



GIVING BLACK CINCINNATI

A LEGACY OF BLACK RESISTANCE & STEWARDSHIP

DECEMBER 2018



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givingblack@nebip.org

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A collaboration between New England Blacks in Philanthropy (NEBiP) and Greater Cincinnati Foundation (GCF)

Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship (Giving Black: Cincinnati) provides an intimate understanding of the specific issues, including the opportunities and constraints that impact Black¹ philanthropic giving in Greater Cincinnati, Ohio area of the United States.

Both descriptive and prescriptive, this study explores the role of philanthropy in Greater Cincinnati Black community, highlighting the areas Black donors define as possible opportunities and hindrances in the local and broader American philanthropic space.

More specifically, the study presents a comprehensive and nuanced understanding of how Black philanthropic giving is perceived and acted upon, including persistent myths and stereotypes about Black giving, as well as Black donors' beliefs, motivations and practices regarding their own contributions. *Giving Black: Cincinnati* also provides recommendations to effectively (re)engage and sustain Black donors and their stewardship.

New England Blacks in Philanthropy (NEBiP)

New England Blacks in Philanthropy is dedicated to informing, reforming and transforming the practice of philanthropy by bringing forth a paradigm shift from focusing on the deficits of our communities to our assets.

Contact information: NEBiP, 101 Federal Street, Suite 1900, Boston, MA 02110 www.nebip.org

Greater Cincinnati Foundation (GCF)

Greater Cincinnati Foundation is dedicated to aligning and coordinating the efforts and contributions of donors, nonprofits and change-makers to transform the region and the world, change outcomes, work to solve the region's greatest needs and make the biggest impact in the region and the world.

Contact information: Greater Cincinnati Foundation, 200 West Fourth Street, Cincinnati, OH 45202-2775 www.gcfdn.org

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Please follow standard APA rules for citation, with New England Blacks in Philanthropy as publisher: Lorick-Wilmot, Y. & Carter, B. (2018). *Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship*.

Boston, MA: New England Blacks in Philanthropy.

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WHY GIVING BLACK CINCINNATI?

Dear Friends and Colleagues,

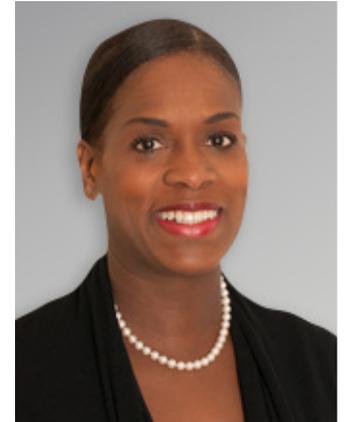
NEBiP is honored to work with the leadership of Greater Cincinnati Foundation and its Black Advisory Group, a committee of 30 dedicated individuals, to announce the results of our report, *Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship*.

NEBiP's mission is to inform, reform and ultimately transform the philanthropic mindset by shifting focus from the deficits of our Black communities to our assets. *Giving Black: Cincinnati* represents our mission in action as it explores the role of philanthropy in Greater Cincinnati Black community, particularly what Black donors currently perceive as their possible opportunities and obstacles in the local and broader American philanthropic space.

Much like our seminal report, *Giving Black: Boston* (2015), *Giving Black: Cincinnati* offers baseline data that provides a framework for identifying certain donor types: Cornerstone, Kinship and Sanctified behaviors and metrics. Due to the complexities of the Cincinnati community in its origin and current economic foundation, we identified distinctions that stretch beyond those elementary donor categories. Through the lens of Linked Philanthropic Equity™, we uncovered additional nuances such as class and economic mobility that impact the future of Black Cincinnati. Our report further examines the specific issues and opportunities that influence the growth of Black philanthropic dollars in Cincinnati.

Giving Black: Cincinnati also reflects on the collective power of Black Cincinnatians. Although inequities exist, there are assets in the Black community that are untapped. We urge the philanthropic, business and government sectors to adopt a more equitable, intersectional lens that includes race, ethnicity, gender and economic well-being when investing in the social innovation which we believe will lead to the proper valuation of Black people, Black communities and Black philanthropy.

We are deeply grateful to the leadership team at Greater Cincinnati Foundation, particularly Robert Killins, Jr. (Director, Special Initiatives), Michael Coffey (Program Officer), Lauren Jones (Engagement Officer), and Ellen M. Katz (President and CEO). We are indebted to NEBiP Advisors William Bell (President and CEO of the Casey Family Programs) and Ida Hawkins (Senior Director of Casey Family Programs), who provided advice and structure for this project. *Giving Black: Cincinnati* would not have been possible without Greater Cincinnati Foundation's Black Advisory Committee, which guided the integrity and tenor of the report.



We thank all of the participants in the report. Over 300 people gave of their time, talent and treasure to engage in and support this effort. Thank you, W.K. Kellogg Foundation, Ford Foundation, and Walton Family Foundation for supporting the growth of this work. I personally thank my team, and most of all my chief research officer and co-author, Dr. Yndia Lorick-Wilmot, who is a partner and friend. Together we present to you *Giving Black: Cincinnati: A Legacy of Black Resistance and Stewardship*.

Sincerely

A handwritten signature in black ink that reads "Bithiah Carter". The signature is fluid and cursive, with the last name being particularly prominent.

Bithiah Carter
President, NEBiP

² Three donor types (cornerstone, kinship and sanctified) emerged from the data and were used as helpful tools for understanding the wide diversity of giving behaviors and practices within the black cincinnati community. A chart describing the beliefs and strategies these donor types engage in is found in the major findings section of this report.

EXECUTIVE SUMMARY

A LEGACY OF BLACK RESISTANCE & STEWARDSHIP



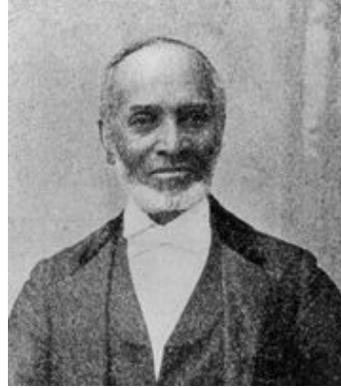
Samuel Wilcox

Source: blackbusinesshistorymonth.com



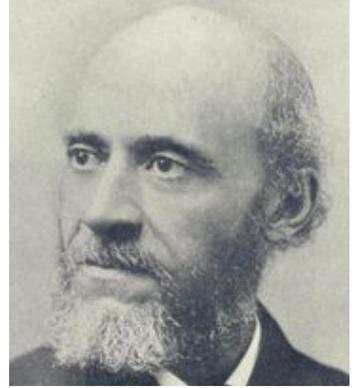
Sarah Mayrant Fossett

Source: Smithsonian Institute



Peter Farley Fossett

Source: Smithsonian Institute



Peter Clark

Source: Public Domain

The Queen City has a long and challenging history for Black Americans, especially in its early days, when its image as a beacon of freedom belied a pro-slavery tinge. Prior to the Civil War, Blacks were drawn to the city, whether born free, manumitted or “fugitives” escaping the brutalities of slavery. They migrated across the Ohio River in pursuit of safety, freedom and economic equality for themselves and their families.

Black Cincinnatians have used their time, talent and treasure to resist the ill wind of racism, discrimination and inequitable laws. Whether it was countering the restrictive Black Laws of 1807 or creating the Cincinnati Independent Colored School System, Black philanthropists have pooled their funds or served as benefactors to create a place and space for themselves and their children. Black resistance is the refusal to accept the status quo of being defined by deficits and an unwillingness to comply with inequitable policies and agendas. Resisting inequity is the bedrock of Black philanthropy that supports the vision of a more equitable society.

New England Blacks in Philanthropy’s (NEBiP) mission is to inform, reform and ultimately transform the philanthropic mindset from accentuating the deficits of our communities to emphasizing our assets. Our latest report, *Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship*, reflects on the power of Black Cincinnatians and their vision for the future. Although inequities exist, there are assets in the Black community that are untapped. *Giving Black: Cincinnati* explores the role of philanthropy in Greater Cincinnati Black community, particularly what Black donors currently perceive as their possible opportunities and obstacles in the local and broader American philanthropic space. Through this work, we

urge the philanthropic, business and government sectors to adopt an equitable, intersectional lens that includes race, ethnicity, gender and economic well-being when investing in the social innovation we believe will lead to the proper valuation of Black people, Black communities and Black philanthropy.

Giving Black: Cincinnati offers baseline data that provides a framework for identifying certain donor types – Cornerstone, Kinship and Sanctified – defined in this report. Due to the complexities of the Cincinnati community, in both its original and current economic foundation, we have identified distinctions that stretch beyond those elementary donor categories. In particular, we present a comprehensive and nuanced understanding of how Black philanthropic giving is perceived and acted on. We examine persistent myths and stereotypes about Black giving and Black donors’ beliefs, motivations and practices across various age, income, gender, generation, employment and education levels.

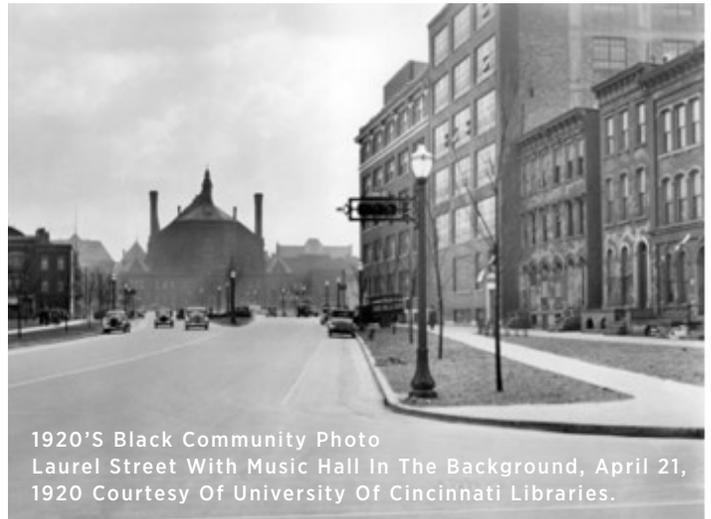
This report also introduces Linked Philanthropic Equity™ (LPE), a framework developed by NEBiP, as necessary for updating philanthropic thinking around issues of equity. Many will agree that while it is important to promote social good for all, it is equally important to build a “bigger we,” – in other words, help people to understand the work in the context of the change model, to feel connected to it, and to speak up and stand up for it. Through the lens of LPE, we uncovered additional nuances. *Giving Black: Cincinnati* further examines the specific issues and opportunities that influence the growth of Black philanthropic dollars in Cincinnati and their impact on the future.

This research conducted by NEBiP, in partnership with Greater Cincinnati Foundation, engaged more than 300 respondents in

Greater Cincinnati area who self-identified as being of African descent. More specifically, respondents identified as being one or more of these ethnicities: African American, Caribbean, Biracial/Multiracial, African and Afro-Latinx.

The results of this study suggest that a significant opportunity exists for the philanthropic sector to embrace an LPE framework and leverage the assets – time, talent, and treasure – of Black donors that focuses on their talents, creativity and motivations for making a difference across many of Cincinnati's communities.

This research highlights the need, desire and longing for a space and place where diversity of thought, leadership and talents is welcomed and to best determine the methods to invest in and use the assets of the Black community to address social and economic inequities. Many focus group members lamented that their participation in this study was the first time they were fully engaged in a conversation with, as one participant put it, "so many different types of Black people." Black Cincinnatians explained that there are few opportunities to have sustained conversations regarding the social and economic roots of Cincinnati's Black communities. Yet, the findings and research recommendations provided in *Giving Black: Cincinnati* demonstrate that there is a significant opportunity for the entire philanthropic sector, including the Black philanthropic community, to shift and reframe its efforts at increasing the impact of positive outcomes for all of Cincinnati's communities. Added to those findings is the recognition that all our destinies are intertwined as a collective pact for the future.



1920'S Black Community Photo
Laurel Street With Music Hall In The Background, April 21,
1920 Courtesy Of University Of Cincinnati Libraries.



21ST CENTURY APPROACH

BUILD ON BLACK RESISTANCE TO CATALYZE BLACK PHILANTHROPY

1

Change the predominant narrative and embrace evidence that Black philanthropy does exist. Participants in donor interviews and focus groups identified the lack of proper stewardship of Black donors as a key contributing factor for the persistence of the trope "Blacks do not give philanthropically, only to the church."

2

Black Cincinnatians are more united than they appear and would welcome an intergenerational philanthropic movement. If the philanthropic sector is serious in achieving more intentional and equitable outcomes, it must utilize frameworks and approaches that employ a Linked Philanthropic Equity™ framework across all philanthropic work, and particularly programs that explicitly measure outcomes related to diversity and inclusion, equity and social justice.

BLACK PHILANTHROPY IN CINCINNATI

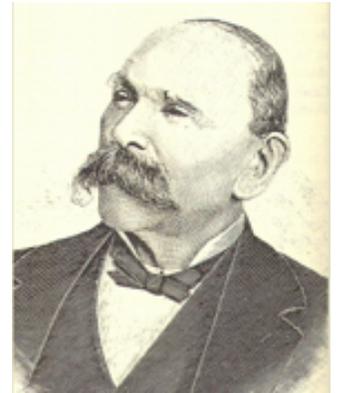
Cincinnati, the “Queen City of the West,” has a deep and rich history of residents who, in search of freedom and a better life, embodied the keen sensibility to develop and expand civic, business and social enterprises near the banks of the Ohio River, that waterway that once stood as a natural barrier separating the slave states of the South from the free states of the North.

Entwined with this history are the city's philanthropic roots and more specifically, its Black philanthropic past. Not long after Cincinnati was incorporated in 1802, areas like the Black Fork Settlement and the West End became Black enclaves that served as gateways to freedom and prosperity. In Black Fork Settlement, Union Baptist Church, one of the oldest African American churches in Ohio, was established by freed and escaped slaves in 1819 and was active in the Underground Railroad. The West End served as a prominent destination for Black people as Cincinnati grew in population and economically. The Black Brigade, a military unit that served as a protector of the Queen City during the Civil War, was among the first African American units to be employed in the military defense of the Union.

The philanthropic spirit of Black Cincinnatians who have and continue to give endless time, talent and treasure has been a driver in civil rights. Blacks such as abolitionist and inventor John P. Parker, a former slave who purchased his freedom, came to Greater Cincinnati area from Indiana to join a larger free Black community with increased economic opportunities. Parker took up residency in Ripley, Ohio with his wife and six children.³ He became a prominent operator on the Underground Railroad, guiding hundreds of slaves to freedom and, during the Civil War, recruiting enslaved men to serve in the Union Army.⁴ An entrepreneur, inventor, businessman and philanthropist, Parker risked everything to ensure the welfare of others.

