COMMUNITY PHILANTHROPY

Strategies for impacting vulnerable populations

The University of Arkansas Clinton School of Public Service is the first graduate program in the nation offering a Master of Public Service (MPS) degree. The program is designed to help students gain knowledge and experience in the areas of nonprofit, governmental, volunteer, or private sector service work and strengthen their commitment to the common good.

The Center on Community Philanthropy at the Clinton School has a vision to expand the knowledge, tools, and practice of community spawned and community driven philanthropy. The Center promotes community philanthropy as the giving of time, talent, and treasure that when invested in community results in positive change and long-lasting improvement.

The Center is unique in its mission to study philanthropic concepts and acts emerging from within communities. It is a place for *learning* about philanthropy in a way that becomes understood and practiced by a new wave of donors, foundation board and staff members, community leaders, and policy decision-makers.

Community Philanthropy: Strategies for Impacting Vulnerable Populations was edited by Paula J. Kelly.

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Foreword

In 2005, the Clinton School of Public Service was established at the University of Arkansas. The school's mission is to train leaders for public service, a singular vision that sets it apart from traditional schools of public policy and public affairs. The Clinton School is the first graduate school in the nation to offer a Master of Public Service degree. Its focus on public service also provided the University with the opportunity to establish the country's first Center on Community Philanthropy.

In the fall of 2009, the Center on Community Philanthropy built on this foundation of leadership by launching the "Scholars in Residence" program. This designation was extended to ten researchers, practitioners, and senior executives from around the nation who have made exemplary contributions in the field of community philanthropy. Each scholar joined the Center for a one-week residency at the Clinton School of Public Service. During that week, each scholar wrote an essay on community philanthropy, interacted with students and faculty, and, ultimately, presented his or her scholarship to a Clinton School audience and to the community— presentations were open to the public, recorded, and archived on our website.

The goal of gathering these scholars at the Center is to utilize their collective knowledge to inform the field of philanthropy. Through such convenings, we also aim to further define the concept of community philanthropy in a way that is easily understood by everyone. By illuminating innovations and recognizing time-honored practices in community philanthropy, we hope to make new methods and approaches practical for and accessible by communities across the country who want to invigorate their philanthropy practices. Since each of us—from the most seasoned practitioner to the local leader to the smallest child—belongs to a community or multiple communities, we are all stakeholders.

It is our honor to introduce the first body of work from the 2009 "Scholars in Residence" at the Center on Community Philanthropy at the University of Arkansas Clinton School of Public Service. Each scholar's work presented in this compendium represents a unique view of community philanthropy. Each paper takes a different approach to addressing the topic *Community Philanthropy: Strategies for Impacting Vulnerable Populations.*

The scholars' papers provide evidence of the creative ways in which community philanthropy is affecting the lives of vulnerable populations in rural towns, suburbs, and cities in the United States and around the world. In this publication, you will find stories and case studies that showcase community philanthropy as a viable innovation in philanthropy—one that can transform individual lives and whole communities. This work is funded by a grant from the W.K. Kellogg Foundation.

Charlotte Lewellen-Williams, DrPH, MPH, Assistant Professor and Director, Center on Community Philanthropy, Clinton School of Public Service, University of Arkansas, December 2009

Introduction

The University of Arkansas Clinton School of Public Service promotes a vision of world leaders who work with others to build healthy, engaged communities by educating and preparing individuals for public service, and a commitment to the common good. The Clinton School of Public Service established the Center on Community Philanthropy in 2007 to be an integral part of our teaching and learning about public service.

The Center on Community Philanthropy's mission is to explore philanthropy as the kind of giving and sharing from within impoverished communities that characterizes positive change and long-lasting development. We seek to expand the knowledge, tools, and practice of community-driven philanthropy. The Center provides a forum for sharing a broad range of viewpoints and exploring the most effective ways for philanthropy to challenge and transform the conditions of poverty, injustice, and the lack of opportunity.

This compendium, *Community Philanthropy: Strategies for Impacting Vulnerable Populations*, is a relevant resource for the field of philanthropy and for communities of all kinds. It also serves as a key tool for the students and faculty of the Clinton School, allowing them to benefit from the thought-provoking knowledge shared by seasoned practitioners who keenly observe how communities effectively address the challenges faced by their most vulnerable members. Our curriculum stands apart from that of many comparable programs due to its heavy emphasis on field service in addition to classroom learning. Our students spend much of their time participating in public service projects, ranging from local work in the Mississippi River Delta to international initiatives in locations across the globe.

Like the scholars who participated in our residency program in 2009, our students seek to implement community change, locally and globally. We hope that the insights these scholars share herein from their field experience can inform the practices our students employ as they become the next generation of philanthropic leaders.

Michael Hemphill, Ph.D., Associate Dean, Clinton School of Public Service, University of Arkansas

Ivye L. Allen
President, Foundation for the Mid South

Ivey L. Allen is President of the Foundation for the Mid South, a regional foundation serving Arkansas, Louisiana, and Mississippi. The Foundation funds programs and initiatives that focus on community development, education, health and wellness, and wealth building. Since its inception in 1990, the Foundation has leveraged more than $750 million to the region. Prior work experience includes serving as Chief Operating Officer for MDC Inc. and Director of Fellowship Programs for the Rockefeller Brothers Fund. Before working in the nonprofit arena, Allen's early experience was in finance and marketing positions in Fortune 100 corporations. Her education includes a Ph.D. in social policy from Columbia University; an M.S. in Urban Affairs from Hunter College; an M.B.A. in marketing and international business from New York University; and a bachelor's in economics from Howard University. She serves on numerous board and advisory groups and is a member of several professional and social organizations.

How Can Community Philanthropy Efforts and Activities Help Advance Movement Toward Equitable and Just Communities?

What is philanthropy? Wikipedia defines philanthropy as *the act of donating money, goods, services, time and/or effort to support a socially beneficial cause, with a defined objective and with no financial or material reward to the donor. In a more general sense, philanthropy may encompass any altruistic activity intended to promote good or improve human quality of life.* This definition details in simple terms the acts that we frequently perform, yet perhaps do not label as philanthropy.

One who practices philanthropy may be called a *philanthropist.* Such individuals are often considered wealthy, or at least that is what we think of when we talk about philanthropists—the Rockefellers, Carnegies, Gateses, and Buffetts, to name a few. However, keep in mind that people may perform philanthropic acts without possessing great wealth.

The European Foundation Centre defines community philanthropy as *the act of individual citizens and local institutions contributing money or goods, along with their time and skills, to promote the well-being of others and the betterment of the community in which they live and work. Community philanthropy can be expressed in informal and spontaneous ways, such as citizens and local businesses helping other residents in times of crisis. Community philanthropy can also be expressed in formal, organized ways whereby citizens contribute to local organizations, which, in turn, use these funds to support projects that improve the quality of life in the local community on a permanent or long-term basis.*

For this work, I define community philanthropy as *the use of time, talents, and treasures to support the advancement of humankind or well-being.* It is acts of kindness and generosity "of, by, and for" the people for themselves, as well as others most in need. Those most in need can include individuals, families, communities, and institutions. At the end of the day, the goal is to create an equitable and just society. We want to create opportunities for all people who care about and are willing to invest in the future health and well-being of their communities and the people who live there. The Foundation for the Mid South focuses a great deal of its time and resources on building the capacities of everyday citizens and local organizations to be philanthropic leaders in their communities. We firmly follow the belief that local citizens are the greatest champions of their work. We do believe, however, that these efforts must be strategic for long-term sustainability.

Combining Charity and Strategic Investment

A key goal of this paper is to move the philanthropic discussion beyond what one would consider charitable acts to more strategic actions. I label such actions strategic investments, because their intent is to address more long-term and sustainable outcomes. Instead of addressing a social problem with a solution that centers on financial dollars alone, one must also investigate addressing the root causes of social problems in order to bring about long-term change.

An example that I often use to distinguish between charity and strategic investment: A philanthropist has $5,000 to address critical needs in her community. She identifies teenage pregnancy as a serious issue, particularly among youth with limited financial resources. There is a demand to assist in meeting basic needs, such as food and clothing for infants. Data confirms this need and she sets out to make strategic investments to address it. Questions I often ask to illustrate the charity/investment point of view:

- Should the philanthropist take the $5,000 and invest it only in immediate needs, such as food, housing, and clothing?
- Should the $5,000 be directed toward teenage pregnancy prevention efforts or other efforts focused on long-term systemic change?

As a practitioner, I argue that both approaches are needed—charity to address immediate needs and investments to address systemic change. They complement, rather than compete against, one another. Philanthropy needs both types of action, with greater emphasis placed on addressing systemic change. In the scenario cited above, the systemic goal would be to reduce the number of teenage pregnancies. One can hypothesize that a reduction in teenage pregnancies, particularly among low wealth individuals and families, will ultimately reduce the demand for immediate food and clothing needs. Philanthropy often struggles with how to best allocate the limited resources toward the alternative with the greatest impact.

> We want to create opportunities for all people who care about and are willing to invest in the future health and well-being of their communities and the people who live there.

This example highlights the challenge of an individual donor. However, philanthropic institutions are always seeking to be good stewards of their resources. The same questions apply to charity versus strategic investments, as well as how to achieve the greatest and most important impact given the resources available.

Community Involvement as a Path to Effectiveness

Community development work includes a myriad of challenges for those choosing to make a significant impact in moving communities forward. Whether the work focuses on housing, education, health, economic development, or other critical community development needs, the question remains: How do we effectively and efficiently allocate the resources at our disposal? Effective community development also requires that those closest to the need, local residents and institutions, have a major voice in and commitment to improving their community.

To connect this analogy and the role of community philanthropy and community development, we must invest in residents, organizations, and institutions that are taking leadership roles in rebuilding or further expanding opportunities for their communities to continue prospering or to once again prosper. Numerous approaches answer this challenge. Critical questions that should be addressed include:

What role can or should philanthropic institutions play in developing local community philanthropy for the purposes of community development?

We must invest in residents, organizations, and institutions that are taking leadership roles in rebuilding or expanding prosperity in their communities. There are numerous approaches to these investments, including:

- Strengthening the capacities of local residents and institutions,
- Mobilizing resources (both inside and outside the community) to address critical needs, and
- Encouraging and challenging the entire community to take an ownership stake in moving their community forward.

We should provide leaders with the skills and knowledge to identify effective solutions to address their community needs. How do we do that? We should support traditional skill-building workshops, convenings to exchange ideas and solutions, and site visits to other communities to observe firsthand and dialogue with others on the front line who have taken on the challenges and brought about change in their communities. In addition, we should provide resources, but also leverage resources from others, to support community change efforts. Residents and institutions must be challenged to make an investment that makes it difficult for them to walk away during tough times. That investment should include financial, as well as in-kind, support.

Why is it important to have local catalysts and champions to lead community philanthropy efforts?

Local catalysts are important because they are the ones who live there and oftentimes know what is best for their communities. They have a history, perspective, and institutional knowledge that others from the outside will not have. In addition, they are, quite frankly, the sustainable element of this work. These champions represent the many sectors—nonprofit, public, and private—that are essential partners in comprehensive change efforts. They represent what we often reference as the traditional, as well as the nontraditional, leaders. Communities cannot move forward without including and integrating all of these perspectives in community planning and visioning. In order to own the work, multiple voices must be heard and their opinions included.

I will not pretend that this is easy work and that everything goes smoothly in all instances. Neither does the hard work usually occur according to schedule, nor is every victory a great "Kumbayah" moment. The goal is to keep the group focused on the ultimate prize—a community that works for all of its residents.

Learning from Successful Engagement

Community development activities with positive outcomes for local residents are occurring throughout the nation. They exist in urban and rural settings, in racially and

ethnically diverse and non-diverse communities, as well as in high wealth and low wealth communities. Examples of great community development work that is currently occurring include:

Southern Financial Partners' multi-year community development initiative engages local residents in planning and implementation activities. The initiative, Delta Bridge, is centered in Phillips County, Arkansas. Its goal is to revitalize the small Delta town of Helena into a vibrant, prosperous community for all residents. The organization has done an effective job at improving housing, creating tourism opportunities, and creating strong community pride and cooperation.

> We must invest in residents, organizations, and institutions that are taking leadership roles in rebuilding or further expanding opportunities for their communities to continue prospering or to once again prosper.

The **Foundation for the Mid South (FMS)** supports economic development activities based on needs identified by local residents. The Washington County Economic Development Center was created by local residents intent upon keeping their community an important economic driver for the region. Local residents were challenged by FMS to put forward resources to support a center and the foundation matched their resources. The working group identified $1 million as the amount required to effectively start the center. Between the foundation's match and local fundraising, they raised nearly 70 percent of the required funds within 12 months. Initial staffing was put in place to lead this effort and they have traveled the globe to identify critical economic development partners. Local residents put their resources—both financial and nonfinancial—into moving their community forward.

Although it is very important for philanthropy to be a partner, we should never operate on the premise that we alone can solve the problems of a community. There must be partnerships that include a broad cross section of perspectives and points of view from the individuals and institutions most wedded to moving their communities forward.

We also must always keep the public sector on our radar, because at the end of the day, we should be leveraging our resources with theirs to reach far beyond where philanthropic dollars alone can take us. Policy plays a critical role in expanding our work to the masses while also addressing legislative approaches to reduce many of these social indicators. Likewise, the public sector should be a key partner, as they can contribute resources and influence to bring about significant systemic change.

I close with the definition that I provided for community philanthropy at the onset— *the use of time, talents, and treasures to support the advancement of humankind or well-being. It is acts of kindness and generosity "of, by, and for" the people for themselves, as well as others most in need.*

Remember, we probably do philanthropic acts every day; we simply may not call these actions philanthropy. We know the value of having an inclusive and engaged community. It is only through our collective efforts that we will be able to ensure an equitable and just society. We must stay true to our values and beliefs.

My challenge to all of us is to continue striving to move forward. There will be peaks and valleys, but we must never forget our ultimate goal—ensuring equitable and just communities for all. Let us never give up!

John H. Jackson
President/CEO, The Schott Foundation for Public Education

John H. Jackson is President/CEO of The Schott Foundation for Public Education. In this role, Dr. Jackson leads the Foundation's efforts to ensure a high quality public education for all students regardless of race or gender. Dr. Jackson joined the Schott Foundation after seven productive years in leadership positions at the National Association for the Advancement of Colored People (NAACP). He served as the NAACP Chief Policy Officer and prior to that as the NAACP's National Director of Education. Dr. Jackson also served as an Adjunct Professor of Race, Gender, and Public Policy at the Georgetown Public Policy Institute. In 1999, President William Jefferson Clinton appointed Dr. Jackson to serve in his administration as Senior Policy Advisor in the Office for Civil Rights (OCR) at the U.S. Department of Education. Dr. Jackson possesses a Bachelor of Arts in Political Science from Xavier University of Louisiana; a Master of Education in Education Policy from the University of Illinois' College of Education; and a Jurist Doctorate from the University of Illinois' College of Law. In addition, Dr. Jackson received a Master of Education and Doctorate of Education in Administration, Planning, and Social Policy from the Harvard Graduate School of Education.

The Use of Strategic Community Philanthropy to Impact Vulnerable Communities and Populations

The philosopher Thomas Hobbes promulgated, and John Locke reiterated in the *Second Treatise of Government,* the concept of the family being the first society. A common value in our society is that broader communities are necessary to support families and broader societal interests, such as collective and individual opportunity, progress, and security. Today, in many urban and rural communities, both the familial and the broader societal interests are more vulnerable and challenged. Roughly 50 percent of marriages end in divorce. Forty percent of children are born out of wedlock (reaching as high as 70 percent for African American children), and these children are three times as likely as their counterparts born to married parents to live with a single mother in poverty. These same communities and children experience low high school graduation rates and high unemployment and incarceration rates. In a nation with swiftly changing demographics like the United States, the results of these factors are not merely limited to the most vulnerable communities, but they are making an impact nationwide on the country's economy and social structure.

Philanthropy has historically been a vehicle for supporting sustainable growth and positive change in the most vulnerable communities for the most vulnerable populations. Strategic community philanthropy, however, involves the use of core community institutions to increase the efficiency and effectiveness of philanthropic efforts through (1) resource leveraging, (2) community resource asset alignment, and (3) systemic change initiatives.

The key to strategic community philanthropy is leveraging philanthropic resources to institutionalize the interventions. Central to strategic community philanthropy is sustainability—which requires a consistent flow and alignment of indigenous community financial and human capital to yield systemic change and maintain the community's growth and progress. Thus, an analysis of community philanthropy through a strategic community philanthropy lens has three purposes: (1) identifying the core resources which serve as the pipeline for progress; (2) identifying the community institutions with the capacity to support the aligned delivery of the core resources; and (3) concretizing the accountability metrics to ensure the consistent flow and institutional commitment of the resources.

This paper seeks to identify core community resources and key community institutions and to provide macro-level insight on the accountability metrics needed

to evaluate them. The purpose is to lay the foundation for more in-depth study of resources, institutions, and metrics by students, faculty, or future fellows of the Clinton School of Public Service.

Strategic Community Philanthropy

No resource is more important to an individual or community's growth than the ability to substantively access a high quality educational system. We know that there is a correlation between educational attainment and a community's economic base, access to healthcare, civic participation (voting, volunteerism), and even rates of incarceration. Thus, a central goal to maintain thriving communities is ensuring access to a fair and substantive opportunity to learn in all communities. Simply stated, strong communities have strong public educational systems.

> Philanthropy has historically been a vehicle for supporting sustainable growth and positive change in the most vulnerable communities for the most vulnerable populations.

Unfortunately, among the most vulnerable populations, less than 50 percent have access to a fair and substantive opportunity to learn *(Lost Opportunity: A 50 State Report on the Opportunity to Learn in America,* Schott Foundation for Public Education, May 2009, www.otlstatereport.org). Most alarming is the fact that many of the educational disparities are identifiable by race and ethnicity. These racial disparities exist in the face of clear evidence indicating that as humans, we are 99.6 percent the same; there are more genes to explain the variance in our eye color than our racial and ethnic differences. This highlights that any variance that we see in educational performance is not caused by racial or ethnic differences, but the social policies and practices that lead to these variances. Therefore, identifying and consistently addressing the systemic practices and policies which lead to disparate results must be the goal.

