LATINO PHILANTHROPY: DOES NOT BEING ASKED TO GIVE OR

VOLUNTEER EQUAL SOCIAL EXCLUSION?

A Thesis

by

CALIXTO MELERO JR.

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE

December 2011

Major Subject: Sociology

Latino Philanthropy: Does Not Being Asked to Give or Volunteer

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Approved by:

Co-Chairs of Committee,	Rogelio Saenz
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ABSTRACT

Latino Philanthropy: Does Not Being Asked to Give or Volunteer Equal

Social Exclusion? (December 2011)

Calixto Melero Jr., B.A., Texas A & M University

Co-Chairs of Advisory Committee: Dr. Rogelio Saenz
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This thesis uses data from *The Survey of Texas Adults, 2004* to analyze the giving and volunteering patterns of various groups focusing on the role of several relevant social and demographic characteristics and also focusing on whether or not an individual was asked to participate in these various activities. Multivariate logistic regression analysis is performed to test for statistical relationships between selected factors and giving and volunteering rates. In each of the analysis, logistic regression models are estimated to assess how factors such as race, education, citizenship, gender, age, income, and being asked affect the outcomes of *money given to religious organizations, money given to other organizations, being asked to volunteer, and solicited for money.* Findings suggest that, overall, Latinos are not significantly different in their odds of giving to religious organizations when compared to their white counterparts. The results of the next set of logistic models, however, show that Latinos have lower odds of giving to other groups or organizations. In terms of who is asked to volunteer or solicited for money, the results suggest that Latinos are not asked to volunteer at the same rate as whites; therefore, limiting an important avenue of participation. These finding confirm

the hypothesis that Latinos are just as likely to make financial contributions to their local church, but they have lower odds of giving to other, nonreligious organizations. In addition, the findings confirm that Latinos are less likely to be asked to volunteer when compared to other groups.

DEDICATION

This thesis is dedicated to my family, whose love and support have made this possible. I will always cherish the support you have all shown me. I am proud to say this accomplishment is for all of you. Les dedico esta tesis a usted, mi famila: Calixto Melero Sr., Maria Guadalupe Melero, Alfredo Borrayo, Jose Borrayo, Marie Melero-Lara, Victor Melero, Ruth Melero-Rubio, and Johnny Melero. And to all my extended family that has supported me throughout…thank you!

I also dedicate this thesis to Jennifer Johnston, James, and Jalen. You each mean the world to me. I would have never completed this project without all of the support you gave me Jennifer; for that, I will forever be grateful. James and Jalen, you both can reach all your goals. Never give up.

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CHAPTER I

INTRODUCTION

Historian, political thinker, and early sociological observer Alexis de Tocqueville noted the important role that voluntary associations played in American life while visiting the United States in its early stages of development. Tocqueville ([1835] 1945: 403) remarked, "Americans of all ages, all conditions, and all dispositions constantly form associations … Nothing, in my opinion, is more deserving of our attention than the intellectual and moral associations of America." Voluntary associations, he claimed, were the fundamental building blocks of American democracy, and an identifiable trait of its national character. These early associations were instrumental in fostering America's spirit of giving and volunteering and would later develop into today's foundations and nonprofit organizations (Schambra, 2005).

As opportunities for many Americans to volunteer time and donate money took form, some groups in American society were not invited to fully participate in the growing philanthropic sector. Reflecting the formal and informal structures of a white-dominated society, nonwhite minorities were denied membership and/or excluded from participation in a host of social, economic, and educational activities in society. Kendall (2002) notes that numerous philanthropic organizations were founded on patterns that

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This thesis follows the style of the *Journal of Health and Social Behavior*.

denied membership to minorities—either intentionally or unintentionally—on the basis of race, ethnicity, religion, or class. Bryant, Jeon-Slaughter, Kang, and Tax (2003) echo this account, emphasizing how race/ethnicity reflects the social and cultural capital typified in the racial roles individuals can play or are allowed to play. They point out that "just as discrimination excluded [minorities] from a host of occupational and educational opportunities, it also restricted them from membership in many charitable and volunteer organizations" (Bryant, Jeon-Slaughter, Kang, and Tax, 2003: 46).

This pattern of neglect in philanthropy persists in contemporary society—at every level of socio-economic achievement, nonwhite minorities are less likely to be asked to give or volunteer than whites. Rates of giving money and donating time are also lower for nonwhite minority groups. The one exception consists of African Americans volunteering in the church (Magat, 1989). The question arises as to the extent to which this may be the indirect result of social exclusion, stereotyping, and/or discrimination. Musick and Wilson (2008: 209) emphasize this point, stating, "Any evidence that minorities are less likely to be asked to volunteer [or give] indicates that discrimination is being practiced, especially if being asked is an important trigger event."

The goal of this thesis is to advance sociological understanding of giving patterns and volunteering behavior, as well as donor demographics. In particular, this thesis seeks to advance an understanding of minority giving and volunteering as it compares to that of whites. In order to address this issue, this thesis investigates how being asked to participate affects nonwhite giving and volunteering rates.

Ideas about charity have evolved over time. In the United States, traditional concepts of charity have developed into more institutionalized structures of philanthropic giving and volunteering (Capek and Mead, 2006). Investigations into the philanthropic patterns of specific groups have increased significantly in the past few decades and inspired considerable research. This thesis contributes to this expanding literature by focusing on the philanthropic patterns of one such group—Latinos.

As a group, Latinos have more than doubled in size over the past two decades, increasing at a rate nearly 4.5 times faster than that of the total U.S. population during 1990 to 2000 (Saenz, 2004). In 1990, Latino purchasing power accounted for $212 billion dollars; by 2008, that purchasing power had increased to $951 billion, an increase of nearly 349 percent (Humphrey 2008). Furthermore, due in part to greater demographic numbers and visibility, Latinos have become increasingly involved in issues of public policy, public funding, and political activism, trends that are directly associated with increased philanthropic giving (Putnam, 2000; McAdam, 1982) . Yet the ever-increasing Latino population continues to see very little cultivation and solicitation by mainstream philanthropic organizations.

There have been many significant sociological studies aimed at understanding giving and volunteering patterns, but very few have focused on the roles of neglect, social exclusion, and discrimination in philanthropy. To date, sociological studies of philanthropy have primarily focused on pro-social behaviors (Finkelstein and Brannick, 2007; Penner, 2002; Piff et al., 2010; Smith and McSweeney, 2007), business and tax incentives (Cortes, 1999; Schervish, 2005; Schneider, 1996), or demographic

characteristics of donors (Barreto and Munoz, 2003; Bekkers, 2007; Lee and Chang, 2007). Few studies have investigated whether asking minorities to participate in giving and volunteering circles affects their participation. This thesis seeks to address this gap in the literature regarding the connection between minority giving and volunteering. More specifically, the research here examines whether nonwhite minorities, particularly Latinos, are asked to give money and volunteer time at the same rates as non-Latino whites. And also the consequences this may have for subsequent giving.

Yoruk (2009) highlights the scarcity in the literature concerned with asking, first by noting that "[t]he iron law of fundraising is asking. People are more likely to give and also tend to donate more when they are asked…" (Yoruk, 2009: 1111). She then notes that "the relationship between charitable solicitations and giving behavior has rarely been studied" (Yoruk, 2009: 1111). Musick et al. (2008), similarly, emphasize the importance of recruitment as a topic worthy of study because "it has to do with the question of whether or not there is a pattern of racial exclusion in the voluntary sector to equal that found in the employment sector" (Musick and Wilson, 2008: 209).

Feagin (2006) points out that systemic racism—the overarching racist ideology reflected in every societal institution—exists because white elites have actively shaped the major social, economic, and political institutions to support and maintain their superior position, while at the same time oppressing and subordinating nonwhites. Consequently, nonwhites are assigned lower racial identities and status, which carry a negative connotation for those furthest at the bottom (Rodriguez-Dominguez, 2005). This assignment into lower social positions within the social structure limits minority

access to the things society values, including wealth, status, privilege, opportunity, etc.

(Kilty and Vidal de Haymes, 2000). Minority groups that appear to be strongly

motivated to volunteer and give, but exhibit lower participation rates, lead observers to

hypothesize that there are structural barriers to their participation (Musick and Wilson,

2008).

As will be discussed in detail later, the exclusion of Latinos and nonwhites from

mainstream economic and social life has forced them to form their own philanthropic

institutions dedicated to defending the group against oppression, economic uncertainty,

and social separation (Musick and Wilson, 2008; Pycior, 1979). Consequently, giving

and volunteering by Latinos and other nonwhites may not only encounter structural

barriers, but their philanthropic dollars and efforts may be funneled into organizations

outside of the mainstream. Wagner and Deck (1999) describe how "several

disadvantaged minorities, including Latinos, have elaborated their own traditions of

philanthropy, and community service in the midst of U.S. society; [Noting that,]

philanthropy, mutual assistance, and community service by and for disadvantaged

minority communities is [also] part of our national history" (pg. 33).

The relationship that giving and volunteering have with philanthropic

organizations is largely viewed by those individuals who give and those institutions that

receive as a symbol of a donor's personal success and affluence (Ostrower, 2004).

Giving and volunteering, consequently, have become synonymous with status, wealth,

prestige, and exclusivity. Francie Ostrower (1995), senior research associate at the

Urban Institute's Center on Nonprofits and Philanthropy and author of *Why the Wealthy*

Give, says "philanthropy is itself a mark of privilege and high social status. It is a part of elite standing, which is perceived as one of the very defining characteristics of being upper class" (p. 36) As a result, in the United States those who give and volunteer are predominantly white, middle- and upper-class, wealthy, hold professional occupations, and are male (Capek and Mead, 2006). In contrast, Latinos and others who are underrepresented in the upper class participate at lower rates (Campoamor, Diaz, and Ramos, 1999; Meer, 2011; Musick and Wilson, 2008; Musick, Wilson, and Bynum, 2000; Schervish and Havens, 1997). Just why these rates are lower is the focus of this research. Specifically, this research seeks to identify factors that depress the giving and volunteering rates of Latinos, as well as investigating the factors that may affect their likelihood of being asked to participate.

A number of factors may be relevant to explaining lower participation rates for Latinos: lower levels of wealth and income, prevalence of immigrants, language, youthfulness, a lack of understanding of U.S. models of philanthropy, stereotypes, prejudice, or discrimination (Ramos 1999). A seldom-examined explanation, however, is the lack of invitations extended to Latinos to participate in giving and volunteering circles. According to Charles Rodriguez, former vice president for advancement and external relations for the Hispanic Association of Colleges and Universities, "Hispanics are often not thought of as prospective donors, we're thought of as busboys or the people who do the yard work" (Wagner and Deck, 1999:5). Moreover, when it comes to volunteering, Hispanics are not seen as potential volunteers by many foundations and nonprofits; consequently, they are less likely to be recruited. When interviewed about

the lack of participation in the nonprofit sector, many Hispanic respondents simply state, "I just haven't been asked" (Wagner and Deck, 1999:6). In the past, many charities have shied away from soliciting Hispanic donors. Dundjerski and Hall (1996) cite cultural obstacles, language gaps, and concerns about the cost of translating fundraising appeals as reasons nonprofits and foundations have not asked Hispanics to give or volunteer.

In addition, Latinos may not be asked to participate due to the exclusionary practices of philanthropic organizations and the elites who run them. Previous research by Kendall (2002) has noted that volunteer organizations, philanthropic giving and volunteering circles included, adhere to membership policies that "reinforce the norm of exclusivity and maintain patterns of racial and ethnic segregation" (p.166).

Advancing sociological knowledge by studying the influence that "being asked" has on money given and time volunteered will help sociologists better understand whether minorities, Latinos in particular, respond positively to philanthropic solicitations. A more thorough investigation of charitable and volunteer behavior can provide a better understanding of some of the forces behind Latinos' lower participation rates. The research presented here advances sociological understanding as to whether the depressed participation rates of minorities, when compared to whites, may be attributed to social exclusion and discrimination in philanthropy that leads to minorities not being asked to contribute or volunteer.

Philanthropic organizations are not passive when it comes to recruiting volunteer labor and soliciting donations. They seek out people who possess certain characteristics that they recognize as being more likely to give. One of those characteristics is race.

Bryant et al. (2003) view race as a proxy for past and present discrimination, particularly in philanthropic recruitment. They state that "Whether because of direct racial discrimination on the part of philanthropic organizations, because Black and Hispanic Americans are less accessible, or thought to have less social capital, it is expected that Black and Hispanic Americans are less likely to be solicited for money and time than whites" (Bryant et al., 2003: 47). Musick and Wilson (2008) cite the importance of race as a factor individuals and organizations use to target those with "participation potential." In order to be efficient and reduce recruitment cost "recruiters follow rational strategies to mobilize people" (Musick et al., 2008: 290) in effective ways. These include using what recruiters determine to be "desirable" personal characteristics based on statistical model results that factor in race. However, whether a respondent was asked to participate is rarely included in these models—thus race may be latently connected to participation via the recruitment process.

Current theories are limited to testing the effects of socio-demographic characteristics. Sociological understanding could be improved by using a model that explicitly considers the recruitment process, a direction not previously considered. It becomes important, then, to not only identify potential donors' vis-à-vis socio-demographic qualities, but also to solicit and cultivate all potential donors, including minority donors. Asking is important. This raises the hypothesis that if those who ask were more inclusive, it would improve the likelihood of minority participation in philanthropic giving and volunteering.

To address these issues, I undertake analyses that draws on *The Survey of Texas Adults, 2004* (Musick, 2004) to compare the giving and volunteering patterns of various groups focusing on the role of several relevant social and demographic characteristics and also focusing on whether or not an individual was asked to participate in these various activities. The data set produced by the survey includes a large module of questions related to volunteering and giving behaviors of respondents, along with general demographic information. I perform multivariate logistic regression analysis to test for statistical relationships between selected factors and giving and volunteering rates.