Many Blacks who either made or called Cincinnati their home, profoundly impacted local society and the city's economy.

In 1907, Wendell P. Dabney became publisher and editor-in-chief of *The Union*, one of the nation's first Black newspapers. Known for its motto “For no people can become great without being united, for in union there is strength,” *The Union* was considered the most influential voice for Cincinnati's Black community on politics, education and social justice.



Robert James Harlan
photo Public Domain

Peter and Sarah M. Fossett, two prominent African American leaders and advocates for education and prison reform, actively aided the Underground Railroad and assisted in efforts to desegregate streetcars for African American women riders during the mid- to late 1800s.

These crusaders for freedom, social justice and equity laid the foundation for the philanthropic habits of Cincinnatians that still exists today. In fact, the past and present state of Black philanthropy in Cincinnati is one that demonstrates Blacks' longstanding commitment to improving and enhancing the well-being of African descended communities, despite centuries of enslavement and economic and social exclusion, segregation, and, more recently, the deepening racial wealth gap. The narrative of Black philanthropy in Cincinnati is based on resilience, resistance, triumph and community.

IN THE BEGINNING, WE WERE HERE...

Cincinnati's Black philanthropic past dates back to the early 19th century when the city had the largest Black population of all Ohio cities. Because of Cincinnati's ideal location and status as a free state, free Blacks and former slaves established communities and worked to provide a life of opportunity for their families, whether that meant saving their wages to purchase enslaved relatives or buying homes and keeping up tax payments on them. Despite the economic contributions Black residents made to Cincinnati during this period, they lived heavily regulated lives under the strict conditions of the Black Laws. Passed by the Ohio legislature in 1807, the Black Laws prevented Black Ohioans from voting, testifying in court against whites and holding office. Black immigrants to Ohio were required to file a \$500 bond and have at least two people who would guarantee their good behavior before settling

into the state. These laws were clear to ensure and enforce that “all Negroes and mulattos now in or who may hereafter reside in this State, shall not be entitled to all the privileges of citizens of this State.” As a result, Blacks were often threatened with fines, imprisonment or sale into slavery. In addition, Black Cincinnatians were often denied services and admission to hospitals and infirmaries to which they were legally entitled, including from one of the city’s earliest charities, the Poor Fund (Taylor, 2005).

It was against this backdrop that African Americans like Robert James Harlan rose to prominence. Harlan was born on December 12, 1816, in Kentucky to an enslaved mother and her White owner. He was raised in the home of James Harlan, a White lawyer and congressman from Kentucky. Robert was tutored in the home by his half-brother, John Marshall Harlan, later an associate justice of the U.S. Supreme Court and author of the lone dissent in *Plessy v. Ferguson*.^[1] Robert Harlan became an entrepreneur in Kentucky, where he purchased his freedom. He later amassed a small fortune in the California Gold Rush and moved to Cincinnati, where he invested in real estate. In the 1850s, he opened Cincinnati’s first school for African American children. Harlan was also a trustee for the Cincinnati public schools and for the Colored Orphan Asylum in Cincinnati (McNally). He served in the military and rose to the rank of colonel, leading the 1870 Second Ohio Militia Battalion (Cincinnati’s Black State Militia Battalion). In 1886, he became a member of the Ohio Legislature.

Black Cincinnatians like Robert Harlan viewed creating safe spaces as imperative to fighting a political and economic climate that was unwelcoming to Black Americans from the

mid-19th century to well after the Civil War. In fact, Cincinnati, like many other U.S. cities, mostly ignored the Civil Rights Act of 1875, which provided legal and civil protections to Blacks (Hand, 2018). Despite the exclusion Black Cincinnatians experienced, Harlan and other prominent Black leaders also used their time, treasure and talent to create educational opportunities for Black children. For instance, the Independent Colored School System (ICSS) was founded in 1856 and operated for 18 years

During this time, many White Cincinnatians began to fear that as Blacks became more educated, they would demand more rights and economic opportunities. In 1874, by the decree of the Cincinnati Board of Education, the ICSS ceased operations. The White-led school board took charge of the Black schools while devoting most of its attention to White ones. The board’s efforts left Black students in segregated schools throughout the late 1800s and into the early 1900s. As a result of segregation and the lower quality of education provided to Black Cincinnati children, many Black families withdrew their children from public schools and instead educated them in private institutions. In 1901, fewer than half (1,855 of 3,730) of Cincinnati’s school-aged Black children attended public schools (Ohio History Central, 2012). While the net effect was to systematically exclude Blacks from Greater Cincinnati society, it did not deter the development of Black community spaces such as schools, churches, and other informal social and economic supports.



Teachers, with principal in center, of the Fredrick Douglass School in 1914. Courtesy of the Cincinnati Historical Society.



PAST & PRESENT

LEGACY OF RESISTANCE

Time and Talent: Defending Our Freedom

In August 1862, the month federal troops lost the Second Battle of Bull Run, Cincinnati lived in fear of a Confederate attack. The city's Black residents were ready to defend their city. They had to overcome official White opposition to do so.

That month, when Black residents met to organize a civil defense force, city officials rejected their efforts. Instead, in early September, Cincinnati police rounded up Black men and took them, forcibly and without notice, across the river to build fortifications in northern Kentucky.

Within days, when Union Army leaders learned of the seizure of the African American men, they found them and reunited them with their families in Cincinnati. The Union still needed help, though. And despite their mistreatment, some 700 Black men returned to duty voluntarily and resumed building the city's defenses; they only started being paid during the second week of their service. Called the Black Brigade, the group continued its work until later in the month, when the threat to the city abated.

The members of the Black Brigade were among the first African Americans to be employed in the defense of the Union.

While they didn't serve in battle in Cincinnati, many Black Brigade members enlisted in the Union Army, some joining the Massachusetts 54th Regiment, perhaps the best-known African American military unit in the Civil War.

TREASURE AND THE CHURCH

The tradition of giving and being philanthropic is also seen in the establishment of the Black church, which has served as a base for religious worship, social action and mobilization, as well as for giving. The First Black Church of Cincinnati, built and founded by Pastor William Allen in 1810, helped to usher in the Black church movement in the region. The church was burned down three times and rebuilt each time. Notwithstanding Allen's church and parishioners being subjected to violence and bigotry, Black Cincinnatians were not deterred from donating and building more of their own churches and community spaces over time.

In the early 1800s with the assistance of local White philanthropists Henry Spencer and J.H. Piatt, who secured the land, Joseph Dorcas, an African American carpenter and architect, built the church that would later be named the Deer Creek Methodist Episcopal Church. While Dorcas and Pastors Wesley Chapel and James King founded it as a "Black Church" and preached every Sunday, Deer Creek remained part of the national Episcopal Methodist Church and was required to

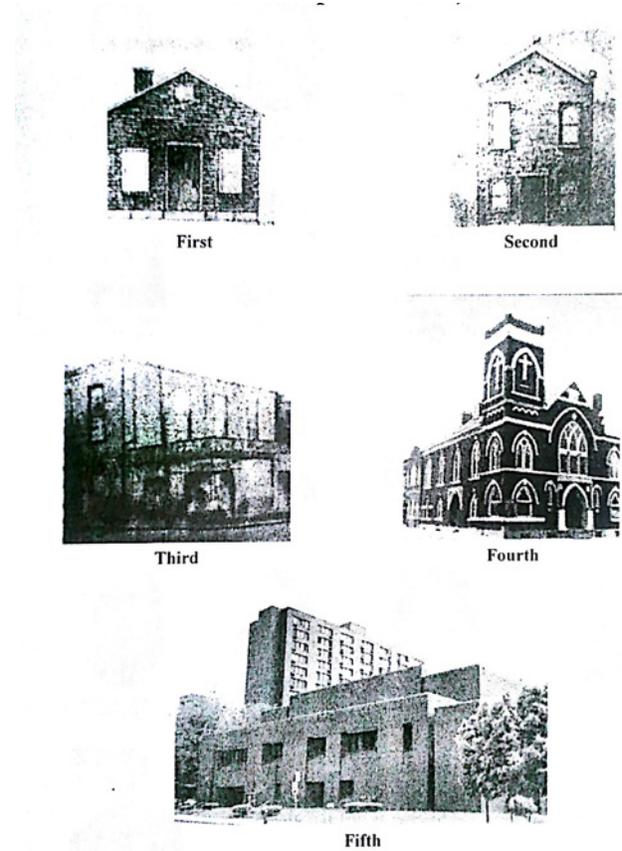


adhere to the policies set by the predominantly White governing body. Community leaders and Black philanthropists led the charge to leave and apply for admission to the African Methodist Episcopal (AME) church system. The bid was accepted and, in 1824, Deer Creek became the first independent Black church in Cincinnati. As the AME Church in Cincinnati, the reestablished church provided Black community members the freedom to speak on the political matters that concerned them most, including showing their contempt for slavery by banning slaveholders from attending religious services (Taylor, 2005).

The Union Baptist Church, established in 1831, was the first Black church of its denomination in Cincinnati. It started with 14 Black people who met in private homes in response to segregation and the lack of religious freedom they experienced at the city's predominantly White Baptist church. Union Baptist Church became the symbol of Black improvement and identity. The church encouraged political involvement and increased educational opportunities. Throughout the 1840s and 1850s, it served as a stop on the Underground Railroad and provided escaped slaves with food and clothing. It is estimated that about a dozen of these fugitive slaves passed through Union Baptist on their journey to the North, though some stayed in Cincinnati. The church hosted a number of prominent abolitionist speakers, including Frederick Douglass and William Lloyd Garrison.

Cincinnati Black churches have resisted violence and tyranny and historically served as a safe political and social space for Black residents. Since the 19th century, Cincinnati's Black churches have continued to wed social justice activism with faith-based practice, as seen in the nonviolent movement of the Civil Rights era. Early civil rights leaders, such as Fred Shuttlesworth and Damon Lynch, Jr. used the Black church to launch collective action and mobilization and expose White supremacy via Christianity. In our interview with Reverend Damon Lynch Jr., he said the current Black church and philanthropic giving in Black communities "is not focused enough to be impactful to our race as it was during the 1940s and 1950s, when the focus was solely on the Black community. But not today. We cannot seem to pull it off because we do not own the research and analysis of our community."

Pictures of Union Baptist Church, Past to Present



Source: <http://www.union-baptist.net/site/about-us/our-history/church-edifices/> Union Baptist Church, Cincinnati

GIVING BLACK AND RENEWED ACTIVISM

Because of this past connection, Black philanthropy, to many, seemingly appears to be focused only in the church. However, social media has replaced much of the mobilization that has occurred in the Black church and the Internet has significantly altered the way Blacks give. In fact, Blacks are four times more likely than other racial and ethnic groups to use social media to raise funds and awareness (Brown, 2017). Approximately, 62% of Blacks are more likely to consider themselves knowledgeable about the causes they give to due to social media, compared with 55% of Whites (Brown, 2017).

Using word-of-mouth tactics via social media (by following or tweeting messages from certain spokespeople or implementing hashtags) to engage other Black community members has created the opportunity for younger Black donors to circulate

PAST & PRESENT

information and raise funds faster than the generations before them. This increase is evident in the issue-specific causes and organizations to which Black donors are choosing to give their time and financial resources. Black donors are almost twice as likely as other donor populations to report supporting anti-racism or anti-hate groups (Rovner, 2015). Though the channels through which Blacks contribute philanthropically have shifted, their giving remains rooted in politics, reform and activism. This is based on the early habits of Black giving practices, establishing the belief that “giving back whatever and whenever you can” is an important value proposition in Black philanthropy.

Equally important to the fabric of any Black philanthropic community is its Black affinity, professional and Greek fraternal organizations, many of which were founded in the early through mid-20th century. Black Cincinnatians commit their time, talent and treasure to preserving the culture, history and overall well-being of Blacks. Through their philanthropy and membership in these organizations, they are tackling systemic issues that impact Blacks such as healthcare, education, criminal justice, and opportunities for economic vitality in the region.

Providing a brief overview of the history of Black philanthropy in Cincinnati is key to identifying and understanding the practices of Black donors across the city writ large despite national giving trends. The Midwest ranks third out of four among the United States' regions for charitable giving, with Ohio ranking 41st in the country for overall charitable giving (Philanthropy Roundtable). In the past 15 years, however, charitable giving by Ohioans has risen by 40%, largely attributed to social

media donor platforms. Recent studies also have found when comparing charitable giving by income levels, wealthier donors are more likely to give than those in the middle-income bracket. Working-class donors give a higher percentage of their earnings than middle-income donors despite having fewer resources. This distinction can be attributed to the types of issues and organizations to which both wealthy and moderate-income donors give. Wealthy donors often make large financial contributions to educational, health or art institutions to support their operations. On the other hand, middle-class donors will often give to human services or direct service organizations that help individuals and families in need or communities in which they have emotional ties.

When it comes to examining donor practices and behaviors by race, there is a paucity of information. While non-Hispanic Whites make up three-fourths of donors, Blacks and Hispanics are often under-represented in the donor pool panels. Such racial disparities don't mean Blacks and communities of color give less. According to the W.K. Kellogg Foundation (2012), African American families give larger shares of their income, volunteer their time and donate other non-financial resources to charity more than any other racial or ethnic group. This data and common sense tell us that the lack of Black donors' inclusion in these donor pool panels actually points to the failure of the philanthropic sector to effectively capture the giving efforts of Blacks and other racial-ethnic groups. Similarly, women donors are often overlooked in philanthropy despite the fact that, across income levels, women and particularly women of color give more frequently and are more likely to give than their male donor counterparts (Mesch, 2010). Women comprise 54% of the overall Black donor community (Rovner, 2015).

◆ DID YOU KNOW?

Greater Cincinnati Foundation has more than **nearly \$10 million in pooled endowment assets** specifically devoted to issues and institutions that are important to the Black community. There are other Black philanthropic assets invested by individuals through money management firms such as Fidelity Investments and Vanguard Group or overseen by financial advisers.

