

# *Center for the Study of Philanthropy*

## TOPICS IN ASIAN AMERICAN PHILANTHROPY AND VOLUNTARISM



*AN EXTENSION COURSE GUIDE*

By

Jessica Chao

**CURRICULUM GUIDE # 10**

Graduate School and University Center  
City University of New York

*CENTER FOR THE STUDY OF  
PHILANTHROPY*

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*Topics in Asian American  
Philanthropy and Voluntarism  
An Extension Course Guide*

*CURRICULUM GUIDE #10*

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**THIS PROJECT HAS BEEN FUNDED BY A GENEROUS GRANT FROM  
THE W.K. KELLOGG FOUNDATION**

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Multicultural Philanthropy Curriculum Guides**

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# INTRODUCTION TO THE MULTICULTURAL PHILANTHROPY CURRICULUM PROJECT

Giving and voluntarism are deeply ingrained traditions in American life. Yet these activities are frequently overlooked in the curricula of the nation's colleges and universities, or mistakenly portrayed as the exclusive province of elites.

To address this, the Center for the Study of Philanthropy at the Graduate School and University Center of the City University of New York is developing a variety of materials to illuminate the significance of philanthropic activities at every level of society. A series of curriculum guides is one of several resources designed to encourage the development of undergraduate, graduate and extension courses on multicultural philanthropy.

These materials reflect a variety of disciplinary approaches, examining the ways in which eleven different (but not necessarily mutually exclusive) groups—women, Catholics, Protestants, Jews, African Americans, Latinos, Northern Europeans, Southern and Eastern Europeans, Middle-Easterners, South and Southeast Asians, and East Asians—historically used their gifts of time and money to create nonprofit institutions, forge public/private partnerships, promote social and legislative change, build communities, and participate in public policymaking at the local, state, and federal levels.

Each curriculum guide considers a variety of factors including: 1) the traditions of charity and mutual aid that different groups brought with them to the United States; 2) the ways in which these practices were adapted to the American social and political context; and 3) the role of philanthropy (i.e., the giving of time, money and/or valuables for public benefit) in enabling each group to claim a public role within the American democratic system.

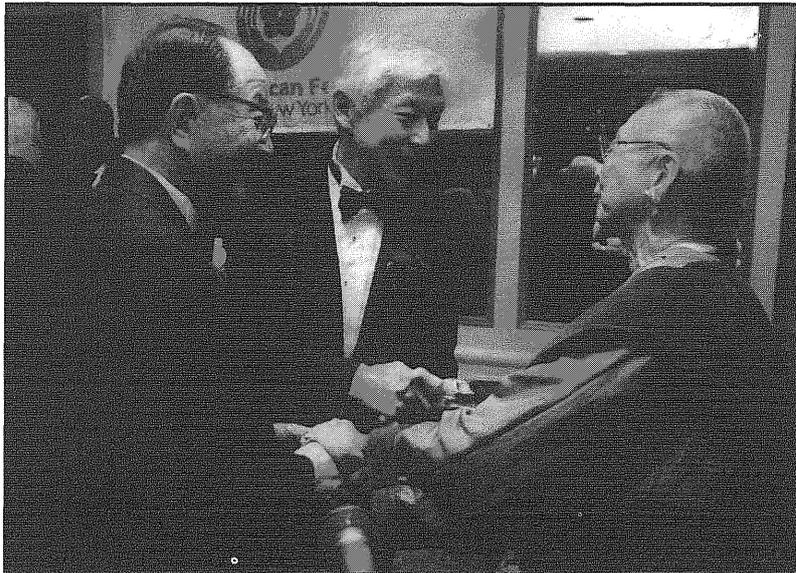
Identification of the relevant literature has been another important goal. Each guide includes an annotated bibliography and additional bibliographic citations, which ultimately will also be available as part of a regularly-updated, comprehensive, on-line database on international philanthropy. Additional information on the on-line bibliography can be obtained by visiting the Center's website at: [www.philanthropy.org](http://www.philanthropy.org).

The curriculum guides and annotated bibliography, together with the other components of the initiative—volunteer guides, video/television programming, faculty seminars, and a Distinguished Lecturer series—reflect the Center's ongoing commitment to enhancing public understanding of the role that philanthropy has historically played within the multicultural mosaic of American society.



