  
[www.iglss.org/iglss/media/files/volunteering.pdf](http://www.iglss.org/iglss/media/files/volunteering.pdf)  
This research report explores the motivational factors and giving patterns of LGBT people.
- **Funders for Lesbian and Gay Issues**  
[www.workinggroup.org/lgbtfunders](http://www.workinggroup.org/lgbtfunders)  
Funders for Lesbian and Gay Issues is a national affinity group of grantmakers concerned with increasing support of lesbian, gay, bisexual and transgender issues within organized philanthropy.
- **LGBT Community Foundations Web Site**  
[www.lgbtgiving.org](http://www.lgbtgiving.org)  
This site from Funders for Lesbian and Gay Issues includes an overview of LGBT community foundations, profiles of the country's 15 LGBT community foundations – including Minnesota's Philanthrofund Foundation, a directory of resources, and an online donation option.

## Women & Girls

- **Listening to Women for a Change: A Report on the Listening Tour**  
(Women's Foundation of Minnesota, 2001)  
[www.wfmn.org](http://www.wfmn.org)  
This report tries to provide a clearer understanding of the key issues impacting women and girls throughout Minnesota, based on 14 focus groups with women and girls throughout Minnesota, and how the Women's Foundation of Minnesota can respond to these issues. Download a report summary from the foundation's Web site (select "research & education").
- **A Plan of One's Own: A Women's Guide to Giving**  
(Forum of Regional Associations of Grantmakers, 2002)  
[www.givingforum.org/resources/publications.html](http://www.givingforum.org/resources/publications.html)  
This 40-page booklet is designed to assist and inspire women to explore and craft their own path to effective philanthropy. Click the link above to download the full report or specific sections (in PDF format).
- **Resourceful Women**  
[www.rw.org](http://www.rw.org)  
Resourceful Women promotes progressive social change by educating and empowering women to make informed choices when investing, spending and

contributing their money.

- **Women & Philanthropy**

[www.womenphil.org](http://www.womenphil.org)

Women & Philanthropy is a national affinity group of grantmakers dedicated to mobilizing the resources of the philanthropic community to achieve equity for women and girls.

- **Women's Funding Network**

[www.wfnet.org](http://www.wfnet.org)

Women's Funding Network is a partnership of women's funds, donors and allies around the world committed to ensuring that women's funds are recognized as the "investment of choice" for people who value the full participation of women and girls as a key to strong, equitable and sustainable communities and societies.

- **Women's Philanthropy Institute**

[www.women-philanthropy.org](http://www.women-philanthropy.org)

This women-governed nonprofit educational institute joins philanthropists, volunteers and professional funders to educate and empower women as philanthropists, donors and volunteers.

## Appendix A

### Community Foundation of Greater Greensboro Demographic Information (2003)

#### Board and Committee Demographics

**Table 1: Total Committees**

Committee	Total Number	Male	Female	African-American	Latino	Asian	Native American
Board of Directors	29	21	8	6 (2f/4m)			
Audit Subcommittee	5	5	0	1m			
Development	12	8	4	1f			
Finance and Administration	6	4	2	0			
Governance	6	3	3	2 (1f/1m)			
Grants	14	6	8	6(2f/4m)	1 f		
Housing	8	4	4	2 (1f/1m)			
Investment	13	12	1	0			
Personnel	5	4	1	1m			
Professional Advisors	20	16	4	1m			
Scholarship	7	3	4	2(1f/1m)		1 m	
BSN Grants Committee	10	4	6	4(3f/1m)			
<b>TOTAL</b>	<b>135 (100%)</b>	<b>90</b>	<b>45</b>	<b>27</b>	<b>1</b>	<b>1</b>	<b>0</b>

#### Board and Committee Demographics

**Table 2: Total Individuals (Non-Duplicate)**

Committee	Total Number	Male	Female	African-American	Latino	Asian	Native American
<b>TOTAL</b>	<b>83 (100%)</b>	<b>55</b>	<b>28</b>	<b>26</b>	<b>1</b>	<b>1</b>	<b>0</b>

**Table 3: Community Foundation of Greater Greensboro Funds**

Type of Fund	Number of Funds	Minority
Donor Advised Funds	401	2
Scholarship Funds	33	1
Supporting Organizations	7	0
Organizational Endowments	115	1
<b>TOTAL</b>	<b>556</b>	<b>4</b>

**Table 4: Community Foundation Staff and Other**

	Total Number	Male	Female	African-American	Latino	Asian	Native American
Staff	10	2	8	3	0	1	0
Contract Labor*	10	5	5	2	0	0	0
Vendors*	5	4	1	0	0	1	0
<b>TOTAL</b>	<b>25</b>	<b>11</b>	<b>14</b>	<b>5</b>	<b>0</b>	<b>2</b>	<b>0</b>

\*Contract Labor and Vendors refer to the owners of the companies that we contract or purchase supplies from. Thus, male would mean a male owned business or individual consultant.