Tackling this inequity in education requires sustainable fiscal and public service resources. Within the education context, there must be a concerted effort to ensure that students have access to early childhood education, highly effective teachers, college-bound curricula, equitable instructional resources, and the educationally sound community wraparound services and resources to secure and continually prime a cradle to career pipeline.

Traditional community philanthropy has been an important part of creating and sustaining such a pipeline, offering both fiscal and public service resources. Strategic community philanthropy, however, in vulnerable communities involves the use of core community institutions to increase the efficiency and effectiveness of philanthropic efforts through (1) resource leveraging, (2) community resource alignment, and (3) systemic change.

Core Institutions for Community Philanthropic Leveraging

According to *Giving USA,* in 2008 over $300 billion was donated across the United States. Contrary to common beliefs, foundations or institutionalized support only accounted for roughly $45 billion of these resources. The majority of these resources were derived from individual donors. This generosity speaks to the value and spirit of philanthropy in the U.S. The persistence of resource and performance disparities in core areas like education in vulnerable communities, however, speaks to the need

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for a more strategic approach involving target institutions and new methodologies.

The Case for Faith-Based Institutions

An analysis of the distribution of current giving trends indicates that the greatest opportunity to leverage existing community assets is presented through faith-based institutions. First, these institutions are more consistently prevalent in communities most in need. Second, and most compelling, is the fact that approximately 35 percent of philanthropic resources (the largest portion of all giving) are directed toward faith-based institutions. These institutions have become the de facto intermediaries for individuals seeking sustainable community progress. Their role as such is further concretized by the fact that for many years they have been given tax-exempt status by the federal government.

In the past, the role of these institutions as community change agents was clearly articulated and their impact clearly justified. Faith-based institutions played major roles in ensuring educational opportunities, building schools, providing scholarships, and leading social justice movements. Today, while their philanthropic contributions have remained relatively consistent as a percentage of all giving, many have questioned whether these institutions are playing as much of a role leveraging the resources toward impacting community change. Thus, while the churches are getting bigger, the communities surrounding them remain increasingly challenged. The growing sentiment seems to be that the introduction of mega faith-based institutions plays a relatively minor role in impacting their local communities.

On the opposite end of the spectrum, the increase in the number of storefront small churches which duplicate the need to use community resources for common administrative needs also works to limit the impact of philanthropic efforts on the community. Few debate the capacity for change these institutions possess, but rather their effectiveness and accountability in terms of leveraging resources as intermediaries to rebuild communities. How, then, do we hold churches accountable for their community equity among donors and the proper usage of their tax-exempt status?

There is a credible argument that these institutions should be held accountable as private foundations to dedicate a portion of their annual revenues—5 percent in the case of private foundations—toward making an external community impact. Stronger partnerships with community foundations which have an appreciation for the program and policy landscape to employ an advocacy management firm model to organize the philanthropy to produce a long-term systemic outcome may also be necessary. Pooling the resources of several community faith-based institutions to create a collaborative fund that is focused on addressing the community's pipeline needs is also an approach that will provide a platform for addressing policy and changes.

Overall, additional thought leadership is needed to create the right leveraging models. Even more scholarship and evaluation is needed to develop appropriate accountability systems to determine the impact of faith-based institutions on their communities.

This approach will help increase the likelihood that community philanthropic efforts are appropriately leveraged. As we are able to project the impact that corporations make on the environment, we also should be capable of projecting the social impact that faith-based institutions make on their communities to justify both their community equity among donors and their tax-exempt status among taxpayers.

The Case for Public Educational Institutions

Alignment, the second pillar of strategic community philanthropy, ensures that the existing resources are working in concert to maximize access to and utilization of the resources to address the practice or policy. As the only mandatory institutions for engaging students and parents, American public schools present the best opportunity to align community assets—from tutoring services and mentoring services to community health clinics and housing services. The public schools are bridges of opportunity for community transformation. Although the education sector is not as large as faith-based institutions, it derives the second largest portion of philanthropic financial resources—14 percent. The most effective model is around the community school concept—using public schools as a hub, community schools bring together many partners to offer a range of supports and opportunities to children, youth, families, and communities. These services are offered before, during, and after school, seven days a week. This approach allows for stronger partnerships with post-secondary institutions and corporate engagement.

One of the more effective models is in Chicago. It was established by the former CEO of Chicago Public Schools (CPS), Arne Duncan, who is now U.S. Secretary of Education. With 150 community schools operating during the 2009–2010 school year, CPS is home to the largest community schools initiative in the nation. According to CPS, these public schools have been transformed into the centers of their communities, with campuses open mornings, afternoons, evenings, weekends, and into the summer. Students are attending their traditional classes at these schools, and parents are receiving job training, families are accessing medical and dental care on-site, and children are taking music and art lessons.

Within the CPS community school model, schools are required to partner with at least one community organization with a demonstrated track record of providing successful educational and related activities that enhance the academic performance and positive youth development of CPS students. All programs offered outside regular school hours through this partnership must relate to and support the school's academic program. Each school has a full-time resource/site coordinator who oversees programs, helps identify and engage additional resource providers, coordinates with the partnering organization and advisory group, and supervises student and/or community workers. Each school also has an advisory group that includes teachers, parents, the school principal, community members, a representative from the partnering organization, and other key school and community stakeholders. The group's primary responsibilities are to oversee program planning, offer guidance, and promote impact. This approach, within the context of community philanthropy, allows for the type of alignment that is necessary to maximize the impact of existing community philanthropic efforts.

Innovation Opportunities Through Community Philanthropy

Although we started by covering the impact that two main institutions (faith-based groups and schools) can make to increase community philanthropy's efficiency and effectiveness, the majority of philanthropic dollars are given by individuals to institutions and not generated from the institutions themselves. This fact makes social networking and online donor platforms appealing as opportunities for creating and building new models and portals for strategic community philanthropy. In the 2008 presidential election, presidential candidate Barack Obama perfected a model first introduced in the 2004 Democratic Primary, by then–presidential candidate Howard Dean—using online tools to increase donations and giving. The Obama campaign refined Dean's model by applying a community organizer's lens to fundraising and combining it with social networking and a hint of a micro-giving model.

According to campaign filings, in total for the presidential campaign, Barack Obama raised approximately $778 million, of which $486 million was from individuals and $292 million was in individuals' contributions of under $200 each. According to *The Atlantic,* in February 2008 alone, the Obama campaign raised $55 million without one single fundraiser—$45 million of it online. In 2009, the Campaign Finance Institute released a study *(Small Donors, Large Donors and the Internet: The Case for Public Financing after Obama,* April 2009, Michael J. Malbin) that found that 50 percent of the contributions Obama received were for under $200, compared to 31 percent for John McCain. In 2004, contributions of less than $200 accounted for 37 percent of the funds raised by the campaign of John Kerry and for 31 percent of those raised by the campaign of George W. Bush *(Funds Doubled, Small Donations Quadrupled—But Mostly After Nominations Decided,* October 2004, Michael J. Malbin and Steve Weissman).

Of course, any campaign to address social change must convey a well articulated need, a strategy for making the need apparent, and equally important, but often ignored, a means for people to engage as financial or public service donors in both simple and complex ways. The Obama campaign made it simple to contribute to the cause by allowing supporters to donate small amounts, $20 or even less, and also gave people the option of making these payments recurring. You could contribute $200 a month, which is much easier to do—and budget for—than writing a $2,300 lump sum payment, the maximum allowable individual contribution. Over time, the campaign turned small donors into maxed-out donors.

The Obama campaign also created portals for people to engage themselves not only as financial donors, but also as human capital donors, through volunteerism and public service. The use of social networking and mobile messaging tools was essential to the election's outcome. The campaign understood that volunteers and public servants are more likely to become financial donors and vice versa. All forms of giving were welcomed, harnessed, and appreciated. According to the *Minnesota Independent,* 49 percent of Obama's supporters initially donated less than $200. By the end of that campaign cycle (October 15, 2008), however, 27 percent had contributed up to $999 and 47 percent had given at least $1,000 *(Small Donors, Large Donors and the Internet: The Case for Public Financing after Obama,* April 2009, Michael J. Malbin). By lowering the barrier to entry, Obama attracted 100,000 more donors than all of the 2004 candidates combined.

Even those single $25 contributions were meaningful—both financially and as a way to engage supporters. These new pre-election models of engagement and philanthropy must be applied post-election toward building the public will and community assets to address the concerns of the nation's most vulnerable populations.

Next Steps and Remaining Questions

Community philanthropy models and frames must be well leveraged, aligned, and broad enough to reach and harness the contributions that institutions—as well as individuals—can provide. This paper highlights several opportunities for more in-depth research and investigation. Several questions key questions still remain:

> It is no surprise that when the original 13 colonies were established, the first institutions that were put in place were churches and schools. These institutions have played vital roles in our nation and continue to serve as emblems for community change and engagement.

- What fiscal metrics can be used to hold faith-based institutions accountable to their local communities as lead philanthropic intermediaries and tax-exempt organizations?

- What public service philanthropy metrics can be used to hold faith-based institutions accountable to their local communities as lead philanthropic intermediaries and tax-exempt organizations?

- What types of new community intermediaries can be created through online social networks to promote and support community philanthropy in the most vulnerable communities?

- How do communities use social networking tools to highlight their needs and present opportunities for the community members to become philanthropists by supporting those needs?

- How can communities align their assets around public schools to create greater efficiency and effectiveness with community philanthropy?

It is no surprise that when the original 13 colonies were established, the first institutions that were put in place were churches and schools. These institutions have played vital roles in our nation and continue to serve as emblems for community change and engagement. It is also no surprise that the introduction of new social networking tools to connect individuals and communities played a significant role in the election of the nation's first African American president.

If we are to ensure that community philanthropy reaches and impacts vulnerable populations, we must ensure that these institutions are appropriately leveraging and aligning their resources and taking advantage of opportunities to engage new donors in different ways. Hobbes correctly asserted that family is the first society, but the societies that have been most challenged soon learn that we are all one family.

Heather Larkin
President and CEO, Arkansas Community Foundation

Heather Larkin, JD, CPA, is the President and CEO of the Arkansas Community Foundation. On the Foundation staff since 1998, she uses her law and accounting background to strengthen the Foundation and to engage people and communities in strengthening Arkansas and its communities. In 2001, she was named a Hull Fellow and attended the Hull Leadership Program, a program to nurture and inspire the Southeast's next generation of philanthropic leaders. In 2005, she was selected as one of five Americans to be a Transatlantic Community Foundation Fellow. The Fellowship enabled her to spend three weeks in Europe exploring issues of nonprofit governance, strategic planning, grantmaking, investments, and public/private partnerships. Larkin is a native of Charleston, Arkansas, and is a Hendrix College graduate. She completed her JD degree for the Bowen School of Law at the University of Arkansas.

Leadership Beyond the Usual Suspects
How Community Philanthropy Reaches Beyond the Banker and Advances Movement Toward More Equitable Communities

Over the last 20 years, Arkansas Community Foundation has devoted its resources to building community philanthropy across our rural state. While much of the new philanthropy has been financial (local dollars to support the community), our work has also included developing local leadership that can leverage the financial and human resources to improve local communities. Local people—youth and adult, with or without financial resources—have the tools, desire, and ability to address local issues in a more effective manner than those who come and go with grant money in their hands. This paper addresses how community philanthropy reaches beyond the banker and advances movement toward more equitable communities based on the Arkansas Community Foundation's experience.

Defining Community Philanthropy

Community philanthropy is the giving of time, talent, and treasure. It is the fullest commitment of citizenship where those who will benefit from community philanthropy will be the drivers of it. Community foundations, as local institutions led by local people, have community philanthropy in their DNA. Community foundations make local grants, connect local donors to the causes they care about, and address local community priorities. As Cindy Ballard has written, "At their best, community foundations cross sectors, understand the community from the top down and the bottom up, respect and tap the wisdom in every corner of the community, amplify the voices of the disenfranchised and have the ability to contribute and leverage resources." When a community foundation meets its potential, it engages the entire community and provides access to knowledge and financial resources. If the leadership is diverse, the foundation's influence will be dispersed across the community, thereby creating a more equitable and just place to live.

Working Locally

In the mid-1980s, Arkansas Community Foundation began building local affiliate community foundations around the state. The concept of affiliates, very new in the field at the time, was that the foundation would push as much power as possible to the community level; it would empower local leaders to raise and grant their own funds, to connect their neighbors to community causes, and to address local community priorities. Local boards were built that, in theory, represented their communities and had a deep knowledge of them. This leadership, as a statewide

network of local affiliate community foundations, created a platform for moving Arkansas toward more just communities.

This work to engage citizens in building a local community foundation has been quite successful, and at the same time, it has been fraught with lessons. Keeping the perspective on community philanthropy is the only way toward long-term success.

Reaching Beyond the Banker

Meaningful and broad-based community engagement has long been a tenet of establishing more equitable communities. In theory, such engagement is quite simple. In practice, broad-based community involvement is extremely challenging. Talk of being representative of the community is cheap. Even with the best intentions and a commitment to walking the talk, reality often finds us coming up short. Why?

> The future of communities requires broad civic engagement of the community. Thus, a shift from a leadership culture of entitlement and dependence to one of inclusiveness and collaboration is imperative.

First, we fall short by looking at our work in the community from only one perspective: perhaps our work is financial, and thus we look to this group; or we need volunteers, so we look to that group; or we need to run a program funded by an outside grant, so we look to yet another group. Although we talk about the community as a whole, the lens we use focuses us on one segment of the community. At the Arkansas Community Foundation, I call this "The Banker Syndrome. "The Banker" is used as a metaphor for the usual suspects in the community, including not only the banker, but also the lawyer, the doctor, the mayor, and so on. "The Banker Syndrome" plagues us when we include only the usual suspects in the process. The mistake is not in starting with the usual suspects, but in starting and ending with them. Failing to include others beyond these leaders derails progress and impedes success.

Most communities have a leadership culture of entitlement and dependence— the usual suspects are entitled to lead and others are dependent on their leadership. These typical leaders are often seen by other sectors of the community as "the establishment" and are ignored at best and mistrusted at worst. The future of communities requires broad civic engagement of the community. Thus, a shift from a leadership culture of entitlement and dependence to one of inclusiveness and collaboration is imperative.

Second, we fall short when we issue invitations to the community beyond the usual suspects. These invitations to join the community table are typically sent by mail, by word of mouth, and perhaps even by a phone call. We pat ourselves on the back for the effort and fool ourselves into thinking we have engaged the community. Then the next illness strikes: the "No One Will Come to My Party Flu." The table is open, but only the usual suspects show up to be seated around it. Shaking our heads, we forge ahead, while bemoaning the fact that no one else will rise to the occasion.

> When a community foundation meets its potential, it engages the entire community and provides access to knowledge and financial resources. If the leadership is diverse, the foundation's influence will be dispersed across the community, thereby creating a more equitable and just place to live.

Third, we fall short when we overlook our young people. Community philanthropy is about helping ourselves and helping our neighbors. It is also about building a community where our children will want to raise their children. In addition, the ultimate fate of a community rests in the hands of our young people. Engaging youth in community philanthropy allows them to address the challenges that they face as young people and also the challenges they face as future community leaders.

Youth are often excluded because we focus on financial philanthropy. Yet community philanthropy is the giving of time, talent, and treasure. Using this lens of community philanthropy (the fullest commitment of citizenship where those who will benefit from it will be the drivers of it), we start with a broader group that, by default, must include young leaders.

Once youth are engaged, they more easily move beyond the usual suspects than adults. Youth are willing to self-identify as athletes, scholars, band geeks, or members of other groups, and to articulate who is not represented at the table. In 2002, Arkansas Community Foundation created Youth Advisory Councils in 19 local communities. The groups were initially composed of the usual suspects—student council presidents and other highly involved students. Once challenged to diversify, however, they quickly expanded to include home-schooled students, pregnant teens, skateboarders, and those in between other groups. With all those perspectives, the teens set about developing funds and making grants to address the issues that impacted them directly.

Overcoming Barriers to Inclusiveness

The trick is in overcoming these barriers. Keeping the focus on community philanthropy is the first step. As defined above, community philanthropy is the fullest commitment of citizenship where those who will benefit from it also will be its drivers. It requires that the leadership be diverse in all senses, including youth. If the leadership is diverse, then the community's power is dispersed across the community. By committing to community philanthropy, we move beyond the Banker, and the community advances toward equity and justice through diverse leadership.

Also, citizens must realize that each sector of the community is bound to the others by the well-being of the community as a whole. No one corner of the community can be healthy while other areas of the community decline. Face-to-face communication is a priority. People have to get to know people from across the community, and trust must be built. It takes time, commitment and hard work. The leadership culture of entitlement and dependence runs deep. By focusing on

time, treasure, and talent, we acknowledge that everyone has something to contribute.

Conclusion

Community philanthropy builds leadership beyond the usual suspects. It disperses power across the community and advances movement toward more equitable communities. Committing to working in communities with the perspective of community philanthropy forces us to work with the broader community. The Center on Community Philanthropy at the Clinton School of Public Service has a unique role to play: it has a vision to expand the knowledge, tools, and practice of community spawned and community driven philanthropy. Those working in local communities with community foundations, funders, and nonprofit organizations can partner with the center to use community philanthropy to build leadership beyond the usual suspects.

The wealth of one or a few won't move a community, yet the pooling of the resources of many will. The leadership of one or a few will not move a community. Cross-community leadership will. By working with the broad community, we take a small step toward more equitable communities.

> Citizens must realize that each sector of the community is bound to the others by the well-being of the community as a whole. No one corner of the community can be healthy while other areas of the community decline. . . . People have to get to know people from across the community, and trust must be built.

Kristin Lindsey

Kristin Lindsey, Executive Vice President and Chief Operating Officer, Council on Foundations

Kristin Lindsey serves as the COO of the Council on Foundations—a Washington, DC-based nonprofit membership association of more than 2,000 grantmaking foundations and corporations, with assets totaling more than $282 billion. Prior to joining the Council, Ms. Lindsey was founder and principal of Intersector Consulting, a practice that worked with foundations and philanthropic associations on strategy, learning and evaluation, communications, and program development. Her firm worked with clients in the United States and abroad. Before establishing her consulting firm, Ms. Lindsey was Senior Vice President at the Donors Forum of Chicago, a membership organization serving 1,200 nonprofits and foundations in the greater Chicago area. She currently serves as a board member of the Virginia Network of Nonprofit Organizations and the Petersburg Public Library Foundation and has served on the Association of Black Foundation Executives, the Forum of Regional Associations of Grantmakers, and Grantmakers for Effective Organizations. Kristin attended the Georgetown University School of Foreign Service, has a Bachelor of Arts degree from the University of Illinois, and did her graduate study at DePaul University.

