

Being Counted: A Mixed Methods Analysis of the  
Power of Black Women's Giving at Historically White Institutions

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### **Dedication**

To every woman, regardless of racial identity,  
who sacrificially and unapologetically bravely shared her voice, herstory,  
in all its beauty and entanglements.  
Your voice empowered hundreds of others,  
forming and knitting  
a melodious freedom song  
still being unraveled and redefined.

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I am my ancestors' wildest dream. I was never expected to be here or make it this far, but I have, with profound purpose, and for that I am immensely grateful to God, who knitted me in my mother's womb and continually reminds me that all things are possible with Him, and to those, known and unknown, who He has graciously gifted to me to make my journey far straighter and narrower. My mother, Pearlie Harris, is just as precious as her namesake, and her unwavering love and never-ending prayers and desire for me to have more and be my absolute best in service to Christ, is what has and continues to move me toward greater. My best friend and husband, Micheal McCray, has been a source of much needed laughter and strength. My adopted mothers, Dr. Marvelene Moore (Dr. Mom) and Phyllis Moore (KnoxMom), held me up in prayer and pushed me to radiate my God-given light. My tribe of prayer warriors are mighty, and to each of you: I hope I have said (and I will continue to say) 'thank you' deeply and profusely, even though the simplicity of the sentiment seems never enough, just as listing your name here wouldn't begin to honor the oceans of gratitude I have for each of you. I count the LinkedIn community, many whom I have never met, in this tribe because they showed up and showed out to rally around me and the research I passionately care about. Welcoming me into their tribe, Dr. Debra Mesch and Andrea Pactor, enlightened my research path as a fellow of the Women's Philanthropy Institute at Indiana University Lilly Family School of Philanthropy. To the chair of my committee, Dr. B. (J. Patrick Biddix) who never doubted me and kept running alongside me to the finish line. To my other committee members: Drs. Jimmy G. Cheek, Dorian L. McCoy, and Barbara J. Thayer-Bacon, an ally, who sparked my curiosity and expanded my mind and heart by introducing me to profound critical race writers. Just as God cares for the birds in the air, He cares for me more, and this I know to be true in this God moment.

## **Abstract**

Philanthropy has shaped American higher education. Historically, colleges and universities were created for White men, and philanthropy has fallen into the same pattern of privilege. Often seen as invisible, African American alumnae and their giving motivations, influences, and capabilities are untapped and unrecognized at historically White institutions (HWIs). Led by the fundamental research question of what factors facilitate or impede giving behaviors of African American alumnae to HWIs, the purpose of this two-phase, transformative exploratory, sequential mixed methods research study was to understand how the attitudes, motivations, and behaviors of African American alumnae, in consideration of the intersections of race and gender, relate to student and alumnae affinity, sense of belonging, and engagement impact of philanthropy at HWIs. With Black feminist thought and intersectionality as the theoretical framework, the study, accomplished in two phases—semi-structured interviews followed by a survey—was comprised of 1,016 African American alumnae of HWIs, including 12 interviewees.

The findings and results established race and gender matter in higher education philanthropy, while marital status was not a predictor of giving. African American women are one of the most altruistic communities, not only with their treasure, but also their time, talent, ties, and testimonies, which should be counted in the equation of philanthropy. Further, based on statistical and thematic analysis, the inferences revealed African American alumnae give more to other nonprofits, including historically black colleges and universities (HBCUs) than to their alma maters. While the reasons are nuanced, overall, it is apparent that the Anglo-historical fundraising model must be decolonized, and purposeful attention must be given to the African American woman's connective and enduring journey as a student to an alumna.

With sense of belonging and campus dynamics highly influential, African American alumnae give based on relationship and to affect change, not to see her name on a building. The conclusions and implications of this study are significant enough to warrant a paradigm shift centered on belonging, connecting, and relating. African American alumnae are not simply a new donor source, they are influential, with voice and authority to ignite change and ameliorate the financial stature of institutions.

Keywords: African American, alumnae, Black feminist thought, donor relations, fundraising, giving, higher education philanthropy, influence, intersectionality, motivations, philanthropy, transformational giving

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A new [philanthropic] paradigm<sup>1</sup> is needed—one that exalts the kinds of relationships that forge and nurture meaningful connection. A tenacious spirit of sisterhood stands in resistance to traditional patriarchal values, asserting instead an ethic of mutuality, an impulse toward reciprocity...

— Helen LaKelly Hunt and Kanyere Eaton, “We Are Our Sister’s Keeper”

## Chapter 1. Introduction

Philanthropy, specifically alumni giving, is quintessential to American higher education. Particularly, as the traditional funding structure of higher education continues to crumble as federal and state appropriations dwindle, the economy worsens, and tuition hikes seem never enough to operate, alumni giving is a must. Universities would not be able to reach their fiscal obligations or aspirational goals without the financial contributions provided by alumni donors, who are deemed the primary financial resource, to supplement tuition and other sources of institutional income (Brittingham & Pezzullo, 1990; Hall, 1992; Poock & Siegel, 2005; Yates, 2001). In fact, Hall (1992) suggested, “No single force is more responsible for the emergence of the modern university in the United States than giving by individuals and foundations” (p. 403). Further, the Council for Aid to Education (CAE, 1973) declared that American higher education was “elevate[d] to a position of excellence” by philanthropy (p. 9).

Alumni giving accounts for a large majority of voluntary support to an institution, as graduates provide 26% of the private donations to higher education (CAE, 2018). Colleges and universities raised \$43.6 billion in the fiscal year ending June 30, 2017, an uptick of 6.3% from 2016—3.7% after adjusting for inflation, according to the Voluntary Support of Education survey (CAE, 2018). The 6.3% year-over-year increase quadrupled the rate of growth between 2015 and 2016, which was 1.7% in the 2017 survey (CAE, 2018). The growth is linked to

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<sup>1</sup> *The terms paradigm and paradigm shift are often associated with American physicist and philosopher Thomas Kuhn to signify a change of concepts or practices within a scientific discipline. Throughout this dissertation, paradigm and paradigm shift are used within a non-scientific context to describe the profound change necessary within the philanthropic model and practices of historically white institutions (HWIs).*

personal giving by alumni. Alumni giving increased by 14.5% (\$11.37 billion), while nonalumni giving rose by 4.5% (\$7.86 billion). That is a turnaround from 2017, when both alumni and nonalumni giving dropped significantly. Gifts from alumni declined 8.5%, and gifts from nonalumni declined 6% (CAE, 2017). In the survey's six-decade history, despite drops or gains in giving by alumni, giving from individuals (alumni or not) is often the source of power for higher education institutions, while donations from foundations and corporations tend to remain modest or flat.

While higher education struggles to maintain funding streams, the philanthropic connection to alumni grows in even more importance; however, the demographics have changed dramatically since the days of Benjamin Franklin, with more women and Communities of Color anchoring the higher education landscape and the population in the United States (U.S. Census Bureau, 2016). The demographic shift from a male majority to female majority was initially documented in the 1950 Census and has been maintained for each decade since, with women constituting 50% to 52% of the U.S. population (U.S. Census Bureau, 2011, 2016). All women continue to outpace men's postsecondary success by 7% in 2015. While Blacks with bachelor's degrees has risen by six points, from 15% to 21% between 1995 and 2015 (National Center for Education Statistics (NCES, 2016a). Based on college degree attainment, African American women are the most educated group in the United States, according to the NCES (2016b). Between 2009 and 2010, Black women earned 68% of all associate degrees awarded to Black students; 66% of bachelor's degrees; 71% of master's degrees; and 65% of doctorates. The U.S. Trust *Insights on Wealth and Worth* report (2016) noted today's wealthy are increasingly diverse.

Higher education is ill-equipped to deal with the massive demographic shift in U.S. colleges and universities, and there is limited data focusing on giving from alumni of color

(Gasman & Bowman, 2013). Further Gasman and Bowman (2013) contended development officers and university advancement offices should modify their “one-size-fits-all” method in cultivating and soliciting alumni to capture the affinity of graduates of color.

Once limited to privileged White male students, access to higher education was crafted to promote and perpetuate the status quo of White male dominance (Thelin & Trollinger, 2014). In parallel, the history of American institutional fundraising has been bounded by the work of philanthropic White men such as Andrew Carnegie and John Rockefeller, “who have enjoyed access to education, owned major businesses, held leadership positions in government, dominated the professions and inherited wealth” (Council on Foundations, 1999, p. 7). However, women and Communities of Color remained the “hidden constituency” (Hickey & von Schlegell, 1993, p. 25) because they had been “written out of the history of philanthropy by virtue of what counted in the minds of those who wrote the conventional histories” (Worth, 2002, p. 5).

While college graduation rates are on the rise, racial and gender gaps continue to widen with underrepresented groups and women receiving lower wages than White men (NCES, 2016a). Even so, women are more likely than men to financially give and give more to charity (Mesch, 2015, 2016). Women stand at the threshold of controlling more than 50% of the wealth in the United States and they are assuming more ownership of financial decisions (Shaw & Taylor, 1995). Research shows that women, more so than men, are more altruistic, empathetic, and charitable (Andreoni & Vesterland, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Koenig, 2006). In particular, women’s role in philanthropy “has been and continues to be a large one that is ripe for exploration” (Mills, 2000, p. 20).

Specifically, one group of donors that remains untapped is African American women. Even with overarching racial, gender, and wealth disparities fueled by institutional and systemic

racism (Carter & Hancock, 2017), African Americans give 25% more of their discretionary income to nonprofits than any other racial group, including Whites (Anft & Lipman, 2003). Even though African Americans are often not thought of as philanthropic, an Opinion Research Corporation survey (1990) of African American giving found that college-educated Blacks, who made more than \$35,000 were more likely to be philanthropic than any other affluent, college-educated group. Nearly two-thirds of African American households give to charitable causes, which equates to about \$11 billion annually, according to a joint W.K. Kellogg Foundation and Rockefeller Philanthropy Advisors study (2012). About 15% of African American philanthropic dollars fund educational causes with the intent of creating access and opportunities for often excluded underrepresented groups (Center on Philanthropy and Civil Society, 2004). Eroding the common thought that those with greatest means are the most philanthropic (Steinberg et al., 2002), African American women, with increased access to education and income—two paramount predictors of charitable giving (Marsh et al., 2007; Mesch, 2012, 2015, 2016)—have the ability to leave their philanthropic mark on an educational institution (Shaw & Taylor, 2010). Just as African American women have historically been the frontrunners in elevating their ancestral roots, often from a place of oppression and discrimination, through philanthropic gateways of self-help societies, churches, civil and social movements, the origins of their giving continue to be dismissed (Giddings, 1984; Rodgers-Rose, 1980; Scott, 1990). Hine (1984) concludes: “The collective experiences, lives and contributions of ... Black women in America have been written in small print on the back pages of our historical consciousness” (p. 5).

Little research exists on Black philanthropic giving to historically White higher learning institutions (HWIs) (Gasman & Anderson-Thompkins, 2003; Gasman & Sedgwick, 2005). The literature is further lacking on African American women and their giving patterns to higher

education, which is problematic, considering the demographic shift and the continued decrease in funding from federal and state governments, corporations, and foundations. Further, knowing the success of African American alumnae and their entrance into the American middle-class and beyond (Dickson & Marsh, 2008; Marsh et al., 2007), the investment of time and often resources to engage alumnae will reap beneficial returns for educational institutions. Considering Havens and Schervish's (2001) theory of great wealth transfer, where upwards of \$283 billion is estimated to be given to philanthropic causes by African Americans over the next 55 years, which is a faster charitable giving rate than either their aggregate income or wealth, it matters whether or not African American women have a role in securing the future of higher education at HWIs. Panas (1984) contended, "Corporations and foundations alone will not save our not-for-profit institutions and organizations. They have not in the past. They will not in the future. Men and women properly motivated and giving from personal resources will make the difference" (p. 11). For higher education institutions to remain viable, colleges and universities must encourage *all* future alumni to be active financial givers to their alma maters, suggests Dysart (1989).

### **Statement of the Problem**

The convergence of social, demographic, cultural, and economic capital has increased women's visibility and involvement in philanthropy during the past two decades (Andreoni & Vesterland, 2001; Carson, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Koenig, 2006; Mottino & Miller, 2005). As African American women between the ages of 35-65 accumulate college degrees, wealth, and financial prowess (Nielsen, 2015; U.S. Census Bureau, 2016), their potential for charitable giving in higher education by means of time and financial investment, grows exponentially (Carson, 2001; Nielsen, 2015; Rovner, 2015). Despite a rich giving history connected to slavery, civil rights activism, family and strangers alike, and the

Black church—a tradition that continues today—African Americans are primarily identified as beneficiaries of philanthropy instead of recognized as donors who have given of their treasure, time, talent, ties, and testimonies to ignite change. In fact, African Americans are more generous than others, giving away 25% more of their incomes than their white counterparts, and almost two-thirds of Black households make donations that total about \$11 billion a year, according to studies by the U.S. Trust (2016a) and W. K. Kellogg and Rockefeller Philanthropy Advisors (2012). Further, African Americans were significantly more likely than their White peers to donate to faith-based causes (71% vs. 53.7%), so-called combination purposes (54% vs. 41.4%), and higher education (49% vs. 34.4%; U.S. Trust, 2016a). Often forgotten and underrepresented (Carson, 2001; Nielsen, 2015; Shaw & Taylor, 1995), consciously or unconsciously, in fundraising at historically White institutions (HWIs), African American alumnae and their giving motivations, influences, and capabilities are untapped, undervalued, and unrecognized (Carson, 2001; Shaw & Taylor, 2010). Knowledge is lacking on the culturally relevant practices of fundraising efforts at HWIs and how African American women and their giving patterns fit into the higher education giving equation. Further, little research exists on Black philanthropic giving to HWIs (Gasman & Anderson-Thompkins, 2003; Gasman & Sedgwick, 2005).

The U.S. Census Bureau (2018) has projected by 2045, 50% of the country will be People of Color. With the United States in the midst of a dramatic cultural shift of becoming more and more ethnically and racially diverse, it is necessary for philanthropic organizations and researchers to reassess their models of philanthropy as they relate to Communities of Color. The vast majority of philanthropic literature in higher education is Eurocentric and atheoretical (Burnett, 1992/2002; Ciconte & Jacobs, 2001; Connors, 2001; Dove, 2001; Flanagan, 1999; Greenfield, 2001; Rosso, 1996; Worth, 2002). In the case of this study, administrators at HWIs

will need to consider the rising visibility and importance of Communities of Color and reshape the Anglo-historical traditional models and perceptions of who gives and why, because its survival depends on it. Particularly with alumni giving at the helm of financial prosperity of colleges and universities, it is imperative the factors that facilitate or impede alumni giving at HWIs be examined. By further understanding how HWIs engage African American alumnae, other institutions of higher education and nonprofits can better understand the unique aspects of this diverse community and the structural and cultural dimensions associated with giving. This research also provided a model to study other underrepresented populations. As a result of this knowledge, more colleges and universities have the potential to reflect inclusion in their staffs, boards, and programming while enlightening their fundraising professionals and expanding their giving initiatives and participation of African American alumnae. It is imperative that antiquated systems be replaced and different perspectives be embraced (Brookfield, 2003; Ladson-Billings & Tate, 1995; Merriam & Brocket, 1997; Outlaw, 1996).

Brittingham and Pezzulo (1990) believed fundraising is “thinly informed by research” (p. 1). Once scant, there is prevailing and continuing research squarely focused on gendered differences and the giving behaviors of women. And although existing research offers some guidance for practitioners, the implications are limited by the failure to ground the research in any theoretical or conceptual framework. This study, through an examination of African American women, helps fill these theoretical and methodological voids in the literature. In an effort to craft a more holistic picture of women’s philanthropy, “first, someone must begin to notice what has been ignored” (Scott, 1984, p. 19).

## **Purpose of the Study**

The purpose of this two-phase, transformative exploratory, sequential, mixed methods research study was to understand how the attitudes, motivations, and behaviors of African American alumnae, in consideration of the intersections of race and gender, relate to student and alumnae affinity, sense of belonging, and engagement impact of philanthropic giving at HWIs.

## **Research Questions**

With Black feminist thought and intersectionality informing and influencing every aspect and phase of this research, the following research questions shaped this study:

Qualitative:

1. What influences African American women's decisions to financially support (or not) their alma mater?

Quantitative:

2. What are the characteristics of African American alumnae who give of their money and/or time?

Mixed:

3. What can be learned about African American alumnae giving when considering their influences to financially support their alma mater and the characteristics of those who give?

## **Theoretical Framework**

With an intersectionality framework centered on Black feminist thought (Collins, 2000; Freire, 2000; Giddings, 1984; Gottesman, 2016; hooks, 1984, 1989, 1992; Ladson-Billings & Tate, 1995), the study's findings and results are influenced by the permanence of racism, and what Collins (2000) referred to as a "matrix of domination" (p. 228) that illuminates the

differences among women by considering the interlocking inequalities of race and gender. The construction of race, in relationship to power and identity, has influenced African American alumnae participation in giving to racialized organizations such as HWIs (Bonilla-Silva, 1996, 2003; Ogbu & Davis, 2003; Omi & Winant, 1994). Further, through the lens of Black feminist thought and understanding the power of voice (Bell, 1993; Belenky et al., 1986; Collins, 2000; Crenshaw, 1989, 2004; Freire, 2000; Giddings, 1984; McLaren, 1994, 2000), the veil of invisibility on race and gender is uncovered in this study.

Connecting voice and intersectionality to Black feminist thought seems necessary, considering that the motivations of those who give to higher education have mostly been examined by scholars through the perspective of White, wealthy, heterosexual men (Drezner, 2011). Also, the literature barely accounts for women, let alone cultural identifications of those from disfranchised and underrepresented communities and how such differences impact philanthropic engagement. When considering gender and race, the lens of Black feminist thought adds to the narrative of this research.

Black feminist thought brings the crucial concept of power to capture gender and race dynamics and construct a new feminist conception of power, one grounded in theorization of domination, resistance, and solidarity (Collins, 2000). Offering a self-defined lens, Black feminist thought forges the spotlight on Black women to be seen and their experiences understood (Collins, 2000).

A central tenet of Black feminist thought is intersectionality (Crenshaw, 1989). Intersectionality explores and acknowledges the “overlapping identities” (Cho et al., 2013, p. 797) of gender, race, class, and sexuality. While Black women, individually and collectively, experience marginalization at the intersection of many markers, including race, gender,

sexuality, class, ability, religion, and nationality, the focus of this study is centered on race and gender. In line with Black feminist thought, neither of these markers can be untangled from each other (Brown, 2012; Collins, 2000; Crenshaw, 1989, 2004; hooks, 1989; King, 1997). Race and gender influence Black women's standpoints, their views of the world, and how their various truths are experienced, and this is certainly applicable to higher education philanthropy. Who is heard and who is seen are critical tenets to understanding the attitudes and motivations of African American alumnae and their giving habits while negotiating race and gender at HWIs.

Also, the exploration of structural inequalities and power dynamics connected to membership in these categories is intrinsically tied to understanding intersectionality (Cho et al., 2013; Wilkins, 2012). Exploring the lived experiences and identities of the study participants as interactive rather than additive is essential to using an intersectional lens (Linder & Rodriguez, 2012). Intersectionality is fundamental in holistically exploring the experiences of African American women at HWIs; to separate their identities from their experiences would be an injustice. Using an intersectionality framework better acknowledges how race and gender intersect and shape the experiences of the study participants at HWIs.

The interrelatedness of Black feminist thought and intersectionality are pervasive throughout the study and offer a robust lens in which to analyze the study, and also offer a means to discuss the majority-only perspective to philanthropy and its potential impact on fundraising (Drezner, 2011).

### **Significance of the Study**

With alumni giving at the helm of financial prosperity of colleges and universities, it is imperative the factors that facilitate or impede alumni giving at HWIs be examined. By further understanding how HWIs engage African American alumnae, other institutions of higher

education and nonprofits will be able to better understand the unique aspects of this diverse community and the structural and cultural dimensions associated with giving. As a result of this knowledge, more colleges and universities will have the potential to reflect inclusion in their staffs, boards, and programming while enlightening their fundraising professionals and expanding their giving initiatives and participation of African American alumnae.

More generally, philanthropy has been central to higher education in the United States since the academy's inception. This is arguably truer today than ever before. As external support of higher education decreases and the cost to educate students rises, the need for alumni support to maintain higher education's eminence increases. The need for more research on philanthropic giving patterns is apparent. Brittingham and Pezzulo (1990) believed fundraising is "thinly informed by research" (p. 1). The vast majority of philanthropic literature in higher education is Eurocentric and atheoretical (Burnett, 1992/2002; Cicone & Jacobs, 2001; Connors, 2001; Dove, 2001; Flanagan, 1999; Greenfield, 2001; Rosso, 1996; Worth, 2002).

Once scant, there is prevailing and continuing research squarely focused on gendered differences and the giving behaviors of women. And although existing research offers some guidance for practitioners, the implications are limited by the failure to ground the research in any theoretical or conceptual framework. This study, through an examination of African American women, helped fill these theoretical and methodological voids in the literature. To craft a more holistic picture of women's philanthropy, "first, someone must begin to notice what has been ignored" (Scott, 1984, p. 19).

## Terminology

The following definitions of terms and concepts are used in the study:

***Advancement.*** The programs or activities of an organization to foster greater understanding and support from its constituencies to meet its goals in funding university programs (Council for Advancement and Support of Education).

***Affinity.*** The inherent connection alumni feel toward their alma mater. Campus experiences while a student often predict the alumni connection or affinity (M. Gallo, 2012).

***Alma mater.*** A college, school, or university from which a person has graduated (Merriam-Webster's collegiate dictionary, 2009).

***Altruism.*** The principle or practice of selfless concern for the welfare of others (Merriam-Webster's collegiate dictionary, 2009).

***Alumna/e.*** A female graduate(s) who holds at least a bachelor's degree from a college or university (Merriam-Webster's collegiate dictionary, 2009).

***Alumni engagement.*** A collaborative partnership or connection between the institution and its alumni which promotes camaraderie between all parties. Alumni who are engaged with the institution are more likely to give (Brittingham & Pezzullo, 1990; Clotfelter, 2003; P. Gallo & Hubschman, 2003; Heckman & Guskey, 1998; Hoyt, 2004; Hunter et al., 1999).

***African American/Black.*** These two terms are used interchangeably and are defined as a person having origins in any of the Black racial groups of Africa (U.S. Census Bureau, 2016).

***Black feminist thought.*** Theory conceptualized by Patricia Hill Collins offers an understanding of the intersecting identities of Black women (Collins, 2000).

***Communities of Color/People of Color.*** These two terms are used interchangeably and are defined as a group of people who have faced challenges resulting from racism, economic

inequalities, and cultural authority in America (Satterwhite & Teng, 2007). Identified by the U.S. government as statistically distinct groups based on race, ethnicity, or tribe, Communities of Color/People of Color often refers to Native Hawaiians and other Pacific Islanders; Latino/Hispanic Americans; Asian Americans; American Indians and Alaska Natives; and African Americans, inclusive of those from Africa and the Caribbean.

***Critical race theory.*** An epistemology [that] provides a lens through which to question, critique, and challenge the manner and methods in which race, White supremacy, supposed meritocracy, and racist ideologies have shaped and undermined policy efforts for African Americans in higher education (Harper et al., 2009, p. 390).

***Culture.*** Objects, such as artifacts, and external and internal processes that frame individual and/or collective behaviors and psyche. The products and processes, in all manifestations, are linked and are attributable to the definition of culture (Mironenko & Sorokin, 2018).

***Development.*** A systematic process identifying institutional needs and concerns, then identifying, cultivating, engaging, soliciting, and stewarding prospective donors paired with these concerns and needs. This term is generally used synonymously with fundraising and advancement (Council for Advancement and Support of Education).

***Donor.*** Individuals or organizations offering support of their own free will for an institution or cause by way of a gift or donation (Council for Advancement and Support of Education).

***Fundraising.*** Programs and activities involving the solicitation of gifts to the institution. This term is generally used synonymously with development (Council for Advancement and Support of Education).

***Gift/giving.*** Usually refers to a financial contribution, but also can include one's giving of time and talent (Merriam-Webster's collegiate dictionary, 2009). The financial contributions of alumnae will be the primary concern of this study.

***Historically Black College and University (HBCU).*** A college or university that was originally founded to educate students of African American descent (K. Freeman, 1999).

***Historically White Institution (HWI)/Predominately White Institution (PWI).*** Institutions of higher education where historically systemic exclusion was the norm, and policies and practices were implicitly, and often explicitly, committed to the segregation and subjugation of African Americans. HWIs are often also referred to as PWIs due to the majority of the student population being comprised of individuals who identify racially as White (Allen, Jewell, Griffin, & Wolf, 2007; B. Brown & Dancy, 2010; K. Freeman, 1999).

***Identification theory.*** Theory conceptualized by John Havens and Paul Schervish which examines the philanthropic motivations of women and offers an alternative paradigm to economic models while researching the transfer of wealth. According to this framework, self-identification with others and with the needs of others (rather than selflessness) is what motivates giving to individuals and to philanthropic organizations (Havens & Schervish, 2001).

***Institutional culture.*** The deeply embedded patterns of organizational behavior and shared values, assumptions, beliefs, or ideologies that members have about their organization or its work (Campbell & Hourigan, 2008).

***Intersectionality.*** An analysis claiming systems of race, social class, gender, sexuality, ethnicity, nation, and age form mutually constructive features of social organization which shape Black women's experiences, and in turn, are shaped by Black women (Collins, 2000).

***Philanthropy.*** A tradition in which individuals contribute their time, talent, and financial resources to institutions with the goal of improving society, the community, or social circumstances (Merriam-Webster's collegiate dictionary, 2009).

***Prosocial behavior.*** Voluntary actions that are carried out to benefit others that can be learned through direct reinforcement, observation, and discussion (Ahammer & Murray, 1979; Eisenburg, 1982; Grusec, 1982; Israel, 1978; Moore & Eisenberg, 1984; Schroeder et al., 1995).

***Racism.*** The belief that all members of a purported race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or other races. Racism is a particular form of prejudice defined by preconceived erroneous beliefs about race and members of racial groups (K. Freeman, 1999).

***Sense of belonging.*** The connection an individual feels toward their university, community, group, or organization. Characterized by positive and frequent social interaction, belongingness has been found to have positive effects on group and individual motivation (Baumeister & Leary, 1995; Pittman & Richmond, 2008).

***Underrepresented group/community.*** Racial and ethnic populations who are underrepresented in various professions relative to their numbers in the general population (K. Freeman, 1999).

***White.*** An individual having origins in any of the original peoples of Europe, the Middle East, or North Africa (NCES, 2016a). The term "White" includes "Caucasian" for the purposes of this study.

**Summary**

In summary, the need to examine philanthropy at HWIs from the perspective of African American women was illustrated in Chapter 1 by means of the context, problem statement, purpose, research questions, theoretical framework, study significance, and definition. Chapter 2 presents a review of current research on the centrality of the literature review. Chapter 3 describes the methodology, research design, and study procedures. Chapter 4 details how the data were analyzed and provides both a written and graphic summary of the findings and results. Chapter 5 interprets and discusses the inferences along with future opportunities for research.

## **Chapter 2. Literature Review**

The credence and continual existence of many college and universities begins and ends with philanthropic giving (Thelin, 2004). As more alumni donors are nonmale and People of Color, mirroring the changing diversity of higher education and those who give (Clotfelter, 2003), the fundamental research question becomes what factors facilitate or impede African American alumnae financially giving to HWIs. The core understanding of the financial giving practices of African American alumnae as connected to HWIs begins with a holistic view of the history of philanthropy and higher education. With a broader picture of philanthropy understood, the niche area of gender and its revelatory impact on philanthropy will be reviewed, followed by the importance of understanding African American philanthropy. Also, critical to this study is the exploration of literature addressing variables, such as involvement in student organizations and volunteerism, that connect alumni donors to their alma maters and often translates into alumni giving.

Ultimately, this literature review reveals what is known and not known about the historical and contemporary plight of alumni giving and the corresponding effect of African American alumnae and their giving patterns. Research studies dedicated to the donor behavior of African Americans, let alone African American women, at higher education institutions, specifically HWIs, is scant (Gasman, 2008). As Mills (2000) contended women's role in philanthropy, specifically African American women, "continues to be a large one that is ripe for exploration" (p. 20).