Today, Reverend Damon Lynch III said, the word philanthropy itself is problematic. He believes philanthropy is seen as something that White people practice, something that those with money engage in. The terms that fit better in the Black community are generosity (the willingness to give and receive), hospitality (the ability to welcome others) and forgiveness, which are opposites of totalism, exclusion and scarcity. During the fall of 2018, Reverend Lynch and other Black leaders led a current-day movement of resistance by urging the United Way of Greater Cincinnati to work to create a community free of racism, discrimination and implicit bias.

The undervaluing of Black donors has roots in the undervaluation of Black communities — its businesses, institutions and people. Authors Bithiah Carter and Ange-Marie Hancock asserted in 2017 the reasons for the devaluation of Black donors are three-fold: the race gap in wealth is manifested in philanthropy, wealth creation, and institutional and systemic racism in the United States. They argue Whites have systematically benefited from the vestiges of America's enslavement of Africans and policies that reify structural racism. These are the factors that have led to Whites' ability to accumulate wealth in ways that make the narrowing of the Black-White wealth gap a challenge. Historically, Blacks were systematically denied access to various modes of economic, political and social opportunity via de jure and de facto policies and were subsequently disenfranchised. Additionally, Blacks historically have not had access to the same vehicles of financial knowledge and skills to develop successful enterprises. Therefore, the persisting racial wealth gap, fueled by institutional and systemic racism and the lack of policy attention to wealth creation, breeds endemic cycles of economic struggle, despite the marked increases in Black wealth.

ARE WE REALLY “ALL IN”?

Indeed Blacks, especially those living in Greater Cincinnati, remain stymied by economic obstacles rooted in centuries of pervasive and insidious racial policies that continue to have an impact on the overall well-being of Blacks regardless of income, education, social class or ethnicity. These obstacles, too, have implications as to whether Blacks have discretionary income to be philanthropic and to support their communities.



THE QUESTION IS:

What's next as we forge ahead toward ever-increasing equity?

According to PolicyLink's 2018 report, *All-In Cincinnati: Equity*, which was championed by Greater Cincinnati Foundation in partnership with Interact for Health and United Way of Greater Cincinnati, Blacks in Hamilton County earn lower wages than Whites across all education levels (p.4). In particular, PolicyLink revealed that among college-educated workers, Black workers earn \$6 an hour less than their White counterparts, \$23 compared with \$29. These facts are troubling considering Black communities and businesses are not benefiting from the current economic boom at the same pace as their White counterparts, therefore making the identifiable need clear: equitable practices of diversity and inclusion must still be forced by special measures and actions.

A variety of sectors and institutions will need to be involved in addressing the problem of undervaluation. While the philanthropic sector cannot recalibrate the entire valuation process on its own, it can play a key role. Indeed, the discourse around equity and more specifically economic equity already exists – as aptly stated in a one-on-one participant interview with Candice Matthews, co-founder and executive director of Hillman Accelerator. Although the “framework of diversity, equity and inclusion may exist,” Matthews posited, “it is rarely the lens used when considering economic expansion. It is as if the economic fate and well-being of Blacks in Cincinnati is not linked to the overall well-being of the city.” With that charge, NEBiP contends that the framework sectors can utilize to understand, refocus and begin to make these linkages in their work is Linked Philanthropic Equity™.

CINCINNATI'S BLACK PHILANTHROPISTS

Carole Rigaud explains philanthropy as giving back and not forgetting where one started. She offered the sentiment conveyed many times by other philanthropists that she could not "imagine living without giving." Yet philanthropy is a word that is not easily embraced in the Black community of Cincinnati. Often, it is seen as an effort outside of the Black community and originating from a place of charity. However, Black philanthropists have been filling gaps in a community that does not often recognize its own assets. Cincinnati's dominant community of donors and philanthropic giving rarely promote the image of Black donors and their contributions to Greater Cincinnati.

Cincinnati is home to nine Fortune 500 companies and over 300 foreign-owned enterprises, and therefore sees itself as a world-class city in which to do business. With a population of over 300,000, 44% of it Black, Cincinnati is one of 13 US cities that boasts a full slate of arts institutions including ballet, opera, symphony, theaters and art museums, in addition to being home to several national sports teams. This is a city that is rich with new businesses and organizations like MORTAR and StartupCincy that develop and support entrepreneurs.

GEOGRAPHIC LOCATION OF RESPONDENTS



DEMOGRAPHIC OVERVIEW

Survey respondents live in mostly middle-class and upper-middle-class neighborhoods of Greater Cincinnati, with 47% in the East (East and Northeast of Cincinnati), 30% in the North and 23% in the West (West and Northwest). These neighborhoods include but are not limited to: Clifton and Paddock Hills, Evanston and Hyde Park, Northgate, West Price and Sharonville.

Age diversity of survey respondents was evenly split between Baby Boomers (born between 1946 and 1964) and Generation X (1965-1980) each at 38%. Millennials (1981-1996) represented 16% of respondents. The remaining 8% were from the pre-Boomer generation.

At the time of the survey, the majority of respondents were employed full time (60%). There were a significant number of participants who reported being retired (16%) and/or self-employed (14%).

In terms of gender diversity and marital status, a significant number of respondents identified as female (62%) and reported being married (57%) or single/never been married (25%).

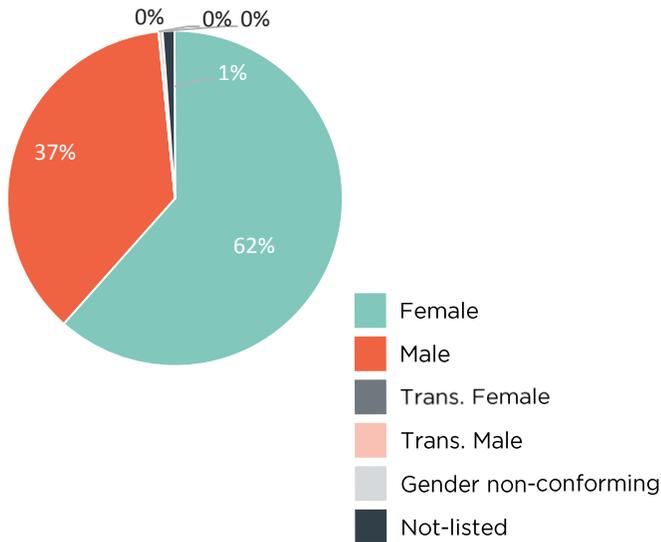


For a very long time I would not acknowledge that I was giving... when asked if we wanted our name published, we would go with anonymous because I did not want to appear to be showcasing or highlighting my success. I want to give in a way that it is not about me but about the cause...

- anonymous philanthropist interview

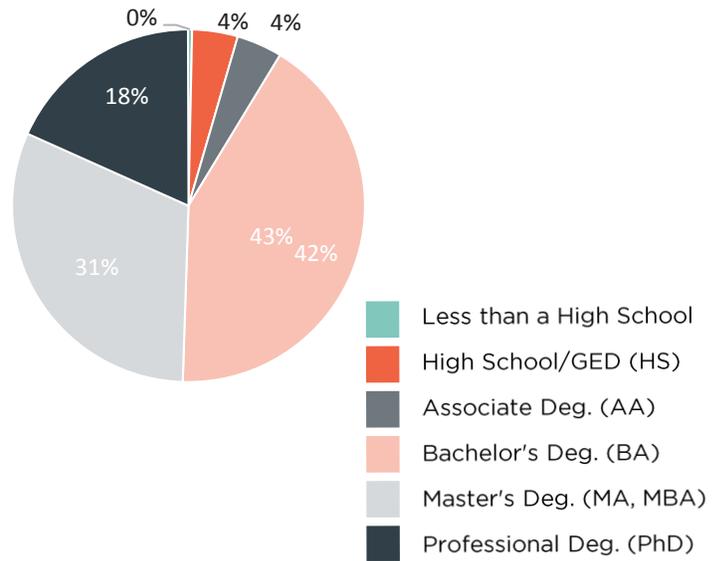
GENDER

Which gender identity do you most identify?

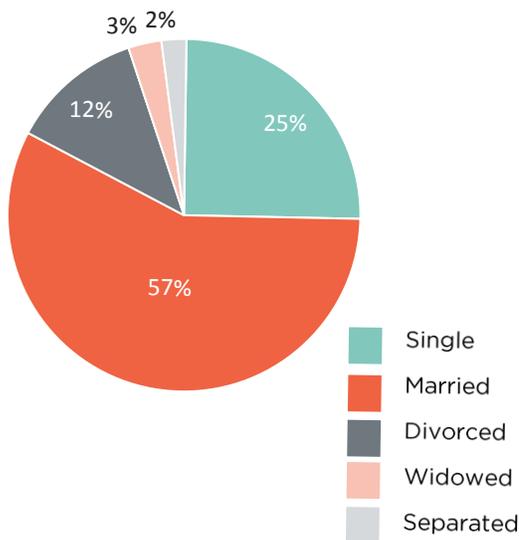


EDUCATION

What is the highest level of education you have completed?



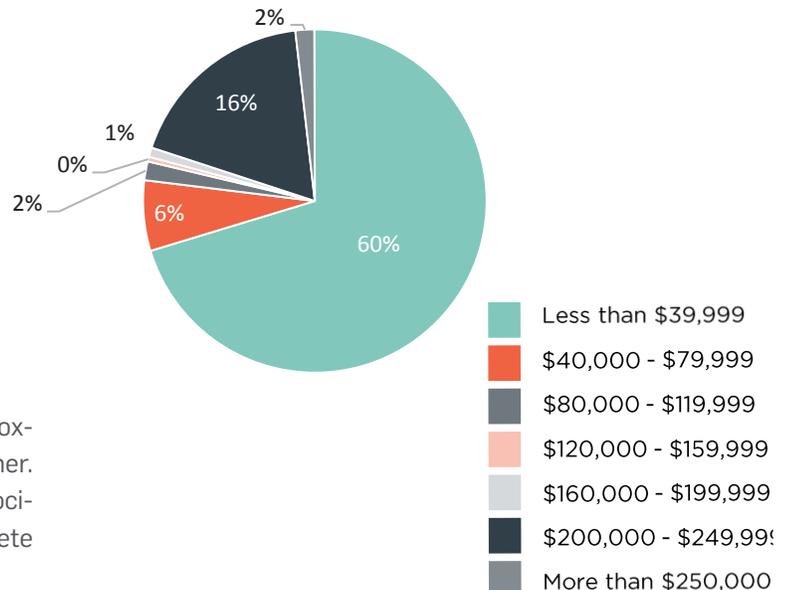
MARITAL STATUS



In terms of household income, 31% of survey respondents reported income of less than \$80,000 annually, whereas as 30% reported income between \$80,000 and \$160,000. Twenty-two percent of respondents reported income of \$160,000 to \$250,000; 17% of said their income exceeded \$250,000.

ANNUAL HOUSEHOLD INCOME

In the last 12 months, your household's total income was within the following range:



Survey respondents are a highly educated group with approximately 91% having attained a bachelor's degree or higher. About 8% of respondents combined either earned an associate degree, a high school diploma/GED or did not complete high school.

DONOR PROFILES

DONOR PROFILES & GIVING BEHAVIORS

A focus group couple described Black philanthropy as time, talent and treasure, but usually “philanthropy” is thought of as a big word that connotes big money that comes with excess. It was stated that “in the Black community, philanthropy is like adoption: something that we do in the Black community without the legalized process.” It is a word that is curated outside our community

Giving Black: Cincinnati reveals consistent trends in the giving and volunteering behaviors of middle- and higher-income Blacks. A majority of Black donors base their philanthropic decisions upon their value of “Giving back is what we do to support the community” and often articulated as a person giving of their time, financial resources and talent.

- Many respondents found it important to dispel persisting myths and stereotypes around Black giving. They believe such myths negate the successful activities that Black donors already engage in but which are not fully recognized as mainstream philanthropy.

- Respondents identified tropes around philanthropy that contribute to myths and stereotypes around Black giving:
 - _ Philanthropy = White, male and wealthy
 - _ Blacks and other people of color are poor and often the recipients of philanthropy
 - _ Blacks do not have any wealth to donate to causes and issues, therefore Black philanthropy does not really exist
 - _ When Blacks give, it's mostly to the church and/or religious institutions
- Interestingly, donors struggled to describe Black philanthropic engagement writ large or the types of strategies and activities in which Black philanthropists engage. Many Black donors believed larger donations from wealthy Whites and people like Oprah Winfrey were more likely to have a large impact and receive the most publicity.
- Many higher-income Black donors did not feel comfortable receiving or seeking out praise and publicity for their

High-income respondents are more likely to give to “religious” and “educational” institutions, similarly this trend is reflected among male respondents.

Discretionary Giving by Income*

Q14 - In the last 12 months, what percent of your household's discretionary giving goes to the following sources? (Must Mean Percentage, Sorted by Overall)

	Less than 80K	80K 119,999K	120K 199,999K	More than 200K	Overall
Church or Religious Institution	29%	38%	39%	33%	34%
Extended Family Members/Friends Who Are in Need	31%	26%	21%	19%	24%
Educational Institutions (e.g., donations to Alma Mater)	8%	9%	10%	17%	11%
Direct Service Agencies (e.g., a women's shelter or health clinic)	6%	11%	13%	16%	11%
Arts & Culture (e.g., art museums, symphony, etc.)	6%	6%	7%	7%	7%
Electoral Campaigns (e.g., mayoral or senate elections)	4%	3%	5%	5%	4%
Advocacy or Policy Research (e.g., anti-police brutality campaign)	3%	4%	2%	3%	3%

* Responses were segmented by income using Q23, “In the last 12 months, your household's total income was within the following range:.”

philanthropic giving, though several realized that their anonymous giving contributes to the stereotype that Black philanthropy does not exist.

- The motivations behind giving practices and volunteer activities reveal nuances in the ways Black donors think about philanthropy in the Black community. These nuances revealed an emphasis on Cornerstone and Kinship Donor practices (outlined in Research Findings (see chart page 24), which are motivated by the belief that Blacks support organizations and issues that lead to the general improvement of society and, specifically, the Black community.
- Overall, Black donors reported giving most heavily to religious institutions and family or friends. Middle-income respondents donate more than upper-income respondents to religious institutions. Classified as Sanctified Donors, several donors cited “giving to the church” as an outgrowth of their early philanthropic experience and learning what it means to give.

_ While they make significant financial contributions to religious institutions, only about 52% of Black donors report they attend church at all.

_ Because many donors identified the origins of their giving as either informed or driven by their religiosity, this finding helps explain the possible motivations for giving notwithstanding their low church attendance.