Six Ways to Give: What Foundations and Indigenous Philanthropies Can Teach Each Other About Supporting Vulnerable Populations

How can community philanthropy best support vulnerable populations? To answer that question, this paper will focus on community philanthropy models where indigenous community capital *and* mainstream philanthropic dollars were leveraged to successfully advance change. Intersecting indigenous philanthropy and mainstream philanthropy leads to powerful results. Indeed, one might assert that enduring community change affecting disadvantaged and vulnerable populations is realized only when local resources, dollars, engagement, and insights are combined with and are equal in power and value to those coming from outside of the community.

This multipronged approach builds from a definition of community philanthropy that asserts that philanthropy is greater than moving resources from a community of wealth to a community of need. It is more than putting money toward a problem or issue. It is an act of leadership, an expression of power and a vehicle of community engagement. To maximize its impact, philanthropy is a tool to build capacity. The path to this definition, though, begins with a simpler idea: giving. To be specific, six ways to think about giving.

A basic construct of giving is that there are two parties: a *giver* and *receiver.* Yet this fairly simple premise is at the core of some of philanthropy's biggest tensions. What makes philanthropy challenging and complicated is the relationship between the giver and the receiver. Who they are, how they relate to each other, what motives and ideas are expressed through the giving interaction, and whether giving is perceived as one-sided—all of these questions are wound up in the giving dynamic.

Four Traditions of Philanthropy

In "The Four Traditions of Philanthropy," Elizabeth Lynn and Susan Wisely offer a valuable framework to further explore this giving dynamic. They describe the four traditions of philanthropy as *charity, improvement, reform,* and *engagement.* Each tradition emerged from a different history and context. Each one contains a different notion of this relationship between giver and receiver. To be sure, all of these traditions are good and each is necessary.

In the *charity* tradition, giving is offered to solve an immediate problem related to basic human needs and alleviating human suffering—food for the hungry, shelter for the homeless. To quote the parable: it gives a man a fish…for a day.

Improvement grew out of a desire to help those who wanted to help themselves. Most often associated with Andrew Carnegie, this tradition shaped the practice of philanthropy for better than a century, and it continues today. Here, giving helps bridge the gap between what a receiver has and what he or she needs to realize his or her potential. As Lynn and Wisely detail, this approach can also have downsides. Most of the time, the giver has control over which improvements are resourced. The value of improvement can be limited if the process does not invite a conversation about what is wanted or needed by the receiver. Of equal concern are cases where structural, social, policy, or economic conditions limit the reach and effectiveness of improvements. You can teach a man to fish, but maybe he is unable to walk, so he can't get to the river. Or maybe the river is off-limits to people like him.

> What makes philanthropy challenging and complicated is the relationship between the giver and the receiver. Who they are, how they relate to each other, what motives and ideas are expressed through the giving interaction, and whether giving is perceived as one-sided—all of these questions are wound up in the giving dynamic.

The tradition of *reform* takes a system-level approach to discover and tackle root causes. Rather than responding to one disaster or assisting one person at a time, this giving strategy seeks to discover and address the underlying problem. To continue the parable: You can teach a man to fish…but what if there's nothing to catch? This approach to giving is designed to discover why there are no fish in the river.

Abundant examples of reform are evident across the field of philanthropy, at varied levels of size and complexity. This giving advances work to understand and attack root causes of poverty, inadequate housing or education, obesity or hunger, and environmental crises. Through broad-based initiatives, research, advocacy, and communications, reform giving supports efforts to build awareness, to shape agendas, and to create change. Lynn and Wisely remind us that there can be downsides here too, depending on where the impetus lies for the work, and whether there are opportunities for the giver and receiver to define problems and solutions. Simply put: whose agenda is it? Lynn and Wisely caution about processes where givers are defining and advocating "on behalf of" the public, rather than a process which includes "listen(ing) carefully to that public."

Philanthropy as *engagement* offers a fourth model whereby the giver and receiver work together to identify problems, imagine solutions, resource strategies, and in the process, build community. Increasingly, foundations and other givers are encouraging and funding processes that bring community voices and partners to the table to solve problems together. They catalyze a variety of insights, expertise, and experience from multiple perspectives. Lynn and Wisely suggest, "Ultimately the goal of these investments may be to relieve, improve or reform the communities they serve. Yet the focus of the work, and the standard of its success, is building up connections among

ordinary citizens." Crafting a shared agenda is complex, slow, and messy work. At its best, however, it is transformative. Engagement leaves stronger community assets and relationships as a legacy of its giving.

Again, all of these philanthropic traditions are good and necessary. Each is active, alive, and powerful—they exemplify many of the ideals of philanthropy and foundations. For purposes of distinction, call this mainstream philanthropy.

It is also worth noting, however, that each of these models contains a degree of distance between the giver and the receiver. The foundation or donor gives, the grantee or community receives. The community seeks support from foundations. Foundations engage the community, invest in the community, partner with the community. This distance is of particular note when turning to the other topic of this paper: vulnerable communities. The expanse between the giver and receiver in this case can be geographic. It can be racial, economic, or cognitive. It may represent a difference in direct or lived experience with the complex causes and conditions within vulnerable, low income, or disadvantaged communities. Closing that distance is one of the strengths of indigenous philanthropy.

The Fifth Way: Indigenous Philanthropy

With *indigenous philanthropy,* the giving impetus is generated from the inside. It represents another giving model, with roots in different traditions and with strategies that respond to different motivations. In this model, donors and the community are one and the same. The target population is both giver and receiver.

A 2004 profile by Gabriel Kasper, Jessica Chao, and Scott Nielsen in *Foundation News & Commentary,* "Democracy in Action," observed that this philanthropic model offers giving of the people, by the people, for the people. This article, and subsequent research, traced a history of giving back, self-help, mutual assistance, and philanthropy across racial and demographic categories. In the United States, traditions of indigenous philanthropy predate the existence of the country itself and these traditions have endured as long as the communities that nurture them. Over the last thirty years, though, a cohort of organizations and vehicles designed to support, organize, and grow indigenous philanthropy has expanded and matured.

This model assumes that vulnerable, disadvantaged, and minority communities hold important knowledge about issues, nonprofits, problems, leaders, and community assets that may otherwise be off the radar. Problem-solving and knowledge of and commitment to community are different when approached through lived experience and from the inside. Indigenous philanthropic vehicles are an important strategy to apply this knowledge to solutions affecting vulnerable populations. Indigenous funds are also sources of human, intellectual ,and financial capital. Recent studies by New Ventures in Philanthropy and Rockefeller Philanthropy Advisors have helped to put a size and scope on indigenous funds.

A few models illustrate the unique power of giving that begins with indigenous assets.

The Cherokee Preservation Foundation is a formally organized tribal philanthropy that was launched with resources resulting from a gaming compact with the state of North Carolina. Since 2002, the Foundation has made grants of nearly $40 million

to improve the quality of life of the Eastern Band of Cherokee Indians. According to research from First Nations Development Institute, it is one of 54 native-led foundations in the United States. They include larger, formal philanthropies that grant tribal resources, public foundations that raise funds from multiple sources (including donors and foundations), and smaller, grassroots or scholarship-granting foundations with annual giving of $10,000. What binds them together is indigenous leadership, local decision-making, and support for local priorities. Community building, developing local leadership, and capacity building are essential components to their giving strategies.

> Through broad-based initiatives, research, advocacy, and communications, reform giving supports efforts to build awareness to shape agendas, and to create change.

Twenty-five years ago, the Hispanic Development Fund of Kansas City began as a fund of the Greater Kansas City Community Foundation (GKCCF) at a time when local leaders recognized the power, potential, and need in that city's growing Hispanic community. Seeded by a matching grant of $225,000, the fund now has a $3 million endowment. From an initial focus on scholarships, the Fund has grown into a broader strategy to identify and support Latino community priorities, culture, and nonprofits. It provides a means to mobilize Hispanic givers, and to seed community engagement from the inside out. The Fund has also forged linkages with the community foundation and is now structured as an affiliate of GKCCF. Over time, the Fund's work has elevated the visibility of and attention to local Hispanic nonprofits. Their grantees have become GKCCF's grantees. Hispanic Development Fund leaders have become part of the Greater Kansas City Community Foundation's board and assumed other national leadership posts in mainstream philanthropy.

In the Bay Area, the Asian Pacific Fund takes its mandate, in part, from the numbers: 1.4 million Asians, representing 23 percent of the population, receive less than 1 percent of funding. This independent foundation supports local institutions, develops nonprofit capacity, and grows local philanthropy. An important function of this fund, and many like it, is to raise awareness of indigenous giving. Each year, the Fund celebrates the leadership of local philanthropists and donors. Other organizations, including the Hispanic Foundation of Silicon Valley, Asian Federation of New York, and the Center for Arab American Philanthropy, have undertaken efforts to quantify and elevate indigenous philanthropy. As reported in the research by New Ventures in Philanthropy, indigenous funds noted that "Holding up a mirror to affirm that people like us give and give in our own way" is a key dimension of their work. This same report further observed that documenting indigenous assets helps communities to operate "from a position of strength, rather than want."

The motto of the Black Belt Community Foundation in Selma, Alabama, is "Taking what we have to make what we need." This community foundation, launched in a low-wealth community, brings corporate leaders, community residents, and local leaders side by side as donors, investors, decision-makers, and board members. All are expected to give and/or to catalyze giving, whether they are bank presidents or members of a giving circle launched by a block club. The Ford Foundation was a critical, early partner in encouraging multiple community leaders to develop the

vision for a foundation that gave voices to multiple donors, classes, races, and needs through a single institution.

Indigenous philanthropies exist around the globe. Semillas, a women's fund founded in Mexico City in 1990, is one of 145 women's funds that are part of the Women's Funding Network. Collectively, they give $60 million a year, activating women to use their wealth, knowledge, and ideas to elevate and strategically address the needs of women and girls. The focus of Semillas includes human rights, labor rights, economic advancement for women, sexual and reproductive rights, and gender violence.

Rockefeller Philanthropy Advisors recently scanned the field of indigenous funds (Diversity Funds) to assess their size and scope. They identified 355 funds that are by and for communities of color, women, and lesbian, gay, bisexual, and transgender communities. They estimate total giving by these funds at about $200 million a year. The sizes and types of funds range from small giving circles to endowed, independent foundations.

What binds organizations together in this fifth giving category is a simple, critical, shift: they help to put people like the receiver on the giving side of the table. This powerful structure invites local insights, leadership, knowledge, and resources to solve the community problems in a different way. Indigenous giving offers a vehicle for community self-determination and agenda setting. While populations may be vulnerable, they are also agents of change.

They also activate philanthropy in a profoundly different way than those in the other four traditions. Indigenous funds recognize different impulses for giving that are multifaceted, nuanced, and culturally specific. The *Foundation News & Commentary* article noted that these funds "often still serve as the only institutions translating philanthropic practice into the language, culture and interests of their target communities." Donors find and see themselves in the work in a different way, because lived experience is valued as part of the information base that shapes their giving and grantmaking.

The Sixth Way of Giving: Indigenous + Mainstream Philanthropy

Leveraging and combining the distinct advantages of mainstream and indigenous philanthropy offers a powerful, hybrid model. Where it has happened, groups have been able to integrate different bases of expertise, leadership positioning, cultural competence, networks, experience, and human and financial resources with greater results. This model centers on the notion that everyone—communities, indigenous donors, even mainstream foundations—is both a giver and a receiver. All have some skin and money in the game. Three approaches to this hybrid strategy are highlighted below.

After Hurricane Katrina devastated New Orleans and the Gulf Region in 2005, the Twenty-First Century Foundation (21CF) engaged in multiple strategies. The Foundation launched a response fund to support immediate needs on the ground (philanthropy as *relief*). While an extraordinary degree of giving rushed into the Gulf in Katrina's wake, the 21CF maximized expertise and relationships that were community-based and culturally specific. The Foundation used its relationships and networks to tap small, grassroots organizations and community leaders and agents. These local experts, in turn, could identify and vet groups, often under the radar of the

mainstream, that were addressing underserved needs and vulnerable populations. From there, 21CF leveraged its experience to serve as a conduit for other indigenous and mainstream givers seeking to support work in the Gulf over the long term. The Foundation was uniquely situated as a knowledgeable agent and credible grantmaker, with over thirty years of grantmaking experience and a community philanthropy and engagement focus. They created a collaborative effort to attract $3 million in philanthropic resources and used their expertise to direct this giving to rebuilding efforts, advocacy work, and social change initiatives (philanthropy as *improvement, reform,* and *engagement).* Their efforts supported a much broader and more inclusive conversation about what got rebuilt, for whom, and by whom.

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Across the globe, Trust Africa offers another example. An initiative begun under the auspices of the Ford Foundation, this institution's purpose includes the following: "To align external philanthropic resources with African agendas as well as cultivate indigenous resources that support the continent's own priorities….To minimize the dependence of civil society organizations on external donors." Here, a mainstream foundation, with global programs, interests, and experience, works with African leaders to imagine and support an institution deliberately rooted in self-determination and the maximization of indigenous power, giving, and decision-making.

Efforts over the past decade by key mainstream foundations and community foundations to catalyze indigenous philanthropy are worth noting. Significant work to support research, build communities of practice, and strengthen indigenous institutions has been catalyzed by the Ford Foundation, The California Endowment, the W.K. Kellogg Foundation, and the C.S. Mott Foundation, among others. In the same way that mainstream funders supported the development and capacity of community foundations and women's funds, these funders have seeded efforts to help strengthen indigenous philanthropy.

Skill-Building and Will-Building

To merge these two types of philanthropy requires both skill-building (e.g., how to effectively combine inside and outside knowledge and expertise, how to engage communities and experts, how to locate community capital, how to navigate mainstream philanthropy if you are an outsider) and will-building (how to share power and decision-making, how to *not know).* The research and examples cited in this paper suggest several principles that may be useful to consider:

1. The act of giving is an expression of power. To collaborate in giving, then, means sharing power, decision-making, and credit. In any collaborative, this is complicated.

2. This practice requires that different contributions are valued equally. This would be true if one organization has more money and the other, more political capital,

or if one has community insight and the other has a different base of expertise. To return to the Black Belt example, this requires a decision and philosophy that equalizes the value of what the block club brings to the table and the bank president's contribution.

3. When others are included in the work, it implies that something may need to change as a result. For indigenous givers, that may mean adjusting strategies as they learn from the best practice knowledge foundations have gained across grants, grantees, time, and communities. For mainstream givers, it may be adjusting approaches to accommodate different ideas, different leaders, and local insights, or supporting a different set of grantees.

> Communities that may appear to have nothing have a long tradition of "making a way out of no way." This practice of giving suggests approaching a community and asking, "What does it have?" rather than, "What does it need?"

4. Communities that may appear to have nothing have a long tradition of "making a way out of no way." This practice of giving suggests approaching a community and asking, "What does it have?" rather than, "What does it need?"

5. Managing traditional and indigenous philanthropy also suggests operating with humility and curiosity. Ambassador James Joseph, former president of the Council on Foundations, put it another way: "Arrogance is both the original sin and the enduring threat to the soul of the professional in philanthropy." This principle expands beyond the professionals in this indigenous plus mainstream context and can apply to all types of giving.

6. Giving is an essential tool to changing the dynamics, the outcome, and the long-term success of communities. We often attend to seeding strategy, programs, policy change, and activism to address the needs of vulnerable populations. Are we equally attentive to growing and investing in indigenous philanthropy that can, in turn, develop, support, and imagine strategies for their own community?

What it takes for mainstream and indigenous philanthropy to combine efforts is instructive. It offers lessons for any type of community philanthropy practice. This is hard work, requiring each party to see themselves and others in giving and receiving roles. The complexity, time, effort, and friction that accompanies democracy holds true here as well. And like other democratic exercises, with greater effort, there can be a greater, more enduring result.

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Strengthening Local Leaders and the Self-Organizing Structures in Vulnerable Communities

This essay is about enhancing the basic self-organized structure in communities.[1] Wildflowers Institute has been working in communities for over thirty years, and we have come to see the essential role of a self-organized infrastructure for community life and its sustainability. This infrastructure is composed of informal leaders, places, and activities. It shapes the culture of community. The infrastructure builds social connectedness and social safety, helps the wounded and the most vulnerable, and guides the commons in its growth. Improving the operations and functions of this infrastructure is vital to community-building efforts.

I have been interested in understanding how communities work and in helping them succeed throughout my career. But it was my association with the W.K. Kellogg Foundation that offered me the most extensive understanding of communities locally and globally. I have the privilege of serving as a trustee of the Kellogg Foundation, whose mission is to improve the lives of vulnerable children. Over the last thirteen years, I have learned a great deal from people who serve at Kellogg as program directors, executive leaders, administrative staff, and trustees. I was introduced early on to the practice of holding listening sessions as a way to begin grantmaking in communities. I learned about strategies that reinforced the self-determination of communities in Central America, Mexico, and Southern Africa.

In 2005, Kellogg's Board of Trustees decided that one of its four core values is the belief that all people have the inherent capacity to effect change in their lives, their organizations, and their communities. The Foundation aspires to make a big difference in communities and societies and has taken some bold steps to do so. I am particularly kindled by the Foundation's approach to encouraging racial equity and to developing a respectful way of learning about and engaging in communities. My experience at Kellogg has broadened my knowledge, prompting me to think deeply about vulnerable populations in innovative ways.

A small village in northeast Spain, Ibieca, illustrates the premise of this paper—the importance of strengthening the inherent infrastructure of community. From 1950 to 1975, Professor Susan Friend Harding conducted a study of this village in which she showed that "the villagers of Ibieca unwittingly refashioned themselves and their world as

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1   I define community as a group of people who share a sense of belonging to one another or who reside in a geographical place.

they carried on what they experienced as life as usual . . . they participated willingly in social processes that dispossess them of their pre-industrial cultures simply because they are unaware of what is at stake."[2] One of many examples of the unwitting changes was how the women went about their daily work. Women in the village played a vital role in circulating information in such a way that they held the community together, within and among families. This sharing of information happened around the village washbasin, where the women would routinely gather to wash clothes. Such conversations would also happen in bread-baking, sewing, and knitting circles. But when the women purchased washing machines and also when a bakery and a general store opened in Ibieca, the frequency of collective action and engagement reduced significantly.