### **History of Philanthropy and Higher Education**

From John Harvard's 1638 bequest to the colonies' first college to current billion dollar-plus campaigns at private and public institutions throughout the country, fundraising has

continued to shape American higher education. In *New England's First Fruits* (1792), a Harvard College document that is often considered the first higher education fundraising brochure, the author describes citizens who “longed . . . to advance learning and perpetuate it to prosperity” (p. 242). The early U.S. economy was not able to create and sustain its colleges; as historian Frederick Rudolph (1962) explained, this was left to the Old World: “Individual benevolence was nonetheless in the English tradition, and the colonial colleges therefore naturally looked to it for sustenance” (p. 178). Most of the contributors to the colonial colleges—wealthy, White men—gave their gifts without use restrictions. Curti and Nash (1965) noted that these gifts were important to the future of higher education fundraising, not because of their size, in fact, they were small, but because “higher education and its philanthropic support were planted as ideas and actualities in American soil” (p. 41).

“The extension of college-level instruction to women was a strikingly creative achievement of American generosity” (Curti & Nash, 1965, p. 87). Generous donations from individuals unlocked the doors for women to enter higher education. More than 200 years after Harvard College was founded for educating young men, Oberlin College admitted female students in 1837 (Chamberlain, 1988).

From the onset, American higher education depended upon private support to achieve its goals. “Although the creation of the framework for higher education was a notable achievement in American history; more importantly, was the beginning of the tradition of supporting America’s colleges with voluntary contributions” (Curti & Nash, 1965, p. 21). After World War I, regular solicitation of alumni for support of colleges and universities became commonplace.

Systematic and organized fundraising is a phenomenon of the U.S. 20th century (Cutlip, 1965). In the current day, alumni giving accounts for a large majority of voluntary support to the

academy, as graduates provide 24% of the private donations to higher education (CAE, 2016). Alumni will continue to be the primary source of support as the traditional funding structure of higher education continues to crumble as state appropriations dwindle, the economy worsens, and tuition hikes never seem enough to operate (Brittingham & Pezzullo, 1990; Hall, 1992; Poock & Siegel, 2005; Yates, 2001). Colleges and universities gained \$41 billion in giving in the fiscal year ending in June 2016, a slight uptick from \$40.3 billion the year before, according to Voluntary Support of Education survey (CAE, 2016). Leslie and Ramey (1988) noted “Voluntary support is becoming the only source of real discretionary money, and in many cases, is assuming a critical role in balancing institutional budgets” (p. 115-116).

### **Women and Higher Education Philanthropy**

Once limited to privileged White male students, access to higher education was crafted to promote and perpetuate the status quo of White male dominance (Thelin & Trollinger, 2014). In parallel, the history of American institutional fundraising has been bounded by the work of philanthropic men like Andrew Carnegie and John Rockefeller, “who have enjoyed access to education, owned major businesses, held leadership positions in government, dominated the professions and inherited wealth” (Council on Foundations, 1999, p. 7). However, women remained the “hidden constituency” (Hickey & von Schlegell, 1993, p. 25) because they had been “written out of the history of philanthropy by virtue of what counted in the minds of those who wrote the conventional histories” (Worth, 2002, p. 5).

Only in the past decade have scholars come to accept that women’s absence from the pages of our history books does not mean that their participation was unremarkable.

Rather, editors and writers did not consider the role of women important enough to document, and many of the women ... in their desire for anonymity, too frequently kept

their magnanimity secret. (Shaw & Taylor, 1995, p. 23)

In the case of colleges and universities, anonymity combined with gender bias in donor record keeping (Mosser, 1993) leaves the true impact of women's giving history unknown, although it is widely known that the altruistic efforts of women are at the foothold of "schools, hospitals, churches, libraries, symphony orchestras, museums, and gardens ...; and those less fortunate have been helped" (Shaw & Taylor, 1995, p. 23).

"Female academies or seminaries preceded the first women's colleges and marked a transitional stage in which the idea of higher education for women grew and the practice of supporting it with private donations was established" (Curti & Nash, 1965, p. 89). Considered a pioneer in the education of women, Emma Willard, opened the Troy Female Seminary in Troy, New York, in 1821 (Goodsell, 1970). In 1834, Mary Lyon, set out to raise money from the New England community to establish her own female seminary in Massachusetts. Despite opposition, Lyon opened Mount Holyoke Seminary in 1837 (Curti & Nash, 1965). Although deaf, Sophia Smith gave money to start a women's college after inheriting money from her brother in 1861 (Curti & Nash, 1965). The establishment of the medical school at John Hopkins came to be because of Martha Carey Thomas and Mary Garrett, who gave and raised \$500,000 for the school, which opened its doors in 1893. With her contribution of more than \$350,000, Garrett successfully advocated that women be admitted to John Hopkins School of Medicine on the same terms as men (Sanders, 2009). Margaret Olivia Slocum Sage had given away \$80 million, by the time of her death in 1918, "in fulfillment of her philosophy that women were responsible for the moral progress of civilization (Shaw & Taylor, 1995, p. 24). Her generosity benefitted such institutions as Emma Willard College, Harvard, Yale, and the Tuskegee Institute.

Despite the historic evidence of giving by women for the benefit of education, "it has

been long assumed by many campus administrators that the term donor primarily means male” (Matthews, 1991, p. 73). The misconception that women will volunteer for a cause, but don’t financially give was shattered by the astounding success of the Wellesley University’s fundraising campaign between 1987 and 1992, which raised \$168 million from alumnae (von Schlegell & Fisher, 1993). “[The private women’s liberal arts college] set out to dispute the notion that men were entitled to give more to their schools because they were the financial earners of the family” (Rosen, 1992, p. 48). Antiquated messages about women and giving are being replaced by “a coming of age, [where] women are playing a substantially larger role in American philanthropy” (Hall, 1992, p. 1) than ever before in the history of the United States.

### **Gendered Differences and Philanthropy**

While the history of women’s activism through philanthropy is long, the history of empirical research about gender differences in philanthropy is short. There is no textbook or popular narrative documenting this rich historical strand of research. With chapters highlighting voluntary associations, Latin and Black women’s philanthropy along with other chapters focused on international women’s philanthropy, *Lady Bountiful Revisited* (McCarthy, 1990) is likely the closest to documenting an historical arc of gender differences in philanthropic behavior.

Over the past quarter century, it has been less about documenting the history of women’s philanthropic accomplishments and more about bringing clarity to philanthropic behavior. Researchers in the fields of economics, psychology, sociology, organizational studies, and nonprofit management have started to explore why and how people give and volunteer. In 2015, the Bill and Melinda Gates Foundation awarded a \$2.1 million three-year grant to the Women’s Philanthropy Institute at Indiana University Lilly Family School of Philanthropy (Marek, 2016).

It is the single largest known grant for research on how and why men and women give. The outcome of this growing literature is that gender does matter in philanthropy.

Philanthropy, broadly defined as a voluntary action for the public good, encompassing giving, volunteering, and civic action, has been and continues to be the action language of women. Empirical data shows that women tend to be more empathetic and altruistic than men; often are the influencers of household charitable decision-making; and are more likely to volunteer and financially give and give more than men (Manning, 2010; Mesch, Brown, et al., 2011; Rooney et al., 2005; Shaw & Taylor, 1995, 2010; Willer et al., 2015).

A substantial amount of literature shows women tend to be more selfless and empathetic, thereby making them more generous than men (Andreoni & Vesterland, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Crowley, 1986; Eagly & Koenig, 2006; Eckel & Grossman, 1998; Eisenburg & Lennon, 1983; Erdle et al., 1992; Hoffman, 1977; Jolliffe & Farrington, 2005; Mills et al., 1989; Piliavin & Unger, 1985; Skoe et al., 2002). Even in marriage, according to insights by the Women's Philanthropy Institute at Indiana University Lilly Family School of Philanthropy, women take the lead in charitable decision making, even though their husbands tend to get the lion's share of credit for major gifts (Mesch, 2015). Another study by the Women's Philanthropy Institute shows female-headed households are more likely to give and give more to charity than male-headed households across all charitable sectors and income levels (Mesch, 2010). Other research supports these findings as well (Mesch, et al., 2006; Piper & Schnepf, 2008; Simmons & Emanuele, 2007).

Even the motives and attitudes centered around why women and men give are different. Men often give for prestige and status, hence more buildings are named for men than for women (Mesch, 2016). Men are more likely to give where reputational gain is possible, while women

often give to build people and programs (Willer et al., 2015). Shaw and Taylor (1995) captured the nuances and complexities of women's giving after conducting focus groups with more than 150 women philanthropists across the country. They identified six recurring themes, six C's: (a) create (women are philanthropic entrepreneurs who want to create new solutions to old problems), (b) change (women say they want to use their financial power to effect change, to disrupt the status quo rather than preserve it), (c) connect (women first connect with a cause or an organization before financially investing in it), (d) collaborate (many women refer to collaborative ventures as their most rewarding philanthropic experiences—be it with other donors or with a nonprofit organization), (e) commit (women demonstrate their willingness and capacity for commitment through their gifts, and many want a “hands-on” experience because of it), and (f) celebrate (women bring a sense of joy to the often intimidating and political process of fundraising).

In this vein, women tend to gravitate toward homophilic collective giving models. Often referred to as giving circles or networks, where women pool their resources for a charitable endeavor, are often labeled as *engaged* or *new philanthropy* (Martin, 1994). Less old, less male, and less top-down and strings-attached, giving circles are dominated by women at 81%, and just over half of all giving circles are exclusively made-up of women (Bearman, 2006). Making a difference in the lives of a community is an anchoring tenet of many collaborative giving networks (Eikenberry, 2009). And where these seems to be community and collaboration—markers of giving networks—women show up and show out, just as they do in volunteering and giving endeavors that offer similar characteristics and outcomes. Self-identification with others and with the needs of others (rather than selflessness), or identification theory, is what motivates giving to individuals and to philanthropic organizations (Havens & Schervish, 2001). The

motivation for women to give to colleges and universities may be derived from a connection to the university, be it academic, social, athletic, emotional, or spiritual in nature. Beyond personal identification as a donor, identification theory supports previous research suggesting women give to bring about change and make a difference (Shaw & Taylor, 1995; Sterling, 2005).

Along with this empirical data is the demographic reality that women, who became the majority of the student population on college campuses in 1979 (McMillen, 1992), now account for half of the country's population (U.S. Census Bureau, 2011, 2016). Women are outliving their husbands and earning their own money as the influx of women in the workforce has been defined as the most significant societal change of the 20th century (Nichols, 1990). Nearly half of U.S. workers are women, and women own close to 10 million businesses, accounting for \$1.4 trillion in receipts (U.S. Department of Labor, 2017). Mothers are the primary or sole earners for 40% of households with children under 18 today, compared with 11% in 1960 (U.S. Department of Labor, 2017). Women stand at the threshold of controlling more than 50% of the wealth in the United States and they are assuming more ownership of financial decisions (Shaw & Taylor, 1995). According to Internal Revenue Service (IRS) data (2017), 42.3% of the nation's top 2.29 million wealth holders are women. A Boston Consulting Group report (2016) found women controlled an estimated 30%, or about \$39.6 trillion of the world's wealth with the expectation that women's wealth will continue to grow.

### **African Americans and Philanthropy**

Viewed against the backdrop of slavery, emancipation, and southern public education, the 19th century marks a pivotal point in African American philanthropy. Rooted in family and crafted by the denial of access to structures and resources of White society, Black giving has its roots in racial upliftment (Hall-Russell & Kasberg, 1997). Racial uplift has been deemed the

overarching motivator by researchers of African Americans giving their time, talent, testimony, money, connections, and goods in the Black community (Davis, 1975; Pollard, 1978; Woodtor, 1999). Characterized as the formative years in Black philanthropy, the 19th century displayed churches, benevolent societies, service organizations such as sororities and fraternities, and schools as central locations of Black philanthropic efforts (Gasman & Sedgwick, 2005). Black philanthropy, often termed self-help or betterment, was a core source of agency during times of slavery and segregation, as documented in an 1898 study by DuBois (2003). It is necessary to remember the tradition of giving back is rarely defined by Blacks as philanthropy because they often view their time and financial investments as unremarkable, and the term philanthropy is reserved for multimillionaires (Carson, 1990; Gasman & Sedgwick, 2005).

As the primary epicenter of political, social, and philanthropic movements, the Black church is by far one of the most significant institutions in the African American communities. It was one of the few places primarily controlled and operated by Black people (Beilke, 2005).

From slavery to the present, the Black church has been an extremely versatile institution through which Blacks could channel their philanthropic resources to respond to changing social and economic conditions that threatened the survival of the Black community.

There are at least two interrelated reasons why . . . the Black church has been at the center of philanthropic activity within the Black community: the indigenous control that Blacks have had over the church . . . and the church's appeal to different socioeconomic strata within the Black community. (Carson, 1990, p. 234)

In a 2005 study, Mottino and Miller found Black donors from the pre-civil rights generation focus their giving on the church first and then on educational institutions, while the top giving priority among younger generations is education; the church is still often a priority,

just to a lesser extent. By and large, the Black church, just as it was in the past, remains the central focus of giving in the African American community (Byrd, 1990; Carson, 1990; Gasman, 2008; Lincoln & Mamiya, 1990). Gasman (2008) found 45% to 90% of Black philanthropy is given to the church. Since slavery, the Black church has been the “most powerful institution of racial self-help in the African American community” (Higginbotham, 1993, p. 1).

Along with churches, mutual aid societies emerged in the 19th century as another sector of organized Black philanthropy. Similar to churches, education was often incorporated into charitable services. “In many ways . . . mutual aid societies epitomize the character of Black philanthropy, which combined a strong emphasis on self-help with a broad concern for ‘the race’ as a whole” (Beilke, 2005, p. 14). While it is often noted that such benevolent societies and schooling of Blacks was modeled and created by White philanthropists, African Americans were not helpless; they were “active participants, and when philanthropy of others included attempts at social engineering, the Black community resisted” (Beilke, 2005, p. 18). This is vehemently present during abolitionist and civil rights movements, which documents the collective strength of unity and power among Black communities in such organizations as the National Urban League (NUL) and the National Association for the Advancement of Colored People (NAACP). While men were often the celebrated heroes of these movements, women gave just as much of their time, money, and skills to elevate the Black race (Yee, 1992).

Fisher (1997) acknowledged that it is important to understand the historical and social culture of African Americans and how it has influenced African American philanthropy. While studies have found no significance regarding race and giving (Mesch et al., 2006; Rooney et al, 2005), it could be because of the cultural disassociation and meaning making of the term philanthropy, along with the emerging and expanded definition of philanthropy, which includes

actions of both self-help and benevolence (Reaves, 2006). The Center on Philanthropy and Civil Society (2004) at the City University of New York defined self-help philanthropy as “cooperative giving of time and/or money in response to the needs of the individual family and immediate community,” while benevolent philanthropy includes only monetary donations (p. 3). Jones (1996) suggested Blacks would benefit from an altered definition of philanthropy that does not make a distinction between large and small gifts. Carson (2005) suggested the concept of philanthropy should include the giving of time, talent, ties, testimony, goods, and services.

A weakness of many empirical studies related to Black giving is the neglect of overriding, often stagnant, historical extrinsic factors, such as race and wealth. Conley (1999) posited:

While African Americans may have the opportunity to obtain the same education, income, and wealth as Whites, in actuality, they are on a slippery slope, for the discrimination their parents face in the housing and credit market sets the stage for perpetual economic disadvantage. (p. 152)

Conley (1999) and Shapiro (2004) argued wealth, not education or occupation, is America’s greatest marker of inequality. While African Americans are less likely to attain intergenerational wealth, wealth in families and across generations as compared to Whites (Shapiro, 2004), they are still more likely to be charitable (Gasman & Sedgwick, 2005). In fact, African Americans outpace any other racial group in giving a larger percentage of their disposable income to nonprofits (Anft & Lipman, 2003; Carter & Hancock, 2017). This finding is nothing new, as studies, as early as 1934, have shown Blacks are more likely to be associated with voluntary associations than Whites.

Two theories—compensatory and ethnic community theories—explain such trends. Compensatory theory argues Blacks overcompensate for exclusion from White institutions by forming and participating in voluntary associations, while ethnic community theory holds that individuals of a specific ethnic community develop a consciousness and cohesiveness with one another when pressured by a more powerful group of people (Hall-Russell & Kasberg, 1997). These theories speak to the propensity of African Americans to give of their time and money. Hence, this research study is an important one in examining both internal and external factors, created by hegemonic Western society (Collins, 2000; Drezner, 2011; Freire, 2000; hooks, 1984, 1989, 1992; Ladson-Billings & Tate, 1995; Mackey, 2008; Reaves, 2006) and the influential factors impacting giving to HWIs by African American alumnae.

### **African Americans and Educational Philanthropy**

Education is the thread that is weaved throughout all sectors of African American giving. From the 1787 African Free School to the establishment of literary societies in 1830 to the founding of historically Black colleges and universities (HBCUs) to *Brown v. Board of Education of Topeka* in 1954 ending school segregation, education is deemed the ultimate uplifter by Blacks (Allen & Jewell, 2002). One of America's most cherished ideals is the notion that even the poorest, with talent and hard work, can achieve greatness (Hochschild, 1995). "African Americans have embraced this belief to the extreme" (Allen & Jewell, 2002, p. 241). Even dating back to slavery, Blacks equated education with freedom (Allen & Jewell, 2002).

A representation of that freedom was embodied and represented in the shaping of HBCUs (Allen & Jewell, 2002). According to DuBois (2003), HBCUs were far more than educational institutions, they were "social settlements where the best traditions of New England were made known to the sons and daughters of former slaves through close contact with White

missionaries” (p. 100). Allen and Jewell (2002) noted, “These institutions gave a distinct and definite cultural meaning to class and status among African Americans” (p. 246).

After the *Brown v. Board of Education* ruling, HBCUs were competing with HWIs for African American students, who were once inherently their own. The shift in where African Americans choose to go to college was dramatic (Allen & Jewell, 2002). For example, in 1950 the majority of African American students attended HBCUs, but conversely, by 1975, three-quarters of African American in college attended HWIs (Allen & Jewell, 2002). Labeled the second Great Migration (Allen et al., 1991), but instead of moving from South to North, the migration was African American students moving from HBCUs to HWIs.

The demographic shift continues to take hold of the higher education landscape. African Americans along with other Communities of Color are increasingly representing a greater ratio of the student population at HWIs (U.S. Census Bureau, 2016). The demographic shift from a male majority to female majority was initially documented in the 1950 census and has been maintained for each decade since, with women constituting 50% to 52% of the U.S. population (U.S. Census Bureau, 2011, 2016). Women continue to outpace men’s postsecondary success by 7% in 2015, while Blacks with bachelor’s degrees has risen by six points, from 15% to 21% between 1995 and 2015 (NCES, 2016a). African American women are the most educated group in the United States, according to the NCES (2016b). Between 2009 and 2010, Black women earned 68% of all associate degrees awarded to Black students; 66% of bachelor’s degrees; 71% of master’s degrees; and 65% of doctorates. The U.S. Trust (2016) *Insights on Wealth and Worth* report confirmed today’s wealthy are increasingly diverse. In fact, Havens and Schervish (2005) noted that African Americans under 41 years of age have a higher growth in wealth than older African Americans. Likewise, as African Americans grow in wealth, their giving will increase

(Gasman, 2006). Largely dominated by older White males, alumni giving has ignored that African Americans give 25% more of their discretionary income to nonprofits than any other racial group, including Whites (Anft & Lipman, 2003). Already about 15% of African American philanthropic dollars fund educational causes (Center on Philanthropy and Civil Society, 2004). An Opinion Research Corporation survey (1990) of African American giving found that college-educated Blacks, who made more than \$35,000 were more likely to be philanthropic than any other affluent, college-educated group.

With increased financial means, educational degrees, and professional status, African Americans are viewed as change agents, who play an active role in the equation of philanthropic giving (Mottino & Miller, 2005). Unfortunately, higher education institutions have not been as successful in engaging African Americans, and therefore have not benefitted from their financial support (Gasman, 2006). In part, higher education is ill-equipped to deal with the massive demographic shift in American colleges and universities, and there is limited data focusing on giving from alumni of color (Gasman & Bowman, 2013). Further, Gasman and Bowman (2013) contend that development officers and university advancement offices should modify their “one-size-fits-all” method in cultivating and soliciting alumni in order to recapture the affinity of graduates of color. “[Blacks] are not perceived as capable of the same wealth accumulation or credited with the same financial acumen as Whites and are therefore not cultivated with the same enthusiasm and expectation” (Carter & Hancock, 2017).

### **Alumni Giving Variables**

In today’s higher education landscape, alumni are most likely to financially invest in an institution based on personal connections (Bruggink & Siddiqui, 1995; Gaier, 2005; Gasman & Anderson-Thompkins, 2003; Hunter et al., 1999; Mael & Ashforth, 1992; Miller & Casebeer,

1990; Mosser, 1993; Taylor & Martin, 1993; Young & Fischer, 1996). When the relationship or bond between an alumnus/na and his or her alma mater is quite strong, it has the potential of resulting in a pattern of giving (Ehrenberg & Smith, 2003; Gasman & Anderson-Thompkins, 2003; Monks 2003). One's perception of their college experience is the second strongest predictor of giving after prior contributions (Clotfelter, 2003; Marr et al., 2005; Monks, 2003). Gaier (2005) said, "The higher the level of satisfaction with the academic experience, the more likely alumni are to give and/or participate with the university" (p. 279).

Positive interactions with one's alma mater translate into a sense of attachment and identification (Schervish & Havens, 1997), and influences identity formation through the linkage of proximate social structures that indicate belongingness (Merolla et al., 2012). Student involvement increases the likelihood of giving, including participation in sororities/fraternities and athletics (Bruggink & Siddiqui, 1995; Marr et al., 2005; Monks, 2003; Schervish, 2005), performing arts, politics, charitable volunteering, religion, student government (Monks, 2003; Okunade et al., 1994; Wunnava & Lauze, 2001), and general special interest groups (Okunade et al., 1994). Belfield and Beney (2000), Clotfelter (2003), Gasman (2005), Harbaugh (1998), Leslie and Ramey (1988), Monks (2003), and Taylor and Martin (1993) found that Greek letter organizations were a critical hallmark in determining whether alumni donate. Hunter, Enid, and Boger (1999) also found that sorority and fraternity involvement, along with other variables, is a viable factor in alumni giving. Okunade, Wunnava, and Walsh (1994) contradicted these findings with their study that suggested alumni from sororities/fraternities contributed less to institutions and instead channeled their donation to Greek letter chapters and foundations. Whatever the case, it is not a far reach to expect that alumni from underrepresented communities, such as African American women graduates, may likely find identity-specific experiences

important in their decision-making of giving to their alma maters, particularly given the importance of the perception of the college experience and the sense of belonging to giving.

Additionally, empirical research on philanthropic variables points to varying donor behavior as it relates to individual donor motivations. Clotfelter (2003), Monks (2003), Okunade and Berl (1997), and Young and Fisher (1996) studied family ties to institutions. A higher level of donor giving was identified for married alumni when both spouses attended the same institution. Involvement in volunteering was another predictor of alumni giving (House, 1987; Young & Fisher, 1996). Alumni with advanced degrees from an institution donated higher amounts and more often (Monks, 2003). In general, alumni giving was found to be independent of what type institution (public, private, teaching, or research) one attended (Harrison et al., 1995). In the end, philanthropic variables do have an influence on alumni giving, and therefore should be examined and further researched.

### **Research to Fill Knowledge Gaps**

Once barely existent, there is prevailing and continuing research squarely focused on gendered differences and the giving behaviors of women. The dearth void is in targeted research on African American women, especially toward higher education, and the nuances and complexities of their motivations and patterns of giving (Gasman & Anderson-Thompkins, 2003; Gasman & Sedgwick, 2005). The vast majority of philanthropic literature in higher education is Eurocentric and atheoretical (Burnett, 1992/2002; Ciconte & Jacobs, 2001; Connors, 2001; Dove, 2001; Flanagan, 1999; Greenfield, 2001; Rosso, 1996; Worth, 2002). “Thinly informed by research” (Brittingham & Pezzulo, 1990, p. 1), philanthropy of Black women is untapped and brimming with potential as they accumulate more degrees, financial resources, and achieve professional milestones (Marsh et al., 2007; Mesch, 2012, 2015, 2016; Shaw & Taylor, 2010).

Just as African American women have historically been the frontrunners in elevating their ancestral roots, often from a place of oppression and discrimination through philanthropic gateways of self-help societies, churches, economic and criminal justice, civil and social movements, the origins of their giving continue to be dismissed (Giddings, 1984; Rodgers-Rose, 1980; Scott, 1984, 1990). “The collective experiences, lives and contributions of . . . Black women in America have been written in small print on the back pages of our historical consciousness” (Hine, 1984, p. 5). This study, through an examination of African American women, will help fill these theoretical and methodological voids in the literature. In an effort to craft a more holistic picture of women’s philanthropy, “first, someone must begin to notice what has been ignored” (p. Scott, 1984, p. 19).

### **Practical Implications**

The importance of understanding African American alumnae offers a layer to understanding the multiplicity of African American philanthropy and why it matters. By 2045, the U.S. Census Bureau (2018), projects that 50% of the country will be People of Color. With the United States becoming more and more ethnically and racially diverse, it is necessary for philanthropic organizations and researchers to reassess their models of philanthropy as they relate to Communities of Color. In the case of this study, HWIs will need to consider these communities and reshape the Anglo-historical traditional models and perceptions of who gives and why, because their survival depends on it. Particularly with alumni giving at the helm of financial prosperity of colleges and universities, it is imperative that the factors that facilitate or impede alumni giving at HWIs be examined. Considering Havens and Schervish’s (2001) theory of great wealth transfer, where upwards of \$283 billion is estimated to be given to philanthropic causes by African Americans over the next 55 years, a faster charitable giving rate than either

their aggregate income or wealth, it matters whether or not African American women play a role in securing the future of higher education at HWIs.

By further understanding how HWIs engage African American alumnae, other institutions of higher education and nonprofits will be able to better understand the unique aspects of this diverse community and the structural and cultural dimensions associated with giving. This research will also provide a model to study other underrepresented populations. As a result of this knowledge, more colleges and universities will have the potential to enlighten their fundraising professionals and expand their giving programs and participation of African American alumnae. It is imperative that antiquated systems be replaced and different perspectives be embraced (Brookfield, 2003; Ladson-Billings & Tate, 1995; Merriam & Brocket, 1997; Outlaw, 1996). For higher education institutions to remain viable, colleges and universities must encourage *all* future alumni to be active financial givers to their alma maters, suggested Dysart (1989).

## **Summary**

The scholarly pursuits of this literature review offered a glimpse of a complex tapestry, but the full richness of African American alumnae and their giving patterns is yet to be uncovered. African Americans have traditionally been disregarded by scholars and practitioners as donors despite the historical relevance of Black philanthropy and persistent demonstration of concern for the community, education, and philanthropic giving (Gasman, 2008). To contribute to the extant literature on philanthropic giving at HWIs, this study examined the factors that facilitate or impede African American alumnae in giving to HWIs. To understand African American philanthropy, it is important to understand the social and historical culture that influenced and shaped lives and ultimately giving (Fisher, 1997). Thereby, this study relied on

examining the giving behaviors of African American alumnae through an intersectionality lens that includes Black feminist thought to guide the formation of questions, data collection, and analysis. This research broadens our understanding of how African Americans in multiple generations think about and choose to act philanthropically and the role that HWIs play in the cultivation of these behaviors, shifting the spotlight from a once White male-dominated sphere to include African American women in the giving equation at HWIs.

### **Chapter 3. Methodology**

The convergence of social, demographic, cultural, and economic capital has increased women's visibility and involvement in philanthropy during the past two decades (Andreoni & Vesterland, 2001; Carson, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Koenig, 2006; Mottino & Miller, 2005). As African American women between the ages of 35-65 accumulate college degrees, wealth, and financial prowess (Nielsen, 2015; U.S. Census, 2016), their potential for charitable giving in higher education, by means of time and financial investment, grows exponentially (Nielsen, 2015). Often forgotten and underrepresented (Nielsen, 2015; Shaw & Taylor, 1995), consciously or unconsciously in fundraising at HWIs, African American alumnae and their giving motivations, influences, and capabilities are untapped and unrecognized (Shaw & Taylor, 2010).

The purpose of this two-phase, transformative exploratory, sequential mixed methods research study was to understand how the attitudes and motivations of African American alumnae, in consideration of the intersections of race and gender, relate to student and alumnae affinity, sense of belonging, and engagement impact of philanthropic giving at HWIs.