In this thesis, I examine giving and volunteering as part of a social process of philanthropy. First, I consider whether individuals participated in the act of giving to religious organizations and the impact that social and demographic factors have on this giving. Next, I examine giving to other (non-religious) institutions, measured by whether or not individuals gave and the impact that specific demographic variables have on giving rates. I then investigate the effect that being asked and/or solicited may have on the outcome of giving and volunteering patterns. In each of the analysis, I estimate logistic regression models to assess how factors such as race, education, citizenship, gender, age, income, and being asked affect the outcomes of *money given to religious organizations, money given to other organizations, being asked to volunteer, and solicited for money.*

Plan and Structure of the Thesis

The thesis is organized into five chapters. The present chapter introduces the study and outlines the nature and significance of the issues involved. Chapter II reviews the literature pertinent to giving and volunteering. Particular attention is directed to the importance of being asked to participate and its subsequent effect on giving and volunteering rates. Not being asked to volunteer or give may reflect discrimination and social exclusion which may exist in philanthropy to protect white privilege and uphold its legitimacy across class, racial or ethnic boundaries. Therefore, I also examine literature discussing how foundations and nonprofits, including their boards and staff, may perpetuate elitist, exclusionary practices that exclude minority participation in philanthropy. Chapter III discusses the data, measures, and methodology used in this research. It gives attention to the sample, variables, and statistical analysis method used to investigate the research questions. Chapter IV reviews the results and findings of the analyses. Finally, Chapter V provides an overview of the study, highlighting primary conclusions, noting limitations of the study, and outlining potential directions for future research.

CHAPTER II

LITERATURE REVIEW

As an early observer of the importance that volunteer associations held in building American democracy, Alexis de Tocqueville ([1835] 1945) was also a witness to another important fact of American life which was the privilege and prejudices of elites who exercised great influence over access and membership in those early voluntary associations. Tocqueville ([1835] 1945:231) noted that in the United States, "whites formed an aristocratic body, headed by a certain number of privileged individuals, whose wealth was permanent and whose leisure was hereditary. These leaders of the American nobility kept alive the traditional prejudices of the white race…." The result of these early prejudices has been an historical exclusion of many groups from participation in the voluntary associations that would become today's foundations and nonprofits. In limiting membership to these organizations exclusively to other white elites, participants within these organizations have been able to maintain ties to wealth and prestige, as well as ensure continued donations from affluent individuals (Kendall, 2002). Kendall (2002) argues very little has changed from those early days of voluntary associations; they still maintain racial or ethnic identifiable membership rosters that "reproduce the upper-class lifestyle and attitudes of entitlement across generations of elites" (p. 5). The historical discrimination that excluded minorities from full participation in American life in the past continues to be seen in social and

institutional life today. This is particularly evident in philanthropic circles that are the legacy of early volunteer associations.

Philanthropic Organizations and Exclusion

Early voluntary associations and mutual-aid societies evolved and came to be recognized as "nonprofit associations" in the late nineteenth century, when they moved in the direction of providing "charitable" assistance and human service relief to the poor and needy (Powell and Steinberg, 2007). Nonprofit organizations often served as vehicles for elite interest—providing access to cultural and social activities of the upper-class, business and personal connections, economic and political power, and business ventures (Kendall, 2002). Powell and Steinberg (2007:213) document that "[i]n a very fundamental sense, the lineage of the nonprofit organization may be traced to efforts by elites to craft a means to extend their wishes in time (beyond the limits of their own mortal existence) and in scale (beyond the capacities of single individuals)." As a result, elite circles of philanthropic giving and volunteering began to form where individuals of wealth and means gathered and derived their identity through giving and volunteering.

The early twentieth century was a period of innovation and expansion for philanthropy and gave rise to newly developed foundations that bore the names of rich elites that sponsored them. Today, nonprofit organizations and foundations have not only become large scale endeavors, but they have also become a central point around which upper-class life revolves. The term "philanthropy" has become synonymous with giving large gifts of money or other items of monetary value by individuals, organizations, or

institutions. Consequently, philanthropic acts are most often identified with wealth and wealthy people (Schneewind, 1996). The benevolent charity that once was open for all to participate in has often become part of an exclusive, members-only activity for a certain class of people. As a result, philanthropic acts, such as giving and volunteering, are an integral and defining element of elite culture (Ostrower, 1995). Philanthropic acts of charity aid in maintaining ruling-class interests and reproducing the social order. Donations to charity and giving one's time become requirements to membership in groups of wealthy people, and are, more or less, obligatory of those wealthy individuals who want to be part of elite society.

Latinos have historically been left outside these elite philanthropic circles. This is not surprising, as Latinos also have been denied participation in traditions and institutions relating to wealth and upward-mobility, such as housing (Massey and Denton, 1993; Carr and Kutty, 2008), education (Tamura, 2008; Roscigno, 1998), job markets (Bertrand and Mullainathan, 2004), and politics (McAdam, 1982). The result of continued isolation from mainstream circles has led to underrepresentation of minorities in these and related segments of society. This underrepresentation includes the philanthropic sector. Wagner and Deck (1999:33) highlight this point by stating "[w]henever any racial or ethnic minority is underrepresented in public and private policymaking bodies and prosperous segments of the economy, it is also underrepresented in mainstream philanthropic and nonprofit institutions."

The underrepresentation of minorities in philanthropy is readily evident in the racial make-up of the board of directors and staff in the most important foundations and

nonprofits. Capek and Mead (2006) call attention to the fact that many middle- and upper-management positions within the nonprofit sector continue to be predominantly white, middle-class, and male. Giving and volunteering, thus, becomes a top-down phenomenon where the existing order within foundations is self-perpetuating, exclusionary, and self-interested. Diaz (1996) argues that many foundations' trustees and leaders use foundations to help economic elites by exercising influence over public policy processes to promote outcomes they deem beneficial. He states that foundations operate through a hierarchical decision-making process, whereby, funding decisions and program directions are made directly through elite board of directors. In general, foundation boards tend to be exclusively white, conservative, and oriented to maintaining the status quo and urging little importance to diversity and minority projects (Hendricks, 1998).

Selected Donor Demographics

Do Latinos and blacks give less because they have been historically marginalized, and has that marginalization been a contributing factor to Latinos and blacks not being asked to participate in philanthropic activities? Lower levels of economic, educational, and political attainment, coupled with lower overall demographic numbers, once made Latinos the "invisible minority." Consequently, many nonprofit organizations in the U. S. have historically ignored Latino communities and their clientele (Cortes, 1999). This neglect continues to explain why studies investigating

giving and volunteering have described Latinos as non-givers and lacking philanthropic initiative.

Analysis of donor characteristics is a common practice scholars have used to quantify philanthropic acts. Bekkers (2010) points out, "Survey studies reveal a fairly consistent picture of the socio-demographic characteristics that are related to giving and volunteering behavior: both types of behavior increase with age, church attendance, the level of education, [and] income…" (p. 371). These variables are important to giving and volunteering rates because they may increase or decrease the likelihood of being asked to do so (Bekkers, 2010). However, it is important to recognize how particular characteristics are salient across many different demographic groups, and how they are conditioned by minority status. Equal access and equal opportunities to resources have not been available to everyone on comparable terms. Because of this, specific characteristic traits can affect philanthropic outcomes.

For example, the influence of age on volunteering and giving is an important demographic characteristic. As age increases, researchers Grano, Lucidi, Zelli, & Violani (2008) find that resources tend to increase, along with higher levels of life satisfaction, self-esteem, and quality of life, all of which have a positive relationship with volunteering and giving (Grano et al., 2008). Older adults have reduced work hours, decreased family obligations, and growing assets, all of which Choi and Chou (2010) find leads "many older adults [to] have more assets and disposable income for volunteering…" (p. 563). Lee and Chang's (2007) study of international adults find that older individuals give money more often than they volunteer; however, the researchers

acknowledge their volunteering rates are opposite to those found in Western countries where older individuals volunteer more time.

Gender has been shown to play a significant role in volunteering patterns. Women, particularly single and older women, have higher odds than men in volunteering. Manning (2010) finds that women volunteer at much higher rates than men, particularly later in life. Women are also more charitable with their money than their male counterparts, giving significantly more money and volunteering more hours than men (Mesch, Rooney, Steinberg, & Denton, 2006).

Immigration status is associated with giving and volunteering rates. While the length of time that an immigrant has resided in the new culture is important, citizenship status also may influence the likelihood of volunteering or giving (Sundeen, Garcia, and Raskoff, 2009). Foreign-born or undocumented individuals may have lower levels of institutional trust, resources, income, and education. Previous research has found that foreign-born Mexicans are less likely to give money and/or volunteer than are native-born Mexican Americans (Campoamor et al., 1999). However, Barreto and Muñoz (2003) find no statistical significance when comparing native-born Latinos to foreign-born (noncitizen) Latinos in rates of political involvement and volunteering for political committees. Sundeen et al. (2009) find that Latinos who entered the U.S. before the age of ten are more likely to volunteer than those who entered later. Consequently, they encourage nonprofits to recruit immigrant and noncitizen volunteers, given the positive effect that asking has on whether or not one volunteers and in building philanthropic practices (Sundeen et al., 2009: 952).

Steinberg and Wilhelm (2005) note that differences in patterns of giving and volunteering by different racial and ethnic groups have been increasingly debated in recent years. The once accepted conclusion that Latinos and African Americans are less likely to give to charity or volunteer their time has been challenged as simplistic and fraught with mixed results. For example, Hwang, Grabb, and Curtis (2005) found that non-whites had similar volunteering patterns as whites of comparable socioeconomic status. Steinberg and Wilhelm (2005) found that group "differences in giving and volunteering may result from differences in income, education, and other factors rather than race or ethnicity" (p. 57). In addition, research finds that differences in giving and volunteering may be shaped by charitable solicitations or volunteer recruitment, as opposed to group differences in underlying generosity (Steinberg and Wilhelm, 2005). Musick, Wilson, and Bynum's (2000) study demonstrates that blacks volunteer at rates lower than whites, but they are less likely to be asked. Finally, other studies have shown that Latinos have lower volunteering rates and dollars given (O'Neill and Roberts, 2000).

Demographic characteristics, certainly, play an important role in philanthropic rates. Numerous studies have observed strong correlations between socioeconomic indicators in relation to giving and volunteering. Wealth, education, gender, and citizenship status are but a few of the social characteristics that are associated with time volunteered and money given. The effects of such factors have implications for variations in giving and volunteering across racial and ethnic groups. Latinos are a good case in point. Disproportionately poor with lower rates of educational attainment, and

many of whom are non-citizens—Latinos differ greatly from other populations in both their demographic characteristics and philanthropic patterns. Whether and how such factors are taken into account can have important consequences for assessments of group differences in philanthropy. Some studies have concluded that Latinos are less likely to give than non-Latinos (Hodgkinson and Weitzman 1992; Ramos 1999), while other studies report ambiguous or contrary results (Ramos and Kasper 2000; Rivas-Vasquez 1999). The literature is in flux. At this time, it is not totally clear whether these are the only factors at play or if other factors may be relevant to understanding group differences.

In one of the few philanthropic studies that focus on Latinos, de la Garza and Lu (1999) found that Latinos (Mexicans) as a group had lower rates of giving and volunteering than non-Latinos. However, when controlling for education, income, and nativity, this study found no significant differences in giving or volunteering rates, thus suggesting that race, or an "ethnic culture," is not an important factor to giving and volunteering (de la Garza and Lu 1999). Reflecting on these findings, these researchers speculate that community-based groups and social networks are lacking for Latinos, limiting their participation and denying them "the opportunity to benefit from organizations [that] are essential to successfully engage the [philanthropic] system" (de la Garza and Lu 1999:74).

The Importance of Asking in Philanthropy

Demographic characteristics may only tell part of the story when assessing the philanthropic patterns of Latinos. Giving and volunteering can occur for a number of reasons: altruism, generosity, moral obligation, and even duty. Often, however, individuals are prompted to participate in charitable activities simply because someone asked (Verba, Schlozman, and Brady, 1995). Recruitment is an important part of participation and so too are the informal networks that structure this important aspect of philanthropic activity. Previous research finds that "holding the worthiness of the cause constant, people are much more likely to make charitable donations when they are asked than when they are not" (Schneewind, 1996: 144). It follows then that a better understanding of the giving and volunteering rates of Latinos can be gained by considering the role played by foundations and nonprofits in soliciting charitable participation. For example, one basic question is, are philanthropic organizations asking Latinos to volunteer and donate at the same rate as they ask whites?

Verba and colleagues (1995: 157) state, "[t]here is a bias in terms of who asks whom to get involved … In terms of being recruited, the poor and those with little formal education, as well as African Americans and Latinos, are less likely to be asked to get involved." This observation highlights an unsettled question regarding Latino participation in philanthropy: Is Latino participation low because it is not solicited, or is it not solicited because Latinos are less willing to participate? The predisposition to neglect and exclude—based on not being asked to participate in philanthropic activities—is not random. Generally, recruitment is structured in systematic ways based

on who is asking. Individuals will ask familiar friends, acquaintances, and like-minded individuals to join their cause, or they will ask those that they know have participated in the past. Additionally, individuals are much more likely to recruit from groups or organizations with which they are associated. Consequently, participation in associational groups often is closely tied to shared characteristics including race and ethnicity (Verba et al. 1995).

In a 2001 study conducted by the Independent Sector –a nonprofit coalition that studies charitable contributions and volunteering habits—Diaz et al. (2001) found only modest differences when comparing giving and volunteering patterns between Latinos and non-Latinos over a four-year period. Specifically, they found that, in 1998, 63 percent of Latinos gave to charities, compared to the U.S. average of 70 percent. They also found that 46 percent volunteered compared to 57 percent of non-Latinos. Diaz et al. (2001) noted two results of particular importance. First, the volunteering rates for Latinos increased by 14 percent over the four years. This was more than observed for non-Latino whites whose rates rose by only 8 percent.