> We believe that culture, the manifesting of human intellectual achievements regarded collectively, is one of the community's richest assets. We also believe that culture need not be dismissed because it may be seemingly irrelevant to the economy of the times.

The point that I want to make here is the need to surface and make explicit the cultural assumptions and behaviors that reinforce social connectedness and improve social health and safety in communities. Anthropologist Hsiao-Tung Fei made this observation: "Human behavior is always motivated by certain purposes, and these purposes grow out of sets of assumptions which are not usually recognized by those who hold them. . . . It is these assumptions—the essence of all the culturally conditioned purposes, motives, and principles—which determine the behavior of a people, underlie all the institutions of a community, and give them unity. This, unfortunately, is the most elusive aspect of culture."[3]

A good portion of our work at Wildflowers is to help community members see their shared purposes and the underlying cultural assumptions so that they can be more explicit and intentional about adapting and building their community. Had the villagers of Ibieca been more conscious of the women's role in weaving the social fabric of their community, they might have continued the circles of engagement and collective action while also adopting the washing machine. We believe that culture, the manifesting of human intellectual achievements regarded collectively, is one of the community's richest assets. We also believe that culture need not be dismissed because it may be seemingly irrelevant to the economy of the times. We help by analyzing the infrastructure of communities and mirroring back their approaches to nourish, protect, and bring people together. We assist communities in being conscious of and rooted in their identity and the collective practices that hold them together. We provide a small amount of funds to support generative activities that weave the social fabric of communities.

Philanthropy plays a unique role introducing innovative models and practices into the community to address pressing issues of poverty and the like. Yet there are many examples of philanthropic initiatives that did not achieve their intended outcomes. At the heart of many of these issues is philanthropy's dependency on the willingness of the existing leadership structure in communities to accept innovation. To reach this leadership structure, foundations work through nonprofit organizations and intermediaries. These channels have access to individuals and other community organizations,

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2 Harding, Susan Friend. *Remaking Ibieca: Rural Life in Aragon under Franco.* University of North Carolina Press, 1984, p. xiii.

3 Fei, Hsiao-Tung. *Earthbound China: A Study of Rural Economy in Yunnan.* University of Chicago Press, 1945, pp. 81–82.

but they generally do not have relationships with the community's informal leaders
It is the informal leaders who hold the power of the commons and are responsible for the
sustainability of the community.

In this paper, I describe an approach that Wildflowers has developed to recognize and
work with the self-organized infrastructure of communities. Four short video clips posted
on our website reveal examples of this approach. At the end of this paper, I raise issues
about working with this infrastructure and more generally with communities.

The Wildflowers Approach to Community Building

Ten years ago, Wildflowers Institute started to work directly in vulnerable populations.
It began relationships with seven communities[4] to learn from them about their approach
to community building. It takes time for us to build trust in communities. We need to
learn about local history and appreciate community culture and to relate effectively with
community members. What is most important to us is that communities are comfortable
with our intent and convinced that we have their best interests in mind. Building
confidence and trust is a process of reaffirming what we have in common and overcoming
misunderstandings, suspicions, and conflicts. We continue to learn from the communities
in which we work. Over time, we deepen our shared learning and relationships, which
enable us to further develop and refine our processes and tools. An improved methodology
deepens our understanding of self-sustaining community change. Our understanding
and our methods have evolved and will continue to evolve in an interactive way. We have
distilled our current methods into the following four approaches, but we do not always
apply them in a linear sequence.

First, Wildflowers gets grounded in a community. We meet people; we visit places where
they live, work, and socialize; and we participate in their activities. This first important step
is what program directors, community organizers, and some social scientists do when they
begin their work in a community.

Second, Wildflowers seeks to understand the different social realities facing informal
and formal stakeholders in the community. We are mindful of the limitations of our
own mental and cultural filters in seeing and understanding a community different from
our own. We have developed and patented a tool, Wildflowers Model-building, both
to uncover implicit assumptions that hold the community together and to construct
a common universe among different stakeholders in the community. Using this tool,
stakeholders can design multiple strategies that strengthen the sustainability of the
community.

We hold Wildflowers Model-building sessions to enable people within different sectors
of the community to tell their stories and to identify resources to address community
challenges and aspirations. In effect, Model-building is a tool that people use to construct a
lens of their social reality.

The video clip at www.wildflowers.org/bird.html describes a young man's daily life in
South Central Los Angeles. He talks about the social injustices that he faces and some of
their underlying causes. And in all of his struggles, he cites progress and hope.

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4 We are working in the African American community, East Palo Alto; Chinatown community, San Francisco; Frank's Landing
Indian Community, Olympia, Washington; Lao Iu Mien community, San Francisco Bay Area; Latino community, East Palo Alto;
Filipino community, San Francisco; and Red Wolf Band, Albuquerque

Third, the institute discovers the power of individuals to hold the community together. Let me give you an example of how I discovered the power of Kao Chiem Chao. The Lao Iu Mien community in the San Francisco Bay Area is composed of five thousand refugees who have established a community center in East Oakland. On April 27, 2008, they held a premiere of a 30-minute video documentary—directed by one of the Iu Mien leaders—on the development and formation of their community over the past thirty years.

This premiere was held at the center and attended by about 40 residents, some of whom were spiritual leaders and representatives of the eight Iu Mien districts and central council in Oakland. One of the attendees was Kao Chiem Chao, with whom we have been acquainted for almost a decade (he's the smiling man seen holding the water bottle in the photo above). Our documentation of the many community events that we have covered over the past ten years shows that Kao Chiem Chao has attended every one of the events, but he generally does not give speeches, nor does he speak in public to his community. Over time, we learned that his father was the chief of the Orange Tree Village in the highlands of Laos. On many occasions, we have heard different community leaders say that they revered his father and hold Kao Chiem Chao in very high esteem. Every time we interviewed him, he came across as so soft-spoken and kind that his power could seem cloaked to an outsider.

While his role was initially difficult to document, two years ago we observed that Kao Chiem Chao has a favorite place to hang out, under a tree outside the community center in Oakland. So a half-hour before the showing of the video, we went out to take a look. There he was, standing with other district and central council members under the tree.

Just to be sure that what we captured in the morning and what we observed earlier in the year were not coincidences, we went back three hours later to see if a group of leaders was clustered around Kao Chiem Chao. Sure enough, there he was, with a different group of council members and spiritual leaders. We have come to recognize the important role that he plays in providing overarching guidance for community leaders.

Fourth, Wildflowers helps communities articulate their functions, organic structures, and culture, highlighting the underlying cultural assumptions that govern behavior and hold the community together. The following illustration comes from our work in a migrant community in Ningbo, China—a port city two hours south by train from Shanghai. In the video clip at www.wildflowers.org/china-anhui-street.html, you will see migrant workers describing their self-organization and their approach to dealing with significant tensions between the old residents of the community and themselves.

Observations and Learning

We have learned that communities work because of a basic infrastructure that is composed of informal leaders who organize generative activities in social spaces. These leaders are guided by the beliefs and values of the community. This infrastructure has surfaced in every racially mixed and ethnically homogeneous community in which we are working. We believe that seeing the infrastructure that the community conceived of and developed over time and leveraging this innate system is the surest way to build self-sustaining communities.

Informal leaders are the weavers of the community's social fabric. They work almost entirely in the informal sector. They are concerned elders, spiritual and cultural leaders, and other highly regarded community members who have taken it upon themselves to bring families and friends together. The elders provide guidance and direction. The spiritual and cultural leaders organize ceremonies and rituals. And the respected community members offer their help and support. Informal leaders hold six characteristics in common:

- They have a long track record of dealing successfully with all kinds of pressing issues.
- They are recognized for their good deeds and are trusted and well-known by most community members.
- They are invisible to outsiders.
- They are modest and do not seek personal media attention or political positions.
- Their role and authority are created by the community without external mandates.
- They are motivated to help others—not by monetary gain.

Activities with Unrelated Generative Effect (AWUG Effect)

We have discovered generative activities initiated by informal leaders, and we use the term "AWUG effect" to describe them. By this we mean activities that bring about positive personal change that is unrelated to the primary purpose of these events. What is important about the AWUG effect is that there is an intentional effort by one or more people to guide someone and to strengthen or heal relationships. Dallas Price, an informal leader of his community, is one of the most popular barbers among youth in East Palo Alto and Menlo Park. In the video clip at www.wildflowers.org/dallas-price.html, you will hear Price speaking about how he counsels young people.

During our first visit to Chichicaxtepec, Mixe, in Oaxaca, we were mindful that we would very likely introduce some different points of view and values to community members in the course of working with them. We shared this concern with the indigenous leaders and asked them how they deal with their differences. We learned from them that their fiestas are not only occasions for cultural renewal, but also a time for their leaders to resolve differences. One Mixe leader said, "Fiestas offer moments of reflection when you ask for forgiveness." A second Mixe leader said, "Fiestas are a space for healing of social wounds." Yet a third leader made the following comment, "Fiestas prevent an angry relationship from turning into a dysfunction between your heart and stomach." We came to see that the indigenous leaders of Mixe strategically use the fiestas to hold candid discussions that lead to social healing and conflict resolution—another example of the AWUG effect.

Social Spaces

There are social spaces in a community that are defined by groups of people and hold special meaning for them. Spiritual leaders, elders, cultural artists, organizers, women's and men's groups, and others hold rituals, ceremonies, gatherings, and events in various social spaces. Many of these activities happen inside homes, in backyards, on street corners, in parks, on porches, in schoolyards, in restaurants, and in other community spaces, bringing people closer together. What is important is that in many of these spaces, something generative and special emerges. These activities serve as a centripetal force to bring others in. The collective action around shared values and beliefs is reaffirming and powerful. Some activities in social spaces serve to heal people while other activities strengthen intergenerational relationships and social connectedness. Still other social spaces transmit cultural knowledge and practices, and thereby nourish and energize members of the community.

> Informal leaders, social spaces, and activities with generative effect constitute the organic architecture of community. This infrastructure is the foundation from which positive social health emerges. The elegance of this infrastructure is its simplicity.

The Filipino youth in South of Market, San Francisco, claimed Sixth Street as their space. The video clip at www.wildflowers.org/filipino.html shows a Wildflowers session that we held with a group of Filipino youth describing their community. This model was built from a consensus among the young people and does not reflect the opinion of just one or two individuals. We see how they define who they are, what people and institutions are important to them, and the social spaces that are invisible to others, but that they claim as their own. Making visible these invisible spaces leads to recognition of the importance of these spaces in the neighborhood. This recognition, in turn, helps everyone see the young people's point of view.

In the backyard of a home in South Valley, Albuquerque, an indigenous Indian family holds Inipi ceremonies every Friday evening for a group of women and a group of men. One of the main purposes of these sweat lodge ceremonies is to support indigenous Indians in their sobriety. The ceremony is spiritually moving, and inside the sweat lodge we have witnessed the expression of pain and sorrow and deeply candid conversations. After the ceremony, the family hosts a potluck meal that reinforces social bonds and connectedness among those attending the session.

Concluding Thoughts

Informal leaders, social spaces, and activities with generative effect constitute the organic architecture of community. This infrastructure is the foundation from which positive social health emerges. The elegance of this infrastructure is its simplicity. Its power and authority come exclusively from its capacity to instill social safety and to adapt and build community.

When this infrastructure is strong and vibrant, we see the self-sustaining power and growth of communities. But when this infrastructure is weak and diminished, a culture of violence and destruction prevails. In a weak community culture, people are overwhelmed by negativity and unable to come together and defend their beliefs and values. The way to correct this toxic tide is to help communities return to cultural basics.

In the process of revealing the functions of an infrastructure, communities uncover a set of assumptions that hold them together. Making explicit these implicit assumptions provides communities the opportunity to assess and discuss them. Ensuring that these assumptions are both deeply rooted in history and collective experiences and relevant to contemporary times is absolutely essential for social adaptation and ongoing self-sustaining change.

I believe that development work in rural villages and in marginalized communities globally must start not from a program perspective, such as health, education, or water management, but from seeing the community as a living ecosystem with an infrastructure. This perspective would significantly improve the efforts of foundations and governments to make an impact on the lives of vulnerable people. Having this perspective would also reduce the disruption and damage to the basic fabric of communities.

The growth of the infrastructure is the missing aspect of development work. This infrastructure incubates the values and capacity to protect, nourish, and heal the community. It provides the underpinning for young people and adults to be a productive force in society. It draws on the accumulative experiences of generations of people and takes that wisdom to a higher level. At Wildflowers Institute, we have a unique process that helps those inside and outside the community develop a shared framework for collective action toward greater self-sustainability. We invite others to join us in learning about organic infrastructures and, more broadly, about community as a phenomenon and from a multidisciplinary perspective. We are confident that the application of our knowledge is making a difference in development in societies.

Ongoing Challenges

In this essay, I postulate the importance of having informal leaders and other stakeholders articulate the functions, structures, and culture of their community. But there are some key challenges in engaging and working with this infrastructure to create sustainable community change.

One challenge is to learn how to strengthen informal leaders without undermining their power. Their influence and standing in their community come from being reliable and dependable and having established a degree of social trust with others. Singling out informal leaders and raising their profile through access to training or project funding risks disrupting their embedded status. Elevating informal leaders may raise a question within the community of whether their motivation has become personal, rather than collective, and may undermine the trust that is central to their positions and their effectiveness.

A second challenge is to understand how to create and maintain some dynamic balance between the informal and formal sectors of community. In communities with robust institutions and an active informal sector, we have observed that over time the balance tips toward the formal sector and a diminishing of the values, principles, and beliefs of the core. We have also observed that the social realities of people working in the formal institutional sector—government agencies, service providers, and businesses—are vastly different from those of informal leaders. Informal leaders are building social safety and trust and laying the foundation for people to be open and generous with their time and energy.

Informal leaders' rewards are essentially personal and social and come from building the community of which they are a part. The reward system for the formal sector has its intrinsic elements as well, but it relies heavily on recognizing individual achievements

through personal promotion, often coupled with monetary gain. While the informal sector—the leaders and their structures and relationships—creates the foundation of the community's cohesion, the formal, institutional sector provides human capital resources, social services, and employment opportunities. Both the informal and formal sectors are assets that can contribute to the community's long-term viability. So it is important to develop mechanisms through which these sectors can interact, without undermining their respective significance and contributions.

A third challenge is to develop strategies that enable government, funders, and others to identify and effectively interact with informal leaders and other aspects of the community's architecture. Funding sources have tried a series of different strategies for interacting with local communities, but most of these strategies have fallen short. Too often, funders holding their own definitions of success seek out and rely on an existing or newly created community-based organization or a community foundation to reflect their interests and to serve as a link to the community's infrastructure. But as we mentioned earlier, without the full endorsement of the infrastructure, it is very unlikely that new programs and projects will be sustainable after external funding ends. Finally, funders have tried to recruit informal leaders to join boards of directors of community-based organizations. While informal leaders may agree to serve in this capacity, their authority sometimes becomes diminished in a boardroom.

A fourth challenge is to develop approaches to bringing different cultures together on a level playing field. Most individuals and groups are at their best in their own cultural environment, and only a small percentage of the population has the capacity to traverse different cultures and languages seamlessly. It seems inappropriate and unwise to take people out of their natural milieu, especially when the goal is to nurture, heal, and replenish community members. On the other hand, we recognize that some of the most significant divides come from major cultural and religious differences. We suspect that effectively bridging these differences involves identifying commonality among different cultural approaches to social connectedness, healing, and growing. So we are focused on designing processes and tools to help diverse groups appreciate their differences and identify their commonalities. We are also designing learning environments that build capacity for understanding two or more social realities, while discovering the core elements of what they have in common.

These four challenges are on our agenda. We are deepening our understanding of these challenges and are interested in partnering with others to develop processes and tools to address them. Throughout all our work, we have learned that only by listening, watching, and engaging with many different community members and their informal leaders can we understand what is central to the community and its culture, what the community sees as its problems and priorities for change, and how to stimulate development that will take root and be sustained by the community over time.

> The social realities of people working in the formal institutional sector—government agencies, service providers, and businesses—are vastly different from those of informal leaders. Informal leaders are building social safety and trust and laying the foundation for people to be open and generous with their time and energy.

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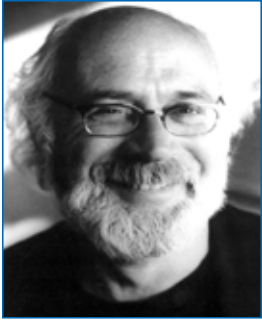
Steven E. Mayer, Ph.D., has worked the past thirty years with the gamut of civic, public, and philanthropic organizations—grassroots groups, donors, foundations, agencies, associations, networks, and systems—to help them achieve greater effectiveness consistent with their mission. Mayer concentrates on organizations seeking to level the playing field, reduce barriers, and otherwise improve conditions that support fair and equitable progress. Before beginning Effective Communities in 1999, he spent 23 years as the founding director at Rainbow Research, Inc., a Minneapolis-based nonprofit that helps foundations and nonprofits focus on organizational effectiveness, program evaluation, and capacity building. Some of his key publications are *Building Community Capacity: The Potential of Community Foundations; Successful Neighborhood Self-Help: Some Lessons Learned; Community Philanthropy in Central and Eastern Europe; Better Together: Religious Institutions as Partners in Community-Based Development; Inclusiveness Assessment Tool: A Tool for Assessing Progress in Racial and Ethnic Inclusiveness and Cultural Competence;* and *Building Community Capacity with Evaluation Activities that Empower.*

Community Philanthropy: Strategies for Impacting Vulnerable Populations

The term "vulnerable populations" comes from the field of public health. It's not a term I generally use, so I looked it up. The dictionary defines "vulnerable" as "capable of being physically wounded," or "open to attack or damage." In health, it means "susceptibility to poor health." In public health, "populations" refers to such groups of interest as racial and ethnic minorities, children, the elderly, the poor, the chronically ill, persons with AIDS, alcohol or substance abusers, homeless individuals, residents of rural areas, the uninsured, individuals who do not speak English, or those who are poorly educated or illiterate (Shi and Stevens, 2009).