- Most donors — particularly Black male donors earning from \$120,000 to \$250,000 a year — report giving their discretionary income primarily to religious institutions as well as to organizations that focus on issues or causes that interest them, such as education.
- In terms of volunteerism, 91% of Black donors report they give their time and talent. On average, 68% of all Black donors volunteer for community service groups, including Black-specific community service activities and mentoring youth. The majority of donors indicate they have a lot of talent and information to offer organizations and “making a difference” is one of their main motivations for volunteering.

_71% of Black donors with incomes above \$200,000 spend slightly more time volunteering for organizations or activities that are not specific to the Black community.

Discretionary Giving by Gender*

Q14 - In the last 12 months, what percent of your household's discretionary giving goes to the following sources? (Must Mean Percentage, Sorted by Overall)

	Female	Male	Overall
Church or Religious Institution	32%	37%	34%
Extended Family Members/Friends Who Are in Need	25%	23%	24%
Educational Institutions (e.g., donations to Alma Mater)	9%	14%	11%
Direct Service Agencies (e.g., a women's shelter or health clinic)	12%	10%	11%
Arts & Culture (e.g., art museums, symphony, etc.)	7%	6%	7%
Electoral Campaigns (e.g., mayoral or senate elections)	4%	5%	4%
Advocacy or Policy Research (e.g., anti-police brutality campaign)	3%	2%	3%

* Responses were segmented by gender using Q21, “Which gender identity do you most identify?”

DONOR PROFILES

- Black donors' motivations, to some degree, were also undergirded by the value of interdependence. However, income levels were significant factors in determining whether Blacks felt their fates were linked with other Blacks.
- Black donors have the most confidence in nonprofit and affinity organizations that develop programs that solve or remediate local, regional and national problems that grossly impact people of African descent. Black donors in this study tend to give to causes or support issues they believe impact Black communities specifically.
 - 60% of Black donors perceive and believe Black churches generate the most financial support from the Cincinnati Black community, as opposed to predominantly White charities (e.g., the Red Cross, the United Way) and other historically Black charities (e.g., the United Negro College Fund, the Urban League). Sixty-four percent of donors in eastern Cincinnati neighborhoods hold this perception.
- High-income donors are especially motivated to give because they believe in the mission and history of recipient organizations. They are unsure how to measure the impact of their giving, specifically when they donate to large,

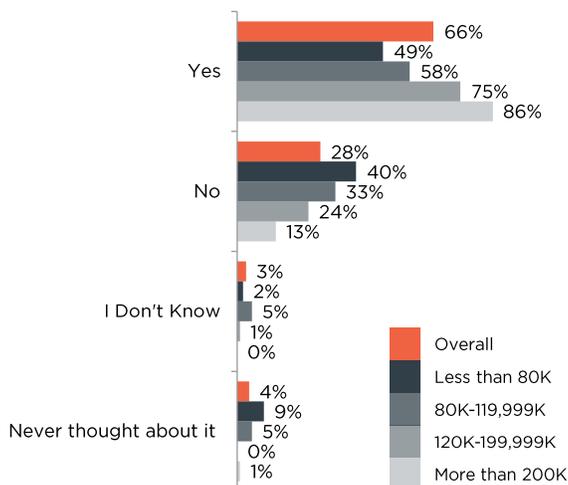
traditional nonprofits, local charities and regional foundations.

- Black donors said they prefer to give to their alma maters (undergraduate and graduate programs); to nonprofit organizations focused on endemic social issues such as eradicating poverty, improving education, and criminal justice reform, and to U.S.-based affinity organizations.
- Black donors described the important role their volunteerism and financial support play in local political campaigns. Thirty percent of donors reported they volunteer or make political campaign contributions because it is how they "make a difference" in the communities they live in or feel connected to. Black donors often cited such activities as ways they choose to exercise their voice on issues that matter most to them and with the hope their activities can influence electoral outcomes.
- When asked to identify the knowledge and skills they needed to possess regarding their charitable giving and their transferrable wealth and asset development, there were significant differences across gender lines and age and income levels.

As expected, the higher the income and the older the respondent, the higher correlation to having a plan for wealth inheritance.

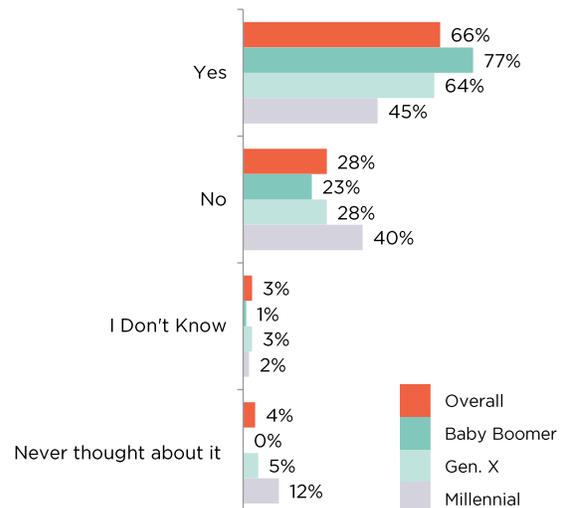
Wealth Inheritance by Income*

Q15 - Do you have a plan for wealth inheritance or wealth transfer?
Percentage Selected



Wealth Inheritance by Age*

Q15 - Do you have a plan for wealth inheritance or wealth transfer?
Percentage Selected



Several Black donors said they lack confidence in their knowledge and skills regarding their charitable giving. This perception has implications for how foundations can engage, educate and build the capacity of Black donors.

- Among higher-income Black donors, many monitor or evaluate the impact of their charitable giving by consulting with an advisor. The majority of Black donors reported either having a plan, being in the process of developing a plan, or having an interest in establishing a giving vehicle.
- In terms of intergenerational differences among Black donors, the higher the income and the older the respondent, the more likely they have a wealth inheritance transfer plan.
- High-income Black donors associated the level of knowledge and skills they possess with personal fulfillment from their giving. The role of charitable giving ranked the highest as an important topic area among wealthier donors.

Black donors were more likely to share their knowledge and skills as away to encourage

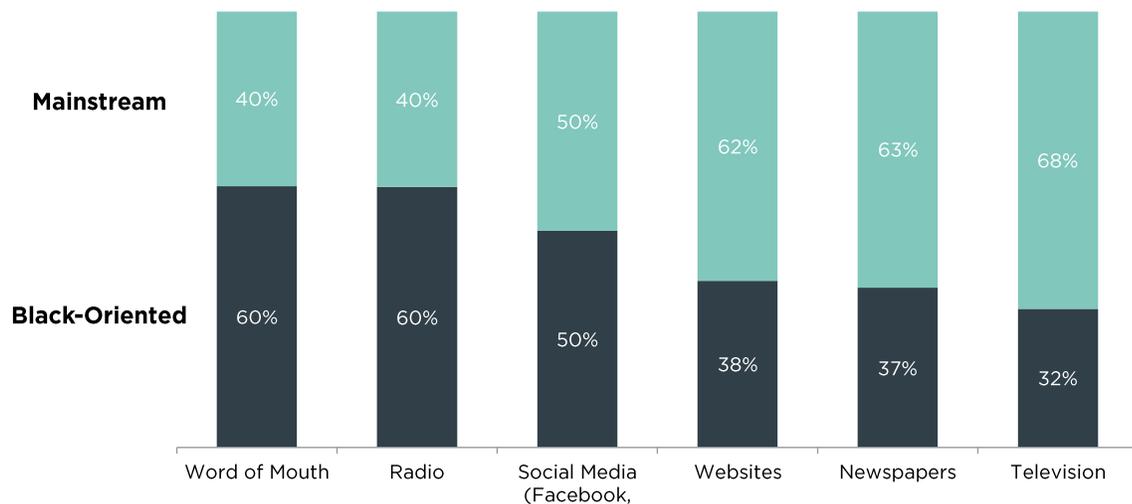
their children and other family members to get involved in charitable causes and giving campaigns.

- Donors were very critical of mainstream philanthropy, arguing that many organizations are ineffective in their Black donor stewardship efforts, including recruitment for boards.
- Black donors often cited mainstream philanthropy's culture as being siloed and insular as well as being very racially homogenous – or White. Many high-income donors cited the effects of this insularity. When White philanthropic culture and practices are set as the metric for examining Black donor behaviors, they said, it hinders the development of strategies that can effectively engage and steward Black donors. This finding is interesting considering the majority of Black donors equally rely on information sourced from other Blacks as “word of mouth” and Black-oriented radio with mainstream television rounding out their top three sources of information.

The most black-oriented source of information is word of mouth and radio, while television is the most mainstream

Source of Information

Q3 - People often rely on a variety of sources for current events, news and information. Thinking about each type of source of information, which do you use most frequently? Select all that apply. Percentage Selected, Sorted by “Black-Oriented” Percentage



FACING OURSELVES & OUR COMMUNITIES

Although the Black community may rely on “word of mouth” regarding giving, the conversation of philanthropy is not always explicit. As Kimya Moyo explained, she does not believe that Black philanthropy has a prominent role in the Black community. To her, “philanthropy” is a long-term vision or perspective, while many Black people operate on a day-to-day basis. Her comments beg the question of how we see our community, our linkage and social responsibility.

As philanthropists turned their attention to the issues of Cincinnati, economic, educational, health and other social issues came to the forefront. Dwight Tillery offered that issues of community philanthropic giving have a direct connection with race and class. In his opinion, the issue of time, talent and treasure can be used as a tool for both compliance and resistance. Board service, volunteerism and donations become vehicles of philanthropy that implicitly promote bias and inequitable treatment.

- Donors were asked to select three social policy issues that mattered the most to them and that impacted the Black community in Cincinnati, regardless of whether or not they donated to organizations working in those areas. Higher-income donors (those with \$120,000 or more in income) often placed issues of economics and segregation/race as critically important to Blacks in Cincinnati. Those with a household income below \$80,000 viewed education and employment as key issues.

— 77% of respondents in the eastern neighborhoods said economic equity is a critical issue that has been overlooked by the Cincinnati philanthropic community.

TOP OF MIND: ISSUES FACING OUR COMMUNITIES

- Black donors across all age, gender, education, income and zip code groupings ranked economic equity as the most important social issue that impacts the Black community, though donors earning less than \$80,000 ranked it slightly lower.

PolicyLink’s report, *All-In Cincinnati: Equity is the Path to Inclusive Prosperity*, expressed the same concerns, saying that a combined effort by Black philanthropists, government and business is needed to address economic inequality. If racial income gaps had been erased in 2014, the report said, the city’s economic output could have risen by nearly \$10 billion.

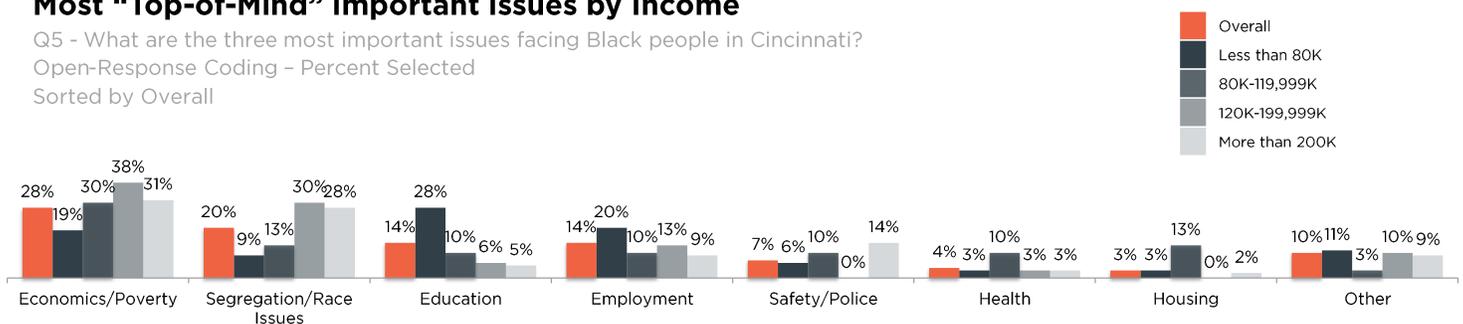
- Only 11% of Black donors believe Cincinnati is a place of economic opportunity for Blacks to thrive. Several donors attribute this belief to a lack of trust between communities of color and mainstream philanthropic and nonprofit efforts. Further, these donors believe that many of these predominantly White institutions do not have the ability or interest to fully engage Black donors to assist in solving complex societal problems, locally and regionally.

In 2001, the American Civil Liberties Union and the Cincinnati Black United Front filed suit alleging racial profiling and discriminatory law enforcement by the Cincinnati police. The lawsuit resulted in a remedy called the Cincinnati Collaborative Agreement. While 48% said policies like the Agreement have improved the quality of life for Blacks at least somewhat, one-third of respondents (33%) didn’t know about the Agreement or had no opinion. Nineteen percent said the Agreement didn’t improve life for Blacks.

Higher income respondents placed higher importance on “economics” and “segregation/race”

Most “Top-of-Mind” Important Issues by Income

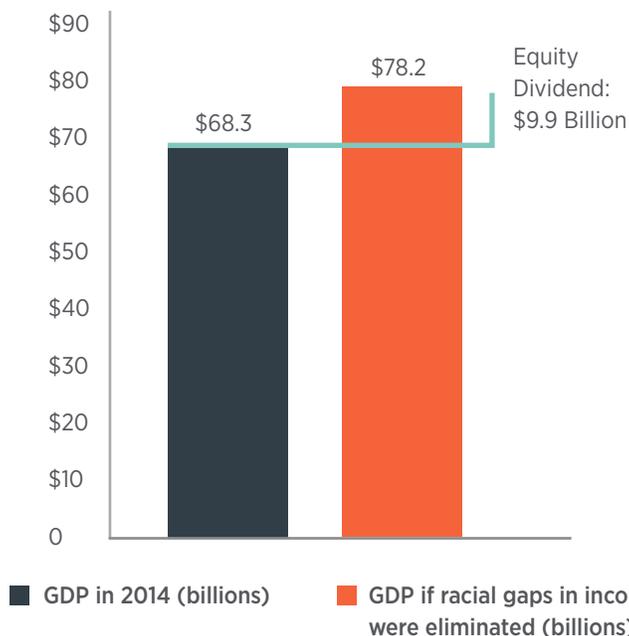
Q5 - What are the three most important issues facing Black people in Cincinnati?
Open-Response Coding – Percent Selected
Sorted by Overall



* Verbatim responses from the first open-response box were coded representing the most “Top-of-Mind” issue.