Second, the study revealed the importance that asking makes in the participation rates of Latinos in volunteering and giving. Simply put, "being asked" made a difference. Thus, Diaz et al. (2001) found that volunteering rates for those asked to participate were comparable; 88 percent of Latinos volunteered compared to 90 percent for non-Latinos. Similarly, they found the positive response rate was 88 percent for Latinos, compared to 81 percent for non-Latinos. This suggests that the social process of solicitation and recruitment plays a significant role in the perception that Latinos are

takers, not givers. Specifically, it suggests that Latinos may not be giving less because they are uncharitable, but instead because philanthropic professionals solicit them less than other groups. The act of asking is simple; yet its importance as an overwhelmingly strong predictor of giving and volunteering is often overlooked. Volunteers point out that the major reason for volunteering was simply "Someone asked me" (Putnam 2000: 121).

Latino Philanthropy?

Despite being overlooked and neglected in institutional solicitations, Latinos do give and volunteer. Latinos, however, have established very different cultural methods of giving and volunteering that are centered in the church, religious institutions, or family (Ramos et al. 2000). Traditionally, "Latino" philanthropy has been partaken of informally by giving to the church or by giving directly to family and extended family. However, these actions are not necessarily viewed as philanthropy by many Latinos, but simply as their responsibility and what is expected of them (Wagner and Deck 1999). Studies show that these methods of giving continue today—nearly three quarters of recent moneys donated by Latinos have gone to churches (de la Garza et al. 1999) and a majority of charitable donations continue to go unreported as tax deductions (Rivas-Vasquez 1999). The fact that many Latinos are less likely to participate in formal U.S. philanthropy may lead observers to conclude that Latinos "don't give" or that they do not follow "national voluntaristic patterns" (Campoamor et al.1999). Unlike white, mainstream donors who are routinely targeted in professional systems of cultivation and solicitation, Latinos participate in philanthropy much more informally through monies

given to friends and family, remittances to countries of origin, or noncash donations and contributions.

Contrary to stereotypes, Latinos, particularly Mexican Americans, have a rich history of organized giving within the United States. Most of these charitable organizations, however, maintained low profiles in the often hostile environment of white-America (Pycior 1979). Commonly known as *mutualistas* to Latinos, community-based volunteer associations began to spring up, predominantly, around the West and Southwest after many states were incorporated into the United States from Mexico beginning in the mid 19th century. Mutualistas originated as mutual-aid societies and legal-aid groups that helped Latinos overcome financial hardships and discrimination. In essence, they were informal, non-institutionalized safety nets that helped Latinos deal with a variety of social issues of the time (Pole et al. 2003; Pycior 1979).

These early mutual-aid societies were the predecessors of current Latino civic and philanthropic organizations, such as the League of United Latin American Citizens (LULAC), the Mexican American Legal Defense and Educational Fund (MALDEF), and the American G.I. Forum. Although hundreds of these organizations originated as and stayed as informal networks of community members helping one another, mutualistas provide clear examples of investment in and the historical context of Latino philanthropy. In 1921, for example, a predominantly female mutualista group founded *La Beneficencia Mexicana*, one of the earliest medical "philanthropic associations" which operated until 1948 (Pycior 1979: 187).

Latinos are often perceived by mainstream philanthropists as being unorganized and lacking fundraising skill, yet mutualistas have been institutionally organizing and fundraising since the turn of the twentieth century. Because of their charitable thrust and growing needs for emergency funds, these organizations relied heavily on community held fundraising activities such as dances, bake sales, sporting events, card games, and other events (Pycior 1979). Many of these traditions continue today in tamal sales, "passing the hat" parties, and *tandas* (rotating credit associations). Often overlooked and excluded by mainstream philanthropic organizations, the long history of philanthropic giving and volunteering within their community provides strong support that Latinos can organize, volunteer and give back.

The Changing Circumstances of Latino Philanthropy

Today, the Latino population is changing dramatically and rapidly. As a result, there is an increasingly compelling case for philanthropic organizations to cultivate and encourage the philanthropic traditions of Latinos. From 2000 to 2010, the Latino population accounted for more than half of the total U.S. population, with a growth rate of 43 percent from 2000 to 2010 (U.S. Census 2010). They currently account for one in six Americans, and forecast suggests that by the year 2050, one in every four Americans may be Latino (Saenz 2004). The changing demography of the U.S. is not only altering the racial/ethnic landscape but it is also altering many social institutions. It is no longer inconsequential for philanthropic institutions to exclude Latinos or overlook them based on viewing them as non-givers. Today these institutions are increasingly compelled to

reconsider and rethink the philanthropic culture of Latinos, their motives as donors, their preferences as givers, and their choices for volunteering. Many foundations and philanthropic organizations are beginning to realize that, while the cultural framework of Latino philanthropy may not be exactly isomorphic with traditional Western philanthropic framework, Latinos have a long history of giving and volunteering (Ramos 1999; Rivas-Vasquez 1995). Nevertheless, Fisher and Cole (1993) observe that, despite Latinos' long traditions of involvement in volunteer groups like labor unions and legal aid groups, their numbers continue to be greatly underrepresented in today's giving and volunteering circles.

Research Questions

The literature reviewed here shows that practices by mainstream philanthropic organizations have followed in the exclusionary tradition of other U.S. institutions— limiting access to minority groups. Philanthropic organizations have lagged in asking Latinos to participate in giving and volunteering efforts. Consequently, little cultivation has occurred to bring Latino philanthropy from beyond the traditions of the church and informal charity.

Previous research conducted on philanthropy has used socio-demographic characteristics as one method to examine differences in giving and volunteering rates. In these studies, race is often a significant predictor of who gives and volunteers; however, there remains a need to evaluate this topic more extensively. Comparisons have frequently been made between blacks and whites. Shifting demographic trends in the

Unites States indicate the importance of Latinos as a study population, particularly as their number in the business world grows and disposable income increases. Philanthropic participation, however, is not solely based on socio-demographic determinants; recruitment has also been shown to be an important predictor for giving and volunteering. The main purpose of this thesis is to evaluate differences in philanthropic participation between Latinos and whites. Important to participation is whether or not an individual was asked to volunteer or solicited for money; therefore, this thesis also evaluates whether Latinos are recruited at the same rates as whites.

In this thesis, I address eight separate empirical questions that are divided into two general areas of research. The first section is focused on untangling the relationship between giving money to various types of organizations and possessing certain socio-demographic characteristics. In addition to evaluating this relationship overall, I also seek to determine if Latinos are significantly different to other groups in their rates of recruitment, i.e., asked to volunteer and solicited for money. In the first empirical section of this thesis, I determine the relationship between socio-demographic characteristic and giving behavior. The research in this thesis is focused on Latino philanthropy, but it is useful to compare it to nonwhite philanthropy in general. In order to explore this hypothesis, I am going to run models separately for nonwhites and Latinos to see if differences exist. Previous research has found that nonwhites differ from whites in philanthropy; therefore, the following four hypotheses will be tested:

H_1: Nonwhite respondents will be more likely than white respondents to give money to a church, synagogue, or place of worship. This is based on the fact that

nonwhite minority groups have strong traditions of giving to their local church or place of worship.

H_2: Nonwhites will have a lower likelihood of giving money to secular-based charitable groups or organizations when compared to whites. This prediction is grounded in the assumption that nonwhites have historically been excluded from participating in the institutions of the broader society and instead direct their giving to organizations that directly help their community, such as the church.

H_3: Nonwhites will have a lower likelihood of being asked to volunteer than whites. This hypothesis holds that nonwhites are viewed as not possessing the qualities that philanthropic organizations value, i.e., higher levels of education and income. Additionally, they may be stereotyped as non-givers or simply discriminated against or excluded due to various factors.

H_4: Nonwhites will receive fewer solicitations for money than whites because of reasons stated in the previous hypothesis H_3.

The second part of the empirical analysis focuses on the relationship between Latinos and philanthropic outcomes. While the points specified above apply generally to nonwhites, I will test them separately for Latinos. As discussed earlier in this chapter, previous research has found group differences in giving, volunteering, and recruitment rates. Specifically, Latinos have been shown to differ significantly from whites in terms of philanthropic participation. Therefore, I also estimate separate models for Latinos to further evaluate the relationship between philanthropic behaviors and beings asked to participate using the following hypotheses:

H_1: Latinos will have a higher likelihood of giving money to a church, synagogue, or place of worship when compared to whites. I assume here that as with many other minority groups, the church has historically acted as a social safety net among Latinos; therefore, giving to the church fulfills a philanthropic need.

H_2: Latinos will have a lower likelihood of giving to other groups or organizations compared to whites. My hypothesis reasons that Latinos have been excluded from participation in mainstream philanthropy and instead direct their giving to organizations that directly help their community, such as the church.

H_3: Latinos will have a lower likelihood of being asked to volunteer compared to whites. This prediction is grounded in the understanding that Latinos are not viewed as volunteers by philanthropic organizations. That is, philanthropic organizations view Latinos as having few resources that limit their ability to spend time volunteering. Additionally, they may be stereotyped as non-givers or simply discriminated against or excluded due to various factors.

H_4: Latinos will receive fewer solicitations for money than whites because of reasons stated in hypothesis H_3.

CHAPTER III

METHODOLOGY

This chapter describes the data and methods used to analyze whether respondents gave money to various charitable organizations and whether or not the respondents were asked to give or volunteer in the past twelve months. Drawing on data from *The Survey of Texas Adults, 2004* (STA), this analysis focuses on four dichotomous dependent variables: (1) gave money to a religious organization in the past twelve months; (2) gave money to any other group or organization in the past twelve months; (3) were asked to volunteer in the past twelve months; and (4) were approached for money or any other assistance in the past twelve months. I perform multivariate logistic regression analyses to examine the relationship between demographic characteristics and giving and volunteering behavior among whites and nonwhites. In addition, I include socioeconomic (SES) variables to assess whether an individual was asked to volunteer or solicited for money. I also perform analyses focusing on whether respondents were asked to volunteer or were solicited for money, as this serves as a proxy for exclusion and discrimination (Bryant et al, 2003).

Data Source

This study uses data from *The Survey of Texas Adults, 2004* (STA) to investigate the various questions of interest in this thesis. This data set represents the most useful source for analyzing giving and volunteering rates among the Latino/Hispanic

population. Current surveys on philanthropic behavior rarely provide an adequate sample of Latinos to support analysis. The STA addresses this issue by providing a large module of questions regarding philanthropic behaviors, i.e., giving and volunteering rates, along with a representative sample of the Latino/Hispanic population. The survey covers Texas, which has a large Latino population, and as a consequence, contains a substantial Latino sample for analysis.

Sample Selection

The *Survey of Texas Adults, 2004,* is a telephone survey of Texans that uses a list-assisted random-digit-dialing sampling frame (Groves et al. 2004). To construct the sample, researchers first identified working telephone exchanges throughout the state of Texas then generated telephone numbers using four-digit randomization. The telephone exchange list was then modified to eliminate known, non-working residential numbers. Residential households were reached using a computer-generated telephone number. A respondent was then randomly chosen from all household residents 18 years of age or older. The final sample consisted of 1,504 community-dwelling adults residing in Texas who were 18 years of age and older. A key strength of random-digit-dialing sample frames, constructed from telephone blocks, is that they are generally preferred to other telephone survey sampling frames because they reduce cost, do not overlook unlisted and unpublished telephone numbers, and reduce some potential biases (Groves et al. 2004; Waksberg, 1978).

The surveys were conducted using a Computer Assisted Telephone Interviewing (CATI) system during November 2003 and January 2004, with each telephone interview lasting approximately 30-35 minutes. The survey instrument was translated into Spanish and administered by Spanish-speaking interviewers for respondents who were more comfortable answering in Spanish. In total, 1,504 persons agreed to be interviewed and are part of this analysis. The data collection process yielded a household-level cooperation rate of 37 percent, and the respondent-level cooperation rate was 89 percent. Both response rates are consistent with typical results for computer-assisted telephone survey designs and follow representative guidelines proposed by the American Association for Public Opinion Research (Bekkers, 2007; Groves et al., 2004).

A key advantage of the survey sample is that it provides adequate representation of Latinos, non-Latinos, and non-Hispanic whites to sustain subgroup analysis. Of the 1,504 interviewees, 976 are non-Hispanic white; 377 are of Spanish/Hispanic descent; 105 are African American; and 71 participants fall in the remaining racial categories, and are placed into an "other" category.

Variables

The STA data set contains variables relevant to many facets of Texas adult lives including, for example, civic behavior, volunteerism, charitable giving, attitudes towards violence, physical and mental health status, religious activities, religious beliefs, and demographic attributes. The present analysis draws on the subset of questions regarding

individual giving and volunteering behaviors. In addition, it also draws on variables

relating to sociodemographic characteristics as appropriate for the needs of the analysis.

The analysis conducted in this study uses three sets of variables. First, a series of

dependent variables are constructed to measure philanthropic outcomes based on

solicited and unsolicited participation. Next, "primary" independent variables are

included in the analysis to capture group differences in giving and volunteering. Finally,

"control" variables that are used in other philanthropic studies and models also are

included (Bekkers, 2007).

<u>Dependent Variables</u>

The concept of giving, volunteering, and being asked are pertinent to this study.

As noted in the previous chapter, several studies have found that volunteering and giving

have reciprocal and complimentary effects on the other—participation for one, leads to

increased participation in the other (Hardy-Fanta, 1993; Musick and Wilson, 2008;

Magat, 1989; Putnam, 2000). Moreover, both giving and volunteering lead to greater

community involvement and greater overall philanthropic participation (Hardy-Fanta,

1993; Putnam, 2000). Furthermore, when individuals are asked to give of their time or

money, this increases participation in both activities. The social pressure placed on

individuals who are asked to participate in philanthropic activities increases the

likelihood that they will agree to give money and volunteer time (Bryant et al, 2003).

Solicitations to participate can take several forms—face-to-face, telephone, or mail;

however, all have been shown to increase involvement. The question remains then, why

are some people asked to contribute their money or donate their time to philanthropic activities while others are not.