In my work, at the juncture of philanthropy and social justice, the notion of disparities is central. Disparities as a concept is akin to vulnerability, focusing on subpopulations and how they fare in life. There is a particular focus on how subpopulations are advantaged and disadvantaged as they interact with different systems and markets, such as our educational and health systems, and our labor and credit markets. My work concentrates mostly on the subpopulations named as racial and ethnic groups, and primarily white Americans and black Americans.

Disparities exist in how virtually all our systems and markets perform for different groups. Our schools graduate a higher rate of white students than students of color. Our job markets produce better entry-level jobs, easier career ladders, and better rewards for whites than for non-whites. Our health systems produce better access, better quality of care, and better outcomes for whites than for nonwhites. Our justice systems produce better representation, shorter sentences, and lighter long-term consequences for whites than for non-whites. Unfortunately, this pattern is true in all parts of our country.

These data have been admirably pulled together from public sources by the National Urban League, PolicyLink, Kids Count, and MDC, Inc. Such data form the backdrop for public policy at all levels, and for public service, too. My interest, however, is in what the role of philanthropy—particularly community philanthropy—could be in reducing these disparities, closing the gaps in our systems so that they perform more equitably for different racial and ethnic groups.

A Wide Range of Disparities

Obviously, racial and ethnic groups aren't the only vulnerable populations for whom systems and markets don't work as well as they do for the dominant groups. Class is another way to distinguish subpopulations, though it is even harder to define than race. Class also is not a very popular theme among Americans, many of whom consider the United States a classless society.

Poverty, a theme that more and more people can relate to, can be cast as an income disparity. Total wealth, however, is a better predictor (and consequence) than income is of life outcomes. Poverty can also be framed as a disparity in access to opportunities that can lead to success. Poor people have less access—to health insurance, to better-funded schools, or to better service in the justice system.

Rural life, as distinct from urban or suburban life, relates sometimes to poverty and sometimes to race. Frequently, living in a rural setting limits access to quality public systems and functioning private markets.

Worse, these disparities seldom act alone, but in combination, often cascading through whole communities and whole generations. For example, we hear frequently of the damage caused by the educational achievement gap, in which vulnerable populations are subject to poor educational opportunities. This lack of education is likely to lead to a low-paying job without such benefits as health insurance. As a result, an individual's own health problems and those of his or her children are more likely to go untreated, which creates more barriers to educational achievement. The fallout from the educational achievement gap cycles through the generations until the pattern is disrupted.

One reason for the large disparity in higher education is the unfair housing practices used in implementing the GI Bill after World War II. White Americans were put on the path to middle-class comfort, getting into a home whose value could be leveraged for many other things down the road—retirement or education for the next generation. Yet this gateway to the middle class was not opened for African Americans, who were intentionally steered away from middle-class access. That disparity is deeply entrenched and long-lasting.

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Still another illustration, the most insidious in my opinion, is the chain of events suffered by young African Americans who perhaps make the mistake of riding their bike into the wrong neighborhood or boosting a candy bar. Police and other agents of the court still come down harder on these kids than on white kids, who are more likely to be driven home and told to stay out of trouble when they behave in the same manner. Those early police records are frequently used to influence later decisions made by law enforcement, meaning that these kids have a harder time finishing school. The repercussions of youthful indiscretions continue, due to difficulty

getting a higher education, and may lead young African Americans to experience major disillusionment. When young people have a harder time getting work, it increases the likelihood of re-offending and of engaging in other self-destructive behaviors. These circumstances break up families, prevent economic self-sufficiency, prevent the development of self-respect and respect for the dominant culture, and virtually ensure widespread unhappiness and poor prospects.

Leveling the Playing Field

What to do? We somehow have to break these cycles, by making our systems work more fairly and producing more equal success rates for all racial and ethnic groups, as well as for groups in poverty or in rural areas. The metaphor "level the playing field" is helpful, suggesting that our systems and markets should not tolerate advantages for some groups and disadvantages for others—certainly not by design. The term social justice philanthropy suggests a philanthropy intended to create more level playing fields, so that all can benefit.

Unfortunately, this question of what to do can be overwhelming! How can we possibly fix all these systems when they operate under different customs and rules in every state in the union—indeed, in every county? Change is needed with policy or law at all levels. We must also change how our community institutions and agencies work, and how we, as individuals and families, relate to a changing world. Decisions that affect these systems get made in every boardroom, every council chamber, every gathering place, and every kitchen table.

And, of course, let's not assume that everyone wants to make these systems operate more fairly. Resistance to change is real, strong, and effective. Encouraging systems to perform equitably for different racial and ethnic groups, while perhaps honored in principle and law, is not consistently honored in practice. For every Thousand Points of Light, there may well be a Thousand Points of Resistance.

Noticing Progress Instead of Measuring Impact

My career has played out in the world of philanthropy and nonprofits. My doctorate is in Organizational Psychology (University of Minnesota), and after two years in academia at the University of Georgia, I jumped into the newly emerging field of program evaluation. I began a consulting practice where I could merge my training in measurement and assessment of individual and organizational effectiveness with my interest in community development, social change, and system reform. I especially like to work in those arenas where there are few established outcome indicators, where the simple naming of what's going on is the entry-level methodology of assessment. Instead of insisting that we "measure impact," I advocate that we "notice progress." It's less mysterious, more familiar, more engaging, more productive, more owned, and, therefore, more useful.

So when the Ford Foundation, with whom I'd worked before, asked if I could help them "benchmark progress in a portfolio of grants dealing with community philanthropy and racial equity in the American South," I thought, "The gig of a lifetime!" It wasn't a formal initiative with specified goals and objectives. Instead, it was more like a bunch of folders in the same file drawer. The notion of "benchmarking progress" was something we were allowed to develop as we went along.

The first big step was to decide to anchor the notion of progress in the imperative to close gaps or disparities. Then I and two colleagues, Betty Emarita and Vanessa McKendall Stephens, both African American women, held "appreciative inquiries" with a variety of philanthropic organizations engaged in this kind of work, asking, essentially, "What does progress look like to you? How do you spell success?" At the end of the third year, wanting to create a final report that would experience a better fate than most reports, we created a website to serve as a vehicle for publicizing what we had learned. The website also offered a platform for discussions among practitioners of organized philanthropy, consistent with Ford's intention to help move the field of philanthropy closer to issues of social justice.

This website, www.JustPhilanthropy.org, presents our synthesis of those conversations. The desired benchmarks took the form of six major dimensions of progress and performance, which we came to call Pathways to Progress. We humbly believe that these pathways, individually and together in different combinations, are the DNA of social change, from which can be created strategies for leveling the playing field, reducing disparities, and impacting vulnerable populations.

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Expanding Conceptions of Philanthropy

Increasing philanthropic resources and targeting them toward justice is one of the pathways. In this country, many of the great private foundations were created thanks to the extraordinary wealth of the early 20th century and the Constitutional amendment authorizing a national income tax. Thousands more foundations are created every year. An enabling legal and financial environment, plus the historic national impulse to do good, has made American-style philanthropy the envy of the world.

Although philanthropy is a wonderful concept, it's a terrible word. It trips clumsily off most tongues, and evokes images of ancient, overdressed white men and women. But philanthropy has changed a great deal in the last 20 years, along with America itself, and it's no longer restricted to old, white people. Generosity and sharing are universally human impulses that are as old as dirt, and they have been elevated as a virtue and rule to live by in every faith tradition. Immigrant cultures—enslaved, indentured, or free—created mutual aid organizations to help newcomers get on their feet. The word philanthropy comes from Greek, meaning love for mankind, and philanthropic organizations come in dazzling variety. Within a half-mile of this spot we have Lions International, the Heifer Foundation, the Winthrop Rockefeller Foundation, the Ottenheimer Foundation, the Clinton School of Public Service, and I'm sure many others hidden from this visitor's view—as different as can be in origin and mission, but all of them philanthropic in that original Greek meaning.

> Instead of insisting that we "measure impact," I advocate that we "notice progress." It's less mysterious, more familiar, more engaging, more productive, more owned, and, therefore, more useful.

Also, philanthropy is not just about money anymore. The traditions of women's, nonwhite, youth, and non-institutionalized forms of philanthropy have been rediscovered and lifted up under the rubric of community philanthropy. The current mantra is time, talent, and treasure, which includes volunteerism and service—and perhaps even social networking to organize time, talent, and treasure. Giving circles, a cross between consciousness-raising groups, investment clubs, and quilting bees, are springing up all over. This is community philanthropy, uncoupled from institutions. To borrow from the National Rural Funders Coalition, "community philanthropy recognizes that solutions to community problems often come from unexpected places and from people excluded from community decision-making. When we look for models of community philanthropy, a strong argument can be made that rural communities and communities of color are leading the way" (Richardson and Lindsay, 2008). In addition, "big philanthropy" can help "little philanthropy" develop its resources.

Talking and listening—clumsily named but critically important—is another pathway to progress. How many of you cringed on hearing the words social justice and racial equity, saying to yourself, "Here we go. This will be uncomfortable." Or the opposite, "Yeah, now we're talking. Amen." Well, learning to talk about these issues without inducing fear or anger, or shutting down the conversation, is essential to progress. Fortunately, using the language of disparities helps, because with it we don't have to focus on personal attitudes or on what someone's great-grandfather did or didn't do. The language of disparities and inequity is not personal, but rather addresses impersonal systems. Data on disparities allow people to say, "That's not right, and it's against our larger interests, so let's fix it." Community philanthropy can support these conversations.

Preparing yourself and your organization to play a stronger role means getting better information about disparities and their causes and studying how they limit your philanthropy's mission. By consulting diverse authorities and witnesses, one can learn what maintains those disparities, where the system needs repairs, and how one's philanthropic resources can be helpful in changing the situation. Community philanthropy can support this discovery work.

Identifying promising solutions and moving them along is another pathway to progress. It's useful to study the nature of the problem, but it's not useful to study it for so long that study forestalls action. More productive, we believe, is analyzing and actively testing possible solutions to the problem. Philanthropy can spark innovation and pilot projects to test their feasibility, and then bring them to scale. Philanthropy can help promising solutions gain exposure and momentum toward adoption. Plenty of promising practices have already been identified and are waiting for someone to act and expand on them. There are plenty of good ideas in adversely impacted communities that we should take seriously. Community philanthropy can help move good ideas from conception to consideration to advocacy to implementation.

Creating relationships and partnerships built on trust, expanding them into productive networks and associations, and strengthening their leadership is a critically important pathway. The fear of free association to join in common cause is a lingering legacy of Jim Crow. Philanthropy can help marginalized people move from the margins by supporting networks and strengthening leadership that can work across divides. This provides the community support and political will needed for moving solutions along. Networks supply the people power needed to make change, and relationships based on trust are the seeds from which these networks grow.

Putting these all together in a focused and intentional way that addresses the disparity, the last pathway to progress, is a capstone, drawing on all the others. Philanthropy that impacts vulnerable populations or addresses inequities and injustice cannot be the same as charity, which is focused on helping the victims of disaster, natural or man-made, usually just one person at a time. Charity certainly is helpful and makes a difference, but it doesn't impact whole populations or address the causes of injustice. What's needed is philanthropy that keeps focused on the challenge of reducing disparities, perhaps one unfair system at a time. As the Rev. Martin Luther King, Jr., suggested, "Philanthropy is a wonderful thing, but let's not forget what injustices make it necessary."

A more complete description of how these pathways to progress work is presented on our website, www.JustPhilanthropy.org, along with strategies for impacting vulnerable populations and reducing disparities.

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Since 1989, Mrs. Moore has been a member of the Board of Trustees of the W.K. Kellogg Foundation in Battle Creek, Michigan. The former chair of the board, she was elected to the W.K. Kellogg Foundation Trust in 2008. She serves on the board of directors of several organizations, including The Ms. Foundation for Women, the Council on Foundations, Twin Cities Big Brothers/Big Sisters, University of Minnesota's Weisman Museum, Graywolf Press, and Minneapolis Council of Churches. She received the Jim Joseph Award for visionary leadership in philanthropy from the Association of Black Foundation Executives. Mrs. Moore has held various positions including staff assistant to Governor Wendell R. Anderson and director of Westminster Town Hall Forum. She was the first woman and first African American to serve as vice chair and chair of the University of Minnesota Board of Regents. Mrs. Moore has served on the board of directors of the Gamble Skogmo Company and the Wickes Company. She was a member of the Federal District Judge Selection Commission; the National Committee on Presidential Selection and Evaluation, Association of Governing Boards; the Advisory Board to the U.S. Department of Education; the Minnesota Orchestral Association; the Kellogg Foundation's delegation to the Beijing NGO Forum on Women; and the advisory committee to the Kellogg Commission on the Future of Higher Education.

The Kellogg Foundation: An Ongoing Journey in Pursuit of Equity

Philanthropy, in many respects, is a reflection of our deepest human aspirations. At its most personal, philanthropy is a mirror of us and our family and friends helping each other. At its most formal, it is a system of financial capital held in institutions and protected in the tax law so that the money can be put to work systematically for the public good. We look to philanthropy for research and development, for creative new models, and, most importantly, for innovative leadership that helps us address imbalances and solve the problems that undermine our society.

As we reflect on the history of our country and problems that undermine our society, racism has been a destructive crack in the foundation of our democracy. As a nation, we have always been ambivalent about race.

Our founding document, the Declaration of Independence, expressed the core values of our new society and was signed by 55 founding fathers—many of whom were slave owners. It states "all men are created equal." Women were excluded from equal rights, however, and with regard to race, our nation's actions and practices were pervasively exclusionary.

From the plight of Native Americans, to slavery, to segregation, to the internment of thousands of Japanese Americans during World War II, to the civil rights struggle, to disparities in housing, education, and health care, our country continues to act out a democracy that is very different from the core values expressed in our Constitution.

In November 2008, we elected a president who surpassed race for some and embodied it for others. The euphoria following the election of Barack Obama and the Washington inaugural festivities felt like a monumental breakthrough in race relations for the United States of America. Before long, there was buzz from some who felt the election of the first African American president had transformed us into a color-blind society. We were, they said, now in a "post-racial" period where skin color didn't matter anymore.

And then in July of this historic year, an African American professor had trouble with the key to his home in Cambridge, Massachusetts. Professor Henry Louis Gates, Jr., was reminded that race is a physical descriptor—not an indicator of education or status— when he was arrested for breaking into his own home.

Much like our founding fathers, as a nation we found ourselves saying one thing and living another. Suddenly the issue of race was again playing out on the national scene and we were divided as a country along color lines.

People much wiser than I have studied the issue of race: our ambivalence and our inability to confront and lay to rest stereotypes that still plague our national psyche. We've even had a national committee on race, appointed by former President Bill Clinton and chaired by the esteemed Dr. John Hope Franklin, tackle the issue.

Still we struggle with race. We've made progress, but we can't quite move forward as a nation.

Is Philanthropy Achieving Diversity?

If philanthropy is true to its ancient meaning as "love of humankind," then it should be a process—at every level of giving—that catalyzes good and positive change in our lives and moves us toward equity for all. It is natural, then, to ask, what is philanthropy doing to help people and communities come together more effectively? What is philanthropy doing to confront racism?

I think it is no surprise to any of us that philanthropy, reflecting our society, also grapples with the issue of race: not just how to approach it, but whether to approach it at all.

Let's look more closely at philanthropic organizations. Have we who have been given the privilege to hold so much of the risk capital of our society provided the vision and the innovative leadership needed to achieve diversity and racial equity?

Statistics indicate that at foundations, people of color represent only 5.8 percent of CEOs, 13 percent of trustees, 35 percent of program officers, and 21.3 percent of all professional staff (The Council on Foundations, 2006). In contrast, the *Chronicle of Philanthropy* reported in its September 17, 2009, edition that 6.3 percent of the top 400 nonprofits are led by nonwhites. All of these statistics were reported before the staff layoffs experienced in the last 12 months, however, so even the most optimistic observer would say those numbers are lower now.

Philanthropy is and should be a transparent process in the community, nationally and internationally. Some people are looking for new ways to hold philanthropy accountable. Advocates for equity and fairness are particularly interested in stricter rules. Recent lawsuits and legislative actions have questioned the distribution of philanthropic dollars to communities of color. In 2008, the California Assembly passed a bill requiring California foundations with assets of over $250 million to report not just the race and gender of their grantees' board and staff members, but also the race and gender of their own board and staff members. The bill also required foundations to disclose the number and purpose of grants awarded to "minority" communities (ethnic, race, sexuality, etc). The intent was to make grantmaking more transparent at a fundamental "auditing" level by counting the most overt levels of resource distribution. Later in 2008, the bill was

withdrawn in trade for a voluntary effort by philanthropy and diversity advocates to share in-depth analyses of their diversity efforts. Similar legislative efforts and law reform efforts have been sparked (but not completed) in Florida, Illinois, Michigan, New York, New Jersey, Texas, and Pennsylvania.

Foundations—and even many advocates for equality—have stood against these legislative solutions as being overly legalistic and clumsy remedies. Those opposed to the reforms feel it is more important *that grantmaking solve problems and deliver results. But the efforts are serving to raise the question to philanthropy, what is the most equitable way in which philanthropic resources can and should be used?*

Supporting Children and Families

While reflecting on the frustrations of our past and hopes for our future, I will share with you some of my thoughts on the issue of racial equity and philanthropy.

I will use the W.K. Kellogg Foundation (WKKF) as a case study, because I have served as a trustee for almost 20 years and I know this organization intimately. I will also share some of the systematic work being done within the sector. I'll highlight examples of national initiatives, as well as a group convening at the regional level.

The good news is that race is definitely on the philanthropy radar screen. I'm guardedly optimistic that we're moving toward significant change in our sector.

I'd like to begin with our journey at the Kellogg Foundation, so let's go back to 1930, when our foundation was founded by the cereal giant W.K. Kellogg.

Mr. Kellogg's life was not unlike that of many of today's young people of color. He was misunderstood and frustrated in school and dropped out by 13. He was hardworking, motivated, and entrepreneurial. He entered the world of work by selling brooms throughout rural Michigan. This may be why in dedicating his fortune to the foundation, he said, "Use the money as you please, so long as it promotes the health, happiness, and well-being of children." He didn't speak to race, but to the needs of children, and this continues to guide the W.K. Kellogg Foundation in its grantmaking today.