#### **Research Questions**

With Black feminist thought and intersectionality informing and influencing every aspect and phase of this research, the following research questions shape the study:

##### **Qualitative:**

1. What influences African American women's decisions to financially support (or not) their alma mater?

Quantitative:

2. What are the characteristics of African American alumnae who give of their money and/or time?

Mixed:

3. What can be learned about African American alumnae giving when considering their influences to financially support their alma mater and the characteristics of those who give?

### **Mixed Methods Research Design**

Mixed methods inquiry is defined as collecting and analyzing data, integrating the findings, and drawing inferences using both qualitative and quantitative approaches or methods in a single study (Hesse-Biber, 2010; Tashakkori & Teddlie, 1998). In this case, applying a range of methods gives credence to seeking out subjugated knowledge of underrepresented groups, at the intersection of race and gender, that dominant perspectives or traditional research ignore or often miss (Hesse-Biber, 2010; Hesse-Biber & Yaiser, 2004; Reinharz, 1992). This study offered a pragmatic and transformative approach to marrying qualitative and quantitative research (Mertens, 2007 & 2009; Teddlie & Tashakkori, 2009) to explore the attitudes and perceptions of African American women who graduated from HWIs as related to their participation in financially giving to HWIs. Specifically, this study examined the inter-relationships between student experience, alumni experience, alumni engagement, and demographic variables associated with alumni giving. Mixed methods research seems far more adequate in addressing such complex questions and dynamic interconnections than traditional research methods (Hesse-Biber & Crofts, 2008; Hesse-Biber & Leavy, 2006).

For this study, an exploratory mixed methods design, also known as QUAL-quan model, the qualitative data were collected first. The quantitative data helped to explain findings from the qualitative data (Creswell & Plano Clark, 2007). While priority was given to the qualitative aspect of the study, which informed the quantitative aspect of the study, both integrated in such a way that offered a sequential complementarity design, which was useful for “cross-validation when multiple methods produced comparable data” (Yauch & Steudel, 2003, p. 466). Mixed methods offered an integrated implementation and a better understanding of research issues than either qualitative or quantitative approaches alone (Palinkas et al., 2011), resulting in a more robust analysis that took advantage of the strengths of qualitative and quantitative methods (Greene & Caracelli, 1997; Teddlie & Tashakkori, 2003). Teddlie and Tashakkori (2003) emphasized that qualitative methods allow for exploration and depth of understanding of a phenomenon while quantitative methods allow for a level of breadth in understanding predictors of variables linked to the phenomenon. “The addition of quantitative methods to a qualitative approach also provides a mechanism for legitimating women’s knowledge building [and voices] by testing out new theories, as well as placing women’s lived experiences in a broader sociopolitical context” (Hesse-Biber, 2010, p. 132). Particularly, the use of exploratory sequential design informed by a transformative theoretical framework (Black feminist thought) allowed exploration of giving, or lack thereof, by African American alumnae—an understudied and barely understood population (Drenzer, 2011; Gasman & Bowman, 2013; Mertens, 2007, 2009). Such a perspective emphasized the importance of “centering women’s concerns as the subject of inquiry and being mindful of how women’s standpoints also differ in terms of such factors as race” (Hesse-Biber, 2010, p. 133).

In addition, the mixed methods approach neutralized the limitations of qualitative and quantitative methods by capitalizing on the strengths of each method (Creswell & Plano Clark, 2007; Creswell et al., 2003; Greene & Caracelli, 1997). Moreover, because the attitudes and motivations associated with philanthropic giving in higher education is highly complex, multiple methods offered additional tools to uncover and understand these complexities (Creswell et al., 2003; Greene & Caracelli, 1997). Another strength was the ability to cross-validate the inferences by applying various research methods or triangulation (Creswell & Plano Clark, 2007).

Mixed methods also considered the roles of philosophical lenses to address social inquiry (Greene, 2008). As such, the pervasive theoretical framework of this study draws heavily upon Black feminist thought (Collins, 2000; hooks, 1984; Ladson-Billings and Tate, 2006; Giddings, 1984), and is informed by intersectionality (Crenshaw, 1989).

Black feminist thought (Collins, 2000) brings the crucial concept of power to capture gender and race dynamics and construct a new feminist conception of power, one grounded in theorization of domination, resistance, and solidarity (Collins, 2000). Offering a self-defined lens, Black feminist thought forces the spotlight on Black women to be seen and their experiences understood (Collins, 2000).

A central tenet of Black feminist thought is intersectionality (Crenshaw, 1989). Intersectionality explores and acknowledges the “overlapping identities” (Cho et al., 2013, p. 797) of gender, race, class, and sexuality. Also, the exploration of structural inequalities and power dynamics connected to membership in these categories is intrinsically tied to understanding intersectionality (Cho et al., 2013; Wilkins, 2012). Exploring the lived experiences and identities of the study participants as interactive rather than additive is essential

to using an intersectional lens (Linder & Rodriguez, 2012). Intersectionality is fundamental in holistically exploring the experiences of African American women at HWIs; to separate their identities from their experiences would be an injustice. Using an intersectionality framework better acknowledges how race and gender intersect and shape the experiences of the study participants at HWIs.

The interrelatedness of Black feminist thought and intersectionality offered a pervasive and robust lens in which to analyze the study (see Figure 3.1). It also offered a means to discuss the majority-only perspective of philanthropy and its potential impact on fundraising (Drezner, 2011).

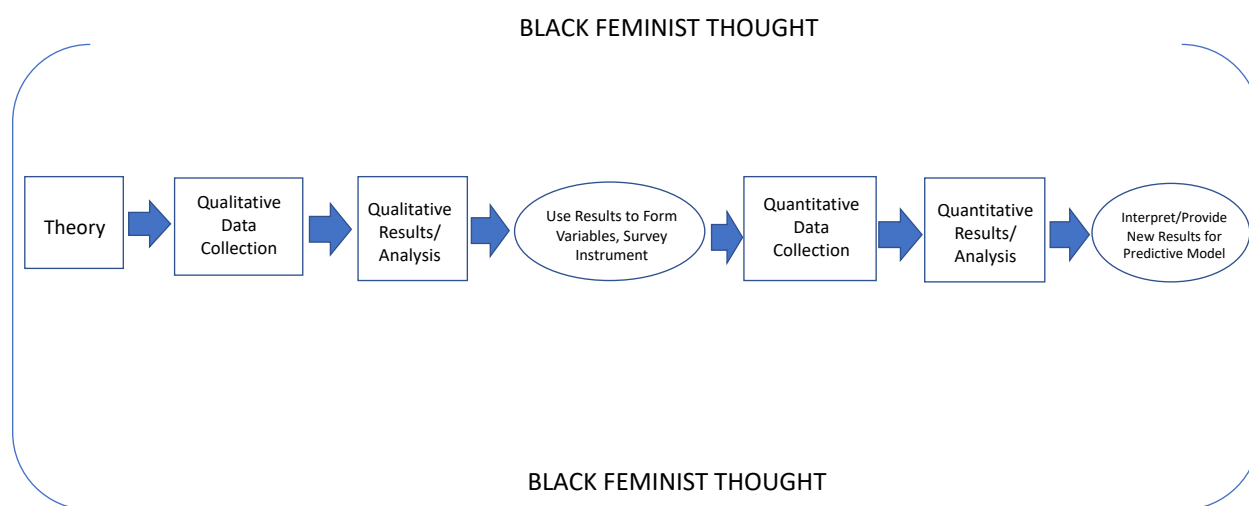


**Figure 3.1** Exploratory Sequential Research Design

*See Appendix A for a more detailed diagram of the research design procedures and products.*

## **Site Selection**

The study took place in the context of HWIs. It was bounded by location, with public, four-year HWIs in the United States as the majority, while private HWIs in the United States are represented as the minority. The attention is on public, four-year institutions because they are deemed the largest higher education sector, enrolling approximately 8.4 million students, 917,000 of whom were African American, since 2015 (Snyder, et al., 2018). HWIs, by majority, are historically White, and abided by exclusionary practices of barring access to African Americans and other people of color (Brown & Dancy, 2010). This particular context is necessary for this study as HWIs were created for and upheld by White privileged males (Thelin & Trollinger, 2014), but the demographic landscape has significantly changed with women outpacing men in attainment of undergraduate degrees (NCES, 2016b). Particularly, African American women are defined as the most educated in the United States based on degree attainment, according to the NCES (2017). Between 2009 and 2010, Black women earned 68% of all associate degrees awarded to Black students; 66% of bachelor's degrees; 71% of master's degrees; and 65% of doctorates. As the face of alumni at HWIs change, the fundraising endeavors, which have remained traditionally stagnant by focusing on predominantly White males, need to shift to ensure the financial security of higher education (Dysart, 1989; Panas, 1984; Thelin & Trollinger, 2014).

## **Participants**

Using criterion selection, the first phase of the study included self-identifying African American and/or Black women between the ages of 35-75, who have graduated from a public, four-year HWI. The racial definition of African American or Black, while deemed limiting because of the narrow understanding of race and its limitations to acknowledge the wealth of

diversity in the African American community, it cannot be ignored that I was bound by historical government and university decisions on the statistical classification of race. Limitations aside, participants being able to self-identify allows some semblance of choice while being able to rely on defined data that provides the best and most comprehensive, empirical overview. Further, African American alumnae ages 35-75 were selected based on the rationale that alumni who are at least 10 years removed from graduation are more established in their careers and are more likely to consider participating in alumni giving (Barnhill, 2002). In addition, according to Bristol (1999), the number of years between graduation and the onset of giving has a sizable effect on the magnitude of alumni giving.

Because the goal was to explore the engagement level of African American women graduates and the correlating factors related to their engagement, defined as time and/or giving of finances, the participants included those who have not given or have given very little time and money, less than \$1,500, to their respective institutions and those who have dedicated their time and finances, more than \$1,500, to their respective institutions. Table 3.1 shows a summary of demographic data along with institution and related financial alma mater giving data for the sample, presented in the order in which they were interviewed, for context and illustration.

Such purposeful sampling allowed for a case that is information rich (Patton, 2001). Employing purposive sampling by means of criterion selection involved choosing participants that met the predetermined criteria (Patton, 2001), and snowball selection, which involved locating key participants that connected me with other participants (Merriam & Tisdell, 2016). Twelve interviews with African American alumnae were ascertained, at which point, saturation was reached; that is, I began to hear the same ideas over and over again leading to no new emergent themes (Guest, et al., 2006; Merriam & Tisdell, 2016). The qualitative sample size is

large enough to access “a new and richly textured understanding while being small enough to offer a deep, case-oriented analysis” (Sandelowski, 1995, p. 183).

**Table 3.1***Descriptive Demographic Characteristics of Interview Participants*

| Name      | Age | Institution Location | Degrees | Work Status | Currently Lives | Relationship Status | Child | Religious Belief | Lifetime Giving             |
|-----------|-----|----------------------|---------|-------------|-----------------|---------------------|-------|------------------|-----------------------------|
| Melody    | 74  | Midwest              | B, M, A | Retired     | Southeast       | Never married       | 0     | Christian        | >\$25,000                   |
| Charlotte | 56  | Southeast            | B, M, A | Full-time   | Southeast       | Married             | 1     | Christian        | >\$10,000                   |
| Deboera   | 60  | Southeast            | B, M    | Full-time   | Southeast       | Never married       | 0     | Christian        | >\$140,000                  |
| Nigella   | 45  | Southeast            | B, M, A | Full-time   | Southeast       | Married             | 1     | Christian        | >\$25,000                   |
| Nia       | 48  | Southeast            | B, M    | Full-time   | Southeast       | Married             | 1     | Christian        | <\$100                      |
| Thelma    | 57  | Rocky Mountain       | B, M    | Retired     | Rocky Mountain  | Never married       | 0     | None             | >\$100,000                  |
| Monica*   | 36  | Mid-Atlantic         | B, M, A | Full-time   | Rocky Mountain  | Married             | 0     | None             | <\$500                      |
| Marlene   | 66  | Southeast            | B       | Full-time   | Southeast       | Divorced            | 1     | Christian        | <\$500<br>>\$10,000 (HBCUs) |
| Mary*     | 65  | Southeast            | B       | Full-time   | Southeast       | Never married       | 0     | Christian        | <\$500                      |
| Sojourna  | 54  | Southeast            | B, M, A | Full-time   | Southeast       | Married             | 1     | Christian        | <\$100                      |
| Autumn*   | 62  | Southeast            | B, M, A | Full-time   | Mid-Atlantic    | Never married       | 0     | Methodist        | >\$50,000                   |
| Annette   | 67  | Southeast            | B, M    | Full-time   | Southeast       | Married             | 2     | Christian        | 0                           |

*Note.* All information represents the participants' answers at the time of the interview.

\*Self-identified members of honorary and/or cultural sororities

For degrees: B=Bachelor's, M=Master's, A=Advanced (e.g. PhD, EdD, Law)

Lifetime giving denotes giving to alma mater only, and in one instance, to other institutions, specifically HBCUs

Locations are represented as follows: New England=Maine, Rhode Island, Vermont, Connecticut, New Hampshire, and Massachusetts; Mid-Atlantic=New York, New Jersey, and Pennsylvania; Southeast=Virginia, West Virginia, Kentucky, Delaware, Maryland, North and South Carolina, Tennessee, Arkansas, Louisiana, Florida, Georgia, Alabama, and Mississippi; Southwest=Texas, Arizona, New Mexico and Oklahoma; Pacific Coastal=California, Oregon, Washington, and Rocky Mountain=Montana, Idaho, Colorado, Utah, Wyoming, and Nevada; Midwest=Michigan, North and South Dakota, Iowa, Minnesota, Kansas, Nebraska, Ohio, Indiana, Illinois, Wisconsin, and Missouri

The second phase of the study—an anonymous online survey—was administered to the same African American alumnae profile as the qualitative phase. Those younger than age 35 (18-34 years old) responded to the survey, along with others aged 35-75, which included the same group of women from the qualitative data set, also recruited by means of snowball selection, from HWIs across the United States. The theoretical ideas and themes from the qualitative portion of the study were tested in the quantitative portion of the study, allowing for generalizability to a larger population.

The sample size of 1,016 is based on snowball selection, therefore it is unknown the total of people who received the survey. Even so, the 1,016 participants represented between a 95% and 99% confidence level based on an estimated 2.16 million African American females graduating with at least a four-year college degree since 2002 through 2018 (excludes for-profit public and private institutions (NCES, 2018)). Power analysis for a chi-square test was conducted to determine a sufficient sample size using an alpha of 0.05, a large effect size ( $w=0.5$ ) and 1 degree of freedom. The sample size is large enough for statistical procedures to be performed and to draw inferences with confidence that the sample is reflective of the population. Based on the aforementioned assumptions, the desired sample size lands between 832 and 1,430, with 1,016 respondents (see Table 3.2).

**Table 3.2***Descriptive Demographic Characteristics and Statistics of Survey Participants*

| Variable                 | Category                            | Frequency(n) | Percentage(%) |
|--------------------------|-------------------------------------|--------------|---------------|
| Gender identity*         |                                     |              |               |
|                          | Female                              | 1016         | 100           |
| Racial identity*         |                                     |              |               |
|                          | African American or Black           | 1016         | 100           |
| Age                      |                                     |              |               |
|                          | 18-29                               | 92           | 9.1           |
|                          | 30-44                               | 279          | 27.5          |
|                          | 45-59                               | 463          | 45.6          |
|                          | 60-75                               | 179          | 17.6          |
|                          | >75                                 | 3            | 0.3           |
| Relationship Status      |                                     |              |               |
|                          | Single/never married                | 350          | 34.4          |
|                          | Living with a partner               | 47           | 4.6           |
|                          | Married                             | 380          | 37.4          |
|                          | Separated                           | 32           | 3.1           |
|                          | Divorced                            | 161          | 15.8          |
|                          | Widowed                             | 46           | 4.5           |
| Children                 |                                     |              |               |
|                          | None                                | 410          | 40.4          |
|                          | One child                           | 187          | 18.4          |
|                          | Two children                        | 236          | 23.2          |
|                          | Three children                      | 113          | 11.1          |
|                          | Four children                       | 48           | 4.7           |
|                          | More than four children             | 22           | 2.2           |
| Employment               |                                     |              |               |
|                          | Full-time student                   | 90           | 8.9           |
|                          | Employed (1-39 hours/week)          | 136          | 13.4          |
|                          | Employed (40 hours+/week)           | 523          | 51.5          |
|                          | Self-employed                       | 59           | 5.8           |
|                          | Not employed (looking for work)     | 41           | 4.0           |
|                          | Not employed (not looking for work) | 22           | 2.2           |
|                          | Retired                             | 104          | 10.2          |
|                          | Military                            | 3            | 0.3           |
|                          | Disabled                            | 38           | 3.7           |
| Household Income         |                                     |              |               |
|                          | <\$50,000                           | 295          | 29.0          |
|                          | \$50,000-\$99,000                   | 356          | 35.0          |
|                          | \$100,000-\$149,000                 | 170          | 16.7          |
|                          | \$150,000-\$199,000                 | 88           | 8.7           |
|                          | \$200,000-\$249,000                 | 56           | 5.5           |
|                          | \$250,000-\$499,000                 | 42           | 4.1           |
|                          | \$500,000-\$999,000                 | 6            | 0.6           |
|                          | >\$1 million                        | 3            | 0.3           |
| Primary Source of Income |                                     |              |               |
|                          | Inheritance                         | 10           | 1.0           |
|                          | Earned income                       | 805          | 79.2          |
|                          | Spouse income                       | 65           | 6.4           |
|                          | No primary source                   | 41           | 4.0           |
|                          | Other                               | 95           | 9.4           |

Table 3.2 Continued

| Variable                             | Category                 | Frequency( <i>n</i> ) | Percentage(%) |
|--------------------------------------|--------------------------|-----------------------|---------------|
| Primary Source of Wealth             |                          |                       |               |
|                                      | Family owned business    | 34                    | 3.3           |
|                                      | Started company          | 44                    | 4.3           |
|                                      | Growth/investments       | 203                   | 20.0          |
|                                      | Real estate              | 117                   | 11.5          |
|                                      | No primary source        | 554                   | 54.5          |
|                                      | Other                    | 64                    | 6.3           |
| Net Worth                            |                          |                       |               |
|                                      | <\$50,000                | 416                   | 40.9          |
|                                      | \$50,000-\$99,000        | 198                   | 19.5          |
|                                      | \$100,000-\$499,00       | 262                   | 25.8          |
|                                      | \$500,000-\$999,000      | 90                    | 8.9           |
|                                      | \$1million-\$5 million   | 45                    | 4.4           |
|                                      | \$5 million-\$10 million | 3                     | 0.3           |
|                                      | >\$10 million            | 2                     | 0.2           |
| Home Ownership                       |                          |                       |               |
|                                      | Rent                     | 416                   | 40.9          |
|                                      | Own                      | 568                   | 55.9          |
|                                      | Other                    | 32                    | 3.1           |
| Highest Education                    |                          |                       |               |
|                                      | Associate's              | 151                   | 14.9          |
|                                      | Bachelor's               | 279                   | 27.5          |
|                                      | Master's                 | 389                   | 38.3          |
|                                      | Advanced                 | 197                   | 19.4          |
| College/University<br>Classification |                          |                       |               |
|                                      | Public                   | 726                   | 71.5          |
|                                      | Private                  | 290                   | 28.5          |
|                                      | Two-year                 | 163                   | 16.0          |
|                                      | Four-year                | 853                   | 83.9          |
| Region of<br>College/University**    |                          |                       |               |
|                                      | New England              | 43                    | 4.2           |
|                                      | Mid-Atlantic             | 143                   | 14.1          |
|                                      | Southeast                | 472                   | 46.5          |
|                                      | Southwest                | 78                    | 7.7           |
|                                      | Pacific Coastal          | 55                    | 5.4           |
|                                      | Rocky Mountain           | 14                    | 1.4           |
|                                      | Midwest                  | 210                   | 20.7          |
|                                      | Outside of the US        | 1                     | 0.1           |
| Region of Current<br>Residence**     |                          |                       |               |
|                                      | New England              | 31                    | 3.1           |
|                                      | Mid-Atlantic             | 136                   | 13.4          |
|                                      | Southeast                | 497                   | 48.9          |
|                                      | Southwest                | 89                    | 8.8           |
|                                      | Pacific Coastal          | 48                    | 4.7           |
|                                      | Rocky Mountain           | 17                    | 1.7           |
|                                      | Midwest                  | 193                   | 19.0          |
|                                      | Outside of the US        | 5                     | 0.5           |

Table 3.2 Continued

| Variable                              | Category                               | Frequency(n) | Percentage(%) |
|---------------------------------------|----------------------------------------|--------------|---------------|
| Enrollment Size of College/University | <1,000                                 | 45           | 4.4           |
|                                       | 1,000-2,499                            | 105          | 10.3          |
|                                       | 2,500-4,999                            | 132          | 13.0          |
|                                       | 5,000-9,999                            | 156          | 15.4          |
|                                       | 10,000-19,999                          | 170          | 16.7          |
|                                       | >20,000                                | 408          | 40.2          |
| College/University Financial Support  | Parents/family                         | 422          | 41.5          |
|                                       | Scholarship(s)                         | 474          | 46.7          |
|                                       | Financial aid                          | 711          | 70.0          |
|                                       | Work study                             | 319          | 31.4          |
|                                       | Part-time job                          | 175          | 17.2          |
|                                       | Private loan(s)                        | 239          | 23.5          |
|                                       | Other                                  | 50           | 4.9           |
| College/University Involvement        | Arts/theater/music                     | 172          | 16.9          |
|                                       | Athletics                              | 77           | 7.6           |
|                                       | Campus media organization              | 98           | 9.6           |
|                                       | Campus-wide programming                | 111          | 10.9          |
|                                       | Community service                      | 297          | 29.2          |
|                                       | Cultural/international club            | 230          | 22.6          |
|                                       | Honor society                          | 224          | 22.0          |
|                                       | Leadership organization                | 188          | 18.5          |
|                                       | Living-learning residential experience | 114          | 11.2          |
|                                       | New student transitions                | 129          | 12.7          |
|                                       | Para-professional                      | 34           | 3.3           |
|                                       | Political/advocacy club                | 47           | 4.6           |
|                                       | Religious organization                 | 141          | 13.9          |
|                                       | ROTC or veterans' groups               | 25           | 2.5           |
|                                       | Student government                     | 88           | 8.7           |
|                                       | Social sorority                        | 110          | 10.8          |
|                                       | Honors sorority                        | 51           | 5.0           |
|                                       | Culturally based sorority              | 105          | 10.3          |
|                                       | Special interest group                 | 153          | 15.1          |
|                                       | Student alumni association             | 86           | 8.5           |
|                                       | Class giving society/committee         | 35           | 3.4           |
|                                       | Leadership position                    | 191          | 18.8          |
|                                       | Other                                  | 131          | 12.9          |
| Religious Affiliation                 | Christian                              | 660          | 65.0          |
|                                       | Catholic                               | 54           | 5.3           |
|                                       | Protestant                             | 108          | 10.6          |
|                                       | Muslim                                 | 5            | 0.5           |
|                                       | Buddhist                               | 10           | 1.0           |
|                                       | Hindu                                  | 1            | 0.1           |
|                                       | Other                                  | 71           | 7.0           |
|                                       | None                                   | 107          | 10.5          |

**Table 3.2 Continued**

| Variable             | Category          | Frequency( <i>n</i> ) | Percentage(%) |
|----------------------|-------------------|-----------------------|---------------|
| Religious Attendance | >1x a week        | 161                   | 15.8          |
|                      | 1x a week         | 288                   | 28.3          |
|                      | 1x/2x a month     | 130                   | 12.8          |
|                      | Few times a year  | 185                   | 18.2          |
|                      | 1x a year or less | 137                   | 13.5          |
|                      | Never             | 115                   | 11.3          |

\*All participants answered three self-identifying prescreening questions which determined gender, racial identity, and graduation from a historically white institution (HWI). If the answers fit the parameters of the research study (female, African American or Black, and graduate of HWI), the survey could be continued.

\*\*New England=Maine, Rhode Island, Vermont, Connecticut, New Hampshire, and Massachusetts; Mid-Atlantic=New York, New Jersey, and Pennsylvania; Southeast=Virginia, West Virginia, Kentucky, Delaware, Maryland, North and South Carolina, Tennessee, Arkansas, Louisiana, Florida, Georgia, Alabama, and Mississippi; Southwest=Texas, Arizona, New Mexico and Oklahoma; Pacific Coastal=California, Oregon, Washington, and Rocky Mountain=Montana, Idaho, Colorado, Utah, Wyoming, and Nevada; Midwest=Michigan, North and South Dakota, Iowa, Minnesota, Kansas, Nebraska, Ohio, Indiana, Illinois, Wisconsin, and Missouri

### ***Gender, Race, and Age***

Overall, the survey participants—all female and African American—ranged in age from 18 to 75-plus, with 45.6% aged between 45 and 59; 27.5% was aged between 30 and 44. Specifically, the 12 participants who took part in the interview ranged in age from 36 to 74, with the average age being 57.

### ***Marital Status and Children***

As for marital status, most of the participants were married (37.4%) or single/never married (34.4%), but there was also a reasonable number of divorcees (15.8%). About 40.4% of the sample had no children while the remainder had at least one child.

### ***Employment, Salary, Net Worth and Homeownership***

Just over half of the sample described their employment status as employed, working 40 or more hours per week, while a further 13.4% were employed, working fewer hours. Almost two-thirds of the sample earned \$99,000 or below, with 16.7% earning between \$100,000-\$149,000, and a small portion (5%) earned more than \$250,000. Net worth figures offer a fairly similar distribution to household income, and this is supported by the fact that almost 80% of the sample said that their primary source of income is based on earnings and more than half had no primary source of wealth. With homeownership being an indicator of wealth, more than half (55.9%) of the sample owned their own.

### ***Education Level, College/University Attended, and Financial Aid***

A highly educated sample, 27.5% had earned a bachelor's degree; 38.3% earned a master's degree; and 19.4% had earned an advanced degree. Similarly, of the 12 interviewees who initially participated in the qualitative portion of the study, all except two had multiple advanced degrees.

Because many of the participants in the study attended more than one HWI, they specifically were asked to identify one institution in which they have or would consider having a primary relationship when reflecting and responding to the questions. With this in mind, of the sample, 71.5% attended a public institution and 28.5% attended a private institution. About 40% of the respondents attended a larger institution (20,000 enrollees or more). There was a fairly even distribution of the sample across other college size ranges, but only 4.4% had attended a college or university with fewer than 1,000 students. Almost half of the sample (46.5%) attended college in the Southeast (Virginia, West Virginia, Kentucky, Delaware, Maryland, North and South Carolina, Tennessee, Arkansas, Louisiana, Florida, Georgia, Alabama, and Mississippi), while 20.7% attended an institution in the Midwest (Michigan, North and South Dakota, Iowa, Minnesota, Kansas, Nebraska, Ohio, Indiana, Illinois, Wisconsin, and Missouri), and 14.% attended a college in the Mid-Atlantic (New York, New Jersey and Pennsylvania).

A majority of the respondents were supported by financial aid while in college (70%; see Table 4.1). A large number of respondents were also supported by a scholarship (46.7%) and by their parents or family (41.5%). When asked where they currently reside, the distribution of the sample was similar to the region of the college attended. To be noted, a majority of the participants (75.9%) said they would attend the same college or university again.

### ***College/University Involvement***

Respondents were asked to indicate the kinds of campus activities that they were involved in while they were a college student. The responses showcase that the sample was involved in a wide range of activities, although representation in each activity is relatively low. The most popular activities were community service groups (29.2% indicated they were involved in one), a cultural/international group (29.2%) or honor society (22%).

### ***Religious Belief***

Lastly, with religious belief and practice serving as a predictor of giving, respondents were asked to report their religious affiliation and attendance. Most were Christian (81%), although other religions were represented. Just 10.5% of the sample said they had no religious affiliation and 11.3% said they had never attended a place of worship.

In summary, the most common respondent profile was a Christian between the ages of 45 and 59, married, working full-time, earning less than \$99,000, and owning a home. In regard to college education, she attended a four-year public institution in the Southeast, in which she confirmed she would attend again, and was supported by financial aid.