The Cincinnati metro area's GDP would have been \$9.9 billion higher in 2014 if racial gaps in income were closed

Actual GDP and Estimated GDP without Racial Gaps in Income 2014



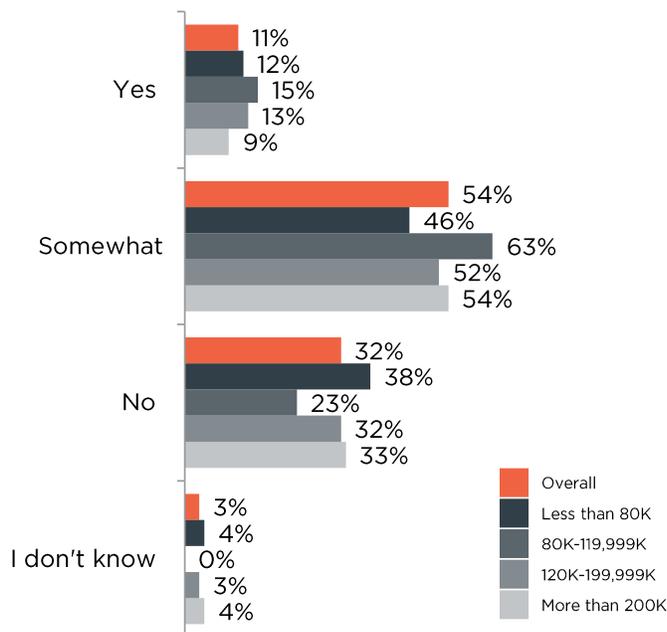
Source: Integrated Public Use Microdata Series; Bureau of Economic Analysis

The lack of awareness of the Agreement among a substantial segment of the population is concerning, since it is intended to aid communities troubled by violence and to increase understanding between police and community members. It also reinforces PolicyLink's recent All-In report, which argues that Cincinnati is "one city with two realities" about equity.

This finding highlights the identifiable need for better communication and collaboration between the Black community and other communities of color and the nonprofit, philanthropic and political sectors of Cincinnati. In addition, the implication of this finding also points to additional reasons Black donors feel that Cincinnati is not a city of opportunity for Blacks and struggle to feel connected to their philanthropy in Cincinnati.

Economic opportunity by income*

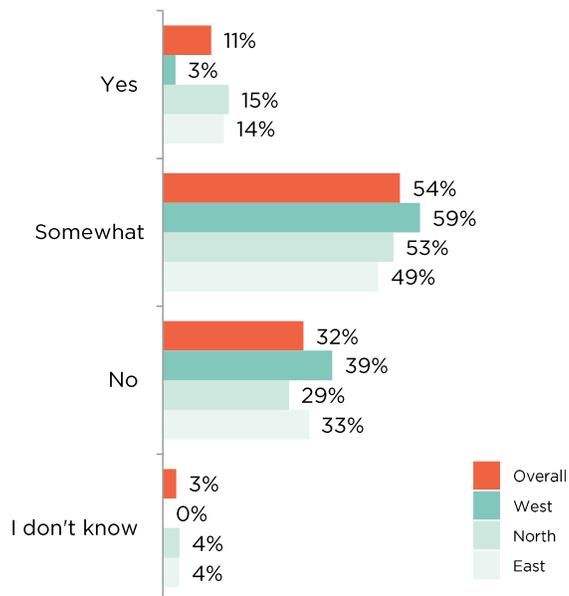
Q6 - Do you think Cincinnati is a place of economic opportunity for Black people?
Percentage Selected



* Responses were segmented by income using Q23, "In the last 12 months, your household income was within the following range:"

Economic opportunity by zip code*

Q6 - Do you think Cincinnati is a place of economic opportunity for Black people?
Percentage Selected



* Responses were segmented by zip code using Q18, "Please type your zip code:"

OUR COMMUNITY

DONATION DESTINATION AND PHILANTHROPIC GIVING

With the prevailing issues looming large, where are Black philanthropists donating their time talent and treasures? “The Donation Destination by Income” table reveals that in the last year, 33% of respondents, particularly moderate-income and younger respondents did not donate money to any organizations. For those that did, approximately 14% of Black donors gave to both the NAACP and the Urban League.

Donors with annual incomes above \$80,000 were more likely to direct their giving to support organizations that address the needs of the Black community. This type of Cornerstone Donor practice is based on the belief that their giving supports the gradual improvement of society, as it relates to issues of education, the economy and social justice.

In donor interviews and focus groups, Black donors, particularly those with higher incomes, also expressed having a preference in their giving, particularly to their alma maters (undergraduate and graduate programs) and nonprofits and

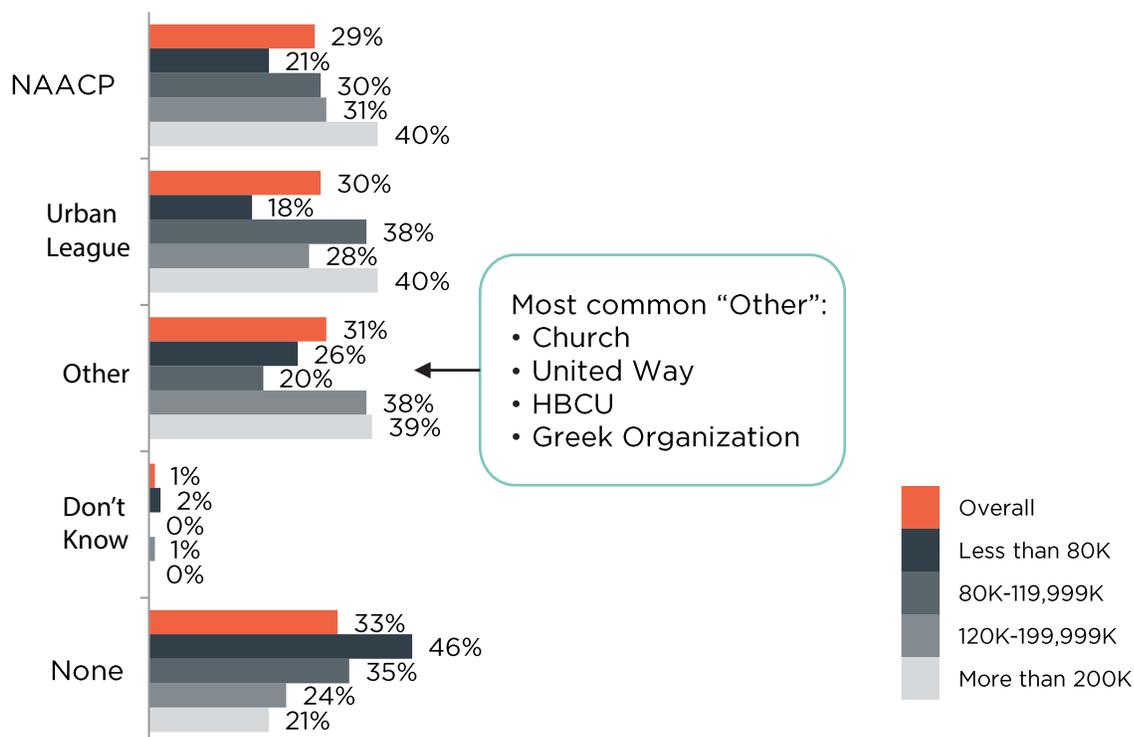
foundations, such as the United Way and Greater Cincinnati Foundation’s African American Fund, that support eradicating poverty, improving education, and criminal justice reform. Donors also reported giving each year to Black affinity organizations for scholarship programs.

The role of charitable giving as “the most interesting topic” among wealthier donors speaks to a need for stronger donor education. In particular, Black donors reported interest in establishing different types of charitable giving opportunities, such as setting up donor-advised funds, giving circles, and legacy and estate planning.

When it comes to supporting causes and social issues, many donors were split. Some wanted their dollars to go to multiple highly specialized nonprofits serving a single community (such as Black women or children); this is also known as Cornerstone giving. Others preferred supporting their community by giving to diverse nonprofits across many sectors — as in Kinship giving. Donors’ partiality toward single- or multiple-sector giving stems from their previous donor history and experiences, as well as their belief practices.

Donation destination by income

Civil Rights organizations like the NAACP have historically been cornerstones of the Black community. Which organizations have you donated money to in the past 12 months? Choose all that apply.



“ROLE OF CHARITABLE GIVING” RANKED THE MOST INTERESTING TOPIC ESPECIALLY AMONG HIGH-INCOME RESPONDENTS. FEW DIFFERENCES NOTED IN TOPIC INTEREST ACROSS GENDER

Discretionary giving by income*

Q14 - In the last 12 months, what percent of your household's discretionary giving goes to the following sources? (Must Mean Percentage, Sorted by Overall)

	Less than 80K	80K 119,999K	120K 199,999K	More than 200K	Overall
Church or Religious Institution	29%	38%	39%	33%	34%
Extended Family Members/Friends Who Are in Need	31%	26%	21%	19%	24%
Educational Institutions (e.g., donations to Alma Mater)	8%	9%	10%	17%	11%
Direct Service Agencies (e.g., a women's shelter or health clinic)	6%	11%	13%	16%	11%
Arts & Culture (e.g., art museums, symphony, etc.)	6%	6%	7%	7%	7%
Electoral Campaigns (e.g., mayoral or senate elections)	4%	3%	5%	5%	4%
Advocacy or Policy Research (e.g., anti-police brutality campaign)	3%	4%	2%	3%	3%

* Responses were segmented by income using Q23, "In the last 12 months, your household's total income was within the following range:."

Discretionary giving by gender*

Q14 - In the last 12 months, what percent of your household's discretionary giving goes to the following sources? (Must Mean Percentage, Sorted by Overall)

	Female	Male	Overall
Church or Religious Institution	32%	37%	34%
Extended Family Members/Friends Who Are in Need	25%	23%	24%
Educational Institutions (e.g., donations to Alma Mater)	9%	14%	11%
Direct Service Agencies (e.g., a women's shelter or health clinic)	12%	10%	11%
Arts & Culture (e.g., art museums, symphony, etc.)	7%	6%	7%
Electoral Campaigns (e.g., mayoral or senate elections)	4%	5%	4%
Advocacy or Policy Research (e.g., anti-police brutality campaign)	3%	2%	3%



80% OF SURVEY RESPONDENTS

reported that they spend an average of 31% of their discretionary income to support extended family members or friends in need.

This represents both the most frequent expense among survey respondents and the highest percentage spent on any category, including donations/tithes to churches.

DONOR TYPE

WHAT TYPE OF PHILANTHROPIST ARE YOU? CORNERSTONE, KINSHIP OR SANCTIFIED

As identified in NEBiP's previous research, three Black donor types (Cornerstone, Kinship and Sanctified) emerged from the data and were used as tools for understanding the diversity of giving behaviors and practices in the Black Cincinnati community.

For reference, the following chart outlines the beliefs and strategies in which these donor types engage.

Consistent with NEBiP's previous work, three distinct donor types emerged in Cincinnati. The question is: What type of Black donors are necessary to cultivate to have impact? How do we add an equity lens to philanthropic giving that demands outcomes beyond outputs? As Black philanthropy grows in absolute dollars and power, strategically leveraging each of the above sections will be the key to economic well-being.

This section highlights critical data points that reveal strong trends from the survey, focus groups and individual interviews that have broader implications in terms of Linked Philanthropic Equity™.

Donors seeking to develop a particular strategy for their giving can compare their own personal commitments with answers to three questions:

QUESTION	CORNERSTONE	KINSHIP	SANCTIFIED	OTHER
What motivates your desire to give money?	General betterment of society	Empowering the Black community (or a subset of the Black community)	Living out my faith	Creating a personal legacy; teaching my children it's important; etc.
Would you prefer to develop expertise in a single sector (e.g., the arts or health) or would you prefer to give to multiple sectors?	One sector (two if part of a couple), multiple organizations in that sector	One community, multiple sectors to help that community	Give to a trusted religious institution for their use as they see fit.	Children's school or sports team fundraising; almamater only, etc.
Is it important that donating your time get factored into how much money you can give?	Yes - I am getting to the point where my time is more precious than my money.	My time and money are equally valuable - whatever the community needs, I'm in.	I do what is asked of me by the guidelines of my faith and/or religious institution.	My time is given instead of my money at this point in my life



11% OF BLACK DONORS

believe Cincinnati is a place for economic opportunity for Blacks. Several donors attribute this low level of belief to distrust between communities of color on one hand and mainstream philanthropic and nonprofit efforts on the other.



“

We need to engage our children [philanthropically] early and often so that they see themselves not just as philanthropists, but Black philanthropists.

– anonymous philanthropist interview

LEVERAGING OUR LINKAGE

IMPACT OF INCOME AND GENERATION

Higher-income Black donors were less likely than respondents making less than \$80,000 to perceive their overall well-being as dependent upon other Blacks. Donors in the North and East neighborhoods of Greater Cincinnati were more likely to perceive their mobility and opportunity to be tied to other Black Cincinnatians. This finding is intriguing because two-thirds of donors in this study, including high-income Blacks, reside in the same North and East neighborhoods, a mix of working-class, middle-income and affluent communities in close proximity.

The following two tables capture donors' perceptions as to whether they believe their current overall well-being is dependent on other Blacks also doing well.

These findings are compelling for two reasons. First, Blacks' sense of linked fate is often associated with their racial group consciousness and identity around social, economic and political issues. In his seminal book, *Behind the Mule: Race and Class in African American Politics*, Michael Dawson (1994) initially framed this concept as a "black utility heuristic," which asserts that any change in status or circumstance of other Blacks has direct implication for one's own current situation or future life chances. The perceptions of linked fates among the study's Black donors reflect each individual's propensity

to adopt either a group-centered or individualistic view of life chances that go beyond the black utility heuristic, simply because of a shared racial group history and experience. In this case, affinity incorporates economic status in addition to one's racial affinity.

Second, the nuance here is that beliefs in linked fates are also dependent on income and one's upward mobility. Referring to PolicyLink's contention that Cincinnati's current economic state is "one city with two realities," these findings also suggest that there is one Black donor community with two distinct perspectives along class lines. These findings suggest that as Black Cincinnatians become more prosperous and upwardly mobile, they adopt the value of individualism, often associated with the notion of meritocracy and the idealism of the American Dream ethos. As such, contributions made by high-income Blacks in the study were more often made to traditional organizations and framed as charity as opposed to philanthropic investments.