Our mission is to support children, families, and communities as they strengthen and create conditions that propel vulnerable children to achieve success as individuals and as contributors to the larger community.

Overall, the W.K. Kellogg Foundation's approach to philanthropy is to "Help People to Help Themselves" through our investments in

- Education and learning
- Food, health, and well-being, and
- Family economic security.

Seeking Racial Equity

At the W.K. Kellogg Foundation, we believe in the dignity of each person, and that each person can contribute to the well-being of society. We also believe that democracies work best when everyone has fair access to resources and opportunities. When we exclude people, we deny them the opportunity to contribute to their community and society.

On April 16, 2009, the Foundation's Board of Trustees approved an appropriation of $75 million over 5 years to fund projects that will help achieve racial equity.

Our Initiative on Racial Equity will focus on:

- Principles of fairness and justice
- Actions designed to address historic burdens
- Ways to remove present-day barriers to equal opportunity
- How to identify and eliminate policies and practices that discriminate, and
- Specific remedial strategies, policies, and practices.

We have identified 5 areas for our grantmaking:

1. Building a sustainable and accountable communications and media infrastructure
2. Developing the capacity of community-based racial justice/racial healing organizations to strengthen their impact
3. Supporting anchor institutions working on racial equity and justice
4. Supporting efforts to eliminate racial disparities and inequities
5. Supporting the dismantling of structural racism through research, legal strategies, policy, and advocacy.

We believe these goals can be accomplished through different strategies, including—but not limited to—eliminating institutionalized discriminatory policies and practices and working in neighborhoods of concentrated poverty to improve opportunities for quality education, health, safety, and economic security.

This decision by the Board of Trustees was a milestone. We know that organizations evolve, building on past learning and practices. We can look back and see a continuum of events that led to this unprecedented decision about our grantmaking. For the W.K. Kellogg Foundation, the evolution toward racial equity has occurred through:

- Grantmaking programs and initiatives focused on race, gender, and ethnicities
- Intentional board and staff development, and
- Supporting the efforts of other organizations and allies.

During the early years, promoting diversity was not a stated goal of the Kellogg Foundation, yet the program interests, such as quality education and health care for all, brought considerable benefits to minorities, women, children, and people with disabilities. Over time, this broad commitment to fairness and inclusion would deepen and take on the more intentional focus on equity reflected in the programs of today.

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Grantmaking

As early as the 1940s, the Kellogg Foundation began funding historically black colleges and universities. The foundation support broadened in the 1980s to provide Bachelor of Science in Nursing degrees for Native American students.

Some examples of program initiatives launched in the 1990s are:

- A $30 million initiative targeting 10 historically black colleges and universities.
- A $24 million Native American Higher Education Initiative that sought to increase educational opportunities and access for Native American students. The program also strengthened higher education institutions that serve Native students.
- A $35 million ENLACE initiative to increase the number of Latinos who graduated from high school and college. Families and communities were engaged to support the social and academic success of students in 13 states.
- Capitalizing on Diversity, the first crosscutting program, made grants that capitalized on diversity across all program areas. The goal was to promote reconciliation and consensus building across racial, ethnic, and cultural barriers as a means to strengthen our democracy. Funded projects have worked to increase public understanding of diversity, and promote efforts that reduce racism and stereotypes.
- The Mid South Delta Initiative, a partnership of vulnerable rural Delta communities designed to build capacity by providing project grants and technical assistance. It also provided support to increase regional leadership and economic policy initiatives and technical assistance and support networks for groups and organizations that work with community-based programs in the region.

Staffing and Governance

The Foundation's journey also includes intentional efforts to increase diversity within its own staff and board.

In the 1980s, President Norm Brown was asked by CEO Russ Mawby to increase the diversity of the staff of the W.K. Kellogg Foundation. Dr. Brown began hiring qualified staff diverse in race, gender, educational backgrounds, and disciplines.

In retrospect, it is clear that the diversification of the staff was enabled by the launch in 1980 of the Kellogg National Fellowship Program. Through a competitive selection process between 40 and 50 individuals under the age of 40 came together to participate in a three-year leadership development experience.

Most of the fellows were from universities, but the groups were intentionally diverse to reflect the "breadth of experiences and ethnicities in communities." Diversity was an intentional practice within the Fellowship program. The goal was to move a talented group of young leaders beyond their narrow disciplines by exposing them to new experiences. This exposure would enable them to think systemically about the challenges facing society using a multi-disciplinary lens. This program developed a network of accomplished professionals who then became the base for the recruitment of a diverse staff for the Kellogg Foundation.

By 2006, the Foundation's U.S. staff was 76 percent female and 24 percent male. Over the years, there has been a dramatic change in the role of female staff. During the Foundation's first 50 years, most female employees were hired for clerical positions. Starting in the 1980s, women began to hold positions such as executives, managers, and program directors, jobs held historically by males.

During the Foundation's first 50 years, the few people of color who worked at the Kellogg Foundation held maintenance, clerical, and service positions. By the mid-1980s, the Foundation began hiring people of color in more significant numbers. Not until the 1990s, however, did people of color begin holding executive-level positions.

In the early 1990s, Kellogg Foundation leaders made a concerted effort to increase staff diversity. Between 1994–1995 and 2004–2005, minority representation on the staff increased 22 percent. Although the Foundation's staff has been reduced in size by 36 percent since 1995, the organization continues to sustain a greater ethnic mix of employees than ever before.

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To reinforce its growing commitment to diversity, the Kellogg Foundation formed an in-house Diversity Advisory Committee in 1996. This committee works to promote internal learning and self-awareness about diversity among staff. In addition, staff is encouraged to participate in Changing Racism and Awareness workshops. These facilitated training sessions provide staff with the insights and skills needed to understand and benefit from diversity in the community and in the workplace.

To demonstrate its commitment to learning and growth, the Board of Trustees worked with consultants to increase their own internal learning, as well as their understanding and awareness of a range of "isms" plaguing our society.

Not only was the staff of the foundation transformed over the past three decades, but the Board of Trustees saw an equally dramatic transformation. A recent Greenlining Institute study underscores the correlation between diverse boards and grantmaking. The study found that in 2005, 47.1 percent of all grants to organizations led by people of color were made by the foundations with the top 10 most diverse boards *(Diversity on Foundation Boards of Directors,* The Greenlining Institute, April 2009).

A 1930s photo of the Kellogg Foundation Board of Trustees shows a leadership team that reflected the times: middle-aged or older white males. For the next 50 years, that picture changed very little with the exception of Bessie Rogers Young—W.K. Kellogg's highly respected secretary—who served on the Board from 1933 until 1955.

In the 1980s, CEO Russ Mawby recruited Dottie Johnson, then president of the Council of Michigan Foundations, who later became the Foundation's first female board chair. He also recruited architect Howard Sims of Detroit to be the Foundation's first African American trustee. The next two decades brought a succession of board appointments that added more women and people of color. Today the Board of Trustees is more diverse than ever, with 50 percent people of color and 30 percent women. Along with diversity in race, gender, and ethnicity, the board members have a range of personal and professional backgrounds, from academic, business, nonprofit management, and manufacturing. Through this breadth of differences, the Board seeks to reflect the broad perspectives of the people and communities served by the Kellogg Foundation.

Supporting the Journey of Others in the Philanthropy / Social Sector

I said earlier that I was guardedly optimistic about moving toward significant change in our sector. One of the reasons is because the Kellogg Foundation is joined by many others in this work. Many of these efforts are supported by WKKF, along with foundations throughout the country.

One example is the work of the Council of Michigan Foundations (COMF). They have launched an initiative that brings together foundations in Michigan to increase awareness and improve the effectiveness of foundations through diversity. In 2009, the initiative produced two tools and reports, both available at www.michiganfoundations. org. One is a review of organizational policies for diversity and inclusion being adopted by Michigan foundations, *Review of Michigan Foundations' Organizational Policies for Diversity and Inclusive Practices.* The other is a hands-on report on what it takes to build a foundation's ability to constructively address diversity and inclusion to maximize its effectiveness and impact, *Building Diverse and Inclusive Foundations—Lessons from Michigan.*

WKKF also is involved in many national efforts:

The **Diversity in Philanthropy Project** tracks and publishes most of its resources online. The project's mandate is to bring together the numerous efforts in diversity and to be a knowledge center for the work among foundations. Endorsed by 36 organizations, the group has developed a statement of diversity and inclusion principles and practices (www.diversityinphilanthropy.org).

The **Philanthropic Initiative for Racial Equity (PRE)** is working to increase resources aimed at reducing structural and institutional racism in communities and in philanthropy. Their publications focus on actions for change in foundations and in communities and their institutions. The newest publication is *Catalytic Change—Lessons Learned from the Racial Justice Grantmaking Assessment* (with the Applied Research Center).

Closing Reflections

I began by talking about our nation's ambivalence about race. Our actions have not always reflected our core values, but there are signs of progress.

I am concerned, however, because although there is some momentum, this work is fragile.

Most philanthropic organizations experienced significant endowment declines in 2008 and 2009. The beginning of that impact was felt this year, but the brunt of it will really be felt in 2010 and beyond. Cutbacks come with the potential for ominous setbacks for diversity.

How many community-based organizations will be impacted by that reduction in grantmaking dollars? How diverse will their staff be when the layoffs are completed? How will the decline in endowments and staff reductions within foundations impact this work?

I am also concerned because I know that attention and pressure must continue to come from within and outside institutions for real change to occur. Unfortunately, we have notoriously short attention spans. I believe it is critical for philanthropy to lead by setting ambitious goals and working hard to meet those goals. It seems unfair to me to ask our grantees to do what we are unwilling to do.

We need to partner with our grantees and the community in this work. Along with our other due diligence in preparation for making a grant, we need to ask the questions we will be asking ourselves: is the racial and ethnic composition of the grantee's board and staff appropriate? How many community members are on the board and staff? Does the project repeat or hold in place invisible structural barriers to equity? Does this project challenge subtle but powerful institutional boundaries?

We need principles to guide our thinking and our approaches to achieving racial equity.

The Diversity in Philanthropy Project—through its extensive research and dialogues in philanthropy—has recommended five key principles and six promising practices:

I believe that racial equity is not just about numbers, although the numbers will show us that we are making progress on this journey. It is about children, families, and communities trying to improve their lives. It is about the most effective use of philanthropic resources in partnership to produce positive results.

Principles
- Mutual respect
- Freedom and flexibility
- Knowledge and creativity that comes with more inclusion
- Be strategic rather than reactive, and
- Transparency—pursue goals with honesty and openness.

Promising Practices for Philanthropic and Nonprofit Organizations
- Internal diversity assessments to enhance diversity performance
- The development and implementation of diversity plans to help leaders expand representation and engagement from diverse communities
- Develop the field of diversity in philanthropy
- Track progress and report out, and
- Take visible public leadership.

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The chair of our board, Joe Stewart, said it so well: "If we are to help poverty-stricken children, their families, and their communities to make any amount of sustainable change, then we must face the reality that structural and institutional racism has undermined—and will continue to undermine if not dealt with—the effectiveness of our grantmaking."

We can't afford to be satisfied any longer with reports or meetings that don't move this issue forward. Communities have the right to judge us by our actions and we have an obligation to address and meet their expectations by solving problems and delivering results.

I invite you to hold the W. K. Kellogg Foundation accountable as we work to execute our Initiative on Racial Equity.

Suzanne Eloise Siskel

Director of Philanthropy, Ford Foundation

Suzanne Siskel is the Director of Social Justice Philanthropy at the Ford Foundation in New York. She joined Ford in 1990, and has served as the head of its offices in Indonesia and the Philippines as well as Director of its international Community and Resource Development program. Her work in Southeast Asia has included development and expansion of indigenous and social justice philanthropy; strengthening civil society; promoting socio-economic development and community-based natural resources policy and management; and building local capacity for socio-economic research and analysis. Trained as a social anthropologist, Siskel has conducted research among the highland Maya in Chiapas, Mexico and in rural northeast Brazil. She first worked in Indonesia in 1974 as a Luce Scholar of the Henry Luce Foundation and later as a Fulbright scholar. Siskel serves on the Board of Directors of the Fulbright Association and is its current president. She holds degrees in social anthropology from Harvard University, where she was elected to Phi Beta Kappa, and The Johns Hopkins University.

The Transformational Potential of Community Philanthropy to Address Vulnerability and Marginalization

During the week following Senator Edward Kennedy's death in August 2009, we heard much about a career in public service driven by a deeply rooted concern for the poor and voiceless in American society in tributes to Senator Kennedy. Sitting here in the shadow of the great library and archive of President Bill Clinton, we are inspired by the ways in which he continuously builds new resources and alliances to mitigate the effects of socio-economic exclusion, of violence and disaster, among those least able to overcome them. In both cases, these men's lives and work manifest the Biblical exhortation that of those to whom much is given, much is expected. This is true of organized philanthropy as well. In this paper I will discuss how philanthropy can and, I believe, *must* use its unique role and privilege to help local people and communities to overcome the causes and sources of marginalization, poverty, and vulnerability in the United States and around the world.

The overwhelming majority of philanthropic resources are deployed to provide access to services of some kind—food, housing, social and financial support, protection, culture, education, or recreation. This approach is often charitable in nature and addresses immediate problems that affect the poor or those in need of urgent attention due to disaster or precipitous hardship. This work is critical and indispensable. It taps the human desire to help others and is often a source of deep personal fulfillment for those who are able to give. The roots of such giving are deep, and often they are motivated and guided by religious faith or spiritual orientation. This type of giving has historic analogues in traditions of mutual assistance and self-help in the United States and in societies throughout the world, some of which simply see this as a routine part of life, without attaching the labels of charity or philanthropy.

A distinguishing feature of philanthropy—as differentiated from charity—is its transformative potential to address underlying structures and frequently hidden practices that cause, permit, and maintain discrimination, marginalization, and sometimes violence that undermine community life and individual well-being. Organized philanthropy can only succeed if the human, financial, and organizational resources it offers are deployed strategically and appropriately alongside other public and private sectors and actors in society. Philanthropy is sometimes called the research and development arm of society. At its best, philanthropy uses its unique role to identify and understand the dimensions of deeply rooted social problems, test strategies to address them, and lay the foundation of and serve as a catalyst for change.

Four Paths to Community Transformation

It is this work within this relatively narrow band of philanthropic—as opposed to charitable—support that I will address in this paper. I will refine this further by talking about four different, and sometimes intertwined, paths to community transformation in which I have been involved, both in the United States and internationally. Several of these paths are defined loosely as place-based approaches—support for communities in specific geographic areas. As you know from previous Clinton School visiting scholars, particularly those who lead community foundations, much of what we know as community philanthropy is based in and oriented to specific places and physical settings—cities, states, rural areas, or cross-border geographic regions.

> The first path to social transformation takes advantage of a critical moment in time when severe social problems are thrown into stark relief and philanthropy's human and financial resources become forces for positive social change and betterment.

We have been reminded very recently on the fourth anniversary of Hurricanes Katrina and Rita of the first of these approaches—when a path opens unexpectedly following a serious disaster. Through this upheaval, it becomes possible to see the potential for major social transformation through reconstruction and recovery processes that change the social order for the betterment of communities and people who have been oppressed. Sometimes it takes a precipitous disruption of life through natural disaster to pave the way for major change to occur.

Often, though, change may be created through less dramatic, sustained processes of engagement. Thus, a second philanthropic approach is to work incrementally over time to lay the foundation for systemic change. This, in my experience, often begins with the identification and analysis of entrenched systems and processes of marginalization and vulnerability that may be invisible or poorly understood by a society, even by those who are suffering most because of them. I have spent much of my philanthropic career developing programs in Indonesia and the Philippines to provide resources and legitimacy to local communities and organizations seeking peaceful ways to promote greater self-determination, freedom, and pluralism.

The third approach stems from a strong conviction that people should possess and be able to deploy philanthropic resources that help them to guide their futures. This means building upon and strengthening their own giving traditions and even creating new foundations and other philanthropic resources that they control and can use to their advantage. Here I will focus on foundations created outside the United States in parts of the world in which an organized philanthropic sector is just beginning to develop.

Finally, I will touch upon a fourth approach that grows out of the third, but takes us out of specific geographic places to talk briefly about a different kind of community philanthropy—that which has been developed by and for people who are marginalized even by the philanthropic organizations in their own settings. This category includes people of color and ethnic minorities; lesbian, gay, bisexual, and transgender people; people living with HIV/AIDS; and other groups who form a virtual community of those whose rights to productive life are often overlooked or are actively neglected and discriminated against.

The first path to social transformation takes advantage of a critical moment in time when severe social problems are thrown into stark relief and philanthropy's human and financial resources become forces for positive social change and betterment. The 2005 Katrina-Rita disaster was one such moment of opportunity. Since it occurred, some of the nation's largest foundations, in collaboration with local and regional partners, have contributed their values, skills, and financial resources to envision and begin to shape healthier and more just communities in the Gulf Coast. As is usually the case after a cataclysmic event, a generous and significant outpouring of support responded to immediate needs related to recovery and reconstruction. Sometimes such charitable expressions of empathy end there. However, in the case of Katrina, we saw how the disaster brought to widespread public attention the shameful legacy of entrenched poverty and inequity. American philanthropy has responded with a strong and sustained effort to support local organizations and agencies, individuals, and communities to seize opportunity from this disaster to make lasting and long-overdue change.

Re-Envisioning Gulf Coast Philanthropy

An important, and perhaps somewhat hidden response to the Gulf Coast disaster is the re-envisioning of philanthropy in that region. Philanthropy was, of course, not responsible for the shameful poverty, racism, and unsustainable and inequitable development that characterized parts of the Gulf Coast. However, it is clear that the community-serving foundations in the region were not inclined in the past to tackle the most persistent and entrenched problems in their midst, and efforts to promote the well-being of the most vulnerable and marginalized remained mostly at the level of charitable support.

Since the storm, however, there has been a major re-orientation of philanthropy in the region. This has taken at least two forms. The first is the transformation of existing foundations, such as the Foundation for the Mid South, the Greater New Orleans Foundation, and the Community Foundation of South Alabama, to name several. While prior to the hurricanes these organizations may have been undergoing slower processes of change to become more representative of and responsive to the people of color and the poor in the regions they serve, the jolting realization following the storms was that their role as key community resources was seriously challenged if they could not become a visionary force and a practical resource for more equitable and inclusive community reconstruction. And these foundations have changed significantly in the last few years.