To evaluate differences in giving and solicitation patterns, this research focuses on four main dependent variables. The first dependent variable is measured with the following question: "Over the past 12 months, have you given money to a church, synagogue or place of worship?" This question asks only if the respondent gave any money, no matter the amount. If the respondent gave money to a church or synagogue, a follow-up question is asked concerning the amount. The amount of money given is not part of this analysis. Bryant et al. (2003: 45) highlights that, "people make choices about whether to give their time and money for the benefit of others in light of the resources at their disposal." This point is significant as some individuals may be able to give more than others. The act of giving and/or volunteering is ultimately satisfied through actual participation, no matter how small the donation of time or money (Musick and Wilson, 2008). The respondents' answers were originally coded categorically as: yes or no. Respondents who answered don't know, refused, or inapplicable were excluded from the analysis. Only 0.33 percent of respondents refused to answer, and no respondent answered don't know or inapplicable. The dependent variable was recoded as a binary categorical variable, coded with two possible outcomes,1 for yes, the respondent had given money to a church, synagogue or place of worship in the last 12 months, and 0 if they had not (1 = yes; 0 = no).

The second dependent variable involves giving money to any other groups or organizations. Respondents were asked to respond to the following question: "Over the

past 12 months, have you given money to any other groups or organizations?" Again, this question does not ask the amount of money given; it simply asks if the respondent gave money, in any amount, to any other group or organization. This variable was also originally coded as a categorical variable with possible outcomes of: yes or no. Those who answered don't know, refused, or inapplicable totaled less than 1 percent. This dependent variable was recoded into a binary variable with two possible outcomes. If the respondent indicated that they had given money to any other groups or organizations the response was coded 1, and 0 if they had not contributed to any other group or organization (1 = yes; 0 = no).

Being asked to volunteer one's time or to donate money is an influential factor in stimulating both volunteering and donating patterns. Therefore, whether an individual has been solicited is important in explaining philanthropic behavior. The third dependent variable asks the following: "Over the past twelve months, did anyone ask you to volunteer?" The data does not specify if participants were asked to volunteer by a friend, a philanthropic organization, or a stranger. However, studies have demonstrated that being asked to volunteer (or give money) is rarely a random act. Philanthropic solicitors tend to ask individuals who they believe are more likely to increase monies given or time volunteered (Musick and Wilson, 2008). The *asked to volunteer* variable originally was coded as: yes or no. Respondents answering don't know, refused, and inapplicable equaled less than half a percent. This dependent variable was recoded into a dichotomous variable with 1 = yes, the respondent was asked to volunteer in the past 12 months, and 0 = no, the respondent had not been asked to volunteer (1 = yes; 0 = no).

The final dependent variable is solicited for money or other assistance. Participants were asked the following question: "During the past 12 months have you been approached for money or other assistance?" Respondents' answers were coded as: yes or no. In total, less than 0.3 percent of respondents answered don't know, refused, and inapplicable. The dependent variable was recoded into a dichotomous variable with two possible outcomes; (1 = yes) the respondent had been asked to give money in the last year, and (0 = no) he or she was not asked to give money in the past 12 months. Table 1 provides definitions and operational values of the variables used in the analysis.

Independent Variables

Demographic characteristics are relevant to understanding giving and volunteering rates. To investigate who has a higher propensity to give and volunteer, and to what degree, demographic variables will be introduced into the analysis to determine their influence on these activities. The influence of race is of particular importance. Patterns of volunteering and giving have been shown to differ by racial and ethnic groups in several studies (Steinberg and Wilhelm 2005; Hodgkinson and Weitzman, 1996). In particular, these studies suggest that African American and Latino families are less likely to volunteer their time and give money, and, when they do, it is to a smaller degree than white families. Therefore, the categorical variable race is included as one of the main independent variables.

Table 1. Description and Measurement of Variables in Study Sample, Texas, 2004.

	Definition/Coding
Dependent Variable	
Money Given to Church	1 = Over the past 12 months, have you given money to a church, synagogue or place of worship?; Otherwise = 0
Money Given to Other	1 = Over the past 12 months, have you given money to any other group or organization?; Otherwise = 0
Asked to Volunteer	1 = Over the past 12 months, did anyone ask you to volunteer?: Otherwise = 0
Solicited for Money	1 = During the past 12 months have you been approached for money or other assistance?; Otherwise = 0
Independent Variables	
Respondents Race/Ethnicity	Self-identified race of respondent, dummy variables created; white is reference group
Latino/Hispanic descent	1 = Latino/Hispanic; Otherwise = 0
Black	1 = Black; Otherwise = 0
Other	1 = Other; Otherwise = 0
Nonwhite	1 = Self-identified as other-than white
Asked to Volunteer	1 = Over the past 12 months, did anyone ask you to volunteer?: Otherwise = 0
Solicited for Money	1 = During the past 12 months have you been approached for money or other assistance?; Otherwise = 0
Control Variables	
Age	Respondents age 18- 94 (in years)
Citizenship	1 = Citizenship, including naturalized; Otherwise = 0
Education	Educational attainment intervals, ranging from 0 (none) to 3 (masters/Ph.D. or higher)
Sex	1 = male; 0 = female
Income	Income scale (every 10k until 200K+), ranging from 0 (none) to 17 (200k-700k)

Source: *The Survey of Texas Adults,* 2004

The data set originally codes respondents' race as Black; Asian; Native American; White; Hispanic or Latino; Other; and don't know. However, only the categories of black, white, Latino/Hispanic, and Other are used in this analysis. Asian and Native American races were collapsed into the "other" category, due to a small sub-group sample. A set of categorical dummy variables were created in order to perform logistic regression. Whites are taken as the reference group in the analysis.

As the literature has shown, whites and nonwhites give different amounts and are asked to participate at different rates. Therefore, the independent variable nonwhite was created to examine these differences. All respondents who self-identify as nonwhite were coded into this binary variable (nonwhite = 1; white = 0).

Being solicited to give and volunteer appears to have an impact on money given and time volunteered. As noted earlier, several researchers have noted that those who are asked to participate in philanthropic activities give more to charity, volunteer at greater rates, and are more likely to be involved in their community (Hardy-Fanta 1993; Putnam 2000; Ramos and Kasper 1999; Rivas-Vasquez 1999). Consequently, it is not only important to investigate the characteristics of who is asked to give and volunteer, as a dependent variable, but it is equally important to explore if being asked to participate influences giving and volunteering rates, independent of other variables. The variable *asked to volunteer* will be used as a dichotomous independent variable and is coded from a categorical variable to a binary variable of 1= yes, the respondent had been asked to volunteer, and 0 = no, they were not asked to volunteer. The variable *solicited* will also be used as a dichotomous independent variable and is recoded as 1, if they answered yes,

they had been approached for money or other assistance and 0, if they were not (1 = yes; 0 = no). See Table 1 for a summary of the variables.

<u>Control Variables</u>

Research has demonstrated that various social and demographic characteristics can also affect the propensity to give and volunteer. Characteristics such as age, gender, income, education, and citizenship, among others, have been observed to influence giving and volunteering rates and will be controlled in this analysis. Older populations tend to have higher rates of philanthropic engagement. Thus, a measure of age will be included to control for the tending of giving and volunteering to increase with age. Age will be measured in continuous years (18 years to 94 years). Citizenship may also affect volunteering and giving rates and is used as a control variable in the analysis. Citizens are assigned a value of 1, and non-citizens are assigned a value of 0.

Educational attainment is important in several respects as it affects understanding, participation, and resource allocation. Level of education, therefore, is used as a control variable. Education is measured as a four-category ordinal variable: None = 0; GED/High school = 1; Associate and Bachelor degree = 2; Masters/PhD/MD/JDC/or higher = 3. Gender differences have been found to affect rates of participation and motivations for philanthropic engagement. Studies show that women volunteer more than men, and more often, give money at higher rates. Therefore, gender will be included as a control variable. Gender will be coded as 1 = yes for male and 0 = no for female. Males represent the reference category.

Income is an important part of philanthropy. Higher incomes allow for more disposable income that can be donated to philanthropic organizations, and higher incomes allow individuals increased freedom to spend time volunteering. Income will be the final control variable and is recoded as a 17-category ordinal variable, with each category representing 10K increments until the 200k category. At this point, the final category ranges from 200K up to 700K. Income was originally coded as a continuous variable; however, explanatory and diagnostic analyses indicated that income was sharply skewed right with a sparse number of high values. The limited number of high income values, create the potential for problems with "high leverage" cases that can distort findings. To guard against this, I adopted the coding described above which groups cases in the higher ranged incomes. Recoding data using interval levels that increase in size as income increases is common practice and is often used by the U.S. Census Bureau. Table 1 provides summary of all variables used in the analysis.

Analytical Plan

My principal research design for this thesis is that of secondary data analysis. Analysis will be done in three stages. The first stage will provide descriptive analysis of both the dependent and independent variables. In the second stage, I undertake basic comparisons across groups describing differences between whites and nonwhites. Third, I conduct multivariate analysis investigating who demonstrates higher propensities to give and who is asked to volunteer or solicited for money.

Method of Statistical Analysis

Multivariate logistic regression analysis of *The Survey of Texas Adults, 2004* dataset are used to test for statistical relationships between selected factors, being asked to give money or time, and giving to religious and non-religious organizations. Logistic regression is used because the four dependent variables are dichotomous. Multivariate analyses are conducted to assess the relationships between dependent, independent, and control variables. First, the act of giving to religious and other organizations is examined with explanatory variables. Unsolicited donations are as important as donations that are solicited. Therefore, testing the impact of explanatory variables on the likelihood of giving is warranted. The relationship between race and giving is important in this phase of analysis. Multivariate logistic regression analyses are used to investigate the decision to give money and its relationship to race. Each dependent variable is dichotomous with only two outcomes—either the respondents did or did not give money, or were asked or not asked to do so. Logistic regression is a statistically appropriate multivariate technique that allows researchers to explore how explanatory variables affect the dichotomous outcomes (Long and Freese 2006). In this method, each coefficient is interpreted as the effect of a one-unit increase of an independent variable, holding the other explanatory variables constant on the log odds of a given choice (Long and Freese 2006; Rabe-Hesketh and Everitt 2007). In this case, the logistic model expresses the probability to give money as a product of the independent variables (e.g., race).

To evaluate who gives to a church or other organization, and who is asked or solicited, a series of four logistic regression models will be used to evaluate the log odds

of giving to a religious organization or to any other group or organization. The

independent variable race, along with sex, citizenship, age, education, income, asked,

and solicited will be assessed to examine whether or not they impact the decision to

make a monetary contribution to an organization. Here, separate dependent variables are

used: *money given to church* measures whether or not an individual gave to a church,

synagogue, or place of worship in the last 12 months; and *money given to other,* which

measures whether or not an individual gave to any other groups or organizations over the

last 12 months. The analysis seeks to explain the probabilities of an individual giving to

a religious or other, secular, organization, and the probability of being asked to volunteer

or solicited money.

Logistic regression models are estimated using maximum likelihood methods.

Maximum likelihood estimates are values for the unknown parameters that maximize the

probability of generating the observed set of data if the assumptions of the model are

true. Several assumptions are made and diagnostic precautions have been performed to

ensure no assumptions are being violated. For example, some assumptions include that

independent variables are mutually exclusive, errors have a standard logistic distribution,

and that the models are specified correctly.

To aid in interpreting effect, coefficients can be converted to odds ratio

multipliers. The logit equation that explains the probabilities of giving to religious or

other organizations is as follows:

$$p = \frac{e^{a+b_1X_1\cdots}}{1+e^{a+b_1X_1\cdots}}$$

where p is the probability of a 1, e is the base of the natural logarithm, a and b are the parameters of the models, and x represents the different independent variables, such that p = the probability of giving money to a church or other organization, x_1 = race, x_2 = age, x_3 = citizenship, x_4 = age, x_5 = education, x_6 = income, and x_6 = asked.

The final set of logistic models examine whether an individual was asked to volunteer or solicited. As previous literature has shown, the importance of being asked to participate is critical to philanthropic involvement. When an individual is asked to volunteer or solicited for money, the likelihood of their participation increases. Therefore, the dependant variable "asked" will be examined in a logistic model, with, yes = 1, I was asked and, no, I was not asked coded as 0. Several independent and control variables will be examined to determine who is asked. The dependent variable "Solicited" will also be examined using logistic regression, with, 1 = yes, I was solicited and, 0 = no, I was not solicited.

CHAPTER IV

RESULTS

This chapter presents the results for the analyses of who gives to religious and nonreligious organizations, as well as, who is asked to volunteer or solicited for money. The analyses are performed using logistic regression models that are estimated separately for Whites, Latinos, Blacks, and others. Findings for each dependent variable are presented and their implications are considered. Before analyzing the regression results, descriptive statistics are presented for the sample population.

Descriptive Statistics

Basic descriptive statistics for the variables in the analysis are presented in Table 2. The total size for this sample population is 1,504. The key funding mechanism for a philanthropic organization is individual giving; thus, giving to different types of organizations is one of the primary variables of interest in this study. As shown in Table 2, (n = 1,032) 69 percent of individuals in the sample made a monetary contribution to a church or religious place of worship and (n = 801) 54 percent gave money to other types of groups or organizations. An important characteristic of making any type of contribution to a philanthropic organization is being asked or solicited to do so, regardless of whether donating money or volunteering time. Also important to this study are those individuals who are asked to volunteer or donate.

Table 2. Descriptive Statistics for Variables Used in Analysis (N=1504).