Interestingly, this finding was contradicted only in circumstances where high-income donors came from working-class or lower-middle-class backgrounds and experienced upward mobility. This was seen in donor interviews with David and Victoria,¹⁶ a married couple. They recounted their humble beginnings, including living in segregated communities, and shared how their journey of upward mobility instilled in them

Respondents with lower incomes in the North & East perceived their overall well-being to be more depending on "Blacks also doing well"

Overall Well-being by Income and Zip Code*

Q4 - How much does your overall well-being depend on Blacks also doing well?

Percentage Selected, Mean (Absolutely = 4, Not at all = 1)

Zip Code	Less than 80K	Count	80K 119,999K		120K 199,999K		200K+	
			Count	Count	Count	Count		
North	3.2	22	2.7	10	3.1	19	2.7	29
West	2.9	25	3.0	9	2.9	28	2.7	29
East	3.3	34	3.1	21	2.8	24	3.0	8

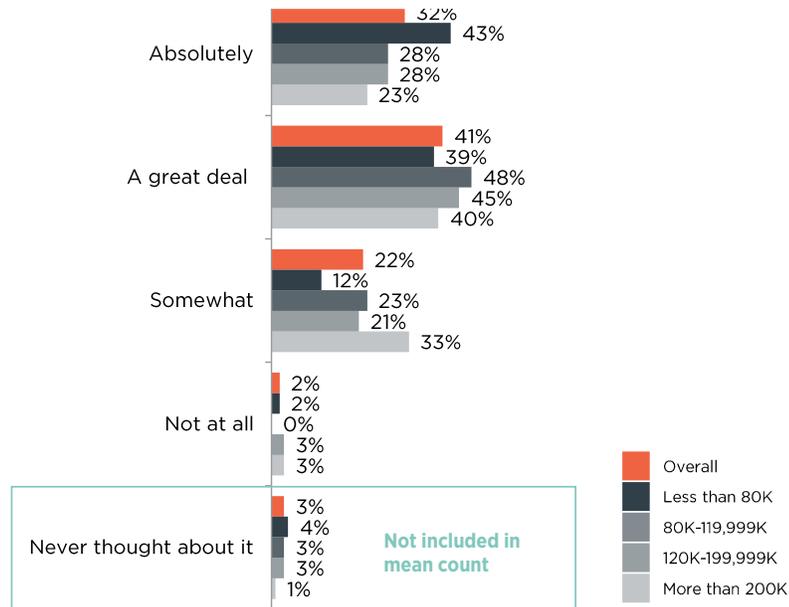
Low Response Count

Overall

* Responses were segmented by income using Q18 and Q23.

Respondents with higher annual household incomes perceived their overall well-being to be less dependent on “Blacks also doign well”

Q4 - How much does your overall well-being depend on Blacks also doing well?
Percentage Selected, Mean
Absolutely = 4, Not at all = 1



* Responses were segmented by income using Q23, “In the last 12 months, your household’s total income was within the follow

a sense of “helping everyone without looking for a strategic return.” They viewed their personal well-being as linked to their community’s well-being. As such, the type of philanthropic activities and the financial contributions this couple and others like them tend to make are determined by their previous life experiences.

Relatedly, Black donors’ perceptions of linked fates were framed in two additional ways: by age cohort and as a response to lack of cohesion around a “unified Black agenda.” The study’s Black Millennials viewed racial issues differently than even one generation prior. Many Millennials asserted Generation X and Baby Boomers are more passive and unwilling to take a hard stance on 21st century issues, such as Black Lives Matter. Several Millennials described feeling frustrated and impatient while waiting for leadership opportunities to be bestowed upon them by the previous generation. To compound these sentiments, many Black Millennial donors contend current Black discourse does not include the perspectives of their generation nor their racial experiences within today’s socio-cultural and political environment. They are interested in creating a new inclusive philanthropic narrative that is reflective of their philanthropic efforts of more time and talent than financial contributions.

Finally, across donor generations and particularly among focus group participants, Blacks expressed disillusionment and a shared sense of weariness around the lack of a plan for improving the quality of life for Black Cincinnatians. Participants identified a unified Black agenda as one that addresses the political, economic and social issues that specifically impact Black people of Cincinnati. Many attributed the lack of a shared vision as contributing to the erosion of Black interdependence. They point to “empty promises” and “lip service” around creating a collective Black impact in Cincinnati’s communities. For these donors, such talk and efforts never fully manifest or are not well received or supported by mainstream Cincinnati institutions, which they feel ignore or devalue Blacks generally.

WHY DOES LINKAGE MATTER?

The contemporary conversation about race, inequality and power in the United States has grown in urgency and intensity. Evidence of this can be seen in resurgent grassroots mobilization efforts and social movements that point out the social, political and economic forces that create, perpetuate, and reify inequality.

For nonprofit organizations, philanthropies, think tanks, policymakers and community stakeholders, this conversation is

OUR LINKAGE

not new, even if its tone has shifted. While research (Brennan, 2016; Cohen, 2014; Sharkey, 2016) has found that many of the nation's problems (e.g., income and wealth inequality, unemployment, educational and health disparities) disproportionately affect communities of color, very few nonprofit and philanthropic organizations have explicitly cited race and racism as the crucial factor driving inequality. However, philanthropies that have come to recognize the roles of race and ethnicity are using research to become better informed about their role in social and economic disparities. These organizations are actively building into their lexicons and strategies an emphasis on historical inequality, racial equity and racial justice in their grantmaking, programs and services.

Exploring equity in philanthropy in the context of race and the power imbalance between foundations and the communities they serve is an ongoing and critical venture. Inequities are created and reproduced by policies and systems. Such inequities manifest as systemic racism and continue to undergird the problems that foundations' attempt to address in spite of their desire for the fallacy of a "post-racial America" to exist. Julie Quiroz (2014), in her article "Walking Forward: Racial Justice Funding Lessons from the Field," contends the way foundations design and conduct grantmaking often reinforces racial inequities because they:

"... are not structurally accountable to our communities, yet have tremendous influence over our collective future by dictating which organizations, issues and/or strategies will be funded. This is ultimately racialized given that much of power within philanthropy is still [and only perceived as] White, wealthy and insulated." (p. 44)

If the sector, including Black philanthropy, is more intentional in utilizing frameworks and approaches that (1) employ a racial-class-gender equity lens in advocacy and philanthropic investment work, (2) examine the impact of race across all areas of social justice, and (3) support the powerful work of building deep networks within and across communities, it will be more likely to achieve the kind of long-term change in social, political and economic programs and policies that is needed to maximize impact.

Linked Philanthropic Equity™ (LPE), a framework developed by New England Blacks in Philanthropy, is introduced in *Giving Black: Cincinnati* to update philanthropic thinking about equity. Much of philanthropy embraces the notion of the Ameri-

can Dream in which equity becomes a zero-sum game, one that fails to consider the interconnection between communities and all individuals in the community. Although diversity, equity and inclusion are often discussed, they are difficult to achieve. Many will agree that it is not only important to do work that promotes the social good for all but to "build a 'bigger we' of people who understand the work in the context of the change model, feel connected to it, and speak and stand up for it" (Quiroz, 2014, p. 46).

ON A LOCAL LEVEL

Changing prevailing narratives of race and wealth equity across Cincinnati's philanthropic sector will rely on using social values (an explicit part of why individuals believe what they believe) to highlight how individuals and organizations can reframe race and equity. It is crucial that the philanthropy sector considers why some of Cincinnati's communities of color experience (im)mobility and how these communities can or should be supported outside of the practice of "charity." This new narrative, based on NEBiP's framework of LPE, will be lodged with the ideals and understanding that:

All individuals across these communities are both interdependent and socially responsible to one another.

- Community stability and prosperity can best be achieved when energy and resources are targeted to broad geographies or communities (local, regional, global and digital), utilizing both human capital and economic material improvements from within and outside of the Cincinnati community, so that all efforts lead to corresponding improvements and enhancements in all lives and livelihoods.
- Regardless of where individuals live and who they know (social capital), they can have equal access to and utilization of institutional opportunities.
- Responsible stewardship is more than careful management of economic resources. It also means that donors must view themselves as integral actors in ensuring the value of human interdependence.
- All social change efforts require ingenuity, the ability to think creatively to solve social problems.
- All members of Greater Cincinnati area have a relational obligation to work diligently toward common interests.

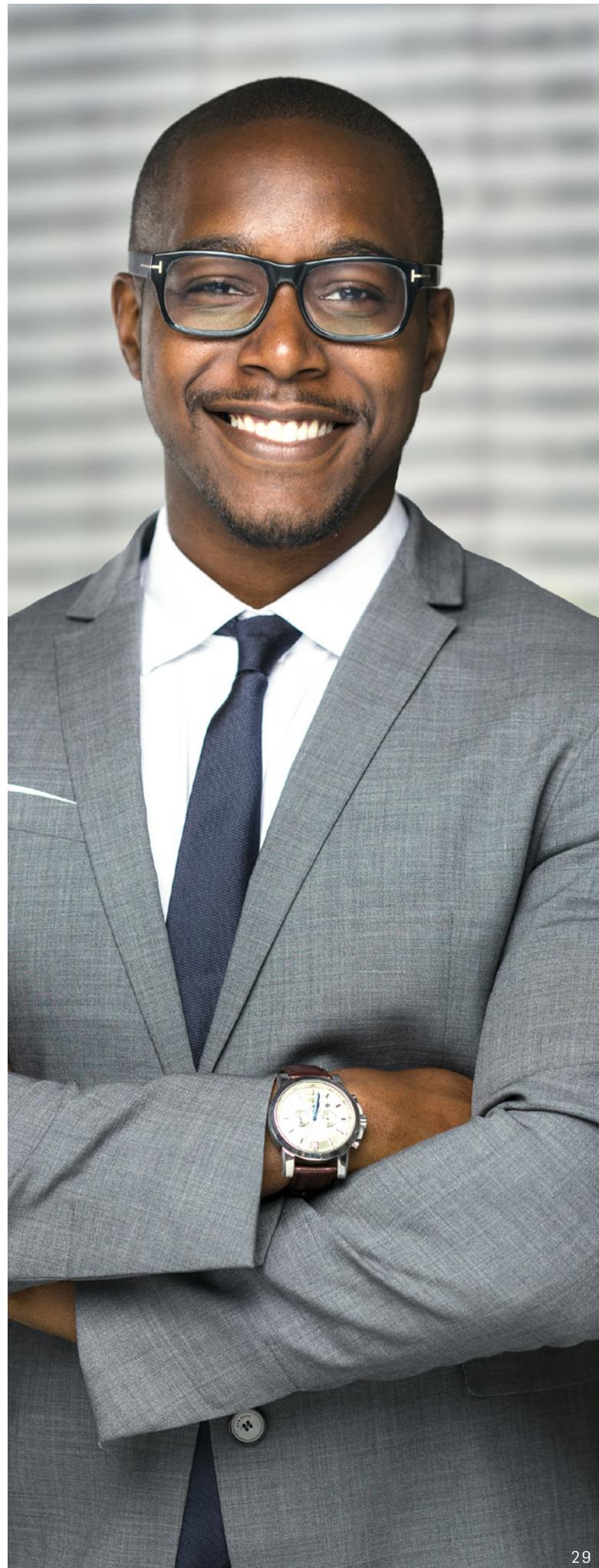
“

We need more examples of Black investments, philanthropy, savings and progress. We don't see enough [Black] philanthropist to inspire us.

– anonymous focus group participant

A new narrative will encourage donors and Cincinnati's sector of philanthropy to turn away from antiquated frameworks and narratives that myopically look to individual-only issues and programs that "save people from themselves." Instead, the new narrative looks to macro-holistic issues that connect populations and communities together. Since most individuals in the United States are socialized to examine societal problems as personal failings, they are often left alone to rely on predominant narratives that say certain populations (e.g., Blacks) are responsible for their deficits and for fixing them. It is for this reason that socio-environmental forces, which are instrumental in shaping individual outcomes, are left invisible to most individuals' understanding about social problems and the solutions needed to remediate them.

- Foundations such as Greater Cincinnati Foundation (GCF) and others play an important convening role in equity-focused philanthropic thinking in the Ohio region. LPE insists grant-making institutions such as GCF develop well-planned philanthropic campaigns that demonstrate an understanding of the way intentional philanthropy works, both theoretically and practically, in racial-ethnic and diverse communities.
- As such, two ideas undergird the theoretical and tool development work of LPE. First, that foundations understand the potential of intentional philanthropic investments as integrated robustly into all activities that seek to solve endemic social problems. And second, that they build assets and provide a return to the people they serve. To that end, foundations' systematic incorporation of LPE research can enhance overall capacity among their grantees. This, in turn, will accrue value across Greater Cincinnati communities. The return on investment for the foundation includes deepening its impact in the community while achieving equitable results.



OUR LINKAGE

WHAT DOES LINKED PHILANTHROPIC EQUITY™ MEAN FOR GIVING BLACK: CINCINNATI?

Supporting LPE is the concept of linked fates. As mentioned previously, Michael Dawson provides the most explicit conceptualization of linked fates as a tool for understanding opinion and behavior among African Americans. Yet, the utility of the concept of linked fates has been effectively employed independently and found to be positively correlated, not just for Blacks (Dawson, 1994; Davis and Brown, 2002) but for politically mobilizing Whites, Latinx and immigrants (Sanchez and Masuoka, 2010; Kaufman, 2003), Asian-Americans (Junn, 2008; Junn and Masuoka, 2008), and female legislators and voters (Bratton and Haynie, 1999; Bratton et al., 2006; Gay and Tate, 1998; Orey et al., 2006; Simien, 2005, 2006).

Extending Dawson's concept of linked fates, LPE is based on the notion that all systemwide policies and processes are far-reaching and impact all individuals. Whether it is based on previous history, current environment or the future, there is an acknowledgment that injustices do matter. Through research, LPE makes it possible for the development of positive philanthropic solutions that invest in people and places, remediate injustices and support the creation of spaces where shared values unite rather than separate.

As a theory of change model, Linked Philanthropic Equity™ examines our interconnectedness. As we ask donors to give of their time, talent and treasure. LPE asks them to consider whether the community or people they support by their philanthropic giving is connected to the philanthropist's well-being. LPE takes into consideration race, class and wealth in determining the impact and outcomes of community determinates. We are all linked, bound together in community, no matter who we are.