### **Qualitative Data Collection**

In an effort to gain an in-depth perspective about the attitudes, motivations, and behaviors of African American alumnae, the first phase of this study utilized semi-structured interviewing. Merriam (2009) suggested semi-structured interviews includes a mix of more and less structured questions, that are guided by a list of issues—where they learned to give, how they give, why they give, where they give—to be explored rather than a predetermined word order. The responses of the interviewees guided further questioning. Relying on a format that is not strictly structured allowed me to explore areas that may not previously have been known to be relevant, “offering an opportunity for yet more information, opinions and feelings to be revealed” (Merriam, 2009, p. 98).

The semi-structured interviewing took place over the telephone, via Skype videoconference, or in-person at an agreed upon location (see Appendix B for interview protocol). The interviews lasted approximately 60-75 minutes, but a few extended beyond that length of time to be further in-depth. All interviews were audio-recorded using a digital

recording device. In the case of a videoconference, only the audio portion was recorded. Before the interviews were conducted, approval from the Institutional Review Board for Research Involving Human Subjects (IRB; see Appendix D) was met, and participants completed a consent form (see Appendix C), which informed them of the nature and purpose of the study, that their participation is voluntary, and that their anonymity was protected. Interviewees were also informed that they could be contacted for follow-up interviews, if necessary. Pseudonyms, in the form of first names selected by the interviewees, are used to refer to the alumnae throughout the study, while the HWIs are referred to by region in which it is located.

### ***Instrumentation***

The researcher-developed interview protocol is based on the qualitative research questions. With the theoretical framework pervasively informed by Black feminist thought, the interview protocol is also informed by the fact that women donors are motivated to give more and in ways that differ from men (Mesch, 2015), and, specifically, African American women have a deep history and tradition of giving of their time, money, and influence, from slavery to church to civil rights to Black Lives Matter, to accelerate change and create impact in their communities for the sake of social, educational, economical, and political justice (U.S. Trust, 2016; Mottino & Miller, 2005).

Shaw and Taylor (1995) identified six recurring themes—the six C’s—from their focus group discussions with women philanthropists. The six C’s are: (a) create (women are philanthropic entrepreneurs who want to create new solutions to old problems), (b) change (women say they want to use their financial power to effect change, to disrupt the status quo rather than preserve it), (c) connect (women first connect with a cause or an organization before financially supporting it), (d) collaborate (many women refer to collaborative ventures as their

most rewarding philanthropic—be it with other donors or with a nonprofit organization), (e) commit (women demonstrate their willingness and capacity for commitment through their gifts, and many want a “hands-on” experience because of it), and (f) celebrate (women bring a sense of joy to the often intimidating and political process of fundraising). The six C’s are further supported by the conceptual model of Gilligan (1982) who asserts that women are motivated by caring aspects and relational roles. At the epicenter of alumni giving is relationships based on the determinants of student experience, alumni experience, alumni engagement, and demographics (Sun et al., 2007).

The survey instrument is also informed by and adapted from Monks (2003) and Clotfelter’s (2003) examinations of undergraduate involvement and their influences on alumni giving along with the qualitative study of Mottino and Miller (2005), who conducted structured one-on-one interviews during 2002 and 2003 with more than 150 donors of color—African Americans, Asian Americans, and Latinos—in New York City. The work of Monks (2003) and Clotfelter (2003) was focused on elite institutions. The survey data of Monks (2003) were based on 28 private, selective institutions to explore undergraduate experiences, activities, demographics, and overall satisfaction on alumni giving. In similar context, Clotfelter (2003) leveraged two sets of alumni giving data from various private institutions to examine if there were any generational differences in giving between the classes of 1956 and 1971. While Mottino and Miller (2005), through a cultural and critical race lens, sought to learn more about what motivates donors of color and why and what they hope to achieve with their giving. Mottino and Miller (2005) found that donors are extremely passionate about giving, especially to educational programs and institutions, that align with missions of justice and impactful change for underrepresented communities.

With the Monks (2003) and Clotfelter's (2003) studies along with the Mottino and Miller (2005) study as a guide, the questions for the qualitative interviews were designed to access sense of belonging, engagement, and perceptions of one's alma mater and how these attitudes and motivations relate to philanthropic engagement and perception of philanthropic support. Further, the questions were designed to better understand the impact an education at an HWI has on campus experiences, alumni experiences, and perception of philanthropic intent.

### **Qualitative Data Analysis**

All of the interviews were recorded and then transcribed. The field notes, which document contextual information, were documented in an effort to describe participants and their environments in rich, thick detail so that the participants' experiences were captured vividly along with their feelings and beliefs (Hesse-Biber, 2010; Tashakkori & Teddlie, 1998). The transcribed interviews were reviewed, analyzed, and categorized based on themes and any other emerging factors, such as quotes by the participants as contributing to their philanthropic engagement and decisions. Using analytical coding, the transcripts and the resulting categories or coding were compared across interview participants and the institutions (DeCuir-Gunby et al., 2011). Coding was used to identify emergent themes. The initial qualitative study established a baseline of knowledge about the subject and followed up with a quantitative study to gain a deeper insight into the qualitative findings.

### **Quantitative Data Collection**

The second phase of the study did not begin until after the findings from the first phase were analyzed. The qualitative findings informed the quantitative phase of the study. Upon IRB approval (see Appendix D), the quantitative data were collected via a web-based cross-sectional survey (McMillan & Schumacher, 2006), using a self-developed and pilot-tested instrument. A

self-developed test should not be used in a research study until it is pilot tested by a group of similar participants to the group that will actually be tested (Gay et al., 2009). The pilot study established content validity, which is generally established deductively by defining a range of items and sampling systemically to establish the test (Cronbach & Meehl, 1955). Cronbach's alpha established reliability of the final survey results. Customarily used to estimate reliability, Cronbach's alpha, or coefficient alpha, measures internal consistency and helps to demonstrate how well the items correlate with each other or measure the same construct (Cortina, 1993). Since the instrument was newly constructed to fit the purposes of this study, an expert panel consisting of advancement professionals also reviewed the instrument's design and wording for content validity and reliability.

Participants from the first phase of the study, along with additional participants were recruited using e-mail, LinkedIn, Facebook, and discussion lists. In the recruitment letter, a direct link to an internet-based survey was provided. Before participants were directed to the survey, three screening questions ("Are you female?;" "Do you identify as Black or African American?;" and "Have you graduated with any degree from a predominantly white college or university?") had to be answered in the affirmative to continue with survey. From there, once participants clicked on the survey hyperlink, they were redirected to a consent form (Appendix C) and explicitly asked of their interest in participating in the survey. If they selected "yes," they confirmed their consent to participate in the study and was guided to the survey questions. If they selected "no," they were directed to a page that offered a thank you for their interest in the survey. After consenting, participants were asked to complete the survey. The data collection was confidential and IP addresses were not collected.

### ***Instrumentation***

Along with a demographics portion of the survey, which included questions regarding personal characteristics such as age, marital status, household income, and volunteerism, the core survey was informed by the qualitative phase of the study and formed based on a six-point Likert-type scale. Named after its creator, Rensis Likert, the Likert Scale consists of a symmetrical scale ranking responses using the following: strongly agree, agree, agree somewhat, disagree somewhat, strongly disagree. In current practice, most rating scales, including Likert-type scales and other attitude and opinion measures, contain either five response categories—two positive, two negative and a neutral or undecided (Bearden et al., 1993; Peter, 1979; Shaw & Wright, 1967). The elimination of the typical neutral or undecided response was intentional in an effort to reveal one's true opinion. Although the neutral response option was designed to reduce instances of false responses, studies have revealed that the inclusion of a neutral response option dramatically increases the neutral response when respondents actually do have an opinion (Bishop, 1987; Johns, 2005; Kalton et al., 1980; Krosnick et al., 2002; Nowlis et al., 2002). A six-point scale forces choice, allowing participants to not satisfice but to use cognitive effort to weigh the most important point of a statement to make a decision and to evaluate their true feelings (Garland, 1991; Krosnick et al., 2002, & Weijters et al., 2010).

Representing a range of internal and external relational factors informed by Black feminist thought that are germane to profile giving categories and identity-oriented giving, the following composite variables were reflected: affiliation, affinity, belonging, engagement, and philanthropic support. These key factors were identified through the analysis of related literature and the theoretical model of identification theory (Havens & Schervish, 2001). This theory suggests "it is self-identification with others and with the needs of others, that motivates transfer

to individuals and to philanthropic organizations and that leads givers to derive satisfaction from fulfilling those needs” (p. 1). Identification theory is rooted in care and posits that women give to leave this world a better place (Havens & Schervish, 2001). Similarly, the identity-based motivation (IBM) model spotlights that people are motivated to act in identity-congruent ways (Oyserman & Destin, 2010; Oyserman & Markus, 1998). In the IBM model, social identities are connected to and evoke identity-congruent behaviors and cognitive processes and people act according to their salient social identities, particularly when that identity might feel threatened. In consideration of the philanthropic mirroring framework, Drezner (2018) found that there is an increase in giving when identity is involved in underrepresented communities. As an emerging approach to fundraising research, identity-based philanthropy is grounded in social identity theory (Tajfel & Turner, 2004) and points to identities being a factor in donors’ decisions to give (Newman & Fogal, 2002; Drezner, 2013). Thereby, both closely aligned identification theories provide a framework for examining the motivations of African American women and their philanthropy by means of volunteering and financial giving. It also further girds a foundation of evidence for fundraising professionals to create and practice more culturally inclusive and identity-specific measures.

### **Quantitative Data Analysis**

Informed by the themes of the qualitative data, the quantitative instrument, in the form of a survey, allows for the discovery of trends and exploration of relationships between variables associated with giving attitudes and motivations of African American alumnae, ultimately answering “what” and “why” questions (Field, 2013). A benefit of quantitative data is that it can be collected efficiently, eliminating the barrier of time and resources often associated with qualitative data collection and analysis (Hesse-Biber, 2010). Along with demographic data, the

goal of the quantitative phase is to identify the potential power of selected variables identified by African American alumnae. The final data analysis will be performed by the Statistical Program for the Social Sciences (SPSS), and will include descriptive statistics, frequencies, Pearson correlations, analysis of covariance, and chi-squared test to identify significant relational variables that will serve in producing a giving model (Mosser, 1993; Taylor & Martin, 1993) to substantiate the financial giving potential of African American women graduates of HWIs.

### **Integration Procedures**

Integration refers to the extent to which qualitative and quantitative methods are combined by the researcher in one or more steps during the inquiry process (Tashakkori & Teddlie, 1998). Integrated research questions can take place at the onset of the study with some questions suited for qualitative and others suited for quantitative (Creswell & Plano Clark, 2007; Tashakkori & Creswell, 2007). This study integrates qualitative and quantitative methods at the onset of defining the research purpose, in the selection of the sample design during the interpretation of the data, and in the creation of the relational giving model. Further, the integration offers a suitable breadth in the sample population, while allowing for qualitative themes and statistical trends to be examined and integrated (Creswell et al., 2003; Tashakkori & Teddlie, 1998). From the theoretical perspective to data collection to integration, the study aligns with the triangulation, convergence model with a complementarity purpose (Bryman, 2006; Creswell & Plano Clark, 2007). By comparing and corroborating qualitative and quantitative data, the study can present inferences in a theme-by-statistics joint display (Hesse-Biber, 2010). Quotes from participants and statistical analytics can be incorporated to further offer a connection between the qualitative and quantitative content analyses by examining the impact of

African American alumnae in the giving sphere at HWIs while looking at prosocial and social identity behaviors through an intersectionality lens of Black feminist thought.

### **Trustworthiness**

In developing what Lincoln and Guba (1985) described as trustworthiness, a synonym for rigor, the research process including engaging in member checks, peer debriefing, triangulation, and negative case analysis. These factors, as Lincoln and Guba explained, enhance trustworthiness and are a way to convince “audiences (including self) that the findings of an inquiry are worth paying attention to” (p. 290). Marshall and Rossman (2011) added that data from multiple perspectives also ensures that findings are useful. Further, Hesse-Biber (2010) adds that a convergence of the data collected enhances the credibility of the research inferences, ultimately “fortify[ing] and enrich[ing] a study’s conclusions” (p. 3-4).

Member checking was performed as a result of the categories and transcripts being reviewed by the participants for accuracy and validity of the conclusions drawn (Merriam & Tisdell, 2016). Member checking allowed the participants the opportunity to review and clarify statements and viewpoints for accuracy (Marshall & Rossman, 2011). Along with having the participants review the data, peer debriefing (Merriam & Tisdell, 2016) also took place. This allowed for external participants who are not part of the study but understand the development profession to review the data and confirm accuracy, offering another level of triangulation. From these reviews it became self-evident that HWIs should be used to characterize the institutions instead of PWIs. The reasoning is that the historical exclusionary practices of higher learning is critically more relevant to this study than simply defining an institution by a majority race only (Baber, 2015; Thelin, 2004), which many reviewers associated with the PWI terminology. This perspective resulted in clarification for my transcripts and the survey.

In addition, the qualitative and quantitative data that did not fit with any of the emerging themes, discrepant or negative case analysis and outliers, was also reviewed to better understand why it was contradictory to the agreed upon categorical themes (Lincoln & Guba, 1985; Barnett & Lewis, 1994). While the discrepant data were not abundant in this research study, it did exist by way of participants' difficulty in focusing exclusively on one institution and the desire to come together and compare their experiences at HWIs, which further connects the shaping and tensions of experience and consciousness, which is a hallmark of Black feminist thought. The other outlier, again only in a few instances, is the observation and rooted conversation about the worth of one's labor or work and the compensation related to it. The revolving idea centered on the intense and persisting pay gap and inequity of their work compared to their White counterparts. Again, this is an in-road to understanding the webbed nature of Black feminist thought, but also a callout to understanding the critical linkage of generosity and systemic oppression in salary structures.

So, while the discrepant data did not fit into the themes, it did fit the underlying theoretical framework of this study and further correlates the many facets to a baseline understanding of the motivations and behaviors of giving by African American women. Fielding (2009) stated that integration of discrepant data can be a productive undertaking. Hesse-Biber (2010) emphasized that outliers offer an opportunity to expand knowledge on the research problem and/or conjures up new problems and questions that can be further explored in a follow-up study.

Overall, collecting data from multiple sources, including interviews from varying perspectives and survey data, strengthens trustworthiness (Lincoln & Guba, 1985). The trustworthiness of the data is improved with triangulation of multiple sources of data (Yin,

2009). This study used interviews and surveys to describe the attitudes and motivations of giving to HWIs by African American alumnae, thus triangulating the data. Specifically, methodological triangulation, as described by Denzin (1978), uses both qualitative and quantitative methods to study the same phenomena in the same study.

### **Reflexivity Statement**

As a researcher serving as the primary instrument of data collection and analysis (Merriam, 2009), it is important for me to acknowledge and disclose my knowledge, assumptions, and biases throughout the study. To mitigate my bias, I must perform reflexivity in which I actively engage in critical self-reflection (Johnson, 1997).

Also, it is important for me to recognize and acknowledge my positionality. England (1994) described positionality as a social construct which explains a researchers' knowledge in relation to phenomena being studied. Considering this, Carter and Hurtado (2007) state, "In many ways, we study the underrepresented populations in higher education because of our own unique experiences in higher education" (p. 26). This is certainly self-reflective of me as an African American woman, who has worked in fundraising marketing and communications for more than a decade. Despite being raised in a poverty stricken, working class neighborhood in urban Chicago, one of my earliest lessons of philanthropy came in the form of dropping loose change in the church offering basket. It mattered not if my mother had enough for groceries, she always slipped me a few quarters to place in the offering basket. I quickly realized the importance of the tithe—10% of one's income to the church—as a teenager with a part-time job as an act of faith and obedience, not a transaction in which I was holding out my hand for something in return.

Being surrounded by African American women, many whom had very little by way of education or financial resources but gave so much, taught me that I always had something that I could give, be it time, talent, ties, testimony, or treasure. The other lesson they embedded in me was that education was not a choice, but a must for survival. Through these personal and professional experiences, I have gained a great passion for understanding higher education fundraising, particularly as it relates to People of Color/Communities of Color and their motivations and social and cultural influences. These lessons serve as the foundation as to why I give of my time and finances to church in addition to Christian and educational nonprofits that support underrepresented populations. I am the product, a legacy, of many pouring their time and finances into me, and I must do the same for others. Anything but an obligation, it is a privilege to hold space and voice and lift others with and beyond me. My greatest desire and persistent passion is to unmute and empower the voices of those who look like me.

As a first-generation college student pursuing a doctoral degree, I am also interested in the Black middle- and upper-class success stories of African American women (Marsh et al., 2007; Marsh & Dickerson, 2011), how those narratives intersect with their alma maters and their philanthropic journeys and debunk the historical scars of marginalization, economic gaps, and gender and racial inequities while scaffolding self-definitions of what it means to be generous as an African American woman.

## **Summary**

In summary, the sequential exploratory mixed methods design of this study examined the impact of student and alumni experiences, alumni engagement, and demographic variables associated with alumni giving among African American women at HWIs. This design shed light on attitudes and perceptions of alumnae toward philanthropic giving and revealed new findings

and results about the factors that contribute to alumni giving that were not previously understood.

## **Chapter 4. Analysis, Findings, and Results**

The convergence of social, demographic, cultural, and economic capital has increased women's visibility and involvement in philanthropy during the past two decades (Andreoni & Vesterland, 2001; Carson, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Koenig, 2006; Mottino & Miller, 2005). As African American women between the ages of 35-65 accumulate college degrees, wealth, and financial prowess (Nielsen, 2015; U.S. Census, 2016), their potential for charitable giving in higher education, by means of time and financial investment, grows exponentially (Nielsen, 2015). Often forgotten, misjudged, and underrepresented (Nielsen, 2015; Shaw & Taylor, 1995), consciously or unconsciously, in fundraising at HWIs, African American alumnae and their giving motivations, influences, and capabilities are untapped and unrecognized (Shaw & Taylor, 2010).

The purpose of this two-phase, transformative exploratory, sequential mixed methods research study was to understand how the attitudes, motivations, and behaviors of African American alumnae, in consideration of the intersections of race and gender, relate to student and alumnae affinity, sense of belonging, and engagement impact of philanthropic giving at HWIs.

With Black feminist thought and intersectionality informing and influencing every aspect and phase of this research, the following research questions shaped the study:

Qualitative:

1. What influences African American women's decisions to financially support (or not) their alma mater?

Quantitative:

2. What are the characteristics of African American alumnae who give of their money and/or time?

Mixed:

3. What can be learned about African American alumnae giving when considering their influences to financially support their alma mater and the characteristics of those who give?

First, this chapter will offer a brief overview of the 1,016 survey participants, which included the 12 interview participants. Next, the influential factors that played a role in an African American alumnae giving (or not) to their alma mater (Q1) will be explored with Tesch's (1990) methods of qualitative analysis followed by further analysis using data summary matrices and thematic findings (Bloomberg & Volpe, 2012; Miles et al., 2019). Then, the results will be presented, beginning with insights about the alumnae giving characteristics and demographic data analyses based on giving along with correlation statistics (Q2). Specifically, these findings focused on the influences of campus dynamics, which includes campus climate, academic training, and institutional value or reputation along with a sense of belonging based on statements rooted in the experiences and feelings of being an African American woman at an HWI. Lastly, the relationship between the exploratory qualitative interview data about the attitudes and motivations of African American alumnae and the quantitative survey data (Q3) will be explored to conclude the chapter.

### **Study Participants**

Using snowball selection to distribute the survey, 1,016 African American or Black female-identifying graduates of HWIs participated in the research study, which includes the 12 interview participants (see Tables 3.1 & 3.2).

The most common respondent profile was a Christian between the ages of 45 and 59, married, working full-time, earning less than \$99,000, and owning a home. In regard to college

education, she attended a four-year public institution in the Southeast, which she would attend again, and was supported by financial aid.

### **Statistical Analysis by Research Question**

***RQ1(Qualitative): What influences African American women's decisions to financially support (or not) their alma mater?***

In an effort to shed light on the influential factors that played into an African American alumna's decision to give (or not) to her alma mater, it is keen to understand the makeup of African American alumnae, thereby Q1 is addressed with profiles and background information of each participant (see Table 3.1) followed by major thematic findings of this study, grouped by student and alumna experiences, based on the interconnected order of richness and depth given to the following themes: educational importance, campus support, sense of belonging, campus climate, alma mater fundraising practices, giving to alma mater, and philanthropic meaning and importance. The section concludes with a brief summary of all findings.

**Participant profiles.** As an overview, the 12 participants who initially participated in the interview phase of the research study are aged 36 to 74, with 57 being the average age. Most of the participants are Christian, and half of the participants are married and have at least one child. All but two of the interviewees work full-time in professional, managerial, administrative, or executive roles, with a few being the first African American female in their industry.

While experiences were often shared for all institutions attended, including historically black colleges and universities (HBCUs), for the purpose of this study, the participants reflected on their experiences at HWIs, both undergraduate and graduate experiences. They represent large (20,000-plus students) public-land grant institutions along with one small public and one private institution (less than 2,000 students) throughout the United States, with majority in the Southeast

(Virginia, West Virginia, Kentucky, Delaware, Maryland, North and South Carolina, Tennessee, Arkansas, Louisiana, Florida, Georgia, Alabama, and Mississippi). All the participants are highly educated, with six of them having attained advanced degrees (e.g. doctorate or law degrees). The remaining have attained either a bachelor's degree and/or a master's degree.

All of the participants practiced generosity and learned the meaning of giving from parents and/or their communities. Despite one participant not financially supporting her alma mater and another participant choosing to give \$10,000-plus to HBCUs she never attended, the remaining 10 participants have collectively given an estimated \$351,700 to their alma maters, an individual average of \$35,170.

**Thematic findings.** The participants in this study represented a range of backgrounds and student experiences, making each story, experience, and perspective unique, yet intersectionality of race and gender was pervasive throughout the data in showing many commonalities in their college and post-college experiences related to their philanthropic attitudes, motivations, and behaviors. Recalling their thoughts, feelings, perceptions, experiences, and giving behaviors in one-on-one interviews, the data represents an overarching theme of intersectionality, due to the ever-present overlapping nature of race and gender throughout the seven themes that emerged to answer the following research question: What influences African American women's decisions to financially support (or not) their alma mater? Table 4.1 gives a summary of the thematic findings and associated concepts.

**Table 4.1**  
**Summary of Themes**

| <b>Black Feminist Thought/Intersectionality</b>                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Themes &amp; Associated Concepts Related to Being a Student</b>                                                                                                                                                                                                                                                                               | <b>Themes &amp; Associated Concepts Related to Being an Alumna</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <p><b>Educational Importance</b><br/>College expected; obligation; value in higher education; not if, but where; a given; access, creating a viable future; independence; family legacy and/or first-generation college graduate; better; worthy sacrifice; finish line; meritocracy; proving self; so-called step toward the American dream</p> | <p><b>Alma Mater Fundraising Practices</b><br/>Lack of asking or asking uninformed and poorly; disregard for giving expectations; matters who asks; distrust; mismanagement of funds; lack of institutional confidence; poor leadership; lack of respect for time, talent, ties, testimonies, <i>and</i> financial giving; antiquated and assumptive publication, mailing, and salutation practices; lack of customization according to passions and interests (not necessarily one's major); lack of meaningful engagements; lack of impact and connection to what matters; lack of authenticity; diversity is a buzzword not a belief showcased in behavior</p> |
| <p><b>Campus Support System</b><br/>Scholarship and funding resources given; lack of White faculty and staff support system; not expected; perception of differences in available academic support; ineffective leadership; lack of care or understanding; power dynamics; organizational structure; unexpected support</p>                      | <p><b>Giving to Alma Mater</b><br/>Obligation for scholarships and financial resources received; identify with a student or faculty member increases likelihood of giving; racial uplift; board service and other commitments of time; start by giving small amounts; engaged; nothing owed due to treatment received and tuition paid; disconnection to reasoning as to why one should</p>                                                                                                                                                                                                                                                                       |
| <p><b>Sense of Belonging</b><br/>Inner circle; found; accepted; connected; tolerated; tokenism; overlapping identities; navigating spaces as outsider; less than; with those who looked like me; a place to call my own; stereotypes; fitting in</p>                                                                                             | <p><b>Philanthropic Meaning &amp; Importance</b><br/>Example set by parent(s)/community, how raised, church; volunteering; fulfilling a need; moral obligation; expected; legacy; it is what matters; a daily practice; innate; too whom much is given much is required</p>                                                                                                                                                                                                                                                                                                                                                                                       |
| <p><b>Campus Climate</b><br/>Not ideal; not smooth; hostile; racial tensions and circumstances; racism; sexism; traditions; tough; disregarded; expected to be spokesperson for race and gender; not part of or considered</p>                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |

The grouping of the themes by student and alumna allowed for the revealing of richness and depth along with showcasing the interconnectedness within and between groupings. Linear prominence is not as relevant as the overlapping experiences of all the participants through the lens of race and gender, which speaks to the resounding truth of critical inquiry and practice of Black feminist thought and intersectionality.

Similar to Table 4.1, the following seven sections present the major thematic findings by richness and interrelatedness of themes, not solely based on prominence. Each subsection provides a discussion of the theme and subthemes through evidence from participants' responses. Participants' quotations are derived from verbatim transcriptions of the audio-recorded interviews that have had the filler words, like "um" and "you know," removed for clarity. In addition, the utilization of ellipses and author added brackets are to provide further clarity. Italics in quotations represent emphasis on words observed during the interview.

#### **Themes related to being a student.**

***Educational importance.*** A major part of the participants' college experience happened before arriving on a college campus due to the historical significance of Jim Crow laws and the civil rights movement when segregation was and still remains a part of the fabric of the higher education landscape. All participants in this study explained how college was expected by their parents or elders, some who graduated from college and others who sacrificially worked so their children could be the first to go to college. With such a high value and priority placed on receiving a college education, the participants' mindsets were shaped and formed to persevere no matter what the circumstances or distractions once in college.

Deboera, who was the first African American student to graduate from her university, said her parents went to college and "they were my role models. So, it was never if, but where

are you going to go to college?” Annette and Autumn echoed the same sentiment because their parents were also college educated. While the parents of Thelma and Sojourna did not go to college, it did not diminish their goal to not only attend college but to accomplish stellar grades and ambitious milestones while in college. Thelma recalled having to initially quit college because of the financial burden and being from a family with eight siblings. She said, “My parents did not have the means to send us all to college. But it was important enough that I knew I needed to figure it out and go back. And that’s what I did.” While Sojourna watched her parents work grueling hours at labor intensive jobs. She said:

I had to often carry the weight of the responsibilities at home. I knew I wanted something different and looked for those models outside of the home and that led me to believe that I would need to go to college to have a different future.

In summary, college was a must for the participants. In the next section, the support system, particularly in the form of financial aid and scholarships, at an institution is often attributed to the success of enrollment and completion of college. Human capital, often White students and faculty members is remembered by a few as a deterrent because they were not supportive or encouraging.

***Campus support system.*** Most of the participants in the study adamantly recognized the support system of their institution in the form of scholarships and financial aid. The availability of resources that did not come out of their own pockets was the difference maker of going or not going to college. “I was there because of a scholarship and fellowship program,” said Deboera. “I knew this is what afforded me the opportunity to be in college.” Melody added:

My parents did not have the money to send me to college, so I relied on the financial assistance that was offered to me to not only cover my tuition, but my housing, food, and transportation. In a way this was a really special gift.

Charlotte did not have the “warm and fuzzies for the institution, but it was the gifts that were provided to me to go to school that mattered. Otherwise, I would not have pursued multiple degrees because it would have been out of reach for me.” Other participants worked multiple jobs and relied on various sources of income and aid to make the college dream a reality “because not going to college was not an option,” said Sojourna.

In summary, the participants did not have the privilege of attending college at the expense of their parents. Instead many had to work or rely on scholarships and financial aid to subsidize their college education. Closely related to campus support system is campus climate, which will be expounded on after understanding the connectivity of sense of belonging in the next section.

***Sense of belonging.*** Sense of belonging is defined by the feeling of belonging and being accepted into a community and it is one of the strongest commonalities among all participants. All the participants found their belonging in fellow classmates, a few supportive faculty and staff. So much so, many of the participants recalled with detail and fondness whom was supportive or kind by name and others remain in touch with students and professors who made a difference in their collegiate journey. Mary gushed about an English teacher who believed in her “and never doubted me and my academic abilities. Mrs.[Smith] never gave up on me and I hold that close in my memory to this day all of these decades later.” Nigella, a first-generation college student, said those who take the time to pay attention and see potential in you make all the difference. She continued:

I am the first to finish in my discipline at all degree levels because someone believed in me. And I know firsthand how lonely and isolating it can be because I had a plenty of classes where I was the only African American woman. ... Largely because of this I have started a nonprofit for African American girls and women in the sciences.