At the same time, another phenomenon occurred which complemented and, by example, helped to hasten the transformation of existing community philanthropies such as those I have mentioned. This was the creation of new philanthropic vehicles to serve communities in the region. Two of the most innovative of these organizations are the Louisiana Disaster Recovery Foundation and the Gulf Coast Fund for Community Renewal and Ecological Health. They could not be more different in structure and operations, yet each in its own way serves as a transformative force for people in the region.

The former, Louisiana Disaster Recovery Foundation (LDRF), was created six days after Katrina struck as a vehicle to channel the donations that former Presidents Bill Clinton and George H.W. Bush and others were accumulating for disaster relief. While the foundation's original purpose was to address immediate needs, its founders saw the

potential to create a new institution that would address long-term betterment in the lives of those who had long been the victims of racial inequity, unsustainable development, and structural discrimination as part of its broader post-Katrina reconstruction strategy. From the start, LDRF has tried to lower traditional barriers to collaboration with other philanthropic organizations and other sectors. A recent manifestation of this is a collaboration with the Greater New Orleans Foundation and JPMorgan Chase to recommend critical areas of investment in the region to key federal agencies. These agencies have expressed a new and unprecedented commitment to rebuilding in the Gulf Coast, working to coordinate and deploy resources from multiple federal departments, and demonstrated interest in using the region as a model for investing in resiliency and sustainability.

> Poor people live in diverse contexts around the world, yet they face similar disadvantages which are often interrelated, including physical and social isolation, fragile institutions, degraded natural environments, lack of access to resources and services, and erosion of traditional knowledge.

At the other end of the philanthropic spectrum, the Gulf Coast Fund grew out of the spontaneous interest of members of a national philanthropic network, the Environmental Grantmakers Association, to create a local resource to engage, empower, and benefit displaced and returning residents. The fund also promotes sustainable and equitable rebuilding of neighborhoods, cities, and ecosystems in the region. It is a model of open and transparent decision-making, led by the communities most affected by the storms in partnership with a cross section of local leaders who serve as an advisory group to the grantmaking process. Like LDRF, it focuses on underlying causes of inequity and disinvestment, including discrimination due to race, class, gender, and immigration status. The fund's greatest strength and its transformative power are as a vehicle controlled by people in the most disenfranchised communities in the region. As such, its grassroots work can and should complement and inform the work of organizations like LDRF which use their resources and state-level prominence to promote policy change and unprecedented cross-sector partnerships at both the state and national level.

Tsunami Relief Opened Doors in Indonesia

Another vivid example of philanthropy's transformative potential in which unexpected opportunity arose out of disaster is the case of the 2004 Indian Ocean tsunami, which devastated the province of Aceh in Indonesia. Almost immediately after vast coastal areas and much of the population and geography were ravaged by a severe earthquake and massive tidal waves, the region was overwhelmed by relief agencies and spontaneous volunteers from around the world bringing supplies and money in well-intentioned efforts to help the surviving communities. Aceh had been virtually closed to the outside world prior to the tsunami as a result of years of civil strife and military-guerilla conflict, coupled with strict adherence to Islamic law. The outpouring of sympathy and unstoppable waves of people and organizations coming to help forced the government to open up the province to assistance, and opened the eyes and minds of the Acehnese to the altruism and goodwill of the outside world. Importantly, the Acehnese saw that people of all faiths, not just Islam, wanted to help them. This, in itself, was transformative in a fractious and suspicious post-9/11 world, for it showed that faith does not have to be a divisive force and that giving across cultures and faiths helps to build stronger communities.

In the Aceh example, charitable impulses to give to those in need paved the way for an unanticipated process of change and development in which philanthropic and voluntary organizations have played important catalytic and supportive roles. The sheer dimensions of the tragedy forced the Indonesian central government to allow sustained access to the region by volunteers and nongovernmental organizations from elsewhere in and outside the country, to international aid agencies, foreign military, humanitarian assistance agencies, and the UN system. Once opened to the world, Aceh could not be closed off easily again. Painstaking and protracted as the process of rebuilding is, the region has embarked on a new era of more open and peaceful development.

> Philanthropy is sometimes called the research and development arm of society. At its best, philanthropy uses its unique role to identify and understand the dimensions of deeply rooted social problems, test strategies to address them, and lay the foundation and serve as a catalyst for change.

An important and somewhat unheralded force for philanthropic engagement in Aceh was the media, especially the 150 or more print and broadcast organizations throughout Indonesia that mobilized funds and other donations that linked Indonesian people from throughout the country's 17,000 islands—rich, poor, Muslim, Christian, Buddhist, animist—in a common expression of solidarity with communities in need. Through sustained attention to the devastation and then to the reconstruction needs of Aceh, the media helped to mobilize and aggregate philanthropic support for the region's transformation. Through its vigilance, the media helped prevent a return to the egregious abuses of social, cultural, religious, economic, and broader human rights of the Acehnese. The philanthropic response to the disaster, amplified by the role of the media, has given local communities a previously nonexistent voice, precipitated the breakdown of internal and external barriers to communication, and opened a path to community transformation and self-determination.

Philanthropic support for community transformation does not depend upon cataclysmic events, however. More often, processes of structural or systemic change do not have such dramatic initiations. Community transformation generally happens incrementally and relies on a critical mass of people and organizations working in a variety of ways on common problems. This approach is not likely to be successful unless people affected by the problems are central to solving them. Poor people live in diverse contexts around the world, yet they face similar disadvantages which are often interrelated, including physical and social isolation, fragile institutions, degraded natural environments, lack of access to resources and services, and erosion of traditional knowledge. Philanthropic support can help build strong community systems that redress these conditions.

Supporting Community-Focused Systems

The work with which I have been most deeply involved has been support in Indonesia and the Philippines for community-based natural resource management, which gives poor villagers unprecedented opportunities to make decisions about their livelihoods and opens the eyes of government agencies to the talents and needs of local people. The large concentration of poverty in rural areas is often exacerbated, if not created, by people's lack of access and rights to land, water, forests, and other natural assets. Therefore, we have been committed to promoting local people's access to and control over natural

resources that are critical to their well-being and livelihoods. We have focused on community management of water and irrigation systems for agriculture and later on forests for production of non-timber and forestry products. Integrated grantmaking to universities, government agencies, and nongovernmental organizations has supported research, advocacy, community organizing, and capacity building aimed at giving rural people the rights, access, and capability to manage and use land and natural resources productively and in a sustainable manner.

Central to this work has been an effort to build on traditional knowledge systems, which are generally neglected or disregarded by government agencies and large-scale development projects. Our assumption is that local knowledge about managing natural resources is interwoven with people's cultural values and enables communities to develop and adapt to gradually changing environments, to develop marketable products, and to sustain their natural resources. Underpinning the approach is a belief in strong, representative community-based institutions that help develop and sustain local development.

At the same time, community-focused systems to address poverty are not likely to be effective without the benefit of analytic and technical expertise. Therefore we have supported scholars and practitioners in community and economic development, anthropology, agro-forestry, engineering, and other relevant fields—all with an orientation toward building community capacity and rights to earn a viable and sustainable livelihood. And, integral to success at the community level has been the engagement of public agencies, such as departments of forestry and irrigation, and often the international development institutions that support them, such as the United States Agency for International Development, the World Bank, and the Asian Development Bank. Over time, these agencies have become more open to and interested in incorporating community needs and interests into their programs.

A rather different example is an initiative to promote women's agency and leadership in Indonesia, which led to support for enhanced training of midwives. These women are often treated as informal leaders and relied upon for myriad forms of advice and support. We identified a need to prepare these practitioners for the range of challenges beyond simply birthing functions that would inevitably become part of their patients' expectations of their role. Working with the government and donor agencies that provided standard certification courses in midwifery, we supported the development of new training components that incorporated topics ranging from legal assistance for domestic abuse to counseling about sexually transmitted disease and risk of HIV/AIDS, the economic toll of chronic diseases, such as tuberculosis and malaria, and even issues related to economic literacy. We did this out of recognition that midwives play a central role in the life of poor communities as trusted advisors of women who have nowhere else to go for assistance with problems that extend far beyond the specific process of pregnancy and childbirth for which practitioners are trained.

A third philanthropic path to community transformation involves the creation of new philanthropic organizations that are owned by and serve people in their own communities. While you could place LDRF and the Gulf Coast Fund in this category, they were created in response to a specific emergency rather than a felt need in the community for a locally driven and owned philanthropic resource. What I am talking about here are organizations like TrustAfrica, an independent philanthropy nurtured by the Ford Foundation, but created by and for Africans to promote economic development and democracy. It creates new philanthropic channels and taps traditional forms of African giving to advance its goals for communities throughout the continent and also, importantly, to minimize

reliance on external donors. Although TrustAfrica recruits support from donors outside the continent, in doing so, it works to align their resources with the needs and priorities of local people, communities, and the civil society organizations that serve and represent them. TrustAfrica is also part of a seminal effort to create an African Grantmakers Network consisting of itself and other indigenous philanthropies that serve the poor, such as the Africa Women's Development Fund and the Kenya Community Development Foundation. These community serving groups explain that this new association has emerged after years of careful planning, consultations, and preparation that have enabled them to break down institutional barriers to cooperation to become a strong collective voice for African development needs.

Serving Marginalized Populations

Finally, I will return to an earlier comment about a different kind of community serving philanthropy—that which has emerged from those who do not necessarily find a place within more mainstream local institutions. In the United States, that would include lesbian, gay, bisexual, and transgender individuals, people of color, the disabled, and others who may not be served well by local community foundations or other institutions. Among the most exemplary organizations serving marginalized people is one found in India. The Dalit Foundation in Delhi serves the more than 16 percent of the Indian population who live throughout the subcontinent and are systematically and institutionally deprived of their civil, political, economic, social, and cultural rights in every aspect of life due to the traditional institution of social segregation known as the caste system. They were recognized as an oppressed minority in a global forum for the first time at the Durban UN conference in 2001 that addressed racism, xenophobia, and other forms of discrimination. The Dalit community subsequently created a foundation funded, governed, and managed by Dalit people to focus on those in their population who live in extreme poverty and face acute caste-based discrimination. It works to promote the rights of Dalit communities— with a special focus on empowering women—and supports work in areas as diverse as education, health, legal aid, and eradication of manual scavenging. More recently, the Dalit Foundation has joined the global Foundations for Peace, a mutual learning and advocacy network of other independent indigenous funders dedicated to peace-building in divided communities in places such as Northern Ireland, Sri Lanka, and the Middle East.

When philanthropy emerges out of or is developed within and for marginalized or vulnerable communities, it can tap and build upon previously unrecognized knowledge, talent, and aspirations. This type of philanthropy also can enable people whose role in society previously had been unrecognized or neglected to develop confidence, leadership and organizational skills, and the power to guide their lives and their futures. Processes of change may threaten power structures and shatter comfortable stereotypes. It may take financial, organizational, and principled support from outside forces to help build the knowledge, confidence, and capability of communities to change for the better. I hope that I have provided some illustrations of ways in which philanthropic support can aid such change. Even if that support comes from institutions like mine that are outside the community, we serve as catalysts to—not substitutes for—the local people and organizations that will drive and sustain equitable and inclusive transformational processes.

Regardless of where it originates, philanthropy cannot and should not be expected to solve society's problems. But it can—and I believe it should—move beyond charitable giving to explore ways to address pressing and critical issues. It does so as part of a larger ecosystem

of public sector and private actors—governments, business, nonprofits, academe, aid agencies, the media—for which it can support the development of new knowledge and insights, help to cross-fertilize ideas, create opportunities for new understanding, and promote unlikely, but promising, partnerships and synergy. Philanthropy has the independence to raise uncomfortable and complex questions and the resources to respond by exploring and testing multi-faceted strategies to help catalyze and promote positive change within communities and among societies throughout the world.

> Processes of change may threaten power structures and shatter comfortable stereotypes. It may take financial, organizational, and principled support from outside forces to help build the knowledge, confidence, and capability of communities to change for the better.

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K a t h y   S m i t h
Senior Program Officer, Walton Family Foundation

Kathy Smith has spent 30 years in public education in Oklahoma and Arkansas, first as a high school English teacher and eventually moving to district Secondary Curriculum Director. She has been responsible for district-wide professional development programs and school improvement and design initiatives, as well as district assessment and accountability programs. An additional focus of her tenure as a district administrator was effective school and business/community partnerships. Smith has been with the Walton Family Foundation for nine years. Her current responsibilities include Arkansas Education Initiatives that promote Systemic Reform, using the principles of Accountability, Transparency, Choice, and Incentives. Smith holds a Bachelor's in Education from Southwestern Oklahoma State University, a Master's in Educational Administration from the University of Arkansas, and Curriculum Specialist Licensure.

Strategies for Impacting Vulnerable Populations: Arkansas Single Parent Scholarship Fund

Sometimes populations are vulnerable because generation after generation is born into impoverished circumstances. To those observing from the outside, this cycle of poverty appears relentless and predictable, but place-based and therefore avoidable in terms of a widespread threat to new populations. Many organizations over time have assisted in the work of building up whole communities in hopes of breaking these generational circumstances, with some level of success. The work is both challenging and slow, but it is clear that all aspects of quality of life issues must be addressed in a targeted location. In some ways, the work is comfortable, because it is borne out of predictable circumstances and even the smallest improvements often yield significant impact.

What if a growing population becomes vulnerable without predictors, though? What if there is no "place" to build infrastructure and capacity in a concentrated effort? What if that population reaches across all communities, backgrounds, and ethnicities? All of these factors are true of single parents and their children who are living below the poverty level.

Breaking the Cycle of Poverty

According to the report *Custodial Mothers and Fathers and Their Child Support: 2005,* released by the U.S. Census Bureau in August 2007, there are approximately 13.6 million single parents in the United States, responsible for raising 21.2 million children (approximately 26 percent of children under 21 years of age). Of these single parents, 84 percent are mothers, about 28 percent of whom live below the federal poverty line. This number of households living in poverty represents an upward trend from 23 percent in the previous decade.

> The Single Parent Scholarship Fund's mission is to enable single parents to attain self-sufficiency through post-secondary education with an impact on moving families off public assistance and influencing the children's thinking about the importance of continued training.

In 2006, information taken from the American Community Survey of the U.S. Census showed that 38 percent of female-headed households in Arkansas had incomes below the federal poverty line. In recognition of this vulnerable population specific to Arkansas, the first Single Parent Scholarship Fund (SPSF) was established in Benton County. Founded in 1984 by Marjorie Marugg-Wolfe and Ralph Nesson, the SPSF offers scholarships and varied services provided by its different affiliates.

SPSF's mission is to enable single parents to attain self-sufficiency through post-secondary education with an impact on moving families off public assistance and influencing the children's thinking about the importance of continued training. Without marketable skills in the workplace or focused training beyond what the parents possess, the cycle of non-success and dependency on public assistance will continue for these families. Through the program and commitment of the SPSF, individuals are provided the necessary basic tools to gain the education or technical skills they need to break the cycle of poverty.

> Designed to supplement existing government assistance and college grants and loans, the scholarships awarded by the program encourage students to enter school and help them avoid dropping out because of unexpected financial hardships.

To be eligible for a scholarship, students must not have previously earned a bachelor's or baccalaureate degree from a four-year institution of higher learning, with the exception of those who are seeking a Master of Arts degree in teaching, and must be:

- Economically disadvantaged
- Single parents with at least one child under the age of 18
- High school graduates or holders of the General Educational Development (GED) certificate
- Recipients of or applicants for the Federal Pell Grant
- Enrolled in a post-secondary educational course of study leading to a degree, diploma, or certificate of graduation.

Designed to supplement existing government assistance and college grants and loans, the scholarships awarded by the program encourage students to enter school and help them avoid dropping out because of unexpected financial hardships. Scholarship funds are typically used for transportation, child care, medical expenses, school supplies, books and fees, eye exams and glasses, and housing and utilities. To assure proper use of the funds, scholarship expenditures are tracked closely and different methods assure that they are used responsibly. In some cases, the funds are paid directly to the vendors, rather than to the students. In other cases, students are given half of the money up front, with the remainder given based on their expenditures and school performance. For some affiliates, the money is given directly to the school to cover fees. Support services provided in the program include referring students to other community services, mentoring and tutoring, personal and career counseling, attending self-improvement workshops, supporting morale, and bolstering a sense of family.

Today, at its 25th anniversary, the initial fund established in Benton County has grown to include a statewide program that serves 73 of Arkansas' 75 counties, awarding 21,929 scholarships worth $11,483,390 (from 1990, when the statewide fund was established, through 2008). In the years when richer data was collected and completed regarding the number of scholarships awarded and individuals served (unrepeated student numbers from 2004 through 2007), 6,000 scholarships were awarded to 4,413 students. Other program statistics gathered by SPSF through December 2008 include an 82 percent retention and graduation rate and 68 percent employment rate above the poverty level among working graduates. Also, 26 percent of the program participants who graduated from post-secondary institutions continued to pursue bachelor's and master's degrees.

Far-Reaching Effects of Single Parents' Education

An external qualitative evaluation of the program, *Positive Outcomes: A Follow-Up of Single Parent Scholarship Graduates (2003–2006),* was conducted by Laura Holyfield. She is a former SPSF recipient who earned her Ph.D. at the University of Arkansas Department of Sociology and Criminal Justice. The study facilitated surveys and personal interviews of 52 former SPSF recipients in 23 counties. Core findings include:

- Median income for the group was $33,500, exceeding the average of $29,561 reported for all Arkansas female college graduates in 2006
- 88 percent were employed full-time and 98 percent of those earned above poverty wages
- 98 percent were very satisfied with their jobs
- 94 percent believed their education had a positive influence on the educational goals of their children
- 85 percent were the first generation to earn a postsecondary education
- The most compelling finding was the sharp improvement in relations and role-modeling between the single parents and their children. All those interviewed stressed this and described it as changing the course of their children's lives.