Giving Black: Cincinnati sets the stage to do this work. This research, in many ways, highlights the need, desire and longing for a space and place where diversity of thought, leadership and talents is welcomed and to best determine the methods to invest in and utilize the assets of the Black community to address social and economic inequities that persist. Many focus group participants lamented that their participation in this study was the first time they were fully engaged in a conversation with "so many different types of Black people." Similar to participants in the *Giving Black: Boston* (2015) research, Cincinnatians explained that there are few opportunities to have sustained conversations regarding the social and economic roots of Black communities of Cincinnati.

As the city considers PolicyLink's *All-In Cincinnati* report, there is significant opportunity for the philanthropic sector, including the Black philanthropic community, to shift and re-



frame its efforts as ones that increase the impact of proposed positive outcomes for all of Cincinnati's communities, with the recognition that all groups' destinies are intertwined as a collective pact for the future.

With the data from this research, the challenge is not just to motivate mainstream philanthropy to shift its thinking around equity, but linked equity more specifically. Such a shift requires philanthropic institutions to examine their understanding about the intersectionality of race and equity. These include the root causes for their biases, and the various cultural meanings they hold about wealth that inform their institutionalized grantmaking decisions and processes when determining (1) which social issues they want to remediate, (2) their process for selecting communities and populations to invest in, (3) the investment amount and (4) their role in developing specific programs and activities they believe will best meet their organizational goals and those of their donors.

This work offers a platform to shift public thinking around Black philanthropy away from Black deficits to Black assets. Currently, the public discourse around Blacks and philanthropy is often framed as Black poverty, wherein financial resources are given to Black communities as charity, as opposed to Black communities being seen as investors for social change. This default way of thinking permeates individuals' views on poverty and welfare because of the notion of American meritocracy, the belief that economic opportunity is widespread to anyone who tries hard enough to succeed. For those who have access to abundant opportunities, poverty itself is presumptive evidence of personal failure as opposed to being rooted in endemic structural constraints that seek to privilege a few and marginalize the many. In effect, the predominant narrative on Black philanthropy only serves to devalue Blacks and the Black community.

There is opportunity, however, to counter the rhetoric and to reject the idea of Black economic incompetence. Accomplishing this will require the Black philanthropic sector to proactively exercise its prowess and replace the predominant narrative about Black deficits with one that affirms the existing assets of Black Cincinnati and their collective impact on the future.

The Black philanthropic sector must move away from the model of "charity" that governs both Cornerstone and Kinship donor behaviors and embody a "linked philanthropic equity"



The role of Black philanthropy is to invest in things that traditional foundations won't invest in.

– anonymous philanthropist interview

mindset, which recognizes that all individuals and communities, regardless of income levels, gender, sexual identity, education or immigrant status, are inextricably linked. High-income Black donors, in particular, must recognize the need to be intentional in their philanthropy or else Black communities run the risk of financially supporting inequitable practices that deepen their instability. Shifting the mindset means Blacks' Cornerstone and Kinship giving practices should be tailored toward investment activities that do more than simply enhance the vitality of specific institutions. Their giving should go beyond institutions themselves and seek to produce measurable, long-term impact in the Black community.

Philanthropy must become an investment for change, a strong voice that questions the status quo rather than kowtowing to its rituals. When society as a whole sees the linkage in philanthropic investments, questions of equity arise, not from the viewpoint of a crutch but an empowered future for all. Yet, important questions remain:

- Are Cincinnatians ready to move beyond the dominant metrics of charity?
- Is the city ready to adopt policies, language and outcomes designed to create systemic change that strengthens the people and businesses in Black communities by providing sustainable viable opportunities?

The data presented in this report strongly demonstrate that Cincinnatians, and particularly Black Cincinnatians, are ready to embrace this new framework in their philanthropic beliefs and giving practices. Cincinnatians must recognize that all philanthropic outcomes are linked, and a lens of intentionality must be applied to prevent the risk of funding and supporting inequitable practices that only deepen the instability of this city's communities and therein the city as a whole.

LINKED TO THE FUTURE

CINCINNATI RECOMMENDATIONS

Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship employs tenets of LPE with the specific intention to help foundations such as Greater Cincinnati Foundation, and its donors, nonprofits, policy-makers and community stakeholders, to consider their philanthropic practices and overall capacity in the communities they serve by utilizing a lens that edifies the spirit of linked fates for all.

Despite the historical achievements of Cincinnati's philanthropic sector, the city still has substantial barriers to equity. Among large American cities, Cincinnati ranks 50th among the best cities for African Americans to live despite the fact that Cincinnati is 43% Black. The city has the fifth-highest child poverty rate among large American cities, according to the National Center for Children in Poverty (2018). Compounding these problems is Cincinnati's high segregation rate, with nearly half of the population living in segregated neighborhoods. Blacks have the lowest median household income at \$21,800 and the unemployment rate stands at 8.3% in a city where the average unemployment is 4.1% and median household income is \$60,260. None of these barriers are exclusive from one another.

For each of these obstacles, however, Cincinnati also holds the potential to overcome them. As a state, Ohio is home to 27 Fortune 500 companies, one of the highest numbers in the country. This demonstrates substantial giving power and growth potential. For the many segregated neighborhoods in Cincinnati there are also racially integrated neighborhoods like Paddock Hills and Kennedy Heights. In addition, Cincinnati has some of the top-ranked public and private colleges and universities in Ohio.

In the same vein as PolicyLink's report *All-In Cincinnati*, findings from this study demonstrate how Black donors, including high-income donors, can play a critical role in advancing equity and helping to secure Cincinnati's future — socially, economically and politically. Indeed, Greater Cincinnati area's diverse population is a major asset but only if the philanthropic sector and its stakeholders are able to effectively engage Black donors to invest in strategies and resources to ensure its residents have equitable access to and utilization of employment, healthcare and educational opportunities. Doing so is vital to ensuring Black donors feel more connected to their philanthropy and that Cincinnati can be a city of opportunity in



FOR WOMEN:

Education, domestic violence and poverty ranked among the issues they are most interested in learning about and directing their dollars toward.

which Blacks and members of other racial and ethnic groups can thrive.

As such, there is significant opportunity for the philanthropic sector to embody LPE and leverage the "treasure, talent and time" assets of Black donors to make a difference across many of Cincinnati's communities. Here are several recommendations:

- **Shift away from the predominant narrative and embrace evidence that Black philanthropy does exist.** Participants in donor interviews and focus groups identified the lack of proper stewardship of Black donors as a key-contributing factor for the persistence of the trope "Blacks do not give philanthropically, only to the church." This will require mainstream philanthropy to consider the various forms of "giving" Black donors engage in by developing concrete metrics that help capture collective Black donor activities and habits. In addition, Black philanthropy has to be discussed, measured and embraced as a mainstream philanthropy that is linked to the well-being of all.
- **Shift the paradigm from deficits to assets.** If the philanthropic sector is serious in achieving more intentional and equitable outcomes, then it must use approaches that employ the LPE framework. This includes programs that explicitly measure outcomes related to diversity and inclusion, equity and social justice. Doing so is critical for the sector to achieve the deeper philanthropic impact and long-term change it seeks through social, political and economic programs and policies, and to maximize the impact of Black philanthropic dollars.

- **Help curate new, inclusive language when defining “philanthropy,” what it is and what it looks like.** When asked to define the term philanthropy, phrases such as “white, old, male with lots of money giving away lots of money” were often the top-of-mind cultural models Black donors spoke about. When asked to explain where this image of philanthropy comes from, Black donors in the one-on-one interviews and focus groups described how the philanthropic sector helps to paint the picture of what philanthropy is and is not. One high-income donor explained, “I believe the majority of African Americans don’t have a very deep concept or understanding about philanthropy. It’s typically going to be your more affluent Black folks who are engaged in philanthropy whereas lower-income Black folks who are struggling with day-to-day issues are thinking very much about philanthropy but, in their minds, they may see philanthropy more as welfare or something like that. Of course, organizations like

Greater Cincinnati Foundation through their own giving and their own strategic plans and their own efforts, give Blacks a picture of what philanthropy is and what it does and what it can be.” This is an opportunity to shift the discourse, for the philanthropic sector to assert an identity that emphasizes inclusion and assets rather than deficits. It’s a chance, by acknowledging the contributions of time, talent and treasure, that the efforts of Blacks and members of other groups are valued and celebrated.

- **Leverage the economic power and interests of Black donors generally, and specifically high-income donors.** Black donors reported their giving strategies and motivations for giving often depend on whether they believe their activities can influence the type of social change they want to see in the world. Whether they used their own research or information from their financial advisor, many donors including high-income Black donors

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I am very proud of my children and the way they give back. They volunteer, time and resources. They are good at mentoring and supporting other people. They have seen the example of what my husband and I have done and chosen to follow a similar path.

– anonymous



RECOMMENDATIONS

described searching for more efficient vehicles to which to donate. A strategy the philanthropic sector can employ may include recruiting Black board members to serve on larger anchor institutions, such as hospitals and universities. Those organizations often have missions that target issue areas that motivate Black donors, and particularly wealthier donors.

- **Develop transparent impact metrics of donor contribution.** Particularly among wealthier Black donors, many reported they find themselves contributing to large anchor philanthropic institutions without a clear sense of how impactful their giving really is. In particular, one donor asserts, “I’m starting to have donor fatigue. It’s not the amount that I give. It’s the utilization of the dollars that I give, and folks who I feel are underutilizing my dollars coming back asking me to give more when it’s unclear that they’ve made the most of what I’ve already given. If those organizations cannot deliver on mission, on communicating that they have achieved mission with my dollars, I am going to start cutting them off. I’m leaving for another organization that can be more productive with my dollars.” Many of these donors are interested in being stewarded in a different way — more as an investor as opposed to an individual simply giving charitable dollars. To better engage Black donors, this is an opportunity for the sector to shift from charity only to investment donor practices.
- **Black donor education resources and training.** Black donors often identified a strong interest in expanding their knowledge and skills around various types of charitable giving, wealth management and/or creating strategic philanthropic plans. Very few donors reported learning about national efforts to develop affinity-focused clearinghouses, webinars and trainings to support stewardship and development of affinity donor communities. Providing education resources and trainings is an untapped opportunity for local and regional philanthropies to develop and more effectively engage Black donors in Greater Cincinnati area.
- **Cultivate philanthropic networking opportunities that lead to a Black donor pipeline and deeper, philanthropic contributions.** Several Black donors discussed the need for training programs to better prepare qualified, younger donors to serve on boards and increase

◆ 71% OF BLACK DONORS

with incomes above \$200,000 spend more time volunteering for organizations or activities that are not specific to the Black community.

the numbers of Black donors in the pipeline. Here, one high-income donor describes her previous experience with such a program and its effectiveness: “Many years ago I signed up for a program that helped people of color become board members. They also trained you on how to be effective board members. Those are the kinds of things that are needed to support Blacks, so they are better prepared to serve. But how can Blacks get access, make these connections and network? There is privilege when it comes to these networks: your parents are already connected because their parents were, and their parents too. When you’re in these networks, you’re highly educated, have access to these networks, internships, job and board opportunities. That’s why a pipeline of Black donors is important.”

- **Black donors also expressed a strong interest in and need for a curated clearinghouse that provides donors with a one-stop shop of information and vetting services of potential organizations to target their giving activities.** Several high-income donors shared their interest in learning more about smaller organizations that are doing good work in the Black community and that deserve and need financial support. There is opportunity for both the mainstream and the Black philanthropic sector to work collaboratively to develop a comprehensive network or clearinghouse where donors are able to exercise choice and operate more as investors deeply connected to organizations or causes rather than donors giving to one-off charitable causes.

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- **Develop programs that strengthen the relationship between the philanthropic sector, community stakeholders and Black donors.** Facilitate collaboration between the philanthropic sector and local nonprofits, community leaders and other intermediaries in order to create a more trusting interaction. One higher-income donor said, “Black [donors] need someone to have the conversation with someone they trust, they see and who has credibility from these [foundations]. Once foundations have credibility and have a relationship with our community, they’re able to be more impactful with engaging Black donors. People have seen them around, can listen to the community and they have results. At the end of the day, if you give me a tool kit or you sit me in a room, if I don’t believe in your programming or services, or if I’m not aware of who else has benefitted from this work, if I haven’t seen your face and there’s no pathway of steps for me to understand it first, or who are you or your organization really is, I’m not listening to you. I don’t care how long you talk.” Whether the sector’s strategy includes increasing the foundation’s presence in communities of color, more culturally competent and multicultural practices for engagement between staff and members of the community, and/or having more

diverse membership of the foundation’s staff and board, having a strong sense of trust is a key need that donors expressed.

- **Effectively engage Generation X and Millennial Black donors.** Both the survey and interview data revealed Black donors of these age cohorts are active and engaged in a host of philanthropic activities that are markedly different from the Baby Boomer generation and older. According to one higher-income Millennial donor, “The traditional way of doing things in philanthropy is in the past and there is no connection between the older people and some of the younger folks coming up. So, my generation is trying to make our way by ourselves.” This younger generation more frequently uses social media, the Internet and other e-tools to financially support and volunteer their time to issue-specific causes that matter to them. The focus on “making our way by ourselves” reveals the lack of cross-generation opportunity for philanthropic activity between older and younger Black donors and also signals the need for intergenerational engagement and opportunities to become more strategic in their respective giving habits.