Appendix B

**Partners in Philanthropy Advisory Group**

CFGG Board Members

Lee Carter  
Nettie Coad  
Luck Davidson  
Mike Marshall  
David Sprinkle

Community Members

Brian Cockman  
Dorothy Colson  
Patrick Harman  
KeiuAnh Ho  
Spoma Jovanovic  
Deborah Kelly-Burch  
Minhthu Lynagh  
Rick Oxendine  
Sheron Summer  
Steve Summerford  
Michael Prioleau  
Stephanie Walker

CFGG Staff

Melissa Johnson  
Tara Sandercock  
Walker Sanders  
Michiko Stavert  
Patrick Weiner

## Appendix C



### Forum Feedback

---

Forum: Guilford County Native Americans      Date: October 14, 2004  
City: Greensboro      Location: Cultural Arts Center      Time: 6-8 p.m.  
Host(s): Guilford Native American Association      Number attending: 15

#### Community Fdn of Greater Greensboro

---

Meeting Format: After refreshments and introductions, the group split into two groups to consider the questions, reporting back out to the whole group. Questions included: 1. What is giving? What examples of giving in the community, by yourself and others, can you name? 2. Do you see a need for increasing giving within the Native American community? For what purposes? 3. Based on your personal experience what would you say motivates people who become regular givers of time, money and know how and how can you encourage more people in your community to become givers? 4. Which suggestion do you feel are really good first steps to increasing philanthropy? The meeting started late, and ran until about 9 p.m. Ruth Revels served as facilitator for the discussion. Martha McGinnis provided graphic recordings.

#### Key Learnings:

- Many of those present felt a strong tie to help they had received or given to the Guilford Native American Assn (GNAA);
- With representatives of many tribes, urban Indians have many traditions to draw on. The giving traditions are less cohesive than in rural areas where Indians are concentrated in tribal groups.
- Giving methods include helping children, elderly, advocating for each other, volunteering in many ways, providing material goods and/or property;
- Desire to keep elders involved and teach children how to give;
- Need to “dismantle the myth of government support” and communicate needs to the community. Too many Indians assume the non-profits have plenty of money from government contracts. This perception may limit giving, and therefore what the agencies can do.
- Suggestions to increase giving:
  - Help people realize the value of their contribution and show appreciation by saying (in various ways) “thank you”.
  - One-on-one contacts
  - Others – develop brochure with activities and needs; communicate results; publicize activities to increase awareness; Ask a lot of people, each for a little; Lead by examples of giving.

#### Process Learnings:

- The participants focused a lot on needs and their history with the Guilford Native American Association. Perhaps a discussion of the “Engaging People of Color” report, with an emphasis on the Native American findings, may have provided a broader perspective for the discussions.
- Conflicts with church activities (a week long renewal) and recent funerals limited the number who were able to participate that evening.

#### Other Comments:

Follow up comments to the executive director of GNAA expressed great interest in a continuation of the discussion both by participants and those who had heard about the discussion.

Forum: SE Asian Cambodian/Laotian

Date: October 10, 2004

City: Greensboro

Location: Greensboro Buddhist Center Time: 3-5 pm

Host(s): Greensboro Buddhist Center

Number attending: 35

---

### Meeting Format:

The meeting was held after a day of ceremonies at the Buddhist Center. After the last ceremony ended in late afternoon, those gathered were invited to meet with the Discovery Alliance and talk about giving traditions. The meeting was facilitated by Khouan Maoxamphu who works with a teen group at the Buddhist Center, and for the NC Center for New North Carolinians. Rann Kong, an attendee, translated for those present who primarily spoke the Khmer language.

The meeting was held in the outside worship/gathering area – a shelter attached to the Center’s main building. Surrounded by fruit trees, children playing, vendors preparing food and selling other items, the setting was in the midst of a special community. Not just church, not just community center, but both those things.

---

### Key Learnings:

- The key themes included the paradox that giving is much easier here in the States for these immigrants because there is more money, yet, giving is limited because there are so many without jobs. Much giving of money is sent to their home country for relatives, orphans, schools, religion, and community projects.
- Giving of time, one participant said, was easier in his home country because he understood expectations for giving. If you had something that someone needed, you gave it to him. If someone needed your help, you helped her. Here, there is concern that if they see a need and try to help their help might not be welcomed. They expressed they did not know when their help was wanted.
- Giving through the religion is the most common. Through their religious giving, many community needs are met.
- Their desires are for a permanent, safe place of worship, and ways to support education for their children, including education in cultural traditions.

---

### Process Learnings:

- Communication was challenged by the language limitations.
- A microphone was used, as is used in worship. Some small group participants shied away from using it, so much of the information was channeled through the interpreter, even though others present did speak English.
- I’m not sure we truly connected to have them understand giving in the broadest perspective. Their listing of giving didn’t include actions like the welcome we were given – fruit, soup, hospitality. This sharing was just very natural and likely what they would have given any visitor.

---

### Other Comments:

We hope to have forums also with the Vietnamese (both Christian and Buddhist) communities in Greensboro, and the Montangard community.

## Appendix D