Variable	Mean	SD	Percent
Give to Church	.69	.46	68.85
Give to Other	.54	.49	53.76
Asked to Volunteer	.55	.49	54.96
Solicited for Money	.56	.49	55.53
Non-White	.34	.47	34.41
White	.66	.47	65.59
Latino	.23	.41	22.58
Black	.07	.25	7.06
Other	.05	.21	4.77
Age	45.70	16.47	
Male	.39	.48	38.50
Citizen	.92	.27	91.71
Education (Range 0-3)	1.51	.80	
None			9.30
High School			40.47
Bachelors			39.60
Graduate			10.64
Income (Range 0-17)	5.97	3.84	
Real Dollars	($40,101)	($57,074)	

In the complete sample, (n = 825) 55 percent of the participants were asked to volunteer and (n = 833) 56 percent were solicited for money. Table 2 documents that (n = 976) 66 percent of the sample self-identified as white, with the next group being those who identify as Latino or Hispanic (n = 336) at 23 percent, followed by blacks (n = 105) 7 percent, with all remaining groups in the other racial category (n = 71) at 5 percent.

The remaining descriptive statistics are for additional demographic and socioeconomic characteristics. Within the sample, 9 percent reported no education, 40 percent had a high school education, 40 percent had a bachelor's degree, and 11 percent of the sample population had a graduate degree, e.g., master's degree or higher.

Figure 1 depicts the age distribution of the sample. The bar graph shows age is distributed between 18 and 94 years, with the most frequent mode occurring at 52 years of age. Age is an important correlate of giving. Research has found that giving generally grows with age, with persons from fifty to sixty-four years of age tending to give the most (Magat, 1989).

Figure 1. Age Distrbution of Texas Adults, 2004
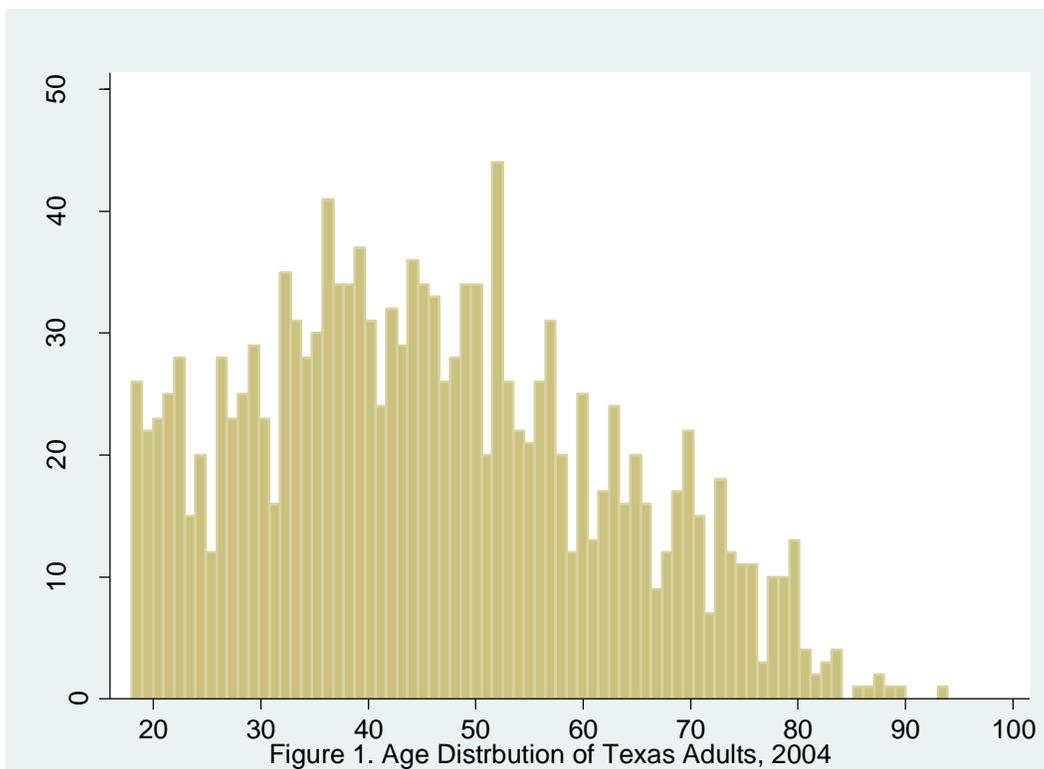
There were fewer men (39 percent) than women (62 percent) in the sample. The vast majority of individuals were U.S. citizens, 92 percent. Figure 2 provides the recoded income distribution, which in actual dollars ranges from $0 to $700,000, with a mean of $40,101. The income variable was recoded at approximate intervals of $10k to correct for a sharp right skew (see previous chapter). Income remains an important part of

charitable giving. Charitable contributions from high-income individuals represent a significant portion of total giving in society. Higher incomes often provide individuals with more discretionary income to make charitable contributions. It can also provide individuals and families with more free time to volunteer. Magat (1989) cites that individuals "are found to give more if they perceive that they have a moderate or large amount of discretionary income, do not worry about money, and do volunteer work" (p. 67). Income, with its relation to leisure time, is an important factor to giving.

Figure 2. Recoded Income Distribution, Texas Adults (Range: 0-17)
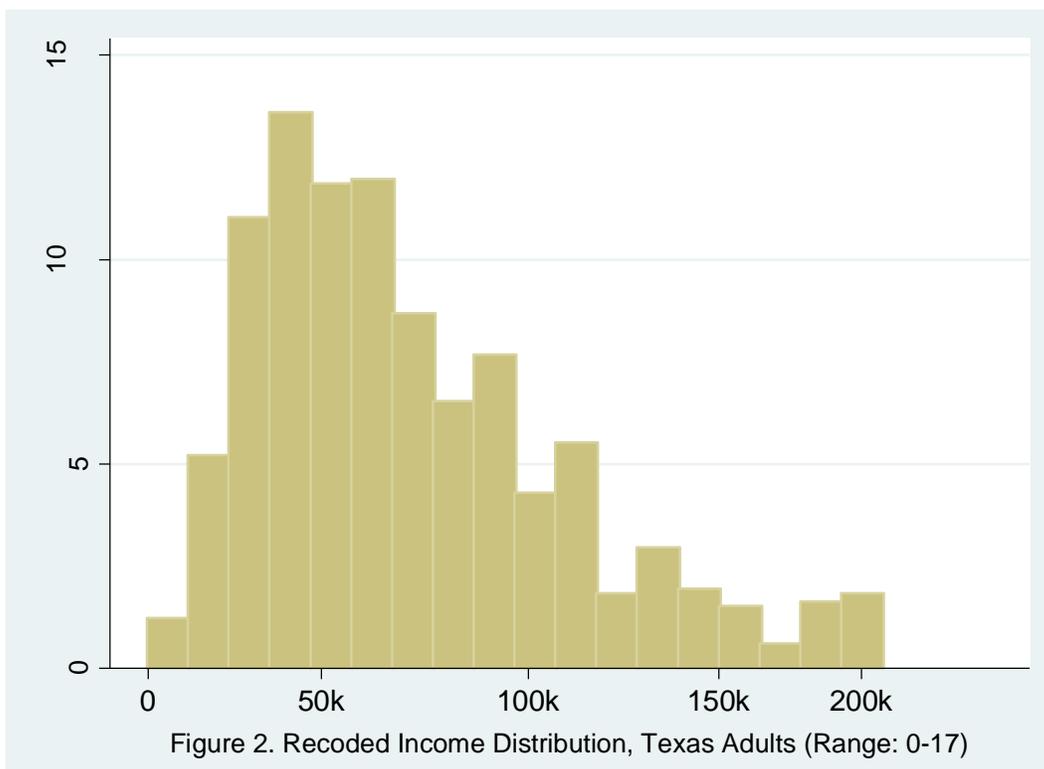
Organization of Tables and Interpreting Coefficients

Tables 3-9 present the results of logistic regression models that I estimated to investigate who participated in philanthropy and who was asked to do so. Each table

consists of a sequence of logistic regression models. The first model in the sequence is a base model which assesses the effect of race on the dependent variables in the analysis. The second model adds controls for age, sex, and citizenship, while the third and forth models add additional controls to account for education and income. The fifth model adds the predictor variable asked to volunteer, and the final model includes the predictor variable solicited for money. Tables 8 and 9, describing the outcomes of being asked to volunteer, vary slightly in that the final control variable is income.

Each of the models has two columns that report the logit regression results. The first column shows the log-odds or logit regression coefficient, with the standard error in parenthesis. This value reports the change in the log-odds of the dependent variable associated with a one-unit increase in the independent variable. For example, each series of models controls for education, the logit coefficient for being asked to volunteer in regards to education of .73 (Table 6, model 3) indicates that all else equal, a one category increase in education is associated with an increase of .73 in the log odds of a respondent being asked to volunteer. The second column in each model shows the effect in terms of its percentage impact on the dependent variable. The percent effect is obtained by subtracting 1 from the exponented value of the logit coefficient and then multiplying the result by 100. Percentage effects often allow for a more understandable comparison. For example, the percent effect for being nonwhite on being asked to volunteer (Table 8, model 2) was -59.3. This is interpreted that being nonwhite decreases the odds of being asked to volunteer by 59 percent, holding other variables constant. The numbers in both columns represent the same results, just in different ways. Because

percentages lend themselves to more straightforward interpretations, my discussion in the following sections will focus on their effects.

All of the tables indicate coefficients that are statistically significant at the $p <$ .05 level or greater with an asterisk. Additionally, each of the tables reports the overall models' likelihood ratio chi-square, its probability, pseudo r-squared, and the number of observations.

Logistic Regression Results

Giving Money to a Church, Synagogue, or Place of Worship—Nonwhites

Model 1 in Table 3 presents results for the baseline model for donating money to a church, synagogue, or place of worship. The model assesses the effect of race, in this instance the effect of being nonwhite. To ensure multicollinearity was not an issue with any of the models, I performed appropriate diagnostic analysis. For example, tolerance values of 0.4 or greater, usually, indicate no cause for concern. Multicollinearity did not appear to be a concern as none of the tolerance values were below 0.84. The first model indicates that all else equal, the odds of giving money to a church or synagogue were 22 percent lower for nonwhites than for whites. The results are statistically significant at the .05 level. However, in all subsequent models that include controls for demographic and socioeconomic variables, the coefficients for nonwhite's giving to their church is not significant and its effect is positive. The set of findings support the findings reported in the literature that Latinos and blacks are just as likely as whites to give to their church or place of worship.

Model 2 includes controls for age, sex, and citizenship, all of which were statistically significant (p < .01). With every one-unit increase in age, the odds of a respondent giving money to their place of worship increased by 2 percent, all else being equal. Males' odds of giving money to a church are 32 percent lower than women's, and being a citizen increase the odds of donating to one's church by 82 percent. In model 3, with each additional level of education obtained, the odds of giving money to one's church or synagogue increased by 44 percent. Controlling for education, however, made being a citizen non-significant in the remaining models. Respondents who had a one-unit increase in age continued to see a 2 percent increase in the odds of giving, all else being equal. Adding income in model 4 did little to change the other variables, and it is itself not significant. Age and level of educational attainment both remained statistically significant at the .001 level, while sex was significant at the .05 level. All else equal, with every one-unit increase in category of age and level of educational attainment, the odds of giving to a church increased by 2.2 percent and 39.7 percent, respectively. Males had a 35 percent decrease in the odds than females to make a donation.

Strong support is found in model 5 for the hypothesis that being asked to volunteer is important to giving. Respondents who were asked to give to a church or place of worship are 2.2 times more likely to giving money than those who were not asked. The literature on giving advances the premise that those who are personally invested in an organization are more likely to support it financially, particularly when asked to do so. The likelihood of giving to a church remained similar to the previous model for age (2.4%), male (-32%), and education (24%), all of which were significant

Table 3. Logistic Regression Results: Giving to a Church, Synagogue, or Place of Worship—Nonwhite (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) b (se)	%	(5) b (se)	%	(6) b (se)	%
Nonwhite	-0.25* (0.117)	-22.3	0.03 (0.132)	3.3	0.14 (0.136)	15.0	0.15 (0.164)	16.3	0.26 (0.170)	29.3	0.13 (0.165)	14.3
Age			0.02*** (0.004)	1.9	0.02*** (0.004)	2.0	0.02*** (0.005)	2.2	0.03*** (0.005)	2.4	0.03*** (0.005)	2.5
Male			-0.39** (0.117)	-32.0	0.45*** (0.119)	-36.3	-0.43** (0.143)	-35.0	-0.40** (0.148)	-32.8	-0.46** (0.145)	-37.1
Citizen			0.60** (0.210)	82.4	0.42 (0.217)	52.3	0.16 (0.295)	17.5	-0.12 (0.303)	-11.2	0.12 (0.299)	12.7
Education					0.36*** (0.078)	43.5	0.33*** (0.101)	39.7	0.22* (0.105)	24.3	0.30** (0.102)	35.2
Income							0.031 (0.021)	3.1	0.021 (0.021)	2.1	0.027 (0.021)	2.7
Asked									1.17*** (0.152)	223.0		
Solicited											0.50*** (0.147)	64.6
Constant	0.90*** (0.071)		-0.45 (0.278)		-0.83** (0.292)		-0.94* (0.403)		-1.24** (0.416)		-1.22** (0.415)	
LR chi²	4.64		54.86		78.31		49.09		110.93		60.35	
Prob> chi²	0.0313		0.0000		0.0000		0.0000		0.0000		0.0000	
Pseudo R²	0.0025		0.0306		0.0438		0.0402		0.0910		0.0495	
N	1,484		1,452		1,447		967		965		965	

b = Logit coefficients, Standard errors in parentheses, $^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$

 at .05 or better, while the coefficient for nonwhite continues as not significant.

Lastly, in model 6, solicited is substituted for asked. Holding all other variables

constant, respondents who were solicited for money experienced a 65 percent increase in

the odds of giving than those who were not solicited. With each increase in category of

age, the odds increase 2.5 percent for a respondent to give to their place of worship and

for level of educational attainment, the odds increased by 35 percent, all else equal.