Similarly, Deboera recalled the close-knit nature of the students who looked like her. “Even though we were just 1% of the 30,000-plus student population, it didn’t feel like it because the African American students were a tight group. We found each other and supported one another.” Autumn counts herself fortunate that she had African American *and* White friends—“even though they didn’t mix, so I would go to football games on Saturdays and find myself running from one group to the other. Even when I go back now, I still find myself doing the same thing.”

On the other end of the spectrum, participants also intensely recalled the students or professors who made their college years tumultuous. It was a moment of resilience for Mary, who had a White professor who didn’t believe she had “the brains” to pass his economics class before the semester began. She recounted:

He called me into his office and expressed his dismay at me being a student in his classroom. I took his words and nonverbal cues as ammunition to prove him wrong. I got to class early, studied hard and showed him that I deserved to be in that classroom just as much as anyone else.

Marlene does not believe much has changed about the culture of her institution. “Then, we were treated as guests as opposed to being an integral part of the university dynamic. That still seems to continue in certain ways and that is problematic.”

Even when often faced with unwelcoming campus climates, primarily in the form of other students and select faculty members, discussed further in the next section, it was not a

deterrent or a stumbling block to the participants. For many it was more of the same behaviors that they had already experienced in primary and secondary education, therefore they were not surprised when they stepped onto a college campus. And for a few it was a new experience, having only been surrounded by a diverse cohort, or at the very least, other students who looked like them in their schools and neighborhoods prior to college.

In summary, sense of belonging is deeply relational. Sense of belonging is intrinsically connected to campus climate, as slightly hinted at in this section and further highlighted in the following section.

***Campus climate.*** While none of the participants expressed fearing for their safety while on their college campuses, some (nine of 12) said the campus climate or overall culture was at the very least unwelcoming and at times hostile due to their overlapping identities of race and gender. Deboera said:

When I sat in a classroom, I was quickly reminded that I was the minority in race, gender, and thought. In my first semester I had a White roommate who tried to kick me out of my room because she did not want to share living quarters with me. ...We weren't welcomed, but we were tolerated.

Monica remembers hearing a resident assistant yell, "Yo, minorities, turn down your music!" on the floor of her dorm, "where they placed all the African American women on one end." Monica also recalled vividly the visual of the N-word being etched in the mirror of a bathroom. She said:

But those negative experiences in a climate that did not want me there made me fully immerse into college, Black culture, the Black Student Union, and other organizations to be sure no one coming behind me had the same experience. I likely didn't realize it at the

time, but it was one of the first major ways that I was giving back to others. I was a first-generation college student who was determined to make a difference for myself and others.

Melody said an affirmative action policy was mandated by the government which required “more students who looked like me be there, but even with that many of my professors were surprised to see that I was African American.”

In summary, more often than not participants were not welcomed on their campuses, but for many that became a motivation to thrive.

### **Themes related to being an alumna.**

Clouded by considerably polarizing opinions, alma mater fundraising practices in the next section offer detailed insights as to how practices within the fundraising landscape in higher education needs to be redefined in an effort to reach African American alumna.

*Alma mater fundraising practices.* Many participants overwhelmingly said they have never been asked to give and this “could be due to not having updated contact information or eliminating me from such asks,” said Nigella. Monica said, “I am not able to give \$10,000, but if I were asked, I would give \$1,000. I also believe in pooling my funds with others to have a far greater impact. This is something I have done with my sorority and it works.”

Three of the participants said even though they cannot recall being asked for a gift, they give any way out of gratitude. Others said they have been asked but elect not to give the bulk of their giving to “my large institution because it has an overflowing endowment and does not need my money to keep it going,” said Melody. Nigella agreed, “A plenty of extremely wealthy and known [individuals] support my institution, so I chose not to give as much I probably could.”

Marlene said she knows that universities need “big donors for the big buildings, but at whose expense?” She continued:

With everything having naming rights at institutions now, it makes those of us who do not have large sums of money to give seem like our money doesn't count. Unless you can come up with a million dollars, nobody cares about your giving. Institutions are killing their larger giving pools because those who love the university were giving before million-plus donors gained naming rights to buildings, classrooms, tables, chairs. ... Such privileged characters gain the royal treatment and that's just not how giving should work. So, universities are missing people who would leave everything that they had, which is a lot and priceless to them, but it may not seem like an enough when compared to big-time donors. And I know institutions need big donors for the big buildings, but it behooves them to have some things that simply are not for sale. Until universities stop elevating people to God-like status and start acknowledging faculty and students who are really digging in and doing the work, giving is going to remain isolating. Many of my friends are doing what I am doing and supporting HBCUs even though they did not graduate from one.

Just as some of the participants made observations and assumptions about the needs of their university and who gives to it, two participants deftly pointed out two deficient fundraising practices: assumptive profile fundraising and disregard for one's wishes. Charlotte said:

You assume because of my gender or race that I won't give back. Or you assume because I graduated from a particular school that I want to give back to that same school or program. Or if I am Black athlete that I should give back because I made it pro. There needs to be more reasoning than what is seen superficially. It is imperative that

fundraisers connect with me, learn what I am passionate about, and build a relationship with me instead of assuming that I am not a giver because I am not deemed a unicorn like a White alumnus.

Deboera added, “It doesn’t matter if I have a partner or not when it comes to giving. In fact, the friends that I do have who are married often give to the causes that matter to them without the assistance of their spouses. So, the practice and thought of a salutation addressing the husband first is outdated and old-fashioned, not to mention often offense.” Thelma said:

There is a tendency in higher ed to assume that I am not nor do I want to be involved. Don’t assume, ask me. And then when you ask me, make sure there are a variety of ways for me to get involved because I don’t need to be schmoozed or the fancy invitations to the expensive dinners, galas, and country clubs. Those things don’t do a thing for me. Throwing parties, I guess, is supposed to make you feel like you belong and want to become or remain a donor. But it’s having an opposite effect if you’re not of a certain [White] demographic. You know what would make me happy? If you chose to give me something like an official Nike hoodie from the women’s basketball team. There just needs to be variety.

While Nigella said she greatly appreciated receiving special gifts, like one-of-a-kind lapel pins or historical prints that became a collector’s item because of her annual giving, “generic swag does nothing for me,” she said. The considerations of how one prefers to be thanked along with their wishes for their giving is a critical pillar of fundraising practices in higher education, Nigella continued:

What’s really frustrating about giving to institutions, and I don’t think I am alone in this, is that many institutions will take the time to ask me in a solicitation or online where I

want my money to go to and then I get my receipt and see that it was directed to a general fund or something else that I did not select. The institution asked me what I wanted, but then didn't do what I wanted, so why should I continue to give?

Lastly, five out of 12 participants said that having someone who looked like them doing the asking “does matter, but it is not the only thing that matters,” said Thelma.

While representation does matter, I am realistic about where I live and my institution, so the chances of having a fundraiser who looks like me is slim. But even so, the development officer needs to understand and be able to tell me who is going to be impacted by my giving and why it matters. The homework still needs to be done no matter the race or gender of the fundraiser.

With a keen understanding of the necessary value placed on a college education and what it ultimately meant for survival beyond college in the workforce and home life, the participants understood giving back, often in the form of time, talent, ties, and testimonies, and then financially, to be just important of a solidifier of one's existence and character, as discussed further in the next section.

***Giving to alma mater.*** Because of what was given to them by means of the education they received at their alma maters nine out of 12 participants said they don't mind when their alma mater asks for money, in fact, Nigella said, “I look forward to receiving the call and talking to a student who may share the same major or experience. I was on a full scholarship, so I definitely feel an obligation to give back.” Autumn said, “It is those connections I have made and those who I recall fondly that are at the root of my continued giving. When someone I know and trust from my alma mater asks me to give, I do.”

Deboera, who never married and has no children, has given more than \$140,000 to her alma mater and continues to give, said overall “my experience was a good one and it was an opportunity that I likely wouldn’t have had otherwise, so yes, I give back.” For Thelma her giving is rooted in doing good for student athletes “because I remember how hard it was for me when I was in school.” It was the death of Thelma’s mother and the desire to emulate her generosity that really spurred on her giving.

Even though my mother didn’t write many checks, she found so many ways to give back and to pour into lives in deep ways that mattered. This was so self-evident at her funeral. From that time in my life, I think one of my first gifts was \$500 for the renovation of an academic space. Then, as a sports fan, I had a season tickets for an NFL football team, but when they fired the coach, I decided I no longer wanted season tickets. It was like \$10,000 that I had from not renewing my season tickets, so I decided that I needed to donate the money. So, I looked at the college’s athletics department online and called someone and left a message that I wanted to give \$10,000 to the department. And they called me back and that’s how my giving and involvement in the institution really began. Because from there I was asked to be on the board. If I had not called, they probably would never have even considered me or even called me.

While five of the 12 participants expressed desire in giving more than the small increments [less than \$1000] that they do give to their alma mater, they said they simply do not possess the means to do so. Monica said, “There is an expectation that I will take care of my family because I am the one that seemingly ‘made it.’” While Mary said, “I am looking to retire in a year, and I simply do not have it to give. But I have a wealth of encouragement and time to give, so I do give a plenty of that by staying engaged.” Sojourna said, “I make a point to give of

my time to my alma mater because I feel connected to the institution. And if I were asked to give, I would, if I could.” None of the participants said they give for a tax benefit “because that is no reason to give,” explained Thelma.

On the opposite end of the spectrum, Annette said she has no interest in giving to her alma mater because of her lackluster college experience and the tuition and fees she paid to go to college “seems like a plenty.” Marlene has joined that same bandwagon after giving an estimated \$500 or so to her alma mater.

Small donors [like me] don’t seem to be valued. I now give mostly to HBCUs even though I never attended one. And I’ll tell you why: When I was starting my contracting business, it was an HBCU that gave me my first contract, not my alma mater, even though I solicited them first. So, yes it matters, hence why I concentrate my giving at HBCUs.

Nia’s distrust is in large institutions— “I don’t support universities or nonprofits with my money because I like to give to small organizations, like my church, because I can tangibly see where the money is going and who is supported by it.” A few of the participants agreed with Nia and distrust that their dollars are going where they have designated them to go, hence they have curtailed their overall giving to their alma maters.

How one learns, understands, and acts upon the meaning of philanthropy is a direct correlation to their giving attitudes, motivations, and behaviors toward their alma mater, as discussed in the next section.

***Philanthropic meaning and importance.*** When asked how they first learned how to give and its meaning, all of the participants said without hesitation it was their parents or the

community. Often, it was not exclusively giving of money but more so of time to better the community near and far. Melody said:

My parents were by far my first role models of giving. They gave a bit of the resources they had, but they were tremendous givers of their time and wisdom. My mother would take children in the community to buy their prom or graduation dress or tutor them in the evenings after she had taught all day at school. Giving is just what they did. And then I was able to see how their giving impacted me, because when I went to college I was the recipient of this type of giving. It really has stuck with me because the community my parents gave to then gave to me. I would not be where I am without them.

For many (seven out of 12), church represents the cornerstone of giving and it was the first entity they wrote a check to. “I learned to give first to the church from my parents,” said Charlotte. “They always gave to church and then other community causes. It’s all I know, so now it is a practice.” Melody added, “If it had anything to do with church, my mom and dad were the first ones there.”

Nonpecuniary ways of giving are what Nigella was familiar with growing up watching her mother volunteer at her school and community group. She said:

I learned at an early age that it was necessary and meaningful to be of service to others by watching my mother give her time here and there. She was always volunteering for something. I didn’t equate giving with money until I was well into adulthood.

Philanthropy to me is using what I have—financially or not—to build greater good and a legacy.

“Giving of time is what mattered in my neighborhood—it’s how there was always food on the table and someone to lean on,” said Mary. “Nonfinancial giving is how our communities were

built and sustained, and this should not be undervalued just how critical such giving was and still is.” Monica and Annette said they learned the importance of philanthropy and its ability “to lift” someone or something. “It is not always a big thing,” confirmed Monica. “It is often the small things and gestures that end up mattering most.” Thelma said matter-of-factly, “Philanthropy does not come from your bank account. It comes from how you were raised.”

**Summary.** In summary, the seven themes outlined played a varying yet significant and related influential roles as to African American women’s decisions to financially support (or not) their alma mater.

***RQ2 (Quantitative): What are the characteristics of African American alumnae who give of their money and/or time?***

Before exploring the characteristics of an African American alumna’s reasons for giving, it is beneficial to understand one’s lifetime giving to her alma mater and other charitable giving behaviors. Such insights offer further explanation and connection (or disconnection) to the reason for giving and the action of giving based on the reasoning.

**Lifetime giving to alma mater and other charitable giving.** About 42.1% of the sample gave between \$1 and \$1,500 to their alma mater, and thereafter the giving level dwindles—12.3% gave \$1,501-\$5,000 and 6.3% gave \$5,001-\$25,000. About 4.4% of the respondents gave \$25,001 or more, while 32.2% have never given anything (see Table 4.2).

**Table 4.2****Lifetime Financial Giving to Alma Mater**

| Giving              | Frequency(n) | Percentage(%) |
|---------------------|--------------|---------------|
| None                | 327          | 32.2          |
| \$1-\$1,500         | 428          | 42.1          |
| \$1,501-\$5,000     | 125          | 12.3          |
| \$5,001-\$15,000    | 64           | 6.3           |
| \$15,001-\$25,000   | 27           | 2.7           |
| \$25,001-\$100,000  | 34           | 3.3           |
| \$100,001-\$500,000 | 8            | 0.8           |
| \$500,001-\$999,999 | 0            | 0             |
| \$1 million or more | 3            | 0.3           |
| Missing             | 0            | 0             |

More than 300 participants (29.9%) said they gave to their alma mater because of a letter that came in the mail, followed by giving online (16.8%) and at an alumni event (15.5%).

In comparison, more respondents gave to other charities in greater sums—26.7% gave \$1-\$1,500; 20.2% gave \$1,501-\$5,000; and 19.4% gave \$5,001-\$25,000. More than 16% gave more than \$25,001 (see Table 4.3).

**Table 4.3****Lifetime Financial Giving to Other Nonprofits**

| Giving              | Frequency(n) | Percentage(%) |
|---------------------|--------------|---------------|
| None                | 51           | 5.0           |
| \$1-\$1,500         | 271          | 26.7          |
| \$1,501-\$5,000     | 205          | 20.2          |
| \$5,001-\$15,000    | 197          | 19.4          |
| \$15,001-\$25,000   | 120          | 11.8          |
| \$25,001-\$100,000  | 127          | 12.5          |
| \$100,001-\$500,000 | 39           | 3.8           |
| \$500,001-\$999,999 | 4            | 0.3           |
| \$1 million or more | 2            | 0.2           |
| Missing             | 0            | 0             |

**Nonfinancial activities to support alma mater.** While financial giving is an indicator of philanthropic behaviors, so is one's giving of their time. With this as a consideration, the respondents indicated that the most common means of nonpecuniary giving to their alma mater is mentoring a student (31.5%), filling out alumni surveys (32.6%), and connecting on social media (23.2%; see Table 4.4).

**Table 4.4**

**Nonfinancial Activities to Support Alma Mater**

| Activity                                               | Frequency(n) | Percentage(%) |
|--------------------------------------------------------|--------------|---------------|
| Student mentoring                                      | 320          | 31.5          |
| Serve as career adviser                                | 93           | 9.2           |
| Offer job shadowing                                    | 104          | 10.2          |
| Share/advice prospective students                      | 233          | 22.9          |
| Serve on a college board/committee                     | 183          | 18.0          |
| Connect/meet with campus leadership                    | 93           | 9.2           |
| Read/review scholarship applications/essays            | 99           | 9.7           |
| Volunteer to speak in a classroom/event                | 158          | 15.6          |
| Volunteer to serve at event(s)                         | 196          | 19.3          |
| Volunteer to give a campus tour                        | 45           | 4.4           |
| Connect with alma mater on social media                | 236          | 23.2          |
| Engage in social media to promote alma mater           | 143          | 14.1          |
| Fill out alumni surveys                                | 331          | 32.6          |
| Join the alumni organization                           | 200          | 19.7          |
| Write about experience in alumni magazine/publications | 53           | 5.2           |
| Other                                                  | 165          | 16.2          |

When identifying engagement level with their college or university, a majority of the respondents are not engaged (42.9%) while 32.9% said they were somewhat engaged.

**Reasons for philanthropic giving.** When participants were asked why they typically give, the most popular reasons were belief in the mission of the organization (47.3%), when it is believed that their gift can make a difference (47%), and in order to give back to the community (46.5%) (see Table 4.5).

**Table 4.5****Reasons for Philanthropic Giving**

| Reason                                                   | Frequency(n) | Percentage(%) |
|----------------------------------------------------------|--------------|---------------|
| Belief in mission of organization                        | 481          | 47.3          |
| Belief that my gift makes a difference                   | 478          | 47.0          |
| Personal satisfaction, enjoyment                         | 312          | 30.7          |
| In support of same causes/organizations                  | 285          | 28.1          |
| To be connected to others who are like me                | 245          | 24.1          |
| To pay it forward                                        | 398          | 39.2          |
| To give back to community                                | 472          | 46.5          |
| Because of my religious beliefs                          | 185          | 18.2          |
| To receive a tax benefit                                 | 144          | 14.2          |
| If asked, I would give more                              | 31           | 3.1           |
| Because of political or philosophical beliefs            | 91           | 9.0           |
| Remedy issues that have affected me or those close to me | 213          | 21.0          |
| When on a board or serving as a volunteer                | 123          | 12.1          |
| To set an example for future generations                 | 223          | 21.9          |
| To honor another                                         | 177          | 17.4          |
| Identify with a cause                                    | 384          | 37.8          |
| When welcomed and affirmed                               | 110          | 10.8          |
| When someone I trust asks me to give                     | 175          | 17.2          |
| To have influence                                        | 56           | 5.5           |
| Spontaneously in response to a need                      | 208          | 20.5          |
| I do not believe it is good to leave money to heirs      | 14           | 1.4           |
| Other                                                    | 35           | 3.4           |

The overwhelming constant revealed in the majority reasons for giving is centered on investing in others. Nonaltruistic reasons (e.g. to receive a tax benefit) were less commonly selected. When asked what organizations the participants preferred to support financially, youth development (e.g. sports, extracurricular activities, out-of-school educational enrichment programs) (24.1%), emergency relief (22.3%), and efforts that fight hate, prejudice, and inequality (17%) were the top selected categories.

**Reasons for not giving (financially) to alma mater.** When participants were asked why they do not financially support their alma mater, the main reasons are due to personal circumstances, such as prioritizing family (38.8%), not having the resources (25.9%), not having a connection (18%), and feeling that they do not have to because of the financial burden incurred as a student (17.4%) (see Table 4.6).

**Table 4.6****Reasons for Not Giving (Financially) to Alma Mater**

| Reason                                                 | Frequency(n) | Percentage(%) |
|--------------------------------------------------------|--------------|---------------|
| Priority is taking care of family                      | 394          | 38.8          |
| I do not have to due to the tuition, fees, etc.        | 177          | 17.4          |
| I do not want to give                                  | 129          | 12.7          |
| I do not understand the impact of my giving            | 56           | 5.5           |
| I do not have a connection                             | 183          | 18.0          |
| I do not have the resources                            | 263          | 25.9          |
| I plan to give at the end of my life                   | 38           | 3.7           |
| The timing of the request was not optimal              | 165          | 16.2          |
| My gift would not make a difference                    | 77           | 7.6           |
| I am concerned about gift going to operations/overhead | 104          | 10.2          |
| I do not trust my alma mater                           | 51           | 5.0           |
| I was not asked to give                                | 97           | 9.5           |
| The giving process is too complicated                  | 14           | 1.4           |
| I don't know                                           | 121          | 11.9          |
| Other                                                  | 110          | 10.8          |

**Campus dynamics and sense of belonging influence on giving.** The African American women in this study were given the opportunity to examine and evaluate statements on a 6-point scale (6=strongly agree, 5=agree, 4=agree somewhat, 3=disagree somewhat, 2=disagree, 1=strongly disagree) rooted in their feelings and experiences based on campus dynamics, which includes campus climate and sense of belonging as a student and as an alumna, academic training, and institutional value which might influence their decision to support their alma mater (see Table 4.7).

**Table 4.7****Experiences Related to Being an African American Woman at Alma Mater**

| Factor                                                                                                                         | Minimum | Maximum | M    | SD   |
|--------------------------------------------------------------------------------------------------------------------------------|---------|---------|------|------|
| <b><u>Campus Climate/Belonging (Student)</u></b>                                                                               |         |         |      |      |
| I felt marginalized within my institution as an African American alumna.                                                       | 1       | 6       | 3.66 | 1.47 |
| When I was a student, my campus was uninviting for people who looked like me.                                                  | 1       | 6       | 3.79 | 1.39 |
| I believe my alma mater was hostile for people who looked like me.                                                             | 1       | 6       | 4.18 | 1.36 |
| I felt safe on my campus when I was a student.                                                                                 | 1       | 6       | 2.27 | 1.08 |
| I felt supported by student services and programs for my overall success and well-being.                                       | 1       | 6       | 2.68 | 1.29 |
| I felt faculty and staff cared and were invested in my well-being and academic success as a student.                           | 1       | 6       | 2.68 | 1.28 |
| I felt other students who looked like me supported and included me.                                                            | 1       | 6       | 2.35 | 1.18 |
| <b><u>Campus Climate/Belonging (Alumna)</u></b>                                                                                |         |         |      |      |
| When attending (or if I were to attend) alumni events at my alma mater, I (would) feel affirmed as an African American alumna. | 1       | 6       | 3.16 | 1.33 |
| Alumni relations and development staff at my institution understand the culture of African American communities.               | 1       | 6       | 3.46 | 1.37 |
| Alumni relations and development staff at my institution practice a one-size-fits-all engagement model.                        | 1       | 6       | 3.25 | 1.36 |
| The leadership at my alma mater is inclusive and engaging of women of color-related issues.                                    | 1       | 6       | 3.37 | 1.39 |
| <b><u>Academic Training</u></b>                                                                                                |         |         |      |      |
| Thinking about my time as a college student, I am disappointed with my academic experience.                                    | 1       | 6       | 4.41 | 1.47 |
| Looking back, I feel that I had a positive academic experience as a student.                                                   | 1       | 6       | 2.35 | 1.22 |
| <b><u>Institutional Value</u></b>                                                                                              |         |         |      |      |
| I am a proud alumna of my college/university.                                                                                  | 1       | 6       | 2.40 | 1.22 |
| I am an ambassador for my institution.                                                                                         | 1       | 6       | 3.37 | 1.39 |
| The value of my degree has improved since I was a student.                                                                     | 1       | 6       | 2.55 | 1.30 |
| The value of my degree has diminished since I was a student.                                                                   | 1       | 6       | 4.44 | 1.43 |
| I believe my university/college is increasing in quality.                                                                      | 1       | 6       | 2.45 | 1.25 |
| I believe my university/college is decreasing in quality.                                                                      | 1       | 6       | 4.66 | 1.35 |
| I believe the reputation of my college/university has improved since I was a student.                                          | 1       | 6       | 2.56 | 1.31 |
| I believe the reputation of my college/university has diminished since I was student.                                          | 1       | 6       | 4.52 | 1.37 |

N=1016

In the category of ‘Campus Climate/Belonging (Student),’ the highest scoring statement was “I believe my alma mater was hostile for people who looked like me” ( $M=4.18$ ,  $SD=1.36$ ). Similarly, the statement “When I was a student, my campus was uninviting for people who looked like me” received the next highest score ( $M=3.79$ ,  $SD=1.39$ ). The statement regarding feeling marginalized followed ( $M=3.66$ ,  $SD=1.47$ ). In the category centered on campus climate and sense of belonging as an alumna, the mean scores indicated a tendency for the sample to fall in the middle of the scale across most of these statements. The highest scoring statement was “Alumni relations and development staff at my institution understand the culture of African American communities” ( $M=3.46$ ,  $SD=1.37$ ). With a mean of 3.37 ( $SD=1.39$ ), institutions were labeled as inclusive and engaging of issues related to women of color by the sample.

In the category of ‘Academic Training,’ the highest scoring statement was “Thinking about my times as a college student, I am disappointed with my academic experience” ( $M=4.41$ ,  $SD=1.47$ ).

Finally, in the last category of ‘Institutional Value,’ the highest scoring statements was “I believe my university/college is decreasing in quality” ( $M=4.66$ ,  $SD=1.35$ ) followed by “The value of my degree has diminished since I was a student” ( $M=4.44$ ,  $SD=1.43$ ). While participants indicated they were proud ambassadors of their institutions ( $M=3.37$ ,  $SD=1.39$ ), the mean score for the statement “I am a proud alumna of my college/university” was low ( $M=2.40$ ) and the relatively low standard deviation ( $SD=1.24$ ) indicated a high level of disagreement with this statement. The discrepancy alludes to the fact that an African American alumna may not have to hold their alma mater or their related experience in high esteem in order to believe in and promote their alma mater.

It is apparent that an African American alumna's feelings and experiences matter and play into the belief system and reasoning for giving of their finances and time. Campus dynamics, which associates campus climate (student), academic training, and institutional value as a grouped category, accounts for the following statements, with the exclusion of three repetitive statements ("The value of my degree has diminished since I was a student;" "I believe my university/college is decreasing in quality;" and "I believe the reputation of my college/university has diminished since I was a student") that were identically phrased positively:

- Looking back, I feel that I had a positive academic experience as a student.
- I felt safe on my campus when I was a student.
- I felt I was supported by student services and programs for my overall success and well-being.
- I felt faculty and staff cared and were invested in my well-being and academic success as a student.
- I felt other students who looked like me supported and included me.
- The value of my degree has improved since I was a student.
- I believe my university/college is increasing in quality.
- I believe the reputation of my college/university has improved since I was student.

Sense of belonging, which associates campus climate (alumna), as a grouped category accounts for the following statements:

- I felt marginalized within my institution as an African American alumna.
- When attending (or if I were to attend) alumni events at my alma mater, I (would) feel affirmed as an African American woman.
- Alumni relations and development staff at my institution understand the culture of African American communities.
- Alumni relations and development staff at my institution practice a one-size-fits-all engagement model.
- The leadership at my alma mater is inclusive and engaging of women of color-related issues.
- I am a proud alumna of my college/university.
- I am an ambassador for my institution.

In order to test the reliability of the statements for campus dynamics and sense of belonging, the statements were reviewed, reversed if needed in order to prevent a halo effect, and then

grouped by campus dynamics or sense of belonging. Campus dynamics ( $\alpha = .836$ ) and sense of belonging ( $\alpha = .768$ ) showed good levels of reliability. Cronbach's alpha ( $\alpha$ ) is one of the most commonly used indicators of internal consistency, which ideally is above .70 (Pallant, 2010).

Campus dynamics ( $M=4.41$ ,  $SD=0.79$ ) and sense of belonging ( $M=3.72$ ,  $SD=0.79$ ) were highly correlated. A Pearson correlation analysis, which uses the Cohen's standard to evaluate the strength of the relationship, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (Cohen, 1988). Based on an alpha value of 0.05, a significant positive correlation was observed between campus dynamics and belonging ( $r_p = 0.69$ ,  $p < .001$ ). The correlation coefficient between campus dynamics and sense of belonging was 0.69, indicating a large effect size. This correlation indicated that as campus dynamics increases, sense of belonging tends to increase (see Table 4.8). Figure 4.1 represents the scatterplot of the correlation.

**Table 4.8**

**Relationship Between Campus Dynamics and Sense of Belonging**

*Pearson Correlation Results Between Campus Dynamics and Belonging*

| Combination               | $r_p$ | Lower | Upper | $p$    |
|---------------------------|-------|-------|-------|--------|
| Campus Dynamics-Belonging | 0.69  | 0.65  | 0.72  | < .001 |

*Note.* The confidence intervals were computed using  $\alpha = 0.05$ ;  $n = 1016$

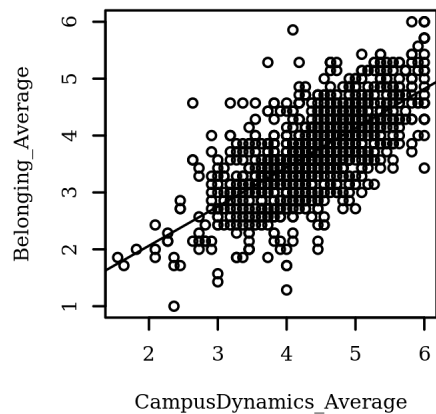


**Figure 4.1** Scatterplot Correlation Between Campus Dynamics and Sense of Belonging

An analysis of variance (ANOVA) was conducted to determine whether there were significant differences in campus dynamics and sense of belonging by lifetime giving to alma mater (see Tables 4.9 and 4.10) and other demographic data.