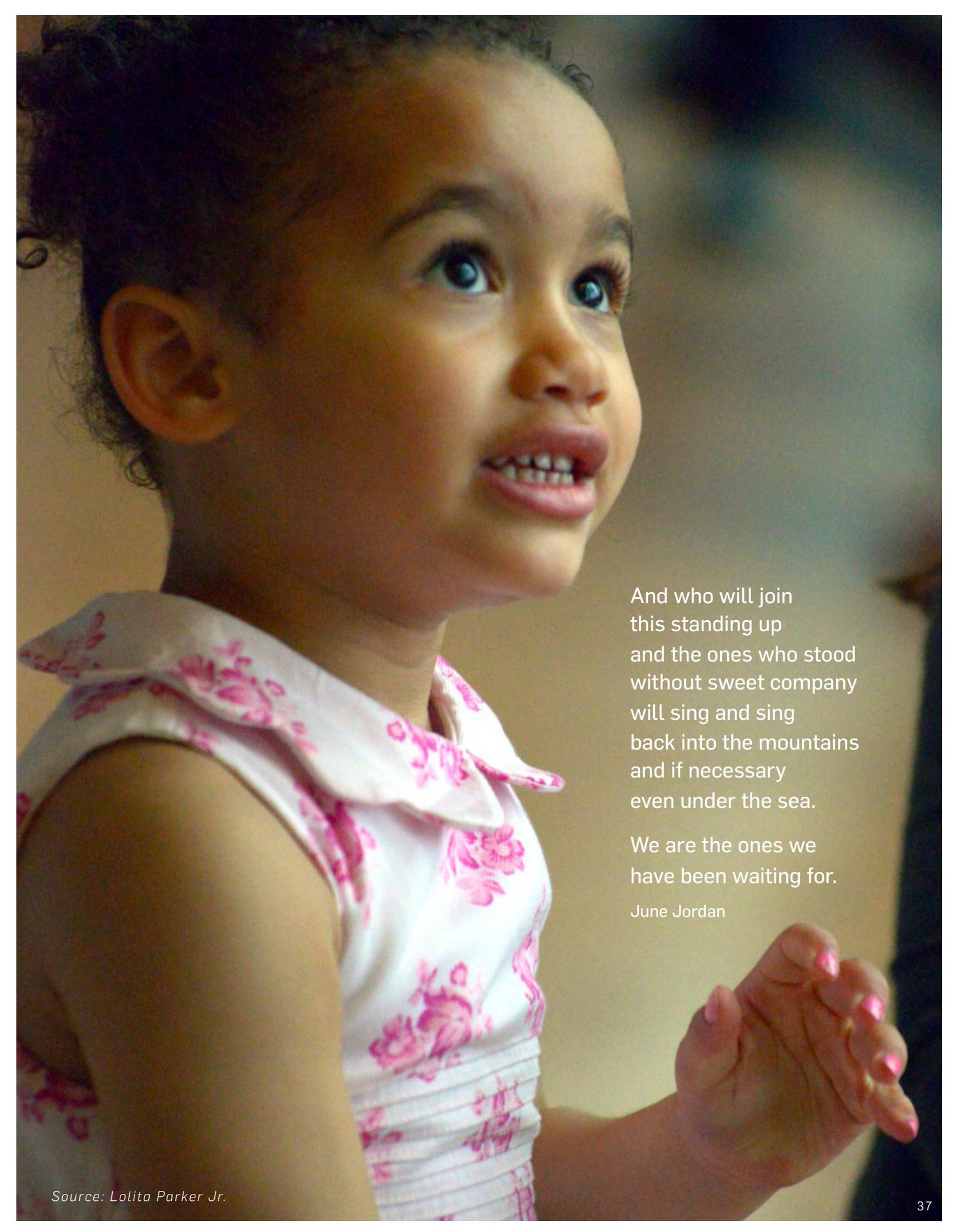
CONCLUSION

Giving Black: Cincinnati, A Legacy of Black Resistance and Stewardship provides a foundation for examining the subtle nuances of Black philanthropic giving beliefs, behaviors and practices in Cincinnati.

Like many other U.S. cities, Cincinnati was once considered a benevolent place of economic opportunity for many groups, yet it was also a battleground for space, place and respect for Blacks. To that end, this study is important in establishing a context for how philanthropy and particularly Black philanthropy has always been used as a tool of resistance, resilience, triumph and social change. Today, an important question arises: How will this tool be used in the future?

The recasting of philanthropy as a 21st century tool of resistance and positive social change starts with the effective stewardship of Black philanthropic resources. It means refuting the persistent myth of Black economic incompetence, which further devalues the contributions of Black donors and their communities. These efforts include both employing a Linked Philanthropic Equity™ framework and developing a new way for society to think and talk about philanthropy, specifically Black philanthropy. *Giving Black: Cincinnati* illustrates a strong need and desire among Cincinnati's Black donors, particularly its high-income donors, to see this shift in philanthropy and beyond. NEBiP welcomes conversations throughout the region to build upon these findings and to track outcomes.





And who will join
this standing up
and the ones who stood
without sweet company
will sing and sing
back into the mountains
and if necessary
even under the sea.

We are the ones we
have been waiting for.

June Jordan

DATA ANALYTICS

Research for this study began in 2016 in partnership with Greater Cincinnati Foundation. The purpose of *Giving Black: Cincinnati* is to provide in-depth information on the giving patterns, priorities and attitudes of a sub-sample of Cincinnati's Black philanthropic community.

The findings of this research serve as a barometer for Black Cincinnati donors' philanthropic engagement and perspectives. The intention of this report is to offer insights that help inform the strategies of Greater Cincinnati Foundation, its nonprofit partners and leaders, other donors and charitable advisors.

SURVEY DEMOGRAPHIC OVERVIEW

This survey, developed and administered by New England Blacks in Philanthropy (NEBiP), was disseminated by Greater Cincinnati Foundation and reached 307 online respondents living in Greater Cincinnati area who self-selected into the survey panel by racially identifying as being of African descent. Respondents identified as being one or more of these ethnicities: African American, Caribbean, Biracial/Multiracial, African, and Afro-Latinx.¹⁸ Survey data collection commenced January 2018 and concluded in April 2018.

The study employed both quantitative and qualitative methodology. Quantitatively, the study is based on the responses of participants in an online survey, with questions modeled after those found in NEBiP's inaugural report *Giving Black: Boston* and those found in the Philanthropy Panel Study (PPS), a module of the Panel Study on Income Dynamics (PSID) at the University of Michigan. Participants were volunteer opt-in panels based on race (identifying as being of African descent). Survey administration lasted approximately 25 minutes and was comprised of 25 closed and open-ended questions.

Qualitatively, this research is based on a snowball sample of Black donors in Greater Cincinnati area, including participants for follow-up one-on-one donor interviews and focus groups, which includes preliminary analysis based on age, gender, sexual orientation and religiosity. This methodology enables further exploration of generalizable philanthropic trends, strategies and behaviors among the Black donor population of Greater Cincinnati.

DEMOGRAPHIC OVERVIEW OF DONOR INTERVIEW & FOCUS GROUP PARTICIPANTS

Fifteen 90-minute one-on-one interviews and four focus groups involving a total of 42 people were conducted with Black Cincinnatians, including higher-income donors. These interviews began in March 2018 and concluded in May 2018. Participants in these interviews and focus groups average in age from the mid-50s to early 60s (Baby Boomer Generation) with a few in the early 30s to mid-40s (Millennials and Generation X). In terms of educational diversity, all of these donors attained a bachelor's degree or higher, with half having earned a master's degree or a terminal professional degree. All donors reported annual household incomes above \$100,000. In terms of gender identity, this sample of respondents was approximately 60% male and 40% female.

Based on preliminary data analysis, a semi-structured interview protocol was developed to conduct individual Black donor and focus group interviews with 31 participants to highlight the giving and volunteering behaviors of Black donors in Greater Cincinnati area. The intention was to identify specific philanthropic trends and recommendations for effectively engaging Black donors generally, including high net-worth Blacks.

Participants were recruited with the assistance of staff of Greater Cincinnati Foundation's Black Advisory Group. Each interview or focus group was recorded and lasted approximately 90-minutes. Participants were given the option to participate anonymously or provide consent to have self-identifying information included in the public report.

Data from the survey, focus group and interviews were transcribed, coded and analyzed using Stata, Dedoose and Microsoft Excel software. In particular, the statistical analysis, which guided the development of the donor profiles (Kinship, Cornerstone and Sanctified donors), took large sets of observations and classified them into distinct components while retaining as much of the original reporting information as possible. Therefore, the three donor profiles do not correspond directly to the specific numbers of donors among survey participants and the examples drawn from interviews and focus groups are illustrative of the composite rather than intended to classify a particular respondent as a specific donor type.

Statistical significance is a term used to describe results that are unlikely to have occurred by chance. Statistical significance states the level of certainty that a different or an important relationship exists. The results of this research are described as statistically significant at a 95% confidence level (meaning that less than a 5% probability that the result was due to chance).

77% of respondents who live in the eastern neighborhoods of Greater Cincinnati find that **economic equity is a critical issue that has been overlooked or gone unmet by Cincinnati's philanthropic community.**



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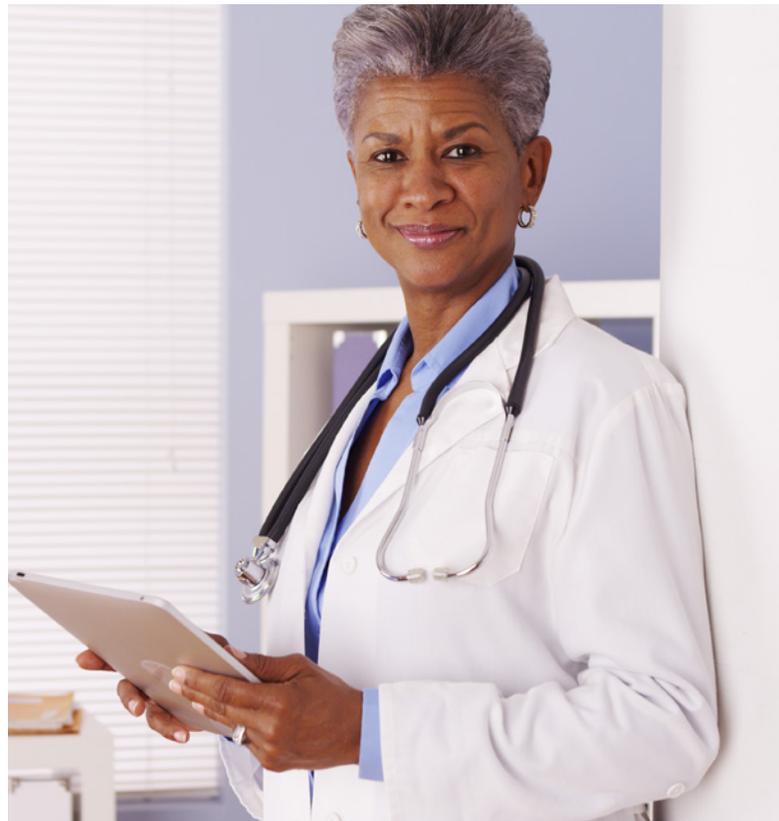
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APPENDIX 3

ENDNOTES

¹ The term Black refers to a person having ancestral origins in any of the Black racial and/or ethnic groups of Africa and the African Diaspora. These include but are not limited to people who identify as African American, Afro-Latinx, Caribbean/West Indian, Afro-Brazilian, Garifuna, Nigerian, Kenyan or Haitian.

² Three donor types (Cornerstone, Kinship and Sanctified) emerged from the data and were used as helpful tools for understanding the wide diversity of giving behaviors and practices within the Black Cincinnati community. A chart describing the beliefs and strategies these donor types engage in is found in the Major Findings section of this report.

³ His Promised Land: The Autobiography of John P. Parker, Former Slave and Conductor on the Underground Railroad Edited by Stuart Seely Sprague, New York: Norton, 1996, pp. 10-12, accessed 5 February 2011

⁴ Ibid

⁵ Ohio History Central http://www.ohiohistorycentral.org/w/Black_Laws_of_1807

⁶ Ohio Black Codes, Charles H. Wright Museum of African American History http://ugrr.thewright.org/media/Pdf/Ohio_Black_Codes_1.pdf

⁷ The Poor Fund provided residents with relief and aid in exchange for their taxes and lawful citizenship. When Black residents sought assistance during the Depression of 1819, the overseers of The Poor Fund threatened them with enforcement of the Black Laws to deny them access. After the Depression of 1819, Black Cincinnatians continued to be discriminated against and denied admission to institutions such as the City Infirmary, hospitals, orphanages, houses of refuge and poor houses.

⁸ The Black Brigade. Retrieved from <http://library.cincymuseum.org/aag/history/blackbrigade.html>, Cincinnati History Library and Archives.

⁹ Deer Creek's first preacher was James King, who found a loophole in the state slavery laws to gain his freedom. King was enslaved in Kentucky and one Sunday received permission from the slave master to cross the Ohio River into Cincinnati to preach at the church. An 1841 Ohio State Supreme Court ruling held that slaves who travelled into Ohio with their

owner's consent were legally free. With the help of Henry Spencer, King legally attained freedom and went on to continue preaching at Deer Creek (see Taylor, 2005).

¹⁰ <http://curiosity.cs.xu.edu/blogs/antebellumcincinnati/topics/union-baptist-church/>

¹¹ <http://curiosity.cs.xu.edu/blogs/antebellumcincinnati/topics/union-baptist-church/>

¹² Amid protest, United Way board chair Poston resigns following CEO exit, November 2, 2018 <https://www.cincinnati.com/story/news/2018/11/02/united-way-greater-cincinnati-julia-poston-michael-johnson/1856676002/>

¹³ City of Cincinnati: Community and Economic Development <http://choosecincy.com/Economic-Development/Strategic-Advantages/Fortune-500-Companies.aspx>

¹⁴ Ibid

¹⁵ Pseudonyms

¹⁶ Department of Numbers. Cincinnati-Middletown, Ohio Household Income <https://www.deptofnumbers.com/income/ohio/cincinnati/>

¹⁷ A brief description of recruitment process of survey respondents and participants in interviews and focus groups is discussed in the Appendix.

ACKNOWLEDGEMENTS

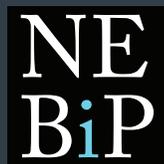
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Lisa Allbrittin
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Karen Bankston
Simone Bess
Cyntha Booth
Harold Brown
Henry Brown
Christina C. Brown
Herbert R. Brown
Harold Brown
Calvin Buford
Helen Buford
Mary Cheers
Michael Coffey
Michael Davis
Dr. Kenneth Davis
Cheryll Dunn
Jason Dunn
Marty Dunn
Dianne Ebbs
Warren Foster
Chad Gardner
LaCrea Gladen
Beverly Grant
Lynn Harden
Renee Harris
John E. Harris, Jr.

Jenell Hubbard
Myron Hughes
Nkemjika Iheukwu
Steven Jemison
Lauren Jones
Diane Jordan
Ellen M. Katz
Woodrow Keown
Edna Keown
Phillip Lanham
Nicole Lee
Tommie Lewis
Kathye Lewis
Chris Lewis
Damon Lynch , Jr.
Damon Lynch IV
Damon Lynch, III
Renee Mahaffey Harris
Candnce Matthews
Phyllis McCallum
Monica Mitchell
Gina Ruffin-Moore
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Patrick Nelson
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Cinnamon Pelly
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Nicole Redus
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Kenneth Robinson
Sean Rugless
Don Sherman
Bjorn Simmons
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Deborah Spradley
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