Giving Money to Other Groups or Organizations—Nonwhites

Table 4 presents the results of logistic regression analyses of donating money to

other groups or organizations. Unlike the previous set of models in Table 3, all variables

have statistically significant effects with the single exception of the citizen variable,

which was not significant in any of the models. The results are consistent with previous

findings reported in the literature that nonwhites give less to nonreligious organizations,

but the findings also indicate that nonwhites are not asked at the same rates as whites.

Beginning with the base model in Table 4, nonwhites' odds for giving to other

groups or organizations was 66 percent lower than that seen for whites. The findings

were statistically significant at the .001 level. Introducing controls for age, sex, and

citizenship in model 2, does not change the results. The odds of giving to nonreligious

organizations for nonwhites remained 60 percent lower than those for whites. With each

additional year in age, the odds of giving money to other groups increased by 1.3

percent, while odds for men were 25 percent lower than those for women. These

findings were significant at the .001 level for nonwhites and years of age and.05 for

Table 4. Logistic Regression Results: Giving to Other Groups or Organizations—Nonwhites (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) B (se)	%	(5) b (se)	%	(6) b (se)	%
Nonwhite	-1.09*** (0.113)	-66.2	-0.93*** (0.124)	-60.4	-0.80*** (0.128)	-55.1	-0.51** (0.156)	-40.0	-0.46** (0.161)	-36.9	-0.56*** (0.159)	-43.1
Age			0.013*** (0.003)	1.3	0.013*** (0.003)	1.3	0.016*** (0.004)	1.6	0.017*** (0.004)	1.7	0.020*** (0.004)	2.0
Male			-0.28* (0.113)	-24.5	-0.38** (0.117)	-31.6	-0.41** (0.141)	-33.5	-0.38** (0.145)	-33.6	-0.46** (0.144)	-36.8
Citizen			0.40 (0.221)	48.5	0.098 (0.234)	10.3	-0.13 (0.310)	-12.5	-0.41 (0.317)	-33.6	-0.19 (0.316)	-17.7
Education					0.65*** (0.077)	91.4	0.43*** (0.099)	54.3	0.33** (0.102)	39.3	0.40*** (0.101)	48.9
Income							0.10*** (0.021)	10.7	0.094*** (0.021)	9.8	0.098*** (0.021)	10.3
Asked									1.00*** (0.1147)	172.1		
Solicited											0.67*** (0.147)	95.6
Constant	0.53*** (0.066)		-0.34 (0.277)		-1.05*** (0.301)		-1.28** (0.409)		-1.48*** (0.417)		-1.67*** (0.427)	
LR chi²	94.87		119.97		195.48		118.00		163.82		138.24	
Prob>chi²	0.0000		0.0000		0.0000		0.0000		0.0000		0.0000	
Pseudo	0.0466		0.0603		0.0986		0.0892		0.1240		0.1047	
N	1,474		1,443		1,438		965		963		963	

b = Logit coefficients, Standard errors in parentheses, * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

males. Model 3 shows that the odds that respondents will give money to groups or organizations that are nonreligious increases as education rises. All else equal, with every additional increase in category of education, respondents' odds of giving to other groups or organizations increase by 91 percent, and the results were highly significant ($p < .001$). Adding educational attainment only slightly reduces the impact of being nonwhite on the odds of giving to other groups or organizations (-55 percent, $p < .001$). One-year increments in age increased the odds of giving by 1.3 percent ($p < .001$) and the odds of men giving money was 32 percent lower ($p < .01$) than that for women.

Model 4 includes income which is significant ($p < .001$) in regards to giving to other groups or organizations. The results show that for every one-unit increase in category of income, respondents' odds of giving money to other groups or organizations increased by an average of 11 percent. With income controlled, nonwhites' odds of giving money to nonreligious organizations was still 40 percent lower than whites ($p < .01$). All else equal, the results indicate that education and age have positive effects; a one-unit increase in educational attainment increased the odds of giving money to other groups by 54 percent ($p < .001$), and a one-unit increase in age increased the odds by 1.6 percent ($p < .001$). Finally, the results continued to indicate that men had 34 percent lower odds of making a monetary donation compared to women.

The results in models 5 and 6 provide support for the hypothesis that being personally asked to support an organization through volunteering time or donating money increases overall financial support. All else equal, in model 5, respondents who were asked to volunteer, on average, were 1.7 times more likely of giving compared to

those who were not asked. Every additional level of educational attainment level was equal to a 39 percent increase in the odds of giving money to nonreligious philanthropic organizations. Each additional year in age was associated with a 2 percent increase in the odds of giving. Both results were significant at the .01 level or better. Holding all other variables constant, every one-unit increase in income is associated with a 10 percent increase in the odds of donating money to nonreligious groups or organizations ($p < .001$). Nonwhites (-37%) and males (-34%) continued to show significant negative effects ($p < .01$) in the odds of giving.

Lastly, being solicited is added in model 6. The results show that those who are solicited have a 96 percent increase in the odds of giving money to other, i.e., nonreligious groups or organizations ($p < .001$). The odds of nonwhite giving to other groups or organizations were decreased by 43 percent with a significance level of .001. With each increase in one-year of age, level of education and category of income, respondents increased their odds of giving to other groups by 2 percent, 49 percent, and 10 percent, respectively ($p < .001$ for all). Finally, being male decreased the odds of giving to other groups or organizations by 37 percent ($p < .01$).

Asked to Volunteer—Nonwhites

Volunteering one's time is important to the efforts of philanthropy. Individuals make charitable contributions for a variety of reasons. One reason is that they are asked to do so. As discussed in Chapter II, philanthropic acts of charity often are not random acts at all. Philanthropic organizations seek out individuals who possess specific

characteristics they feel make them more inclined to participate (see Chapter II). As a result, individuals are targeted and asked to give of their time and money. Being asked, therefore, is important. As shown in Table 5, in terms of race, there are distinct differences between who is asked to volunteer and who is not. The results support the hypothesis that nonwhites are asked to volunteer at significantly lower rates than whites. The regression models throughout Table 5 document a steadily increasing yet negative effect in the odds of being asked to volunteer controlling for demographic and socio-economic characteristics. Beginning with model 1, being nonwhite decreased the odds of being asked to volunteer by 55 percent over being white ($p < .001$). Controlling for age, sex, and citizenship in model 2, nonwhites experienced a 50 percent decrease in the odds of being asked to volunteer when compared to whites ($p < .001$). Citizenship is of particular significance in each of the remaining models. In model 2, citizens were 2.9 times more likely to be asked to volunteer than noncitizens ($p < .001$). Opposite all the previous regression model results, the effect of age in each of these models is negative and has a one percent or less change in the odds of being asked to volunteer. The results are significant in model 2 and 3 ($p < .01$), but loses significant in model 4, where income is added in the full model. Perhaps older respondents are more likely to be asked to give their money than volunteer their time.

The addition of education to model 3 increased the odds that nonwhites (42%) were asked to volunteer relative to whites. Citizenship remained a strong predictor of being asked to participate, with citizens being 2.1 times more likely of being asked to volunteer ($p < .001$).

Table 5. Logistic Regression Results: Asked to Volunteer—Nonwhites (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) b (se)	%
Nonwhite	-0.79*** (0.11)	-54.5	-0.69*** (0.12)	-49.6	-0.55*** (0.13)	-42.2	-0.33* (0.16)	-27.9
Age			-0.009** (0.003)	-0.9	-0.01** (0.004)	-1.0	-0.003 (0.005)	-0.3
Male			-0.10 (0.11)	-9.5	-0.21 (0.12)	-18.7	-0.21 (0.14)	-18.6
Citizen			1.4*** (.24)	293.0	1.3*** (0.25)	210.6	1.16*** (0.33)	219.7
Education					0.70*** (0.08)	101.2	0.50*** (0.10)	64.7
Income							0.050* (0.02)	5.1
Constant	0.48*** (0.07)		-0.34 (0.19)		-1.13*** (0.32)		-1.46*** (0.43)	
LR chi²	50.95		98.46		186.46		87.09	
Prob>chi²	0.0000		0.0000		0.0000		0.0000	
PseudoR²	0.249		0.0493		0.0938		0.0665	
N	1,485		1,452		1,447		967	

b = Logit Coefficients, Standard errors in parentheses, $^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$

Education was also an important predictor of being asked. For each additional increase in category of education, the odds of being asked to volunteer increased by 101 percent, all else equal (p < .001). Controlling for income in model 4 substantively decreased the difference in the odds of being asked to volunteer between nonwhites and whites, although the effect remained negative. Nonwhites odds for being asked to volunteer was 28 percent lower than that of whites (p < .05). All else equal, citizens are about 2.2 times more likely to be asked to participate (p < .001). A one-unit increase in category of education increased the odds of being asked to volunteer by 64 percent, and a one-unit increase in income increased the odds by 5 percent. Both were significant at the .05 level or higher.

Solicited for Money—Nonwhites

Similar to being asked to volunteer, being solicited for money is an important aspect of philanthropic participation. Model 1 presents the results for nonwhite's odds of being solicited for money. The coefficient shows that nonwhites have15 percent greater odds of being solicited for money; however, the results are not significant thus should be viewed with caution. Model 2 includes controls for age, sex, and citizenship which do not change the results of nonwhite solicitations. Including controls in any of the subsequent models made no significant difference in nonwhite's odds of being solicited when compared to whites. The results show that with each additional year in age, the odds of being solicited for money decreased by 2 percent ($p < .001$). Similar results were found in each of the later models. Male's odds for being solicited are 49 percent lower than those for females ($p < .001$). Citizens have 97 percent greater odds of being solicited than noncitizens, significant at the .01 level. Model 3 introduces education. All else equal, the results indicate that a one unit increase in level of educational attainment increased the odds of being solicited by 52 percent ($p < .001$). Citizen odds of being solicited are 60 percent greater than noncitizens. Model 4 presents findings for the full model that includes income as a control for being solicited for money. The coefficient for income is not significant, and including it in the full model did not significantly change the age (-2 %) or sex (35%) variables. However, the citizen (51%) variable is not significant in the model. Lastly, all else equal, with each unit increase in level of education, respondents' odds of being solicited for money increased 35 percent ($p < .01$).

Table 6. Logistic Regression Results: Solicited for Money—Nonwhites (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) b (se)	%
Nonwhite	0.14 (0.11)	15.1	0.070 (0.12)	7.3	0.19 (0.13)	20.9	0.29 (0.16)	33.4
Age			0.022*** (0.004)	-2.2	-0.023*** (0.004)	-2.3	-0.024*** (0.005)	-2.3
Male			0.40*** (0.11)	49.4	0.35** (0.11)	42.0	0.30* (0.14)	34.5
Citizen			0.68** (0.21)	96.7	0.47* (0.21)	60.2	0.41 (0.29)	51.0
Education					0.42*** (0.07)	51.8	0.30** (0.10)	35.4
Income							0.034 (0.02)	3.5
Constant	0.18** (0.06)		0.46 (0.27)		0.050 (0.28)		0.11 (0.39)	
LR chi^2	1.62		65.66		101.02		59.40	
Prob>chi^2	0.2026		0.0000		0.0000		0.0000	
PseudoR^2	0.0008		0.0330		0.0509		0.0451	
N	1,484		1,451		1,446		967	

Standard errors in parentheses, * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

Giving Money to a Church, Synagogue, or Place of Worship—Latino, Black, and Other Racial Subgroups

Table 7 is similar to Table 3 in that it presents logit regression coefficients of giving to a church, synagogue, or place of worship. However, in this set of logistic regressions, the category of race is presented as a set of dummy variables with separate racial categories of White, Latino, Black, and Other. Whites are the reference group. Logistic regression analysis shows the effects of being Latino, black, or other on giving to a church or place of worship is not statistically significant across models 2 through 4. The one exception is for Latinos in model 1. In this base model, which does not include any control or predictor variables, being Latino decreased the odds of giving to a church

or synagogue by 36 percent when compared to whites (p < .001). While the results in all subsequent models showed no significant differences between Latinos and whites, the results were in the expected, positive, direction.

Model 2 shows that with each additional year of age, respondents' odds increased by 1.9 percent (p < .001). Being a male decreased the odds of giving by 31 percent, while citizens had a 64 percent increase in the odds of giving to a place of worship (p < .01 and p < .05, respectively). Findings in model 3 support the hypothesis that those with higher educational attainment increase the probability of giving. With each one-unit increase in category of education, the odds of giving to a place of worship increased by 43 percent, holding all other variables constant. Each additional increase in age is associated with a 2 percent increase in the odds of giving. Men are 36 percent less likely to give to a church or place of worship when compared to women. All significance levels in model 3 were at the .001 level.