To begin with, the results of the ANOVA for campus dynamics and lifetime giving to alma mater were significant,  $F(5, 1010) = 4.61, p < .001$  (see Table 4.9). The ANOVA was examined based on an alpha value of 0.05. The eta squared was 0.02 indicating that lifetime giving explains about 2% of the variance in campus dynamics.

**Table 4.9****Analysis of Variance for Campus Dynamics and Lifetime Giving to Alma Mater**

| Term            | <i>SS</i> | <i>df</i> | <i>F</i> | <i>p</i> | $\eta_p^2$ |
|-----------------|-----------|-----------|----------|----------|------------|
| Lifetime giving | 14.26     | 5         | 4.61     | < .001   | 0.02       |
| Residuals       | 624.17    | 1010      |          |          |            |

Tukey pairwise comparisons were conducted to further examine the difference among the variables. The following pairs were significantly different based on an alpha of 0.05 (see Table 4.10). For the main effect of lifetime giving to alma mater, the mean of campus dynamics for none ( $M = 4.24$ ,  $SD = 0.82$ ) was significantly smaller than for \$1-\$1,500 ( $M = 4.46$ ,  $SD = 0.74$ ),  $p = .002$ . For the main effect of lifetime giving, the mean of campus dynamics for none ( $M = 4.24$ ,  $SD = 0.82$ ) was significantly smaller than for \$1,501-\$5,000 ( $M = 4.56$ ,  $SD = 0.76$ ),  $p = .002$ . No other significant effects were found. Regarding campus dynamics, significant effects were also found in age ( $M = 4.57$ ,  $SD = 0.94$ ),  $p = .002$ , home ownership ( $M = 4.32$ ,  $SD = 0.49$ ),  $p = .002$ , total household income ( $M = 4.39$ ,  $SD = 0.74$ ),  $p = .002$ , total net worth ( $M = 4.39$ ,  $SD = 0.11$ ),  $p = .002$  and religious affiliation ( $M = 4.08$ ,  $SD = 0.11$ ),  $p = .002$ .

**Table 4.10****Tukey Comparison for Campus Dynamics and Lifetime Financial Giving to Alma Mater***Mean, Standard Deviation, and Sample Size for Campus Dynamics by Lifetime Giving*

| Lifetime Giving   | <i>M</i> | <i>SD</i> | <i>n</i> |
|-------------------|----------|-----------|----------|
| None              | 4.24     | 0.82      | 327      |
| \$1-\$1,500       | 4.46     | 0.74      | 428      |
| \$1,501-\$5,000   | 4.56     | 0.76      | 125      |
| \$5,001-\$15,000  | 4.46     | 0.87      | 64       |
| \$15,001-\$25,000 | 4.41     | 0.81      | 27       |
| \$25,001 or more  | 4.55     | 0.88      | 45       |

For sense of belonging, in Table 4.11 the results of the ANOVA indicates lifetime giving to alma mater were significant,  $F(5, 1010) = 15.56, p < .001$ . The ANOVA was examined based on an alpha value of 0.05. The eta squared was 0.07 indicating that lifetime giving explains about 7% of the variance in sense of belonging.

**Table 4.11****Analysis of Variance for Sense of Belonging and Lifetime Financial Giving to Alma Mater**

| Term            | <i>SS</i> | <i>df</i> | <i>F</i> | <i>p</i> | $\eta_p^2$ |
|-----------------|-----------|-----------|----------|----------|------------|
| Lifetime giving | 45.87     | 5         | 15.56    | < .001   | 0.07       |
| Residuals       | 594.34    | 1010      |          |          |            |

In Table 4.12, for the main effect of lifetime giving to alma mater, the mean of sense of belonging for none ( $M = 3.45, SD = 0.79$ ) was significantly smaller than for \$1-\$1,500 ( $M = 3.76, SD = 0.73$ ),  $p = .001$ ; \$1,501-\$5,000 ( $M = 4.00, SD = 0.79$ ),  $p = .028$ ; \$5,001-\$15,000 ( $M = 3.94, SD = 0.80$ ),  $p < .001$ ; \$15,001-\$25,000 ( $M = 4.11, SD = 0.79$ ),  $p < .001$ ; and \$25,001-plus ( $M = 4.06, SD = 0.89$ ),  $p < .001$ . Regarding sense of belonging, significant effects were also found in age ( $M = 3.71, SD = 0.11$ ),  $p = .001$ , home ownership ( $M = 3.56, SD = 0.56$ ),  $p = .001$ ,

total net worth ( $M = 3.71$ ,  $SD = 0.11$ ),  $p = .001$  and highest education level attained ( $M = 3.67$ ,  $SD = 0.30$ ),  $p = .001$ .

**Table 4.12**

**Tukey Comparison for Sense of Belonging and Lifetime Financial Giving to Alma Mater**

*Mean, Standard Deviation, and Sample Size for Campus Dynamics by Lifetime Giving*

| Lifetime Giving   | <i>M</i> | <i>SD</i> | <i>n</i> |
|-------------------|----------|-----------|----------|
| None              | 3.45     | 0.79      | 327      |
| \$1-\$1,500       | 3.76     | 0.73      | 428      |
| \$1,501-\$5,000   | 4.00     | 0.79      | 125      |
| \$5,001-\$15,000  | 3.94     | 0.80      | 64       |
| \$15,001-\$25,000 | 4.11     | 0.79      | 27       |
| \$25,001 or more  | 4.06     | 0.89      | 45       |

To further emphasize the research as related to characteristics of giving, the lifetime giving to one's alma mater statement was tested for significance in the demographical data using the chi-square test of independence. For example, for lifetime giving and education level, the results of the chi-square test were significant based on an alpha value of 0.05,  $\chi^2(15) = 29.82$ ,  $p = .013$ , suggesting that lifetime giving to alma mater and highest level of educational attainment are related to one another (Table 4.13). Age ( $\chi^2(20) = 45.51$ ,  $p = .001$ ), children ( $\chi^2(25) = 52.36$ ,  $p = .001$ ), home ownership ( $\chi^2(10) = 56.12$ ,  $p = .000$ ), total household income ( $\chi^2(35) = 241.24$ ,  $p = .000$ ), total net worth ( $\chi^2(30) = 296.63$ ,  $p = .000$ ), and religious affiliation ( $\chi^2(35) = 84.90$ ,  $p = .000$ ) were also significant and related to lifetime giving. Marital status is not significant nor related to lifetime giving.

**Table 4.13****Relationship of Lifetime Financial Giving to Alma Mater and Education***Chi-Square Test of Independence Between Lifetime Giving and Education*

| Lifetime giving   | Highest educational level attained |                   |                 |                 | $\chi^2$ | df | p    |
|-------------------|------------------------------------|-------------------|-----------------|-----------------|----------|----|------|
|                   | Associate's degree                 | Bachelor's degree | Master's degree | Advanced degree |          |    |      |
| None              | 69                                 | 85                | 125             | 48              | 29.82    | 15 | .013 |
| \$1-\$1,500       | 50                                 | 124               | 173             | 81              |          |    |      |
| \$1,501-\$5,000   | 16                                 | 31                | 47              | 31              |          |    |      |
| \$5,001-\$15,000  | 4                                  | 19                | 23              | 18              |          |    |      |
| \$15,001-\$25,000 | 6                                  | 6                 | 8               | 7               |          |    |      |
| \$25,001 or more  | 6                                  | 14                | 13              | 12              |          |    |      |

*Note.* Values formatted as observed.

In summary, the reasons for financially giving that define African American alumnae are the belief in the mission of the organization, that their gift can make a difference, and that their giving is an investment in the community. Positive experiences and feelings related to campus dynamics and a sense of belonging matter and make a significant difference in the equation of giving of resources and time. The intersection of demographic factors of age, children, home ownership, household income, net worth, education level completed, and religious affiliation also play a role in the giving equation to one's alma mater. Marital status is the one factor that does not play as significant of a role in the profile makeup of giving for African American alumnae.

***RQ3(Mixed): What can be learned about African American alumnae giving when considering their influences to financially support their alma mater and the characteristics of those who give?***

The ability to gain perspective and new insights into the multidimensional nature of the relationship between African American alumnae and philanthropic giving at HWIs is highly pronounced and convergent in all thematic categories and offers a glimpse into the interconnected personas of African American alumnae. Integrating in parallel and complementary ways, the qualitative—the influences of giving to one’s alma mater—and quantitative portions—the characteristics of those who give—of the study showcase what it means to be an African American woman, let alone one who is philanthropic, at an HWI and how it is met with struggle and consciousness. And even so, the nature of being a giver still prevails. The seven themes: educational importance, sense of belonging, campus support system, campus climate, alma mater fundraising practice, giving to alma mater, and philanthropic meaning and importance offer a linked comparison and alignment to the qualitative findings and quantitative results (see Table 4.14).

Defining influences, characteristics, and related recommendations regarding giving attitudes, motivations, and behaviors will be expounded upon in Chapter 5, but it is important to highlight the overarching results of the integrated data.

Table 4.14

## Theme-by-Statistics Joint Display

| Themes                 | Qualitative Findings                                                                                                                                                                                                                             | Quantitative Results                                                                                                             |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| Educational importance | <i>It was not if, but where, when it came to college. I knew what it meant to be the first in my family in college, despite often not receiving the same academic opportunities as others.</i>                                                   | Thinking about my time as a college student, I am disappointed with my academic experience.<br>( $M=4.41$ , $SD=1.47$ )          |
|                        | <i>I knew I was talented, so it wasn't a question of whether college was for me, but instead it was professors who thought otherwise. I often had to stand up for my equality in my program.</i>                                                 | The value of my degree has diminished since I was a student.<br>( $M=4.44$ , $SD=1.43$ )                                         |
|                        | <i>I was there to get an education to better myself and my circumstances.</i>                                                                                                                                                                    | Looking back, I feel that I had a positive academic experience as a student.<br>( $M=2.35$ , $SD=1.22$ )                         |
| Sense of belonging     | <i>HWIs oftentimes fail to understand us as Black women, so I believe we tend not to be attached or loyal. Why care for them financially when they did not care for us emotionally as students?</i>                                              | When I was a student, my campus was uninviting for people who looked like me.<br>( $M=3.79$ , $SD=1.39$ )                        |
|                        | <i>I didn't belong, so I didn't expect to be seen. I was tolerated.</i>                                                                                                                                                                          | I felt marginalized within my institution as an African American alumna.<br>( $M=3.66$ , $SD=1.47$ )                             |
|                        | <i>I don't feel connected to my university.</i>                                                                                                                                                                                                  | Sense of belonging and lifetime giving are significantly related:<br>$F(5, 1010) = 15.56$ , $p < .001$                           |
| Campus support system  | <i>I enjoyed my undergrad experience, but not because of the university as a whole, but because of the relationships I had with professors and our center for diversity and inclusion. The institution was not wholly invested in inclusion.</i> | I felt supported by student services and programs for my overall success and well-being.<br>( $M=2.68$ , $SD=1.29$ )             |
|                        | <i>You found and sought out the professors who were caring and supportive.</i>                                                                                                                                                                   | I felt faculty and staff cared and were invested in my well-being and academic success as a student.<br>( $M=2.68$ , $SD=1.28$ ) |
|                        | <i>It was often White male professors who sought to derail me. They doubted my capability and they let me know. It hurt, but it only made me work harder.</i>                                                                                    | I felt other students who looked like me supported and included me.<br>( $M=2.35$ , $SD=1.18$ )                                  |

Table 4.14 Continued

| Themes                           | Qualitative Findings                                                                                                                                                                                                                                                                                                                                                                                                                        | Quantitative Results                                                                                                                                       |
|----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Campus climate                   | <i>The negative experiences—the name calling and derogatory remarks—emboldened me to make the campus climate better for those coming behind me.</i>                                                                                                                                                                                                                                                                                         | I believe my alma mater was hostile for people who looked like me.<br>( $M=4.18$ , $SD=1.36$ )                                                             |
|                                  | <i>I never felt like my life was in danger, but I didn't feel welcomed either. I knew where my place was and that was just fine by me.</i>                                                                                                                                                                                                                                                                                                  | I felt safe on my campus when I was a student.<br>( $M=2.27$ , $SD=1.08$ )                                                                                 |
|                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                             | Campus dynamics and lifetime giving are significantly related:<br>$F(5, 1010) = 4.61$ , $p < .001$                                                         |
| Alma mater fundraising practices | <i>The action that prompted me to give the most to my alma mater was an email from a well-respected vice president who knew me. Because he was a pivotal figure for me in undergrad, and the ask was funding a new leadership center on campus in his honor, I wanted to give as much as possible. Never underestimate the power of a personal ask from a campus leader who has deep ties to and in the student body, even years later.</i> | When attending (or if I were to attend) alumni events at my alma mater, I (would) feel affirmed as an African American alumna.<br>( $M=3.16$ , $SD=1.33$ ) |
|                                  | <i>First, the relationship and intentional connection matters. Then, the seen impact of my giving. Therefore, the same one-size-fits-all tactic that may work for a White counterpart may not be relevant to me.</i>                                                                                                                                                                                                                        | Alumni relations and development staff at my institution understand the culture of African American communities.<br>( $M=3.46$ , $SD=1.37$ )               |
|                                  | <i>My department doesn't reach out to me, but I do see White alumni who were favorites then and continue to be favorites now as speakers, teachers, and mentors.</i>                                                                                                                                                                                                                                                                        | Alumni relations and development staff at my institution practice a one-size-fits-all engagement model.<br>( $M=3.25$ , $SD=1.36$ )                        |
|                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                             | The leadership at my alma mater is inclusive and engaging of women of color-related issues.<br>( $M=3.37$ , $SD=1.39$ )                                    |

Table 4.14 Continued

| Themes                             | Qualitative Findings                                                                                                                                                                                                                                                                                                                                                     | Quantitative Results                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Giving to alma mater               | <p><i>HWIs must do a better job at inclusivity if they want monetary contributions from Black women, or at least, from this Black woman.</i></p> <p><i>I don't give to my university because I never felt I was seen.</i></p> <p><i>I give, not because of the university, but because I want to have an impact on the lives of others who are underrepresented.</i></p> | <p>Lifetime giving to alma mater:</p> <p>None – 32.2%</p> <p>\$1-1,500 – 42.1%</p> <p>\$1,501-5,000 – 12.3%</p> <p>\$5,001-25,000 – 6.3%</p> <p>Factors impacting giving:</p> <p>Educational attainment (<math>\chi^2(15) = 29.82, p = .013</math>), age (<math>\chi^2(20) = 45.51, p = .001</math>), children (<math>\chi^2(25) = 52.36, p = .001</math>), home ownership (<math>\chi^2(10) = 56.12, p = .000</math>), total household income (<math>\chi^2(35) = 241.24, p = .000</math>), total net worth (<math>\chi^2(30) = 296.63, p = .000</math>), and religious affiliation (<math>\chi^2(35) = 84.90, p = .000</math>)</p> |
| Philanthropic meaning & importance | <p><i>Since the dawn of time, Black women have been givers. It is our history and our legacy.</i></p> <p><i>I learned from my parents the importance of giving back.</i></p> <p><i>It was the church that taught me the meaning of what it meant to be generous. And I saw the impact of my giving at my church.</i></p>                                                 | <p>47.3% give when believe in the mission of the organization</p> <p>47% give when believe that their gift can make a difference</p> <p>46.5% give to uplift community</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                           |

Overall, African American women are highly altruistic, evidenced across qualitative findings and quantitative results in the philanthropic meaning and importance and giving to alma mater categories. Particularly, more than 42% of the sample have given \$1-1,500 to their alma mater, despite negative reflections and misgivings on the significance of the sense of belonging and campus climate themes. In the educational importance category, while qualitative findings point to the expectation of college, the quantitative results highlight a demeanor of disappointment in the overall college experience, except where relationships are concerned, as those seem to be slightly below average—not overly positive or negative. Interestingly, relationships find meaning in the alma mater fundraising practices category, and the statements in the quantitative results category are rated slightly above average, signifying the importance of fundraisers' knowledge and practices as it relates to the role of African American alumnae and giving at HWIs.

### **Summary**

This chapter presented the inferences of the qualitative phase of interviews of 12 African American alumnae and the quantitative survey phase of 1,016 participants, which included the interviewees from the initial phase of the study. With Black feminist thought informing and influencing every aspect and phase of this research, both phases showcased the pervasiveness of intersectionality in the attitudes, motivations, and behaviors of African American alumnae. The interviews provided rich data resulting in themes that informed the survey and connected to the statistical analysis of the second research question. The seven thematic findings were *educational importance, sense of belonging, campus support system, campus climate, alma mater fundraising practices, giving to alma mater, and philanthropic meaning and importance*. To look closer at the connectivity of the interview narratives and the statistical outcomes and

answer the third research question, an integration of the data was presented. Findings aligned throughout the study that attitudes and motivations were often negative or neutral toward their alma mater, but the giving behaviors of African American alumnae remained consistent and rooted in altruism. Chapter 5 will assess the findings and results further along with offering implications for future research.

For the master's tools will never dismantle the master's house. They may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change. Racism and homophobia are real conditions of all our lives in this place and time. I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives here. See whose face it wears. Then the personal as the political can begin to illuminate all our choices.

—Audre Lorde, *Sister Outsider: Essays and Speeches*

## Chapter 5. Discussion and Recommendations

The purpose of this transformative exploratory, sequential mixed methods research study was to understand how the attitudes and motivations of African American alumnae, in consideration of the intersections of race and gender, relate to student and alumnae affinity, sense of belonging, and engagement impact of philanthropic giving at HWIs. With Black feminist thought and intersectionality informing and influencing every aspect and phase of this research, the following research questions shaped the study:

Qualitative:

1. What influences African American women's decisions to financially support (or not) their alma mater?

Quantitative:

2. What are the characteristics of African American alumnae who give of their money and/or time?

Mixed:

3. What can be learned about African American alumnae giving when considering their influences to financially support their alma mater and the characteristics of those who give?

To address these research questions, data were collected from 12 African American alumnae and then a survey was created and completed by 1,016 self-identifying African

American alumnae, including the 12 interviewees. The data were analyzed by (1) transcribing and coding the interviews to identify emergent themes, (2) analyzing and crafting the themes into a survey, (3) analyzing the statistical data to gauge giving perceptions, motivations, and behaviors of African American alumnae, and (4) analyzing the themes alongside the statistical data in consideration of the theoretical framework. A summary of the inferences and the connections to the theoretical framework is presented in this chapter, followed by a discussion of the findings and results with recommendations, opportunities for future research, and a conclusion.

### **Summary of Findings and Results**

The 1,016 participants, including 12 interviewees who completed the study, represented a diverse community of African American alumnae. Centering race and gender by means of Black feminist thought and intersectionality, the following key inferences emerged from the data to answer the research questions:

1. Generally, African American alumnae are *highly altruistic with their time, talents, ties, testimonies, and treasure* despite historical wrongdoings and negative or neutral college experiences.
2. African American alumnae take their *experiences at the intersection of race and gender into account to determine which causes and organizations are worth their time, talents, ties, testimonies, and treasure*. While education is an important recipient of giving by African American women, other areas such as religion, youth development, emergency relief, and efforts that fight hate, prejudice, and inequality have captured the greater giving decisions of African American women.

3. *Marital status is the single demographic factor that does not play an influential role* in the African American alumnae giving profile. The intersection of age, parent/guardian, home ownership, household income, net worth, education level, and religious affiliation do play a role in the giving equation to one's alma mater.
4. *Sense of belonging and campus dynamics are influential characteristics in the giving paradigm* of African American alumnae at HWIs.
5. The *White-centered fundraising practices at HWIs call for dismantling* of structural and institutional barriers to anchor voice and influence of African American alumnae in the giving framework at HWIs.

### **Connection to Theory**

It is necessary to recall the interrelatedness of Black feminist thought and intersectionality (Collins, 2000; Freire, 2000; Giddings, 1984; Gottesman, 2016; hooks, 1984, 1989, 1992; Ladson-Billings & Tate, 1995), and how this theoretical framework offered a pervasive and robust lens in which to analyze this study. It also offered a means to discuss the majority-only perspective of philanthropy and its potential impact on fundraising (Drezner, 2011).

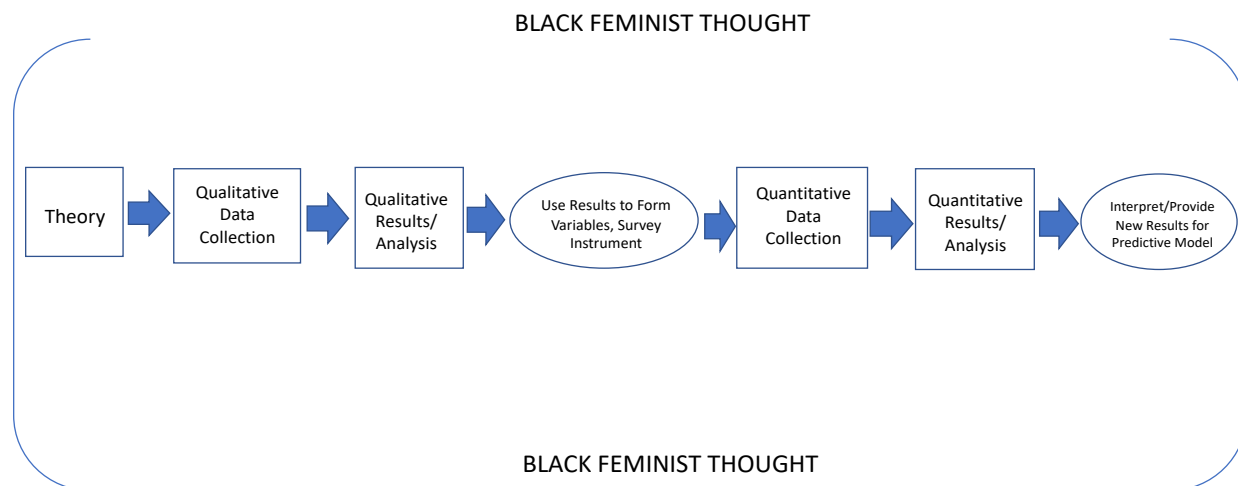


**Figure 3.1.** Exploratory Sequential Research Design

*See Appendix A for a more detailed diagram of the research design procedures and products.*

The study's inferences are influenced by the permanence of racism, and what Collins (2000) referred to as a "matrix of domination" (p. 228) that illuminates the differences among women by considering the interlocking inequalities of race and gender. The construction of race, in relationship to power and identity, has influenced African American alumnae participation in giving to racialized organizations such as HWIs (Bonilla-Silva, 1996, 2003; Ogbu & Davis, 2003; Omi & Winant, 1994). Further, through the lens of Black feminist thought and understanding the power of voice (Bell, 1993; Belenky et al., 1986; Collins, 2000; Crenshaw, 1989, 2004; Freire, 2000; Giddings, 1984; McLaren, 1994, 2000), the veil of invisibility on race and gender is uncovered in this study.

Connecting voice and intersectionality to Black feminist thought seemed necessary, considering that the motivations of those who give to higher education have mostly been examined by scholars through the perspective of White, wealthy, heterosexual men (Drezner,

2011). Also, the literature barely accounts for women, let alone cultural identifications of those from disfranchised and underrepresented communities and how such differences impact philanthropic engagement. When considering gender and race, the lens of Black feminist thought further frames this research.

Black feminist thought brings the crucial concept of power to capture gender and race dynamics and construct a new feminist conception of power, one grounded in theorization of domination, resistance, and solidarity (Collins, 2000). It is built on the notion of bridging a gap in feminist thought instead of clumping the experiences and ways of being of Black women into a historical melting pot of feminism (Cooper, 1988; Howard-Bostic, 2008). Difference and consensus building are critical tenets of elevating a new feminist conception of power steeped in social change and practice that informs theory (Cho et al., 2013). Offering a self-defined lens, Black feminist thought forges the spotlight on Black women to be seen and their experiences understood (Collins, 2000) in the philanthropic landscape of HWIs.

A central tenet of Black feminist thought is intersectionality (Crenshaw, 1989). Intersectionality explores and acknowledges the “overlapping identities” (Cho et al., 2013, p. 797) of gender, race, class, and sexuality. While Black women, individually and collectively, experience marginalization at the intersection of many markers, including race, gender, sexuality, class, ability, religion, and nationality, the focus of this study is centered on race and gender. In line with Black feminist thought, neither of these markers can be untangled from each other (Brown, 2012; Collins, 2000; Crenshaw, 1989, 2004; hooks, 1989; King, 1997). Race and gender influence Black women’s standpoints, their views of the world, and how their various truths are experienced, and this is certainly applicable to higher education philanthropy. Who is

heard and who is seen are critical tenets to understanding the attitudes and motivations of African American alumnae and their giving habits while negotiating race and gender at HWIs.

Also, the exploration of structural inequalities and power dynamics connected to membership in these categories is intrinsically tied to understanding intersectionality (Cho et al., 2013; Wilkins, 2012). Exploring the lived experiences and identities of the study participants as interactive rather than additive is essential to using an intersectional lens (Linder & Rodriguez, 2012). Intersectionality is fundamental in holistically exploring the experiences of African American women at HWIs; to separate their identities from their experiences would be an injustice. Using an intersectionality framework better acknowledges how race and gender are tethered and shape the experiences of the study participants at HWIs.

## **Discussion**

The findings and results from this study are discussed and compared to relevant research in the following sections. Each section includes a discussion of the study's inferences compared to existing research. Generally, there was a strong linkage between the study's major inferences and the literature, with some instances of knowledge gaps being bridged and/or greater detail and complexity explained concerning giving attitudes, motivations, and engagement.

**African American Women are generous givers.** Unpinning the notion that Communities of Color are typically the beneficiaries of generosity, African American women are highly altruistic, not only with their treasure, but also their time, talent, ties, and testimonies, as evidenced by the findings and results of this study. Inferences from this study support the existing literature that African Americans are generous, giving more than 25% of their incomes than their White counterparts (Anft & Lipman, 2003). The quantitative results of this study showed that 42.1% of participants gave between \$1 and \$1,500 to their alma mater, 12.3% gave

\$1,501-\$5,000, 6.3% gave \$5,001-\$25,000, and 4.4% gave \$25,001 or more (see Table 4.2). In the qualitative phase of this study, 10 of the participants collectively gave an estimated \$351,700 to their alma maters, an individual average of \$35,170. In comparison, more respondents gave to other charities in greater sums—26.7% gave \$1-\$1,500; 20.2% gave \$1,501-\$5,000; and 19.4% gave \$5,001-\$25,000. More than 16% gave more than \$25,001 (see Table 4.3). Almost two-thirds of Black households make donations that total about \$11 billion a year, according to studies by the U.S. Trust (2016a) and W. K. Kellogg and Rockefeller Philanthropy Advisors (2012). Because of the rich traditions of giving dating back to slavery, the civil rights movement, and the Black church, African American women desire for *all* their giving—financial and nonpecuniary—to be deemed valuable, and further, they want to know that their giving has made an impact or difference in the lives of others (Giddings, 1984; Rodgers-Rose, 1980; Scott, 1990). Emphasizing the nonpecuniary value of giving was reflected in the representative quotation from Mary’s interview, who said, “Nonfinancial giving is how our communities were built and sustained, and this should not be undervalued just how critical such giving was and still is.”

Nonaltruistic measures, such as a tax receipt or having their name plastered on a building, do not rank as a priority into the equation of giving for African American women, which offers even more credibility to the fact that African American women are one of the most philanthropic communities regardless of their socioeconomic status (Steinberg et al., 2002). This was reflected in the quantitative results of this study, where the most popular reasons for giving were belief in the mission of the organization (47.3%), when it is believed that their gift can make a difference (47%), and to give back to the community (46.5%; see Table 4.5). In addition, this was also reflected by Nigella who surmised, “Philanthropy to me is using what I have—financially or not—to build greater good and a legacy.” Whereas, Thelma captured the sentiments of all of the

participants stating that giving for tax purposes is not a reason to give, “Philanthropy does not come from your bank account. It comes from how you were raised.”