Specific student profiles and interview comments from this study frame the overall attitude of the former recipients. Samples of these follow:

Ellen's parents never talked about college growing up, so it never seemed plausible to her that she would continue [her education]. However, Ellen recalls taking both children to campus with her regularly when she attended the University of Arkansas, attempting to make the campus "second nature so it wouldn't be intimidating." Now ages 15 and 17, Ellen's children are looking toward attending college themselves. "I've made the university campus like home to them," she explains.
—Ellen, Washington County Graduate, Master's, Middle School Education

Melanie, a mother of three, is adamant that her children will not have to experience the cycle of poverty precisely because of education. "I've shown my children that no matter how long it takes, you know you stick with something," she says. After having completed her bachelor's degree from the University of Arkansas at Little Rock twenty years post-high school, she is "very confident" that she has taught her children a life lesson—that it is never too late to learn. Her son Zach didn't have to wait that long. He began his studies at UALR in the fall of 2008.
—Melanie, Pulaski County Graduate, B.A., Psychology and Criminal Justice

Cora states, "Oh my God. My experiences with it have been phenomenal! The differences in my children and the way they carry themselves—they are more proud. The financial status that we are in, the house we are in, all carries with it a sense of moving up the social ladder… They walk prouder! They stand prouder! There is a huge difference and that is only achievable when a parent can go forward, get a good education, and get a good job and provide!"
—Cora, Randolph County Graduate, Certified Respiratory Therapist

Inspiring Community Investment

Knowing that an important factor for program perpetuation is community investment, larger foundations established support early on for operational assistance. An endowment for the statewide fund allowed community funds to be used for scholarships. Walton Family Foundation funds are also awarded to support community scholarship matching funds on a 1 to 1 basis statewide (one dollar of community funds matched by one dollar of foundation funds), and a 1 to 1.5 basis in the Delta region (one dollar of community funds matched by one dollar fifty cents of foundation funds). In addition, even though each affiliate has certain overall requirements, such as maintaining an active board of directors representative of all county residents and standardized reporting requirements, affiliates are locally administered and considered independent entities. Specific deadlines, award amounts, and other criteria beyond the basic eligibility requirements are determined by the local affiliate's board of directors, many of whom are former SPSF recipients.

> Specific deadlines, award amounts, and other criteria beyond the basic eligibility requirements are determined by the local affiliate's board of directors, many of whom are former SPSF recipients.

Two important measures of success in any philanthropic project are its ability to sustain itself over time and its ability to be replicated. The two oldest SPSF affiliates, located in Benton and Washington Counties, no longer require foundation matching funds to generate sufficient funds for scholarship applicants. Also, the state SPSF now has over $1.2 million in its endowment. Communities across the state are increasingly adding new donors, and don't generally have the overhead of paid staff. Only four of the 67 affiliates serving 73 counties have paid staff; the SPSF state organization assigns four field staff members to travel to non-staff affiliates to assist with back office services.

Program replication has been strong. What began in Benton County, Arkansas, in 1984 awarding 22 scholarships for a total scholarship budget of $3,900 has grown statewide and awarded approximately $11,500,000 in the last eighteen years. Because of the SPSF success, other states have expressed interest in beginning their own funds. Consequently, in the summer of 2008 the Walton Family Foundation awarded seed money to establish a national office with the purpose of assisting other states to establish the SPSF program. To date, the national office has assisted in planning or implementation phases in Oklahoma, Georgia, Missouri, Texas, Ohio, and Illinois. Most recently, the SPSF national office has been contacted by representatives of the military who are interested in establishing a SPSF program for families of spouses killed in action.

Single parents and their dependent children have been a growing vulnerable population, not only in Arkansas, but across the United States. Providing these parents with the resources to receive training that changes their lives—and the lives of their children—appears to be an effective strategy to influence positive and permanent change.

Sherece Y. West
President and CEO, Winthrop Rockefeller Foundation

Sherece Y. West is the President and CEO of the Winthrop Rockefeller Foundation. Involved in philanthropy for over 15 years, Dr. West served as Chief Executive Officer at the Louisiana Disaster Recovery Foundation and as a program associate at the Annie E. Casey Foundation. Her professional career includes nearly 20 years of experience in community development, public policy and advocacy, and public service. Sherece holds a Doctor of Philosophy in Public Policy from the University of Maryland, Baltimore County; a Master of Public Policy from the University of Michigan Gerald R. Ford School of Public Policy; and a Bachelor of Arts from Bowie State University. She was a Fellow with the Alfred P. Sloan Foundation Policy Institutes and a 2003–04 Emerging Leaders Fellow—a joint program of Duke University and the University of Cape Town in South Africa. In addition to heading WRF, she currently serves on the boards of the Association of Black Foundation Executives, Council on Foundations, Grantmakers for Children, Youth and Families, the National Committee for Responsive Philanthropy, and the National Urban Fellows. She is an adjunct professor at the University of Arkansas Little Rock.

Moving the Needle One Family at a Time

Community philanthropy at its best is seeing neighbors engaging their skills, their technology, and their entrepreneurial spirit to improve life chances for vulnerable children and families in their communities. I have a particular passion for rural America and building community philanthropy—not just charity—to create generational change in vulnerable rural families, moving them from poverty to prosperity. We know many things about the negative effects of poverty and lack of education among vulnerable families: fewer health services, inadequate housing, poor nutrition, higher incidence of social dysfunction and incarceration, and the list goes on and on. We also know that transforming rural communities and moving rural families out of poverty requires the reinvention of rural economies into economies where wealth creation, family self-sufficiency, and civic participation/leadership are norms. Transforming extreme and persistently poor rural communities and regions into healthy and viable living environments will ultimately require the creation of a rural movement for social and economic equity.

If that movement begins inside the communities in question, then there is greater hope for change and greater hope for improvement. One source of this hope is community philanthropy. Community philanthropy is an institution that must be built upon and sustained to change life outcomes for vulnerable children and families. Neighbors have a moral imperative, a service imperative, and a civic imperative to build upon and sustain local and regional community philanthropy to change life outcomes for vulnerable children and families.

Common Unity Strategically Investing to Change Families

The long-standing definition of community philanthropy is individual charitable giving—the donated time, talent, and treasure—of local people. I believe that the traditional definition needs to be broadened to create a new paradigm for community philanthropy. My proposed paradigm defines community philanthropy as neighbors in common unity making long-term strategic investments of their charitable resources—time, talent, and treasure—for the public good. Specifically for this paper, it is drawing on neighbors' common unity to make strategic investments of charitable resources—time, talent, and treasure—to improve outcomes for vulnerable children, youth, and families.

What is the impetus for this broader definition? The word community is the combination of the words common and unity. Its Latin origins define community as together (com) to take charge of (munis). Charity is giving of the heart for the moment. It is giving to satisfy immediate needs and problems. Philanthropy is, by definition, a long-term strategic investment of charitable resources for the public good. It is making a strategic investment with a multiplier effect that contributes to social change. It is, or should be, the architect of social change—not just responding to immediate needs and problems (charity) but also searching for ways to solve them once and for all (philanthropy). Philanthropy is the one sector fully capable of innovating solutions, but it will not do so without a serious commitment and intentionality to do so.

> Transforming extreme and persistently poor rural communities and regions into healthy and viable living environments will ultimately require the creation of a rural movement for social and economic equity.

Steve Mayer of Just Philanthropy frames poverty as disparities of access to opportunities that can lead to success, as opposed to defining poverty as an income disparity. Poor people have less access to health insurance, well funded schools, livable wage jobs, better service in the justice system, and fewer opportunities to benefit from public systems and private markets. Thus, in the new paradigm I propose, community philanthropy is using charitable resources in common unity to support parents by making strategic investments that increase their economic mobility and educational attainment to improve the next generation's life chances.

Moral, Service, and Civic Imperatives

Community philanthropy provides the structure through which long-term, ongoing support for the public good can be sustained in local and regional communities for future generations. This new paradigm calls for the creation of new and alternative forms of philanthropy and other forms of community investment in which ordinary people and marginalized groups who live and work in rural communities can participate. In its most inclusive sense, philanthropy begins locally and is understood as civic participation in which all can help to shape their community's future. This broadening and creation of a new paradigm frames the moral, service, and civic imperatives to invest time, talent, and treasure to benefit vulnerable children and families.

Moral Imperative

Two Biblical teachings are especially applicable to community philanthropy: "To whom much is given, much is expected," and "Love your neighbor as you love yourself." Community philanthropy gives us an opportunity to exercise our love of humankind. Intergenerational poverty is all too prevalent among vulnerable families. The interventions employed must address the needs of the whole family and positively impact children.

For example, mental health services may be unavailable in an area to combat the related problems of substance abuse, violence, depression, and hopelessness, and perhaps

only academic programs are available for children. The community then has a moral imperative to figure out how to inculcate and support children in the midst of their reality. Neighbors can help children see beyond their current circumstances by working together with policymakers and business leaders to locate mental health services in the community, mentor the children of the struggling families, and/or develop relationships with these families as a means of support for positive changes within their respective families.

Through community encouragement and support, parents with low or negative self-concepts begin to see themselves as competent, capable people who can utilize resources community philanthropy brings to the community as a stepping stone for personal development. When the community expresses its belief in a family, its members will rise to the level of expectation: "They believe in me and I will do everything in my power to deserve their respect." Community philanthropy offers a way to marry beliefs with action—doing something for the least among us to change their circumstances for the better. Community philanthropy invests in and celebrates human competencies and cultural traditions as assets, and uses common resources to foster risk-taking and creativity in tackling community problems.

Service Imperative

When an entire community coalesces around support for vulnerable families, a statement is being made to the public and to the families: "It is important to the future of our community that everyone has a fair chance and access to the services and supports necessary to achieve a good quality life. We are committed to seeing that happen." Things need to get done because they are necessary for society to function well. If the agreed-upon goal is to change the life chances of the next generation, we have to serve the current generation. Community philanthropy should be the catalyst for change.

Returning to the example of the lack of mental health services in a community, neighbors will have to do something to find the long-term solutions necessary to address the lack of services and supports for the vulnerable children and families in their community. Building a network of community-based mental health workers to deliver quality services may be the most efficient way to deliver mental health services in rural communities where there may not be a hospital or service provider for miles. Also, programs during or after school hours will need to be developed to meet the needs of children whose parents are in need of mental health services. To make these services for parents and support services for children available locally, neighbors must use their time, skills, relationships, and more to advocate for and work on behalf of the families. The service imperative calls for efforts to create more supports for families working to change their circumstances. The supports include mentoring, tutoring, rehabbing housing, cleaning neglected areas of the community, raising money for local nonprofits, increasing access to information and networks, volunteering in a service activity, and more.

In April 2009, President Obama signed the Serve America Act that will make resources available for AmeriCorps workers to serve the nation's most vulnerable communities. Locally we must take our tradition of service and transform it into a system that will reproduce the leaders needed to develop and implement long-term solutions necessary for our communities. While AmeriCorps workers are desperately needed,

they come and go depending on resources. Neighbors are invested in the long-term health and well-being of their community. Commitment to service in the community becomes important to building leadership and sustaining change over time.

Civic Imperative

Transforming disinvested and disadvantaged communities into positive environments conducive to raising healthy children must begin within the communities themselves. This recognition helps with the broader definition of community philanthropy, which recasts it as a broadly democratic and civic endeavor through which rural families design their own community-based strategies, models, and institutions of support. Grassroots efforts to shape and develop the vision and change the agenda are essential to reinventing local rural economies. Civic participation must be developed and encouraged to support the change agenda and the resulting new economy through service. A plethora of civic participation data shows that where there is high civic engagement, there is a positive well-functioning community.

> In its most inclusive sense, philanthropy begins locally and is understood as civic participation in which all can help to shape their community's future. This broadening and creation of a new paradigm frames the moral, service, and civic imperatives to invest time, talent, and treasure to benefit vulnerable children and families.

Civic participation is what will make the services and supports to families in need of mental health services happen. Neighbors must work in common unity around a common cause in a process that is inclusive and makes every effort to reach out to everyone in the community. In this case, it is the civic duty of all neighbors to ensure adequate mental health services are available to those who need them and to hold the system accountable to outcomes that benefit the families served and the community as a whole.

Despite the best efforts of local organizations, getting neighbors to participate can be difficult. Some may be apathetic, indifferent, disinterested, unaware, or misinformed. Others may be conflicted, concerned, or outright opposed to a particular course of action. Nonetheless, neighbors must reach out to critics and skeptics and engage those who are constructive by focusing on common interests and encouraging involvement.

Community philanthropy recognizes neighbors strategically investing their time, talent, and treasure to improve the local and regional rural economy, jobs and the workforce, education and the environment. This should not be done at the exclusion of vulnerable families and youth. It has been my experience that youth involvement is important, since the ultimate fate of the community rests in the hands of the next generation. Research suggests that when parents are civically involved, their children are also likely to be engaged in their community.

Community philanthropy must include those who live and work in rural communities as part of the solution and not simply as the recipients of benevolent gifts. If strategies to address root causes of problems and to move those families on the margins of our communities toward the mainstream are to be effective, individuals and communities must be included in their own development.

A Word on Treasure

In the traditional definition of community philanthropy there is a great deal of focus on the giving of treasure, in addition to time and talent. The broader definition and above discussion hopefully shows that community philanthropy is not the sole responsibility of the wealthy or well-endowed foundations. Rather, it is about working in common unity to effect positive change for vulnerable children and families. The role of endowed foundations like the Winthrop Rockefeller Foundation (WRF) should be to support community philanthropy—philanthropic institutions such as WRF and communities joining together in collective or collaborative strategies for community change.

Fundraising is challenging among neighbors. Data shows dollars are available and need to be directed to community philanthropy. *Millionaires in the Millennium: New Estimates of the Forthcoming Wealth Transfer and the Prospects for a Golden Age of Philanthropy* provides a metric for estimating the potential for charitable giving. The Nebraska Community Foundation used the metrics developed in the study and estimated that by 2050, $94 billion in wealth will be transferred among generations of Nebraskans. The Wisconsin Donors Forum contracted with the Nebraska Community Foundation to use its metrics to predict Wisconsin's transfer of wealth. Wisconsin's application of the metrics predicts an estimated $687 billion in inter-generational transfer in the next 50 years. In Trempealeau County, home to 27,000 people, the transfer of wealth in the next 10 years is estimated at $320 million—averaging over $42,000 per household.

Steve Gunderson, President and CEO of the Council on Foundations, states in *Philanthropy & Rural America:* "But imagine: If just 5 percent of the $320 million in Trempealeau County's generational transfer of wealth were captured by community philanthropy, we would create an endowment of $16 million. Using the 5 percent payout of private foundations as our guide, this would provide $800,000 in annual support for local programs serving the common good of our rural county."

Conclusion

Community philanthropy is an institution that must be built upon and sustained to change life outcomes for vulnerable children and families. I am not an idealist. I recognize how tough this is to achieve. Mistrust among neighbors, biases, pre-judgments and the like get in the way of achieving long-term sustainable change efforts. In my work in philanthropy focused on community change, I have learned that sustainable change to positively impact the lives of vulnerable children and families requires four things:

- Authentic demand from residents and others not normally at the decision-making table
- Committed allies within and across the faith community, business sector, community organizations, and government who champion the work and can "make things happen"
- Dedicated resources, including dollars but also data and volunteers; and
- Vigorous leadership that can replenish and sustain itself over time.

To achieve these you have to be strategic and in it for the long term (philanthropy) and not support what feels good for the moment (charity). Community philanthropy—working in common unity to improve life chances for vulnerable children and families—provides the perfect infrastructure to facilitate sustainable change one family at a time.

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The role of endowed foundations like the Winthrop Rockefeller Foundation (WRF) should be to support community philanthropy—philanthropic institutions such as WRF and communities joining together in collective or collaborative strategies for community change.

Epilogue

This compendium, *Community Philanthropy: Strategies for Impacting Vulnerable Populations,* represents the first in a continuing series of scholarly work from the Center on Community Philanthropy at the University of Arkansas Clinton School of Public Service. Our Center's research core provides the opportunity to host scholars around a central topic and allow them to write, research, and inform academia, communities, and the field of philanthropy in an innovative way.

The study of community philanthropy and its role as an approach to public service is important. This type of exploration allows us to study past successes, but also to acknowledge pitfalls that other communities have encountered and explore possible solutions for them. This type of research also offers the opportunity to herald new ways of giving and sharing that help unravel some of the fundamental problems facing communities: poverty, food insecurity, educational access, and homelessness.

This collection of papers clearly illustrates the different prisms through which community philanthropy can be explored and utilized to drive sustainable change among vulnerable populations. Take the time to reflect on how these scholars' work can change your approach:

- Consider the innovative, holistic tack taken by the Single Parent Scholarship Fund, allowing scholarship recipients to avoid dropping out of higher education programs because of unexpected financial hardships. How could you employ a similar method?

- Explore how the Wildflowers Institute builds community through recognizing local leaders in barbershops and on street corners. How could this approach be broadly applied to better reach all community members and improve the impact of your philanthropy?

- Observe the Ford Foundation's efforts to build on traditional knowledge systems in Indonesia and the Philippines. How might this concept be applicable in your town?

- Contemplate Kristen Lindsey's take on combining mainstream and indigenous philanthropy to create a new kind of philanthropy. How could making that leap work for your organization?

- Respond to Wenda Weekes Moore's call to action for foundations to promote diversity among their own staffs, as well as those of their grantees and in the communities they serve.

Our hope is to use these papers as a beginning point to host a groundbreaking national dialogue on community philanthropy. The Clinton School of Public Service is dedicated to educating and supporting global leaders who—like these distinguished individuals—are capable of driving vital social change.

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The University of Arkansas Clinton School of Public Service is the first graduate program in the nation offering a Master of Public Service (MPS) degree. The program is designed to help students gain knowledge and experience in the areas of nonprofit, governmental, volunteer, or private sector service work and strengthen their commitment to the common good.

The Center on Community Philanthropy at the Clinton School has a vision to expand the knowledge, tools, and practice of community spawned and community driven philanthropy. The Center promotes community philanthropy as the giving of time, talent, and treasure that when invested in community results in positive change and long-lasting improvement.

The Center is unique in its mission to study philanthropic concepts and acts emerging from within communities. It is a place for *learning* about philanthropy in a way that becomes understood and practiced by a new wave of donors, foundation board and staff members, community leaders, and policy decision-makers.

The views and opinions expressed in this publication are held by the authors and do not necessarily represent the position of the Clinton School or the Center on Community Philanthropy. Any reference to specific commercial products, processes, or services does not constitute an endorsement by the Clinton School.

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