Income is added to model 4 and is not statistically significant. Education continued to be statistically significant at the .001 level. With every one-unit increase in category of educational attainment, the odds of giving to a place of worship increased by 42 percent. Age increased the odds of giving by 2 percent for each additional year (p < .001), and being a male continued to decrease the odds of giving by 35 percent at a .01 significance level. The results from model 5 support the hypothesis that those who are asked to give one's time significantly increases the odds they will give to one's church,

Table 7. Logistic Regression Results: Giving to a Church, Synagogue, or Place of Worship—Latino, Black, and Other Subgroups (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) B (se)	%	(3) b (se)	%	(4) b (se)	%	(5) b (se)	%	(6) b (se)	%
Latino	-0.45*** (0.13)	-36.4	-0.11 (0.16)	-10.2	0.049 (0.16)	5.0	0.18 (0.19)	20.1	0.28 (0.20)	32.2	0.17 (0.20)	18.6
Black	0.32 (0.24)	37.7	0.43 (0.25)	53.4	0.49 (0.26)	64.0	0.40 (0.30)	49.2	0.59 (0.31)	79.7	0.35 (0.30)	42.1
Other	-0.029 (0.27)	-2.8	0.029 (0.28)	3.0	-0.0010 (0.28)	-0.1	-0.28 (0.32)	-24.3	-0.25 (0.33)	-22.0	-0.27 (0.32)	-23.4
Age			0.019*** (0.00)	1.9	0.019*** (0.00)	2.0	0.022*** (0.00)	2.2	0.025*** (0.01)	2.5	0.025*** (0.01)	2.5
Male			-0.38** (0.12)	-31.4	-0.44*** (0.12)	-35.8	-0.43** (0.14)	-35.0	-0.40** (0.15)	-32.7	-0.46** (0.14)	-37.1
Citizen			0.49* (0.22)	63.6	0.35 (0.22)	41.3	0.15 (0.30)	15.7	-0.16 (0.31)	-14.5	0.11 (0.31)	11.5
Education					0.36*** (0.08)	42.9	0.34*** (0.10)	41.2	0.23* (0.11)	25.5	0.31** (0.10)	36.7
Income							0.032 (0.02)	3.2	0.022 (0.02)	2.2	0.028 (0.02)	2.9
Asked									1.19*** (0.15)	227.4		
Solicited											0.49*** (0.15)	63.1
Constant	0.90*** (0.07)		-0.34 (0.29)		-0.76* (0.30)		-0.97* (0.42)		-1.27** (0.43)		-1.25** (0.43)	
LR chi^2	15.25		58.87		81.29		51.78		114.64		62.59	
Prob>chi^2	0.0016		0.0000		0.0000		0.0000		0.0000		0.0000	
PseudoR^2	0.0083		0.0328		0.0455		0.0424		0.0940		0.0513	
N	1,484		1,452		1,447		967		965		965	

b = Logit Coefficients, Standard errors in parentheses, $^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$

synagogue, or place of worship. . Respondents' who are asked to volunteer are 2.2 times more likely to give money to their church than respondents who were not asked (p < .001). All else equal, for every one year increase in age, the odds of giving increase by 3 percent, and education showed a 26 percent increase in the odds of donating money (p < .05). Compared to women, men's odds of giving are 32 percent less, significant at the .01 level.

The results of model 6 show the importance solicitations have on moneys' given to a church or place of worship. Respondents who are solicited for money displayed a 63 percent increase in the odds of giving to a church. The remaining coefficients are similar in effects to those in the previous model. All else equal, for every one-unit increase in level of education, the odds of giving to a church increased by 37 percent (p < .01). Each additional year of age increased the odds of giving by 3 percent. Men (-37%) decrease in the odds of giving to a church or place of worship (p < .01).

Giving Money to Other Groups or Organizations—Latino, Black, and Other Racial Subgroups

Table 8 presents the results of logistic regression analysis of donating money to other groups or organizations by racial subgroups. A set of dummy variables was created to represent Latinos, blacks, and other racial subgroups. The coefficients for Latino are significant across all the models at the .001 level and the effect is negative. The negative effect between Latinos and giving money to nonreligious groups or organizations supports the hypothesis that Latinos odds of giving money to secular philanthropic

organizations are lower than that of whites. The findings are similar for blacks; however, the results lose significance in subsequent models that control for income.

Beginning with model 1, the results show that Latinos have74 percent lower odds of giving money to other groups or organizations than whites (p < .001). Blacks are 56 percent lower in their odds of giving money to secular groups, also significant at the .001 level. The results for other race on giving to secular groups are not statistically significant in any of the models.

Model 2 controls for age, sex and citizenship. All else equal, Latinos' odds of giving to other groups or organizations are 69 percent lower than whites. Blacks have 53 percent lower odds of giving to other organizations compared to whites. Men's odds are 24 percent less than women (p < .05). The effect of age increased the odds of giving money to other groups or organizations by 1.2 (p < .001). The results presented in Model 3 include the addition of the education variable. The coefficients direction and significance supports the hypothesis that increases in respondents' level of education increases the odds of giving to nonreligious philanthropic organizations. All else equal, each additional level of education obtained, increases the odds of giving money to other groups or organizations increased by 88 percent. Holding all other variables constant, Latinos have a 61 percent decrease in the odds of giving money to other groups or organizations, while blacks have a 51 percent decrease in the odds of giving. Both results are significant at the .01 level or higher. The odds of giving to other groups or organizations remained similar across all models for age (1.2%), and male (-31%).

Table 8. Logistic Regression Results: Giving to Other Groups or Organizations—Latino, Black, and Other Subgroups (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) b (se)	%	(5) b (se)	%	(6) b (se)	%
Latino	-1.34*** (0.14)	-73.8	-1.16*** (0.15)	-68.6	-0.94*** (0.16)	-61.1	-0.71*** (0.19)	-50.8	-0.69*** (0.20)	-49.6	-0.77*** (0.19)	-53.9
Black	-0.82*** (0.21)	-55.9	-0.76*** (0.21)	-53.3	-0.71** (0.22)	-51.0	-0.41 (0.27)	-33.9	-0.30 (0.28)	-25.9	-0.50 (0.28)	-39.1
Other	-0.39 (0.25)	-32.3	-0.39 (0.25)	-32.6	-0.47 (0.26)	-37.6	0.032 (0.33)	3.3	0.073 (0.33)	7.6	0.048 (0.33)	4.9
Age			0.012*** (0.00)	1.2	0.012*** (0.00)	1.2	0.015** (0.00)	1.5	0.016*** (0.00)	1.6	0.019*** (0.00)	1.9
Male			-0.28* (0.11)	-24.2	-0.38** (0.12)	-31.3	-0.40** (0.14)	-32.9	-0.37* (0.15)	-30.8	-0.45** (0.14)	-36.5
Citizen			0.25 (0.23)	28.5	0.023 (0.24)	2.4	-0.23 (0.32)	-20.5	-0.52 (0.33)	-40.6	-0.29 (0.33)	-25.4
Education					0.63*** (0.08)	88.1	0.42*** (0.10)	51.7	0.31** (0.10)	36.9	0.38*** (0.10)	46.1
Income							0.10*** (0.02)	10.6	0.092*** (0.02)	9.6	0.096*** (0.02)	10.1
Asked									1.01*** (0.15)	173.8		
Solicited											0.69*** (0.15)	99.1
Constant	0.53*** (0.07)		-0.15 (0.29)		-0.92** (0.31)		-1.09* (0.42)		-1.28** (0.43)		-1.49*** (0.44)	
LR chi²	109.90		128.69		198.53		122.73		168.85		143.75	
Prob>chi²	0.0000		0.0000		0.0000		0.0000		0.0000		0.0000	
PseudoR²	0.0540		0.0647		0.1001		0.0927		0.1278		0.1088	
N	1,474		1,443		1,438		965		963		963	

Standard errors in parentheses, $^* p < 0.05$, $^{**} p < 0.01$, $^{***} p < 0.001$

Model 4 adds income to the list of socio-demographic variables. All else equal, Latinos odds of giving money to other groups remained negative (51%) and significant (p < .001). Introducing income as a control, the coefficient for blacks giving to nonreligious organizations is not significant; although, its effect remained negative. For every increase in level of educational attainment, the odds of giving money increased by 52 percent, all else equal. For every one-unit increase in income, the odds of giving money to other groups or organizations increased by 11 percent (p < .001).

Model 5 provides continued support for the hypothesis that philanthropic organizations who ask respondents to volunteer for their organization increase their odds of giving money. Respondents who are asked to volunteer are 1.7 times more likely to give money to other groups or organizations (p < .001). All else equal, Latinos odds of making a financial donation to a nonreligious groups or organizations are 50 percent lower than whites. Holding all other variables constant, an increase in one's education level equaled increased the odds of giving by 39 percent (p < .01). Every one-unit increase in income was associated with a 10 percent increase in the odds of donating money.

Finally, model 6 presents the full regression model, which includes the variable being approached by a stranger for money. The results of this model show support for the hypothesis that solicitations increase the odds of giving. Respondents who are solicited for money by a stranger increase the odds of giving money to other groups or organizations by 99 percent, significant at the .001 level. The odds of Latinos (-54%) giving money to non-secular groups remained negative and significant (p < .001). For

each one-unit increase in income, the odds of giving money to philanthropic

organizations increased by 10 percent (p < .001). Education remained an important

predictor of giving money to other philanthropic organizations. Each increase in level of

education was associated with a 46 percent increase in the odds of giving money.

Asked to Volunteer—Latino, Black, and Other Racial Subgroups

Table 9 provides regression results for the likelihood of being asked to volunteer.

As the literature has cited (see Chapter II), being asked to give of one's time and money

is an important process in philanthropy. Philanthropic organizations streamline their

efforts and target those they feel possess characteristics that increase the probability of

volunteering their time. Overall, the results across the models in Table 9 support the

hypothesis that Latinos and blacks are less likely to be asked to volunteer than whites.

Beginning with model 1, Latinos show a 60 percent decrease in the odds of being asked

to volunteer than whites. This finding is significant at the .001 level. Blacks are also

associated with a decrease in the odds of being asked to volunteer by a philanthropic

organization at 46 percent lower than whites. Results from model 2 include demographic

controls and show that Latinos have 52 percent lower odds of being asked to volunteer

(p < .001). Blacks odds of being asked to volunteer are 51% lower, also significant at

.001. Each additional year in age decreased the odds of being asked to volunteer by 1

percent (p < .01). The negative effect of age on being asked to volunteer is counter to

results found in previous literature that older adults have more leisure and free time thus

greater odds of being asked to volunteer their time.

Table 9. Logistic Regression Results: Asked to Volunteer—Latino, Black, and Other Racial Subgroups (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) b (se)	%	(4) b (se)	%
Latino	-0.92*** (0.13)	-59.9	-0.74*** (0.15)	-52.3	-0.50** (0.15)	-39.1	-0.28 (0.19)	-24.8
Black	-0.61** (0.21)	-45.8	-0.72*** (0.21)	-51.4	-0.68** (0.22)	-49.2	-0.55 (0.27)	-42.0
Other	-0.45 (0.25)	-36.3	-0.45 (0.25)	-36.1	-0.53* (0.26)	-41.2	-0.17 (0.32)	-15.4
Age			-0.010** (0.003)	-1.0	-0.01** (0.003)	-1.0	-0.003 (0.005)	-0.3
Male			-0.10 (0.11)	-9.6	-0.21 (0.12)	-19.1	-0.21 (0.14)	-19.0
Citizen			1.34*** (0.25)	283.4	1.17*** (0.26)	221.7	1.21*** (0.33)	234.1
Education					0.70*** (0.08)	102.1	0.50*** (0.10)	64.6
Income							0.05* (0.02)	5.1
Constant	0.48*** (0.07)		-0.30 (0.30)		-1.17*** (0.33)		-1.50*** (0.44)	
LR chi²	55.05		99.64		187.01		88.17	
Prob>chi²	0.0000		0.0000		0.0000		0.0000	
PseudoR²	0.0269		0.0499		0.0940		0.0673	
N	1,485		1,452		1,447		967	

Standard errors in parentheses, * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The coefficients for citizenship are strong with positive effects across all the models. These results supporting the hypothesis that citizens are more likely to be asked to volunteer than noncitizens. In model 2, citizens are 2.8 times more likely to be asked to volunteer than noncitizens, all else being equal (p < .001).

The findings presented in model 3 include the first SES control variable for this set of equations—level of education. The results show that each additional level of education attained, respondents increased the odds of being asked to volunteer by 102 percent (p < 001). Adding education to the model, however, did not significantly change

the differences between whites and nonwhite subgroups. Latinos (-39%), blacks (-49%), and others (-41%) continued to show a decrease in the odds of being asked to volunteer. These results were significant at the .05 level or higher. Age remained unchanged to the previous model (1%, p < .001). Citizens' were 2.2 times more likely to be asked to volunteer, all else equal.

Finally, model 4 includes the second SES control variable—income. Controlling for income in the full model, the coefficients for Latinos, blacks, and others are not significant, although they remain negative. Income has a positive effect on being asked to volunteer. All else equal, each additional increase in category of income increased the odds of being asked to volunteer by 5 percent (p < .05). One's level of education and citizenship remained significant predictors of being asked to volunteer. Each additional level of educational attainment achieved, respondents' odds of being asked to volunteer increase by 65 percent (p < .001). All else equal, the final model shows that citizens are 2.3 times more likely to be asked to volunteer, significant at the .001 level.

Solicited for Money—Latino, Black, and Other Racial Subgroups

People make financial donations to philanthropic organizations for a number of reasons. One reason is that they possess disposable income. Another important reason is that someone solicited them to give. Table 10 presents the results of logistic regression analyses for being solicited for money. Model 1 shows that black's odds for being solicited are 75 percent higher than that for whites (p < .05). Latinos odds of being solicited are not different from whites in any of the models. Including controls for age,

sex, and citizenship in model 2, the coefficient for blacks was not significant. With each

additional year in age, the odds of being solicited for money decreased by 2 percent.

Male's odds for being solicited are 51 percent higher than those for women (p < .001).

Citizens have 79 percent greater odds of being solicited than noncitizens (p < .01).

Model 3 includes educational attainment, which shows that achieving higher levels of

education increases the odds of being solicited for money. All else equal, with each

additional increase in category of education, respondents odds of being solicited for

money increased by 52 percent, significant at the .001 level. One year increments in age

decreased the odds of being solicited by 2 percent (p < .001), and the odds of males

being solicited was 44 percent lower than women (p < .01). The final model includes

income as a control, which is not significant. All else equal, with each additional

increase in level of education, the odds of being solicited for money was 37 percent (p <

.01). The results for age (-2%) and sex (35%) remained similar to previous models.

In sum, the analysis examines several hypotheses involving the relationship

between race, socio-demographic characteristics, giving money to various types of

organizations, and being asked to volunteer one's time. The results of the logistic

regression analyses provides little support for the hypotheses that nonwhites (Table 3)

and Latinos (Table 7) have greater odds of giving money to a church, synagogue, or

place of worship. Controlling for socio-demographic characteristics, the coefficients

across all the models are not significant. The hypothesis suggesting that nonwhites

(Table 4) and Latinos (Table 8) have lower odds of giving money to other

Table 10. Logistic Regression Results: Solicited for Money—Latino, Black, and Other Racial Subgroups (presented in logit coefficients & percent odds).