As a result, this study updates the existing literature by further confirming previous research that African American alumnae donors are not new or emerging, as they have been giving all along to build people and programs (T. Freeman, 2018; Shaw & Taylor, 1995; Willer et al., 2015).

**Race and gender matter in philanthropy.** Research continues to reveal that race and gender influence whether, how much, and what causes are supported. Giving as a source of agency is a tradition that marks African American alumnae (Carson, 1990; Gasman & Sedgwick, 2005). This was revealed in the representative quotations from Monica and Annette, who noted giving to “lift someone or something” in the African American community is the most important aspect of philanthropy.

In the same vein, the literature is void when it comes to specifically identifying race as interactive, not simply additive. The lack of significance of race and giving is also pronounced. Inferences from this study counters these voids and further aligns with the idea of cultural dissociation and meaning making of the term philanthropy, which is often associated with Whiteness (Burnett, 1992/2002; Ciconte & Jacobs, 2001; Connors, 2001; Dove, 2001; Flanagan, 1999; Greenfield, 2001; Rosso, 1996; Worth, 2002). This was reflected in the interview with Charlotte, who said, “You assume because of my gender or race that I won’t give back. ... You assume that I am not a giver because I am not deemed a unicorn like a White alumnus.”

Historically, Communities of Color have focused their giving on faith, family, and education, and literature. Even in education, the findings and results from this research study align with these giving trends, but also revealed how identification-based motivations (Clotfelter,

2003; Monks, 2003; Mottino & Miller, 2005) also play into the decision-making equation of giving. Even within education, the findings and results from this study suggested that often times African American alumnae preferred to support HBCUs over their own alma mater. This was reflected by Marlene when commented, “I now give mostly to HBCUs even though I never attended one.” Also, as demonstrated in the quantitative results of this study, African American alumnae gravitated toward supporting causes that endeavor to support youth development (24.2%), emergency relief (22.3), and eliminate hate, prejudice, and inequity (17%) because of the identification with such institutions and the notion of racial upliftment highlighted in literature. Racial upliftment is often a cornerstone of giving for Communities of Color based on and crafted by the denial of access to structures and resources of White society (Davis, 1975; Hall-Russell & Kasberg, 1997; Pollard, 1978; Woodtor, 1999). African American women’s overlapping identities bring diverse viewpoints and experiences to the different ways they give.

**Being married does not play a role in the African American alumnae giving profile.**

The static and archaic view of philanthropy being attached to and centered on White males is debunked by this research study and literature, and showcases that women, not hinged on their marital status, tend to be more selfless and empathetic, thereby making them more generous than men (Andreoni & Vesterland, 2001; Cox & Deck, 2006; Croson & Buchan, 1999; Eagly & Crowley, 1986; Eagly & Koenig, 2006; Eckel & Grossman, 1998; Eisenburg & Lennon, 1983; Erdle et al., 1992; Hoffman, 1977; Jolliffe & Farrington, 2005; Mills et al., 1989; Piliavin & Unger, 1985; Skoe et al., 2002). Validated in the quantitative results of this study, marital status was not significant nor related to lifetime giving.

Even in marriage, women take the lead in charitable decision-making and female-headed households are more likely to give and give more to charity than male-headed households across

all charitable sectors and incomes (Mesch, 2010, 2015; Mesch et al., 2006; Piper & Schnepf, 2008; Simmons & Emanuele, 2007). This is also reflected in the qualitative findings by interviewee Deboera., who said, “It doesn’t matter if I have a partner or not when it comes to giving. In fact, the friends that I do have who are married often give to the causes that matter to them without the assistance of their spouses.” Adding to this reflection, interviewee Thelma added, “There is a tendency in higher ed to assume that I am not nor do I want to be involved. Don’t assume, ask me.”

In addition, according to the literature, two paramount predictors of charitable giving are increased access to education and income (Marsh et al., 2007; Mesch, 2012, 2015, 2016). Results from the quantitative phase of this research affirms these predictors along with age, children, home ownership, and religious affiliation (see Tables 4.12 and 4.13).

#### **Sense of belonging and campus dynamics matter in the giving equation at HWIs.**

Existing literature strongly placed positive sense of belonging and campus experiences at the epicenter of alumni giving (Bruggink & Siddiqui, 1995; Gaier, 2005; Gasman & Anderson-Thompkins, 2003; Hunter et al., 1999; Mael & Ashforth, 1992; Miller & Casebeer, 1990; Mosser, 1993; Taylor & Martin, 1993; Young & Fischer, 1996). The more satisfied alumni are with their academic experience, the more likely they are to give and/or participate with their alma mater long after graduation (Gaier, 2005). The literature points to positive interactions with one’s alma mater as translating into a sense of attachment and identification (Schervish & Havens, 1997), and influencing identity formation through the linkage of proximate social structures that indicate belongingness (Merolla et al., 2012). Results from the quantitative phase of this study supported the hypothesis that campus dynamics and sense of belonging were highly

correlated (see Figure 4.1). This was also reflected in the qualitative findings of this study as represented by Nigella, reflecting on an English teacher who believed in her,

Those who take the time to pay attention and see potential within you make all the difference. Largely because of this I [have been engaged with my alma mater] and I have started a nonprofit for African American girls and women in the sciences.

Further, the findings and results from this study demonstrated that inclusive practices, such as diversifying internal structures in thought, hiring and leadership practices and policies; learning and experiencing the fundraising practices of the African American community and applying these lessons to the DNA of the organization; and investing time in African American communities to build long-term relationships, in relation to sense of belonging and campus climate are sorely lacking at HWIs. Thereby, African American alumnae are entrusting and channeling their giving to identify-specific or relationship-based experiences within an institution, which is constituent with previous research (Newman & Fogal, 2002; Okunade et al., 1994; W.K. Kellogg Foundation & Rockefeller Philanthropy Advisors, 2012). In the quantitative results, one participant noted: “I gave because of who the ask came from, not because of the institution. Never underestimate the power of a personal ask from a campus leader who has deep ties to and within the student body, even years later.”

**Acknowledge and deconstruct White privilege and the colonized history of HWIs to create an inclusive giving paradigm.** As literature acknowledges and Black feminist thought and the core tenet of intersectionality point to, it is imperative that antiquated systems be replaced and different perspectives be embraced in fundraising structures at HWIs (Brookfield, 2003; Ladson-Billings & Tate, 1995; Merriam & Brocket, 1997; Outlaw, 1996). This was reflected in the qualitative findings, where Thelma pointed out the outdated and old-fashioned

systems and practices continuing to mark the fundraising structure at their alma maters. Thelma said, “Make sure there are a variety of ways to get involved. Throwing parties, I guess, is supposed to make you feel like you belong and want to become and remain a donor. But it’s having an opposite effect if you’re not of a certain [White] demographic.”

This research study and the literature pointed to graduates of color not being connected with or cultivated with the same zeal and expectation as their White counterparts because of the belief and perception that Whites are more capable of giving to institutions. Eighteen percent of the survey participants said they do not give to their alma mater because they do not feel connected. This was also reflected in the qualitative findings by Marlene, who said, “I don’t give to my university because I never felt I was seen.”

While the focus of this research study was centered on African American women, it further spotlights that in order for higher education institutions to remain viable, colleges and universities must encourage *all* future alumni to be active financial givers to their alma maters, suggested Dysart (1989).

## **Recommendations**

What would it mean to reimagine philanthropy at HWIs that centers humanity, justice, and dismantles systems of inequity and oppression? Offering a glimpse into the answer, this study provided several strategies focused through the lens of intersectional praxis, realizing that fundraising operations at HWIs have a direct or indirect impact on the engagement efforts of African American alumnae, which are discussed in this section.

The aforementioned anchors of race, gender, voice, and power through the lens of Black feminist thought and intersectionality was loudly and clearly reflected in the integrated findings and results of this study (see Table 4.14).

Table 4.14

## Theme-by-Statistics Joint Display

| Themes                 | Qualitative Findings                                                                                                                                                                                                                             | Quantitative Results                                                                                                             |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| Educational importance | <i>It was not if, but where, when it came to college. I knew what it meant to be the first in my family in college, despite often not receiving the same academic opportunities as others.</i>                                                   | Thinking about my time as a college student, I am disappointed with my academic experience.<br>( $M=4.41$ , $SD=1.47$ )          |
|                        | <i>I knew I was talented, so it wasn't a question of whether college was for me, but instead it was professors who thought otherwise. I often had to stand up for my equality in my program.</i>                                                 | The value of my degree has diminished since I was a student.<br>( $M=4.44$ , $SD=1.43$ )                                         |
|                        | <i>I was there to get an education to better myself and my circumstances.</i>                                                                                                                                                                    | Looking back, I feel that I had a positive academic experience as a student.<br>( $M=2.35$ , $SD=1.22$ )                         |
| Sense of belonging     | <i>HWIs oftentimes fail to understand us as Black women, so I believe we tend not to be attached or loyal. Why care for them financially when they did not care for us emotionally as students?</i>                                              | When I was a student, my campus was uninviting for people who looked like me.<br>( $M=3.79$ , $SD=1.39$ )                        |
|                        | <i>I didn't belong, so I didn't expect to be seen. I was tolerated.</i>                                                                                                                                                                          | I felt marginalized within my institution as an African American alumna.<br>( $M=3.66$ , $SD=1.47$ )                             |
|                        | <i>I don't feel connected to my university.</i>                                                                                                                                                                                                  | Sense of belonging and lifetime giving are significantly related:<br>$F(5, 1010) = 15.56$ , $p < .001$                           |
| Campus support system  | <i>I enjoyed my undergrad experience, but not because of the university as a whole, but because of the relationships I had with professors and our center for diversity and inclusion. The institution was not wholly invested in inclusion.</i> | I felt supported by student services and programs for my overall success and well-being.<br>( $M=2.68$ , $SD=1.29$ )             |
|                        | <i>You found and sought out the professors who were caring and supportive.</i>                                                                                                                                                                   | I felt faculty and staff cared and were invested in my well-being and academic success as a student.<br>( $M=2.68$ , $SD=1.28$ ) |
|                        | <i>It was often White male professors who sought to derail me. They doubted my capability and they let me know. It hurt, but it only made me work harder.</i>                                                                                    | I felt other students who looked like me supported and included me.<br>( $M=2.35$ , $SD=1.18$ )                                  |

Table 4.14 Continued

| Themes                           | Qualitative Findings                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Quantitative Results                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|----------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Campus climate                   | <p><i>The negative experiences—the name calling and derogatory remarks—emboldened me to make the campus climate better for those coming behind me.</i></p> <p><i>I never felt like my life was in danger, but I didn't feel welcomed either. I knew where my place was and that was just fine by me.</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p>I believe my alma mater was hostile for people who looked like me.<br/>(<math>M=4.18</math>, <math>SD=1.36</math>)</p> <p>I felt safe on my campus when I was a student.<br/>(<math>M=2.27</math>, <math>SD=1.08</math>)</p> <p>Campus dynamics and lifetime giving are significantly related:<br/><math>F(5, 1010) = 4.61</math>, <math>p &lt; .001</math></p>                                                                                                                                                                                                                                                                                                              |
| Alma mater fundraising practices | <p><i>The action that prompted me to give the most to my alma mater was an email from a well-respected vice president who knew me. Because he was a pivotal figure for me in undergrad, and the ask was funding a new leadership center on campus in his honor, I wanted to give as much as possible. Never underestimate the power of a personal ask from a campus leader who has deep ties to and in the student body, even years later.</i></p> <p><i>First, the relationship and intentional connection matters. Then, the seen impact of my giving. Therefore, the same one-size-fits all tactic that may work for a White counterpart may not be relevant to me.</i></p> <p><i>My department doesn't reach out to me, but I do see White alumni who were favorites then and continue to be favorites now as speakers, teachers and mentors.</i></p> | <p>When attending (or if I were to attend) alumni events at my alma mater, I (would) feel affirmed as an African American alumna.<br/>(<math>M=3.16</math>, <math>SD=1.33</math>)</p> <p>Alumni relations and development staff at my institution understand the culture of African American communities.<br/>(<math>M=3.46</math>, <math>SD=1.37</math>)</p> <p>Alumni relations and development staff at my institution practice a one-size-fits-all engagement model.<br/>(<math>M=3.25</math>, <math>SD=1.36</math>)</p> <p>The leadership at my alma mater is inclusive and engaging of women of color-related issues.<br/>(<math>M=3.37</math>, <math>SD=1.39</math>)</p> |

Table 4.14 Continued

| Themes                             | Qualitative Findings                                                                                                                                                                                                                                                                                                                                                     | Quantitative Results                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Giving to alma mater               | <p><i>HWIs must do a better job at inclusivity if they want monetary contributions from Black women, or at least, from this Black woman.</i></p> <p><i>I don't give to my university because I never felt I was seen.</i></p> <p><i>I give, not because of the university, but because I want to have an impact on the lives of others who are underrepresented.</i></p> | <p>Lifetime giving to alma mater:</p> <p>None – 32.2%</p> <p>\$1-1,500 – 42.1%</p> <p>\$1,501-5,000 – 12.3%</p> <p>\$5,001-25,000 – 6.3%</p> <p>Factors impacting giving:</p> <p>Educational attainment (<math>\chi^2(15) = 29.82, p = .013</math>), age (<math>\chi^2(20) = 45.51, p = .001</math>), children (<math>\chi^2(25) = 52.36, p = .001</math>), home ownership (<math>\chi^2(10) = 56.12, p = .000</math>), total household income (<math>\chi^2(35) = 241.24, p = .000</math>), total net worth (<math>\chi^2(30) = 296.63, p = .000</math>), and religious affiliation (<math>\chi^2(35) = 84.90, p = .000</math>)</p> |
| Philanthropic meaning & importance | <p><i>Since the dawn of time, Black women have been givers. It is our history and our legacy.</i></p> <p><i>I learned from my parents the importance of giving back.</i></p> <p><i>It was the church that taught me the meaning of what it meant to be generous. And I saw the impact of my giving at my church.</i></p>                                                 | <p>47.3% give when believe in the mission of the organization</p> <p>47% give when believe that their gift can make a difference</p> <p>46.5% give to uplift community</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                           |

The following recommendations are informed, connected, and grounded within Black feminist thought and intersectionality, mirroring every other aspect of this study.

**Decolonizing fundraising practices at HWIs must happen.** The first step in solving a problem is acknowledging that a problem exists. As shown in the literature (Carson, 2001; Shaw & Taylor, 2010) and further demonstrated by this study, women, specifically African American alumnae, are absent or at best marginalized in educational philanthropic journeys. When considering the philanthropic sector of higher education, one must be aware of and apply a lens of race to the history of the colonial social architecture—bureaucracy, competition, specialization, privilege, and consolidation of power and resources—and its mentality of dividing, conquering, and exploiting people (Villanueva, 2018). Acknowledging the historical domination of White privilege while lifting a new era of giving is necessary for higher education to remain viable. By 2045, the U.S. Census Bureau (2018) projects that 50% of the country will be People of Color. With the U.S. becoming more and more ethnically and racially diverse, it is necessary for philanthropic organizations and researchers to reassess their models of philanthropy as they relate to Communities of Color. In the case of this study, HWIs need to consider these communities and reshape the Anglo-historical traditional models and perceptions of who gives and why. Particularly with alumni giving at the helm of financial prosperity for colleges and universities, it is imperative that the factors that facilitate or impede alumni giving at HWIs be examined. This means unpinning “good ole-boy” networks and “savior mentalities” of oppression in fundraising cultures to instead emulate inclusive language, hiring decisions, and policies.

**Develop an asset-based approach to fundraising.** Founded on racial and class bias, deficit thinking “blames the victim” rather than examining higher education and its systemic and

structural barriers that impede a student from learning, or in the case of this study, an alumna giving to their alma mater (Valencia, 2010). Challenging, and ultimately, eliminating deficit thinking and actions in fundraising structures will deliver a counter-narrative to the systemic injustices and segregated practices historically defined by institutions. Rooted in appreciative inquiry (Cooperrider & Srivastva, 1987), an asset-based approach, or an approach focused on strengths, will view diversity in thought, culture, and traits as positive assets. Rather than continuing to perpetuate perspectives of inferiority and insignificance, stereotypes are debunked and rooted in the belief that underrepresented donors have more than enough resources financially and otherwise to positively contribute to their alma mater. A change in narrative and culture bring clarity to national dialogues about the impact of philanthropy with African American women being at the forefront of that clarity. Simply put, people give when asked, and African American alumnae continue to grow in their ability to give. More than the ask, it is necessary for fundraising operations in higher education to close the racial and gender gap by curating experiences that resonate with and for African American alumnae and other underrepresented communities by identifying intentional and customized identification, cultivation, and stewardship practices. This shift in mindset will produce healing that is connective to how fundraisers research and introduce themselves to potential donors.

**Value more than financial gifts.** Institutions should redefine philanthropy to be inclusive of time, talent, ties, and testimonies, just as much as treasure. Understanding the deep legacy of giving attributed to African American communities, it is necessary for institutions to honor and respect formal and informal ways of giving as part of their culture and practice. This translates into seeking out African American alumnae to be part of student mentorship programs and to serve on leadership boards, for example. Often, when African American alumnae see and

feel that their involvement in their alma mater matters, then their engagement, when asked, has the potential to grow to create further impact. And when financial giving becomes part of the equation, value should be placed on the frequency and where they give over the monetary amount only. Then advancement operations must demonstrate a clear picture of impact of giving and meaningful opportunities of institutional involvement.

**Foster messages that build on equity, trust, and gratitude to inspire philanthropy.**

Traditional hierarchal practices and displays that center White males should be dismantled to give visibility and voice to African American alumnae and other underrepresented communities. In addition, practices that honor one's communication preferences and affirm one's space must be taken seriously and incorporated into fundraising materials and activities. For instance, the commonplace traditional practice of addressing an envelope or letter to "Mr. and Mrs." should be evaluated and redefined to showcase the fight against systems that are built on discrimination. Just as a small gesture such as a salutation can make the difference in engagement, so can targeted communication and opportunities that are created for African American alumnae in the space of connecting, relating, and belonging.

**Invest in the student-to-alumna journey.** A fully integrative approach begins with relational embeddedness and interactions that begin as a student and then transcends as an alumna. Considering the criticality of sense of belonging and campus dynamics reflected in the study, faculty and staff, particularly White men, must become allies who are educated about the importance of institutional fundraising as related to a student's college experience. For example, when faculty are brought into the relationship mindset of fundraising and its impact on the caliber of students within their classroom as well as their own research endeavors, fundraising can be seen as an opportune must-have instead of a one-way drudgery. This builds a network of

advocacy and partnership, which creates a culture of giving based on the mission of the institution.

With many diversity programs already in place at many HWIs, it would be beneficial for fundraising structures to connect with such initiatives to further eliminate biases and dispel myths and misconceptions about underrepresented communities and giving behaviors. Further, this means connecting with other campus units, departments, and offices, such as student affairs and admissions, to share student and alumni databases to create data-rich profiles that showcase the multiplicity of potential donors. The power of uniqueness and belonging has the potential to build a noteworthy philanthropic journey. It is paramount that advancement professionals create a greater and broader outreach effort to include constituents that are often overlooked, while at the same time not simply selecting someone solely and singularly based on race, because shared skin color does not translate into homogenous experiences and viewpoints. This would mean leveraging a donor's dollars along with, not separate from, their knowledge, expertise, activism, and pride. Then such a framework and understanding could potentially translate into identity-based philanthropy, for example. At the nexus of identity-based philanthropy is the upliftment of grassroots efforts married with a community pooling their resources together to enact change.

W.W. Kellogg Foundation (2012) contends:

Identity-based philanthropy is transforming the way that generosity flows through and to Communities of Color—and creating new philanthropic resources, new forms of community empowerment, new leading actors, and new methods to tackle complex problems. As a result, this emerging field is influencing and invigorating the way that philanthropy across all communities gets practiced at a time when many of our old forms are crumbling. (p. 20)

It is paramount fundraisers and the institutions they serve respect differing motivations, cultures, backgrounds, and journeys of African American alumnae instead of being squarely focused on a performance metrics to raise as much money as possible with very little expense.

### **Opportunities for Future Research**

While the use of an integrated methodological framework (Greene, 2008) revealed a fuller, representative picture of giving attitudes and motivations of African American alumnae, the study can be expanded to other populations and institutions. Particularly considering that HWIs represent the majority of colleges and universities, the possibilities are vast for those wishing to improve alumni giving among alumnae. There is an opportunity to further explore identity-based and group-focused giving behaviors that are often linked to Black or multicultural Greek letter organizations and giving circles, where African American women often pool their financial resources to further elevate their impact. In addition, a deeper look at why alumnae do not give to their alma mater and instead to other institutions and charities would be a worthwhile research study.

It might also prove useful for the study to be replicated with a cross comparison of experiences and giving motivations and behaviors of African American alumnae and other Communities of Color who have attended HWIs and HBCUs and/or comparing undergraduate versus graduate experiences. There is still much to be learned on the associated behaviors and practices that translate into a student-to-alumna giving journey.

Another opportunity for research would be to examine the practices and outcomes of fundraising structures at HWIs. Instead of focused research on the alumni populations, what would it look like to further understand the “why” and “how” of fundraising operations at colleges and universities? A research study focused on philosophy, validation, and maintenance

of philanthropy and engagement systems in higher education would net invaluable insights and amplify the existing literature.

In addition, while the study shed new light on the factors that may influence alumnae financial giving, the inferences did not permit causal conclusions about the study's findings and results. That is, although it is known alumni who report positive experiences with their institution as students are more likely to give back to their alma mater, the data did not support the conclusion that a positive student experience causes alumni to be willing to financially give more. Even so, the data supported that there is an association, or correlation, between student experiences and giving. Further quantitative research in this area could be beneficial to be able to connect causality.

## **Conclusion**

The sentiments of the interviewees were echoed by one participant: "Our stories, our voices need space to be shared and lifted and our investments—money and time—are the why behind flourishing legacies." Just as African American women are integral to the well-being of their families and their communities, they are necessary assets to the philanthropic sphere of higher education. It matters to center the attitudes and motivations of African American alumnae in the philanthropic framework of giving at HWIs. Just as germane is acknowledging the intersection of race and gender related to student and alumnae affinity, sense of belonging, and engagement in the giving equation at HWIs.

The research study findings and results establish that race and gender matter in higher education philanthropy while marital status was not a predictor of giving for the study population. African American women are one of the most altruistic giving communities, not only with their treasure, but also their time, talent, ties, and testimonies. This is similar to one of the

most humbling and solemn moments in the Gospel of Mark 12:41-44, where the poor widow's sacrifice of giving her last penny to the church mirrors the giving spirit of African American women. The generosity of African American women is tethered to perseverance and philanthropy, so what they give in treasure to HWIs should be deemed as valuable on its own merit, not in comparison to others who may give abundantly out of their pocket, but not their spirit. In essence, philanthropy for African American women is a very personal exchange of treasure, time, talent, ties, and testimonies in the value and belief in the acted-out mission of an institution.

Overall, the findings and results of this study reveal that the Anglo-historical traditional fundraising model must be decolonized and purposeful attention must be given to the African American woman's connective and enduring journey as a student to an alumna. With sense of belonging and campus climate highly influential, African American alumnae give based on relationship, to affect change, and impact the lives of others, not to see their names on buildings. With a paradigm shift centered on belonging, connecting, and relating, African American alumnae are not simply a new donor source, they are influential, with voice and authority to ignite change.

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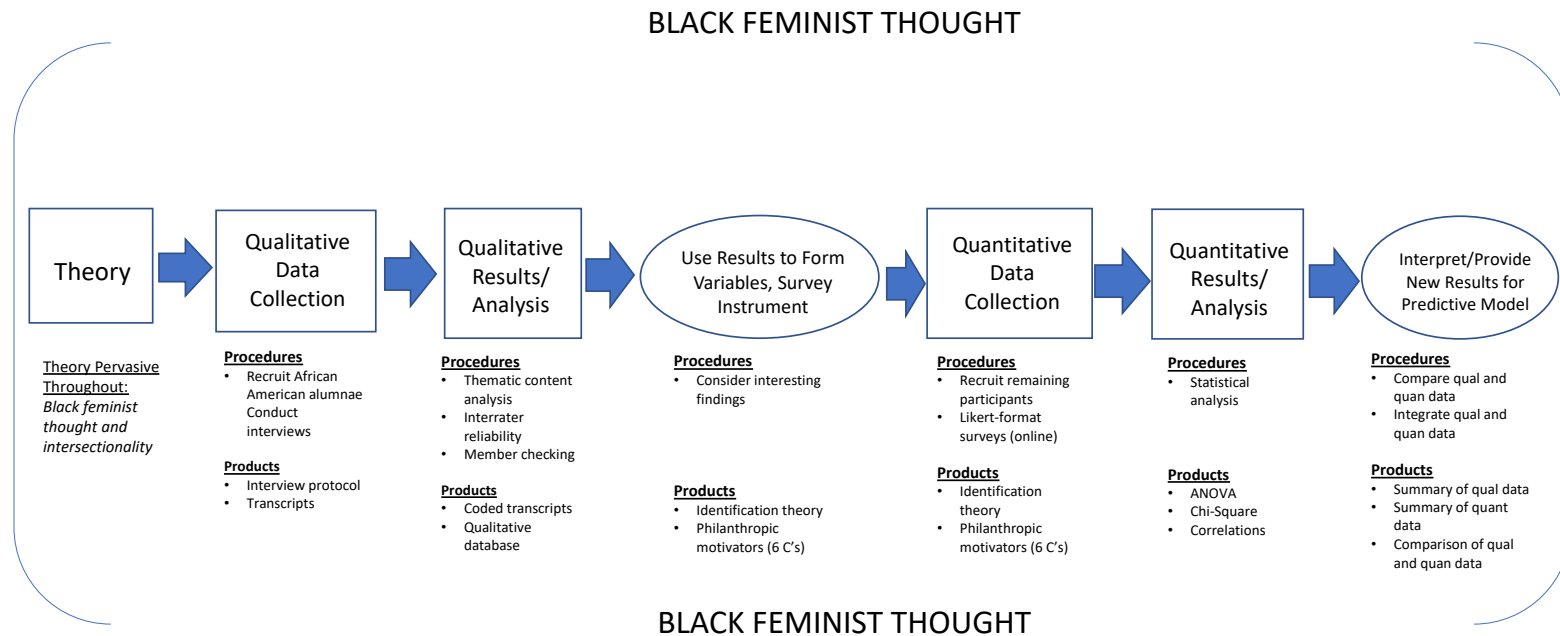
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## Appendices

## Appendix A

### Exploratory Research Design Diagram of Procedures & Products



## Appendix B

### Institutional Review Board (IRB) Approval



October 31, 2019

Chandra Harris,  
UTK - Coll of Education, Hlth, & Human - Coll of Education, Hlth, & Human Sciences

**Re: UTK IRB-18-04780-XP**

**Study Title:** Copy of Being Counted: A Mixed Methods Analysis of the Power of Black Women's Giving at Historically White Institutions

Dear Chandra Harris:

The UTK Institutional Review Board (IRB) reviewed your application for **revision** of your previously approved project, referenced above.

The IRB determined that your application is eligible for **expedited** review under 45 CFR 46.110(b)(2). The following revisions were approved as complying with proper consideration of the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects:

- Adding online survey and informed consent for online survey
- Changing participant age range from 35-75 to 18-75
- UTK Knoxville Main Campus IRB Application - Version 1.4
- OnlineConsent 102119 FINAL - Version 1.0
- Survey\_102119\_FINAL - Version 1.0

Approval does not alter the expiration date of this project, which is 11/19/2020.

In the event that subjects are to be recruited using solicitation materials, such as brochures, posters, web-

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1534 White Avenue Knoxville, TN 37996-1529  
865-974-7697 865-974-7400 fax irb@utk.edu

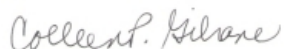
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based advertisements, etc., these materials must receive prior approval of the IRB. Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subjects or others in the manner required by the local IRB policy.

Finally, **re-approval** of your project is required by the IRB in accord with the conditions specified above. You may not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,



**Colleen P. Gilrane, Ph.D.**  
Chair



November 21, 2018

Chandra Harris,  
UTK - Coll of Education, Hlth, & Human - Coll of Education, Hlth, & Human Sciences

Re: UTK IRB-18-04780-XP

Study Title: Copy of Being Counted: A Mixed Methods Analysis of the Power of Black Women's Giving at Historically White Institutions

Dear Chandra Harris:

The UTK Institutional Review Board (IRB) reviewed your application for the above referenced project. It determined that your application is eligible for expedited review under 45 CFR 46.110(b)(1), categories (6) and (7). The IRB has reviewed these materials and determined that they do comply with proper consideration for the rights and welfare of human subjects and the regulatory requirements for the protection of human subjects.