	(1) b (se)	%	(2) b (se)	%	(3) B (se)	%	(4) B (se)	%
Latino	0.055 (0.13)	5.6	-0.047 (0.15)	-4.6	0.14 (0.16)	14.7	0.31 (0.19)	36.9
Black	0.56* (0.22)	74.5	0.44 (0.23)	55.0	0.51* (0.23)	66.1	0.50 (0.28)	65.1
Other	-0.038 (0.25)	-3.8	-0.036 (0.25)	-3.6	-0.070 (0.26)	-6.8	-0.076 (0.31)	-7.4
Age			-0.023*** (0.004)	-2.2	-0.023*** (0.004)	-2.3	-0.023*** (0.005)	-2.3
Male			0.41*** (0.11)	51.2	0.36** (0.11)	43.5	0.30* (0.14)	34.8
Citizen			0.58** (0.22)	79.1	0.42 (0.22)	51.9	0.40 (0.30)	48.8
Education					0.42*** (0.07)	52.0	0.31** (0.10)	36.7
Income							0.035 (0.02)	3.5
Constant	0.18** (0.06)		0.56* (0.28)		0.092 (0.29)		0.085 (0.40)	
LR chi^2	6.96		69.62		104.43		61.49	
Prob>ch^2	0.0733		0.0000		0.0000		0.0000	
Pseudo^2	0.0034		0.0350		0.0536		0.0467	
N	1,484		1,451		1,446		967	

Standard errors in parentheses * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

groups or organizations is supported and significant in all the models. Finally, the

hypothesis stipulating that nonwhites (Table 5) and Latinos (Table 9) will have lower

odds than whites of being asked to volunteer has strong support and is in the expected

negative direction. The implications of these findings will be discussed in more detail in

the following sections.

Discussion

Overall, the substantive findings that pertain to giving money and being asked to volunteer by race were highly significant and revealed beneficial information about philanthropic patterns of minorities. For the most part, the hypothesized relationship between giving money and minority status was confirmed, as was the association between race and being asked to participate in volunteer activities. Latinos and nonwhite minorities were less likely to give to other, nonreligious groups or organizations, and they were less likely to be asked to participate in volunteer activities. The association between race and giving to a church or place of worship, however, offered unexpected results.

Although it was expected that minorities would give more to their church, the findings in this thesis mirror previous mixed evidence. With respect to giving money to a church or place of worship, overall, there were no significant differences for race, whether measured for Latinos or all nonwhite minorities combined. The only exception is the base model with no controls. As such, if the results are presented only by statistical significance, race does have a negative association for minorities in terms of giving to a church or place of worship. However, these differences disappear when controlling for demographic and socio-economic variables. In fact, the association between religious giving and race moves in the positive direction and increases the likelihood of monetary donations by minorities with each added control and predictor variable.

In terms of giving to a church or synagogue, the study, consistently, demonstrated that older parishioners and women were important in providing economic

contributions. Philanthropic studies have increasingly found that women are contributing more money and time to charitable organizations. This may be due to the fact that women are increasingly part of the labor market. Also consistent with the literature and significant across the entire study, was the association between education and giving money. This was expected, as increased education leads to greater tangible and intangible resources. Income, interestingly, made no difference in giving. Churchgoers generally tithe some amount out of religious obligation, regardless of income level. However, it is important to keep in mind that almost a third of the respondents were omitted from the income variable which could alter the results.

It was expected that respondents who were asked to give of their time or money would experience higher rates of giving. The analysis confirmed that when asked to give of their time or money, respondents were substantially more likely to make a financial contribution. This may be due in part to the fact that being asked confers obligation, trust, or friendship.

When looking at giving money to other groups or organizations, nonwhites combined, and Latinos in particular, were both hypothesized to give less to these types of philanthropic organizations. Consistent with previous studies, this study showed that nonwhites as a whole, and Latinos especially, were significantly less likely to make a contribution to nonreligious philanthropic organizations. It is important to keep in mind that a possible cause of lower giving may be that minorities continue to be excluded and not targeted at the same rates by philanthropic organizations. In the two tables that look at the outcomes of giving to other groups and organizations, not only is educational

attainment and income highly significant, but being asked to give one's time and being solicited for money are both important predictors of giving more money to these organizations. This may be due to the long standing process that goes into cultivating a relationship with donors.

Cultivating a relationship with potential donors has been important to building long-term support mechanism of both time and money. However, even short term fundraising initiatives target specific individuals with specific characteristics. The current research revealed significant support for the hypothesis that Latinos, and nonwhites as a group, are not asked to volunteer at the same rates as whites. Of particular interest in terms of who gets asked to volunteer was citizenship; being a citizen highly increased the probability of being asked to volunteer one's time. While citizens are more likely to be asked to volunteer, it is possible that Latinos, as a group, may be consistently viewed as noncitizens, particularly in a social climate immersed in anti-immigrant sentiment. Higher levels of education also made it more probable to be asked to volunteer. This was consistent with our hypothesis and with the literature. Income was also important in regards to being targeted to volunteer. Consistently, socioeconomic indicators studied here have been shown to positively increase the likelihood that philanthropic organizations will ask a respondent to volunteer. This thesis considers the importance of giving to religious and secular organizations and being ask to volunteer. The research focused primarily on factors that promote or depress giving and what factors are important to being asked to volunteer. Overall, Latinos and nonwhites were similar in giving money to a church or place of worship but

were significantly different when giving to other groups or organizations. The research

presented here, also, demonstrated that Latinos and nonwhites were much less likely to

be asked to give of their time, even when controlling for education and income. In the

next and final chapter, concluding remarks are provided, as are some of the implications

of the research

CHAPTER V

CONCLUSION

The main goals of this thesis were to advance the sociological literature concerned with differences in philanthropic giving amongst Latinos versus whites, and examining whether differential patterns of recruitment, namely being asked to volunteer time and solicited to give money, exist between Latinos and whites. Logistic regression equations were estimated predicating the likelihood of giving to religious and secular organizations, along with the likelihood of being asked to volunteer and give money. Researching Latino philanthropy is of particular interest for a number of reasons. These include the fact that philanthropic organizations have seemingly neglected Latinos as potential donors and volunteers. In addition, lower participation rates in both giving and volunteering make recruitment a necessary area of study for this group. As the largest and fastest growing ethnic group in the U.S., learning to cultivate greater participation from Latinos into mainstream philanthropy is important for the future of philanthropy.

Advancing sociological knowledge by studying how different forms of exclusion and discrimination continue to exist in philanthropy and how this affects giving and volunteering rates of minorities will help sociologist better understand factors associated with Latino philanthropy. The overall findings of this thesis confirm the importance that inclusion through recruitment has towards participation in philanthropy. The analyses finds that in terms of giving money to philanthropic organization, respondents' who were asked to volunteer time or solicited for money had a much greater likelihood of

doing so than those who are not asked to do so. This included being asked for money by both secular and non-secular organizations. However, results from logistic regression found that Latinos were significantly less likely to give money and less likely to be asked to volunteer. The analyses found no statistical differences between Latinos and whites in terms of being solicited for money. Overall, Latinos were similar to whites when giving to the church and being solicited but gave less to other types of organizations and were asked less to volunteer.

In this final chapter, I provide a brief review of the results of this thesis, summarizing the most influential findings. I then discuss some of the shortcomings in this project, future research directions, implications associated with the findings, and suggestions for policy change.

Philanthropic Giving to a Church, Synagogue, or Place of Worship

It was hypothesized that Latinos, and other nonwhite groups, would experience equal to or greater levels of giving to religious organizations than whites. The results indicate that, overall, Latinos were not statistically different from whites in terms of giving to their church or other religious organizations. While the hypothesized relationship was not supported, the effects of being Latino in terms of giving money to religious places of worship were positive and in the expected direction. This supports previous findings that minorities are just as likely as whites to give to their place of worship, as the church often acts as the primary philanthropic mechanism for helping those in need. This may indicate that since the church is often recognized as a central

provider of social safety nets by minorities, Latinos may feel obligated, and even expected, to give to the church.

Key findings for individuals giving money to the church centered on the variables for level of education, being a woman, age, being asked to volunteer, and being solicited for money. Older, educated women had greater odds of giving money to religious organizations. Being asked to volunteer or solicited for money also increased the odds of giving money to a church or place of worship. The effect of educational attainment on giving was significant across all models. This is of particular importance and may be due to the fact that individuals who attend college may be more likely to be part of associational and/or alumni networks.

Philanthropic Giving to Other (Nonreligious) Groups or Organizations

Results for giving to other groups or organizations confirmed the hypothesized relationship of lower giving by Latinos when compared to whites. Regression equations consistently demonstrated lower levels of giving to nonreligious organizations by Latinos. Income was a significant factor in predicting monetary contributions. Lower levels of giving by Latinos could be due to the fact that Latinos, in general, earn less than whites and thus have less disposable income. Education is a strong predictor of giving to other groups or organizations. Higher levels of education not only increase one's earnings potential, but it also raises awareness and better informs individuals of the need to give to causes that support broader interest.

Asked to Volunteer

An important aspect of participating in philanthropy is recruitment by organizations. Logistic regression results largely confirmed the hypothesis that being Latino would decrease the odds of being asked to become volunteers. Regression results revealed that minority status was a key predictor of not being asked to volunteer. Results also showed substantially strong effects in the positive direction for citizens with higher levels of education. These effects could be due to the fact that many Latinos continue to be stereotyped as undocumented, non-English speakers, and uneducated; therefore, they are commonly viewed as lacking the necessary characteristics for recruitment. However, once the income measure was added to the analysis, the effects of being Latino were no longer significant, although they remained negative.

Solicited for Money

There was little support for the hypothesis that minorities, Latinos in particular, were solicited at lower rates than whites. Logistic regression results for Latinos were not significantly different from whites, and the odds of being solicited were in the positive direction. This may be due to the fact that monetary contributions come from all sources, including the church and religious organizations. A significant finding that differed from any of the other models was that males displayed higher odds of being solicited for money. Previous studies have been mixed, finding that men typically make more monetary contributions than women, but women who make more money are more likely to give greater amounts. This may be due to the fact that, historically, men have been the

primary income earners, and culturally, have had more control over monetary resources than women.

Limitations

There are several limitations of this research that deserve attention. One limitation of my analysis was the measurement for income. There were several missing values for income. Nearly one third of the sample was omitted from models that included income thus results should be viewed with caution. Another limitation includes the Hispanic/Latino category. Latinos encompass a large heterogeneous group that includes people of Mexican, Cuban, Puerto Rican, Central and South American descent, to name a few. The Survey of Texas Adults, 2004 is overrepresented by those of Mexican ancestry or origin. The limited amount of other-than-Mexican Latinos, in some cases as few as one per sample, makes this study difficult to generalize across all Latino populations. Consequently, the Hispanic/Latino category does not take into account each subgroup's distinctive characteristics and views about philanthropy. The use of cross-sectional data presents certain limitations. First, in a cross-sectional study, data is limited to a single time point. Therefore, changes over time cannot be assessed. A second limitation of cross-sectional data is it does not allow us to properly infer direction of causality. That is, does giving lead to being asked or does being asked lead to increased giving?

Future Research

Future research in this area would benefit from additional qualitative work on informal philanthropy. Within the Latino community, informal giving and volunteering has been a long standing tradition that mainly comes through family, kin, and community. When someone within the Latino community needs help or assistance, their social safety-nets generally come through an informal network of friends and family. Formal institutional help has, until recently, been uncommon. This data set fails to capture the informal giving and volunteerism that is prevalent within the Latino community. Mainstream philanthropy considers unpaid babysitting, unpaid housework, transportation to doctor's appointments, remittances, and several other acts between family and friends as "informal" philanthropy which is difficult to measure.

Future research would also benefit from generational evaluations of ideals of giving, volunteering, civic participation, and institutionalized philanthropy, particularly between first-, second-, and third-generation Latinos. One final area of possible research is to focus on remittances. Remittances are not counted as philanthropic participation but should remain an important factor in the study of giving. Remittances account for over $10 billion sent to countries of origin. Often these moneys are sent with similar considerations of U.S. models of philanthropy, yet are not factored in as philanthropy.

Significance and Implications

My research has shown that there are still disparities between Latinos and whites in terms of giving money and being invited to volunteer. An important finding in this

study suggest that increasing one's education level increases both the odds of giving money and being asked to volunteer. Across all the models, one of the most salient predictors relating to recruitment or giving was education. Higher levels of education have been correlated to higher income levels and increased leisure time, thus allowing individuals increased abilities to donate money and time. Increasing education attainment may raise awareness about broader social issues and modes of addressing them that can lead people to volunteer and give. Higher education attainment was also important in determining who is asked to volunteer or solicited for money. Those who recruit are looking to ask individuals who are more likely to give time and money— higher levels of education increase the odds of being asked. Public policies that are focused on increasing educational attainment by Latinos represent an important consideration for policy makers.

The growing demographics coupled with higher than average dropout rates of Latinos make education policies important for philanthropy. Lower earnings often equates to lower disposable income, less free time, and fewer social resources, all of which lower the odds of participating in philanthropy. Implementing policies designed to increase high school graduation rates and college enrollment is in order.

Conclusion

The Latino population is not only growing in size, it is also growing in purchasing power that can be tapped for philanthropic efforts. The potential resources Latinos can bring to giving and volunteering circles are immense, but, as of yet they

remain largely unsolicited. Research, including the present work, suggests that asking

someone to give or donate dramatically increases their odds of participating; however,

the vast majority of mainstream organizations fail to ask Latinos. The question remains:

"Why not ask?"

By providing greater opportunities for Latinos to participate in organized

philanthropy, one promotes improved citizenship, enhanced trust, increased participation

and contributions. Additionally, greater involvement by Latinos creates greater

opportunities for both the individual and the organization. Organizations increase

membership and participation rates while individuals gain resources and connections.

What is important is not necessarily the amount of dollars and time given but the act of

charity taking place.

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