Therefore, this letter constitutes full approval by the IRB of your application (version 1.3) as submitted, including: Written informed consent from interview participants; waiver of documentation of informed consent for survey participants  
Informed Consent Statement Understanding the Philanthropic Motivations of African American Alumnae - Version 1.3.1

IRB\_Counseling Resources - Version 1.0

Recruitment Text 1.3 - Version 3.0

IRB-Interview Cover Sheet\_Oct 2018 – Version 1.1

IRB-Recruitment\_Survey\_Oct 2018 - Version 1.1

The above listed documents have been dated and stamped IRB approved. Approval of this study will be valid from 11/21/2018 to 11/20/2019.

In the event that subjects are to be recruited using solicitation materials, such as brochures, posters, web-based advertisements, etc., these materials must receive prior approval of the IRB. Any revisions in the approved application must also be submitted to and approved by the IRB prior to implementation. In addition, you are responsible for reporting any unanticipated serious adverse events or other problems involving risks to subjects or others in the manner required by the local IRB policy.

Finally, re-approval of your project is required by the IRB in accord with the conditions specified above. You may

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not continue the research study beyond the time or other limits specified unless you obtain prior written approval of the IRB.

Sincerely,



Colleen P. Gilrane, Ph.D.  
Chair

## Appendix C

### Interview Protocol

**Date:**

**Start Time of Interview:**

**End Time of Interview:**

**Location:**

**Interviewer:**

**Interviewee:**

*Interviewer briefly describes the research project and requests permission to interview and record the interview.*

#### **Part I: Interview**

1. Talk to me about what it was like to be an African American student at your university.
2. Describe your feelings about your alma mater?
3. How did the campus support your success as a student?
4. As an alumna, how does the campus welcome you and/or connect you to the campus community?
5. In the past, what ways have you given support to your alma mater?
6. What does philanthropy mean to you? What causes do you support and why?
7. What issues do you feel influence alumni giving?
8. What other issues (race, gender, cultural, class/affluence, etc.) influences alumni giving?
9. What would encourage you to contribute time or financial support to your alma mater?
10. What would discourage you from contributing time or financial support to your alma mater?
11. If you were considering making a gift to your alma mater, how would you like to be approached?
12. What strategies do you believe the institution can implement to facilitate alumni giving?
13. Is there anything else you would like to share related to this topic?

#### **Part II: Background/Demographics**

*If asked why the following information is needed, will say: We are asking you this information, not to identify you personally, but to help me understand whether there are patterns among other*

*women who share similar backgrounds (demographic or socioeconomic characteristics. Your interview form is identified by a code number, not your name. I recognize that this material is sensitive, so I want to assure you that none of this information will be shared with anyone beyond me.*

1. Were you born in the United States? NO → Where were you born?  
YES → Which relative first came to the United States, such as a parent, a grandparent, a great grandparent, or someone before that? What country or area of the world did this/these relative(s) come from?
2. Please tell me all of these, or any other groups, with which you identify as being a part of or a member of the group. [Give card which lists racial and ethnic groups for interviewee to select from]

#### **CARD**

- a. African
- b. African American
- c. Arab
- d. Asian
- e. Asian American
- f. Bangladeshi
- g. Black
- h. Caribbean
- i. Chinese
- j. Cuban
- k. Dominican
- l. Filipino
- m. Haitian
- n. Indian
- o. Jamaican
- p. Japanese
- q. Korean
- r. Latino
- s. Hispanic
- t. Mexican
- u. Middle Eastern
- v. Native American
- w. Pakistani
- x. Puerto Rican
- y. White
- z. Other

3. In what year were you born?
4. What is the highest degree you have completed?
5. Where (name of school, city, state, country) did you complete your degree(s)?
6. What is, or was, your occupation?
7. What is the name of the company you work for?
8. What is your marital status? \_\_\_ Married \_\_\_ Living with a partner \_\_\_ Divorced  
\_\_\_ Separated \_\_\_ Widowed \_\_\_ Single
9. In which category would you estimate your gross combined annual income (this is before taxes) from all sources (of you and your immediate household family)? [Give card for interviewee to select appropriate letter]

**CARD**

- a. Less than \$50,000
- b. \$ 50,000 to \$ 99,000
- c. \$100,000 to \$149,000
- d. \$150,000 to \$199,000
- e. \$200,000 to \$249,000
- f. \$250,000 to \$499,000
- g. \$500,000 to \$999,000
- h. More than \$1,000,000

10. What is your current net worth (of you and other members of your household family combined) not including any future money, such as trust or restricted stock?  
*If asked to explain the meaning of "current net worth" respond by saying: A total of all your assets (including savings, stocks, bonds, homes, properties, art, or jewelry) minus your liabilities (including mortgages, loans, and any debt).* [Give card for interviewee to select appropriate letter]

**CARD**

- a. Less than \$50,000
- b. \$50,000 to \$99,000
- c. \$100,000 to \$499,000
- d. \$500,000 to \$999,000
- e. \$1 million to less than \$5 million
- f. \$5 million to less than \$10 million
- g. More than \$10 million

11. What would be the total amount if you added future money, such as trusts or restricted stock? [Will mark the amount excluding future money with “EX,” and the amount including future money with “IN.”]
12. Do you belong to a church, synagogue, mosque, or other formal religious organization?
13. Do you belong to any other membership organizations? [Probe as necessary: For example, a service club such as Kiwanis, Rotary, or Lions Club; an alumni organization, fraternity or sorority; a neighborhood organization, professional society, labor union, business association, sports or hobby group, cultural, eating, social club, or book club.]
14. That concludes the interview. Is there anything else I should know about your philanthropy?

### **Part III: Closing**

*Thank you very much for your time and your help. Your answers have been very helpful to my study. Because I want to make sure to gather interview data from a representative cross-section of African American women college graduates, I am asking those I interview if they could suggest other African American women, known to them through the workplace or through other professional or social circles, who might be willing to participate in an interview. Can you think of anyone I should contact?*

In case I need to clarify something as I review my notes, is it okay if I call you?  
What is the best telephone number for me to call?

## Appendix D

### Survey Questionnaire



## Being Counted: Understanding the Philanthropic Motivations and Behaviors of African American Alumnae

I am deeply interested in how African American women give of their time, talent and treasure to higher education.

This is why I am reaching out to you to ask if you will share your voice in the form of a survey.

I am also kindly asking you to share and forward the [survey](https://beingcounted.questionpro.com) (<https://beingcounted.questionpro.com>) far and wide with others like you.

The survey should take no more than 15 minutes. Your participation is greatly appreciated. Your responses are anonymous and will not be identified with you in any way.

Thank you abundantly in advance for contributing to much needed research and encouraging others to do so.

#### Consent for Research Participation

##### Research Study Title:

Being Counted: Understanding the Philanthropic Motivations and Behaviors of African American Alumnae

##### Researcher(s):

Chandra Harris-McCray, University of Tennessee, Knoxville  
Dr. Patrick Biddix, University of Tennessee, Knoxville

I am asking you to be in this research study because you identify as an African American alumna who graduated from a predominantly White institution. You must be age 18 or older to participate in the study. The information in this consent form is to help you decide if you want to be in this research study. Please take your time reading this form and contact the researcher(s) to ask questions if there is anything you do not understand.

**Why is the research being done?**

The purpose of the research study is to identify how to effectively engage women of color in giving practices based on their motivations, behaviors, interests, and needs, to learn how colleges and universities can better their giving strategies and models.

**What will I do in this study?**

If you agree to be in this study, you will complete an online survey. The survey includes questions about your experiences related to your involvement and giving (treasure, time, and talent) at your alma mater, and should take you about 15 minutes to complete.

**Can I say “No”?**

Being in this study is up to you. You can stop up until you submit the survey. After you submit the survey, we cannot remove your responses because we will not know which responses came from you.

**Are there any risks to me?**

You will be asked questions in the survey about your history and experiences in regard to race, gender, religious beliefs, giving, and economic status. You may experience some anxiety or discomfort because of the personal nature of the questions. To minimize risks from interview questions, your participation is confidential (please see confidentiality procedures described later in this form). I also will have referral information prepared for you related to counseling services.

**Are there any benefits to me?**

There is a possibility that you may benefit from being in the study, but there is no guarantee that will happen. Possible benefits include closing the research gap in this area along with awareness and knowledge of opportunities, barriers, challenges related to giving at colleges and universities. Even if you don't benefit from being in the study, your participation may help me to learn more about the experiences of African American alumnae to further understand and improve giving practices and strategies at colleges and universities. I hope the knowledge gained from this study will benefit others in the future.

**What will happen with the information collected for this study?**

The survey is anonymous, and no one will be able to link your responses back to you. Your responses to the survey will not be linked to your computer, email address or other electronic identifiers. Please do not include your name or other information that could be used to identify you in your survey responses. Information provided in this survey can only be kept as secure as any other online communication. Information collected for this study will be published and possibly presented at scientific meetings.

**Will I be paid for being in this research study?**

You will not be paid for being in this study.

**Who can answer my questions about this research study?**

If you have questions or concerns about this study, or have experienced a research related problem or injury, contact the researchers:

Chandra Harris-McCray, [chandraharrismccray@tennessee.edu](mailto:chandraharrismccray@tennessee.edu), (865) 405-4753

Dr. Patrick Biddix, [pbiddix@utk.edu](mailto:pbiddix@utk.edu), (865) 974-6457

For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board

The University of Tennessee, Knoxville

1534 White Avenue

Blount Hall, Room 408

Knoxville, TN 37996-1529

Phone: (865) 974-7697

Email: [utkirb@utk.edu](mailto:utkirb@utk.edu)

**Statement of Consent**

I have read this form, been given the chance to ask questions and have my questions answered. If I have more questions, I have been told who to contact. By clicking the “I Agree” button below, I am agreeing to be in this study. I can print or save a copy of this consent information for future reference. If I do not want to be in this study, I can close my internet browser.

☐ I Agree

Are you female?

☐ Yes

☐ No

Do you identify as Black or African American?

☐ Yes

☐ No

Have you graduated with any degree from a predominantly white college or university?

☐ Yes

☐ No

***If you attended/graduated from more than one predominantly white institution, please select the institution in which you identify as having or would consider having the primary relationship with and only reflect on it when responding to all of the questions.***

- In thinking about the predominantly white college/university you attended and graduated from:

What is the institution type?

- ☐ Two-year
- ☐ Four-year

- Is the college/university:

- ☐ Public
- ☐ Private

- What is the student enrollment size of the college/university?

-- Select --

- What region is the college/university in?

-- Select --

- Along with tuition and fees, how were you financially supported in college? *Please select all that apply.*

- ☐ Parents/family
- ☐ Scholarship(s)
- ☐ Financial aid
- ☐ Work-study
- ☐ Part-time job
- ☐ Full-time job

☐ Private loan(s)

☐ Other (Please specify):

• Would you attend the same college/university again?

☐ Yes

☐ No

• Please indicate your level of agreement or disagreement with the statements below by selecting your response according to the scale.

|                                                                                                      | Strongly agree        | Agree                 | Agree somewhat        | Disagree somewhat     | Disagree              | Strongly disagree     |
|------------------------------------------------------------------------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Thinking about my time as a college student, I am disappointed with my academic experience.          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Looking back, I feel that I had a positive academic experience as a student.                         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| When I was a student, my campus was uninviting for people who looked like me.                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I believe my alma mater was hostile for people who looked like me.                                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I felt safe on my campus when I was a student.                                                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I felt I was supported by student services and programs for my overall success and well-being.       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I felt faculty and staff cared and were invested in my well-being and academic success as a student. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I felt other students who looked like me supported and included me.                                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| The value of my degree has improved since I was a student.                                           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| The value of my degree has diminished since I was a student.                                         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
|                                                                                                      | Strongly agree        | Agree                 | Agree somewhat        | Disagree somewhat     | Disagree              | Strongly disagree     |
| I believe my university/college is decreasing in quality.                                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I believe my university/college is increasing in quality.                                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I believe the reputation of my college/university has improved since I was a student.                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I believe the reputation of my college/university has diminished since I was a student.              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

• Please indicate your campus involvement while you were student. *Please select all that apply.*

- ☐ Arts/theater/music
- ☐ Athletics
- ☐ Campus media organization
- ☐ Campus-wide programming group
- ☐ Community service group
- ☐ Cultural/international club
- ☐ Honor society
- ☐ Leadership organization
- ☐ Living-learning residential experience
- ☐ New student transitions
- ☐ Para-professional
- ☐ Political/advocacy club
- ☐ Religious organization
- ☐ ROTC or veteran group
- ☐ Student government
- ☐ Social sorority
- ☐ Honors sorority
- ☐ Special interest group
- ☐ Culturally-based sorority
- ☐ Student alumni association
- ☐ Class giving society/committee
- ☐ Leadership position
- ☐ Other (Please specify:)

• Please indicate your level of agreement or disagreement with the statements below by selecting your response according to the scale.

|                                                                          | Strongly agree        | Agree                 | Agree somewhat        | Disagree somewhat     | Disagree              | Strongly disagree     |
|--------------------------------------------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| I felt marginalized within my institution as an African American alumna. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

|                                                                                                                               | Strongly agree        | Agree                 | Agree somewhat        | Disagree somewhat     | Disagree              | Strongly disagree     |
|-------------------------------------------------------------------------------------------------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| When attending (or if I were to attend) alumni events at my alma mater, I (would) feel affirmed as an African American woman. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Alumni relations and development staff at my institution understand the culture of African American communities.              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I am an ambassador for my institution.                                                                                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Alumni relations and development staff at my institution practice a one-size-fits-all engagement model.                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I am a proud alumna of my college/university.                                                                                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| The leadership at my alma mater is inclusive and engaging of women of color-related issues.                                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

• Please indicate the reasons you typically give. *Please select all that apply.*

- ☐ Because I believe in the mission of the organization
- ☐ When I believe my gift can make a difference
- ☐ For personal satisfaction, enjoyment, or fulfillment
- ☐ To support the same causes/organizations
- ☐ I give out of a sense of being connected with others who are like me
- ☐ I give because I must pay it forward
- ☐ In order to give back to my community
- ☐ Because of my religious beliefs
- ☐ To receive a tax benefit
- ☐ I would give more if I were asked more often
- ☐ Because of my political or philosophical beliefs
- ☐ To remedy issues that have affected me or those close to me
- ☐ When I am on the board and volunteer for the organization
- ☐ Because of my desire to set an example for future generations
- ☐ To honor another
- ☐ I give when I identify with a cause
- ☐ I give when I feel welcomed and affirmed by my alma mater
- ☐ I give when someone I trust asks me to give

- ☐ I give to have influence
- ☐ Spontaneously in response to a need.
- ☐ I do not believe it is good to leave too much money to your heirs
- ☐ Other (Please specify):

• Thinking about your motivations for volunteering your time, *please select your top three motivations for volunteering your time.*

- ☐ Responding to a need
- ☐ Believing I can make a difference
- ☐ My personal values or beliefs, such as religious, political or philosophical beliefs
- ☐ Concerns about those less fortunate than myself
- ☐ Being asked by others, such as a friend, family member, co-worker, etc.
- ☐ Setting an example for future generations
- ☐ Having an opportunity to spend time with my children or family in a meaningful way
- ☐ Giving back to an organization that helped you, your friends or family
- ☐ Learning new skills through direct, hands-on experiences
- ☐ Helping to advance your professional work
- ☐ Providing an opportunity to expand your social network
- ☐ Feeling a sense of obligation or expectation from others

• In thinking about how you have been approached or asked to give by your alma mater, what channels/methods have you responded to? *Please select all that apply.*

- ☐ A letter that came in the mail with a donation by check or credit card
- ☐ Attended an alumni event where I gave a donation
- ☐ Made a donation through my alma mater's website
- ☐ Made a purchase where a portion of the proceeds helped my alma mater
- ☐ Wrote a check/made a pledge at a fundraising event for my alma mater
- ☐ Made a donation in honor of, in memory of, or as a tribute to someone
- ☐ Donated through a monthly giving program that directly debited from my banking account/credit card
- ☐ Made a donation based on someone coming to my door
- ☐ Responded to a phone call by making a donation or pledge

- ☐ Responded to an email appeal by making a donation or pledge
- ☐ Made a donation online through Facebook, Twitter or another social networking site
- ☐ Responded to a television program or advertisement by making a donation
- ☐ Through a charitable giving annuity, bequest in my will, or planned donation
- ☐ Made a donation via a text message/SMS
- ☐ I have been approached or asked but I have not responded
- ☐ I have not been approached or asked
- ☐ Other (Please specify):

• There are a variety of reasons people do not give to their alma mater. What are your reasons? *Please select all that apply.*

- ☐ My priority is to take care of my family's needs
- ☐ I feel that I do not have to because of the tuition, student fees, etc. that I incurred while I was a student
- ☐ I do not want to give to my alma mater
- ☐ I do not understand the impact of giving at my alma mater
- ☐ I do not have a connection to my alma mater
- ☐ I do not have the resources to give to my alma mater
- ☐ I plan to do all my giving to my alma mater at the end of my life
- ☐ The timing of the request from my alma mater was not optimal
- ☐ My gift would not make a difference at my alma mater
- ☐ I am concerned about what portion of my dollars go to operations/overhead at my alma mater
- ☐ I do not trust my alma mater
- ☐ My alma mater only values financial giving, not volunteering
- ☐ I was not asked to give by alma mater
- ☐ The giving process is too complicated at my alma mater
- ☐ I don't know
- ☐ Other (Please specify):

• Including your alma mater, what other charities/organizations do you support? *Please select all that apply.*

- ☐ My alma mater

- ☐ Other predominantly white colleges and universities
- ☐ HBCUs (historically black colleges and universities)
- ☐ K-12 schools
- ☐ Place of worship (e.g. church, synagogue, mosque, etc.)
- ☐ Sorority
- ☐ Local social organizations (e.g. shelters and food banks in your community)
- ☐ Children's charities
- ☐ Health charities
- ☐ Animal rescue, animal shelters or other animal protection organizations
- ☐ Emergency relief efforts in the case of a natural disaster
- ☐ Organizations that support military efforts and/or veterans
- ☐ Fire, police, and emergency rescue organizations
- ☐ Youth development (e.g. sports, extracurricular activities, out-of-school time enrichment)
- ☐ Environment or nature conservation organizations
- ☐ Organizations that help the elderly
- ☐ Human rights and international development organizations, either at home or abroad
- ☐ Arts or art-related organizations or institutions, include museums and galleries
- ☐ Election campaigns (federal, state, or local)
- ☐ Advocacy organizations (groups trying to change policy or legislation)
- ☐ Victims of crime or abuse organizations
- ☐ Organizations that fight hate, prejudice and inequality
- ☐ Organizations that support immigrants and/or refugee rights
- ☐ Organizations that fight for gender/marriage equality
- ☐ Other (Please specify):

• In your lifetime, how much have you given financially to your alma mater?

-- Select --

• In your lifetime, in what ways have you volunteered for your alma mater? *Please select all that apply.*

- ☐ Mentor a student(s)

- ☐ Serve a career advisor for a student(s)
- ☐ Offer job shadowing for a student(s)
- ☐ Share/advice prospective students
- ☐ Serve on a college board or committee
- ☐ Connect/meet with campus leadership
- ☐ Read/review scholarship applications/essays
- ☐ Volunteer to speak in a classroom or event(s)
- ☐ Volunteer to serve at an event(s)
- ☐ Volunteer to give a campus tour to incoming students
- ☐ Connect with your alma mater on social media
- ☐ Engage in social media by promoting your alma mater
- ☐ Fill out alumni surveys
- ☐ Join the alumni organization
- ☐ Write about your experience in the alumni magazine or other publications
- ☐ Other (Please specify):

- When you think about your involvement—from giving to volunteering to staying connected—how engaged are you overall with your alma mater?

Strongly engaged

Engaged

Somewhat engaged

Not engaged



- In your lifetime, about how much has your household given to charitable organizations, **not** including your alma mater?

-- Select --



You are almost done with this survey. Please answer the following demographic questions.

- Age

-- Select --



## • Marital status

-- Select --

## • Children

-- Select --

## • Region currently living in

-- Select --

## • Home ownership status

-- Select --

## • Employment status

-- Select --

## • Total household income

-- Select --

## • Total net worth

-- Select --

## • Primary source of income

-- Select --

## • Primary source of wealth

-- Select --

## • Highest college education level

-- Select --

- Religious/spiritual affiliation

-- Select --

- Religious attendance

-- Select --

Please share any additional comments or insights.

## **Appendix E**

### **Consent Forms**

#### **Informed Consent Form for Research Participation—INTERVIEW**

**Research Study Title:** Being Counted: A Mixed Methods Analysis of the Power of Black Women's Giving at Historically White Institutions

**Researchers:** Chandra Harris-McCray, University of Tennessee, Knoxville  
Dr. Patrick Biddix, University of Tennessee, Knoxville

I am asking you to be in this research study because you identify as an African American alumna who graduated from a historically White institution. You must be age 18 or older to participate in the study. The information in this consent form is to help you decide if you want to be in this research study. Please take your time reading this form and contact the researcher(s) to ask questions if there is anything you do not understand.

#### **Why is the research being done?**

The purpose of the research study is to identify how to effectively engage women of color in giving practices based on their motivations, interests, and needs, to learn how colleges and universities can better their philanthropic strategies and models.

#### **What will I do in this study?**

If you agree to be in this study, you will participate in an interview regarding your experiences with philanthropic giving at your university. The interview will be audio-taped and transcribed. The amount of time for the interview is 45 minutes to 1 hour. The interviews will be conducted over the telephone or in person, at an agreed upon, neutral location.

#### **Can I say "No"?**

Being in this study is up to you. You can stop up at any point during the interview.

#### **Are there any risks to me?**

You will be asked questions in the interview about your history and experiences in regard to race, gender, religious beliefs, giving, and economic status. You may experience some anxiety or discomfort because of the personal nature of the questions.

To minimize risks from interview questions, your participation is confidential (please see confidentiality procedures described later in this form). I also will have referral information prepared for you related to counseling services.

#### **Are there any benefits to me?**

There is a possibility that you may benefit from being in the study, but there is no guarantee that will happen. Possible benefits include closing the research gap in this area along with awareness and knowledge of opportunities, barriers, challenges related to giving at colleges and universities. Even if you don't benefit from being in the study, your participation may help me to learn more about the experiences of African American alumnae to further understand and

improve giving practices and strategies at colleges and universities. I hope the knowledge gained from this study will benefit others in the future.

### **What will happen with the information collected for this study?**

The interview will be kept strictly confidential and only utilized by the researcher. Data will be stored securely and will be made available only to persons conducting the study unless you specifically give permission in writing to do otherwise. No reference will be made in oral or written reports that could link you to the study. Direct quotes may be used in reports about the research, with identities protected by a pseudonymous name.

Information collected for this study will be published and possibly presented at scientific meetings.

### **Will I be paid for being in this research study?**

You will not be paid for this study.

### **Who can answer my questions about this research study?**

If you have questions or concerns about this study, or have experienced a research related problem or injury, contact the researchers, Chandra Harris-McCray, [chandraharrismccray@tennessee.edu](mailto:chandraharrismccray@tennessee.edu), (865) 405-4753 or Dr. Patrick Biddix, [pbiddix@utk.edu](mailto:pbiddix@utk.edu), (865) 974-6457.

For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board  
The University of Tennessee, Knoxville  
1534 White Avenue  
Blount Hall, Room 408  
Knoxville, TN 37996-1529  
Phone: 865-974-7697  
Email: [utkirb@utk.edu](mailto:utkirb@utk.edu)

### **Statement of Consent**

I have read this form, been given the chance to ask questions and have my questions answered. If I have more questions, I have been told who to contact. By signing below, I am agreeing to be in this study, and I may choose not to participate or to stop participating at any time without penalty or loss of benefits to which I am otherwise entitled. I have received a copy of this form.

|                              |            |
|------------------------------|------------|
| Participants signature _____ | Date _____ |
| Researcher's signature _____ | Date _____ |

## **Appendix E**

### **Consent Forms**

#### **Informed Consent Form for Research Participation—SURVEY**

**Research Study Title:** Being Counted: A Mixed Methods Analysis of the Power of Black Women's Giving at Historically White Institutions

**Researchers:** Chandra Harris-McCray, University of Tennessee, Knoxville  
Dr. Patrick Biddix, University of Tennessee, Knoxville

I am asking you to be in this research study because you identify as an African American alumna who graduated from a historically White institution. You must be age 18 or older to participate in the study. The information in this consent form is to help you decide if you want to be in this research study. Please take your time reading this form and contact the researcher(s) to ask questions if there is anything you do not understand.

#### **Why is the research being done?**

The purpose of the research study is to identify how to effectively engage women of color in giving practices based on their motivations, interests, and needs, to learn how colleges and universities can better their giving strategies and models.

#### **What will I do in this study?**

If you agree to be in this study, you will complete an online survey. The survey includes questions about your experiences related to your involvement and giving (money, time, and talent) at your alma mater, and should take you about 15 minutes to complete. You can skip questions that you do not want to answer.

#### **Can I say “No”?**

Being in this study is up to you. You can stop up until you submit the survey. After you submit the survey, we cannot remove your responses because we will not know which responses came from you.

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You will be asked questions in the survey about your history and experiences in regard to race, gender, religious beliefs, giving, and economic status. You may experience some anxiety or discomfort because of the personal nature of the questions.

To minimize risks from interview questions, your participation is confidential (please see confidentiality procedures described later in this form). I also will have referral information prepared for you related to counseling services.

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There is a possibility that you may benefit from being in the study, but there is no guarantee that will happen. Possible benefits include closing the research gap in this area along with awareness and knowledge of opportunities, barriers, challenges related to giving at colleges and

universities. Even if you don't benefit from being in the study, your participation may help me to learn more about the experiences of African American alumnae to further understand and improve giving practices and strategies at colleges and universities. I hope the knowledge gained from this study will benefit others in the future.

**What will happen with the information collected for this study?**

The survey is anonymous, and no one will be able to link your responses back to you. Your responses to the survey will not be linked to your computer, email address or other electronic identifiers. Please do not include your name or other information that could be used to identify you in your survey responses. Information provided in this survey can only be kept as secure as any other online communication.

Information collected for this study will be published and possibly presented at scientific meetings.

**Will I be paid for being in this research study?**

You will not be paid for being in this study.

**Who can answer my questions about this research study?**

If you have questions or concerns about this study, or have experienced a research related problem or injury, contact the researchers, Chandra Harris-McCray, [chandraharrismccray@tennessee.edu](mailto:chandraharrismccray@tennessee.edu), (865) 405-4753 or Dr. Patrick Biddix, [pbiddix@utk.edu](mailto:pbiddix@utk.edu), (865) 974-6457.

For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board

The University of Tennessee, Knoxville

1534 White Avenue

Blount Hall, Room 408

Knoxville, TN 37996-1529

Phone: 865-974-7697

Email: [utkirb@utk.edu](mailto:utkirb@utk.edu)

**Statement of Consent**

I have read this form, been given the chance to ask questions and have my questions answered. If I have more questions, I have been told who to contact. By clicking the "I Agree" button below, I am agreeing to be in this study. I can print or save a copy of this consent information for future reference. If I do not want to be in this study, I can close my internet browser.

☐ I Agree

### **Vita**

A native of Chicago, Chandra Harris-McCray holds her bachelor's degree in communication and journalism from Illinois State University and her master's degree in advertising and marketing from the University of Tennessee, Knoxville. She also received her doctoral degree in higher education administration and leadership as well as a certificate in cultural studies from the University of Tennessee, Knoxville. As an award-winning storyteller, Chandra found her voice by giving voice to others as a journalist for a decade. For more than 12 years, she has assumed progressive leadership roles as a chief strategist and architect of communication, marketing, and branding in philanthropy and engagement in higher education. As a Women's Philanthropy Institute at Indiana University Lilly Family School of Philanthropy Fellow, Chandra has served as a lecturer and speaker in many classrooms and across various platforms, and her contributions have been recognized by numerous professional awards from the Council of Advancement and Support of Education (CASE), Tennessee College Public Relations Association, Tennessee Press Association, Society of Professional Journalists, Poynter, Kaiser Foundation, University & College Designers Association, and Scripps.