Students in the United Way Philippines preschool program gather to thank philanthropist Tony Campo for his Christmas gifts. The New York City businessman decided to share his fortune with the needy children of Quezon City instead of spending it on traditional seasonal gifts and parties. He has invited others to join him in making such holiday donations.

*Photograph courtesy of United Way Philippines Inc.*



Midori Shimanouchi Lederer (right), board member of the Asian American Federation of New York, congratulating noted philanthropists Chong-Moon Lee (left) and Oscar L. Tang (center), honorees of the Federation's 1999 Gala.

*Photo courtesy of the Asian American Federation of New York.*

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## Part I.

### Topics in Asian American Philanthropy and Voluntarism: An Extension Course Guide

#### Introduction

This curriculum guide offers a broad overview of the scope and variety of Asian American philanthropy and voluntarism. Although designed primarily for professionals working in nonprofits, it may be helpful to others who also wish to engage and increase the participation of Asian Americans in their organizations or civic activities. Information on the history and practices of Asian Americans in creating community voluntary structures may interest students and those working in various public policy arenas, immigrant services, community organizing and/or for the encouragement of civic participation by newcomers.

To date, the presence of Asian Americans in mainstream institutional philanthropy and civic institutions has not been very visible, although they are a growing presence as the population itself grows in size, affluence and acculturation. It is important to recognize that while their representation in mainstream philanthropy has been limited, the contribution of time, energy, goods and money in less formal and more personal ways has been enormous and pervasive throughout their history in the U.S. and continues in dynamic fashion today. Philanthropy directed to those within extended family and social networks is commonplace and extensive among all Asian American immigrant communities. This informal philanthropy coupled with the structure of extended family are the supporting structures for the survival and eventual success of countless Asian immigrants and their off-spring.

Asian Americans engage in mainstream philanthropy under certain conditions. The Asian American participant must perceive a level of financial and occupational stability not only for the individual self, but also for other family members and close associates before s/he will feel free to extend and commit significant financial contributions through

more dissociated giving vehicles. The potential donor must have had a family or community experience as a contributor of time and money, and for Asians these have most often been with indigenous mutual aid associations or religious organizations. The donor must have some sense of identity with the cause or with those benefiting from the charitable donations. And, finally, the donor must be personally approached by people s/he knows and trusts, which tends to limit the path to mainstream philanthropic institutions. The traditions of informal, personal philanthropy are neither better nor worse than American-style institutionalized philanthropy. They serve different purposes at different life stages and circumstances.

The transition from using philanthropy for survival and mutual assistance among social and economic peers to using philanthropy to invest in institutional strategies to ameliorate disadvantage or to sustain cultural values for unknown beneficiaries is not necessarily smooth. Once survival needs are met through the sharing of resources, it is not necessarily a given that one then turns one's attention to other societal needs. This transition can be encouraged and supported, however, by those more acculturated who have already traveled this path, as well as by those outside the community who have an interest in ensuring the participation of Asian Americans in the larger civic dialogue. This curriculum and the readings included in the bibliography offer information for those designing structures to aid this transition, for those interested in fundraising from Asian American communities, and for those just eager to learn from these communities.

Throughout this curriculum guide, terminology referring to this population group and the various philanthropic organizational vehicles they use may seem confusing. The term "Asian American" refers to any U.S. citizen or immigrant who traces his or her heritage to any of the nationalities or ethnic cultural groups of the continent of Asia. The focus of this guide is on those Asian Americans whose families came from East Asia, Southeast Asia and South Asia, although the category includes people from other areas of Asia. Occasionally the guide refers to "Asian Pacific Americans" in the context of U.S. Census Bureau data. This is a racial category that demographers and several Asian American organizations have begun to use since the U.S. Census Bureau formalized it for the 1990 Census. In addition to Asian Americans, those Americans with ancestry from the native cultures of the Pacific Islands (i.e., primarily Hawaii, Samoa, and Guam) are included in the totals of the Asian Pacific American population group. Moreover, this

curriculum guide sometimes refers to ethnic-specific groups by their originating nationality, ethnic or cultural identity. For instance, many immigrants will refer to themselves as Chinese, Japanese, Vietnamese, Indian, Filipino, etc., rather than as Asian Americans. The contrast is most obvious in Seminar Five in the discussion about growing pan-ethnic identity among American-born generations of Asian Americans.

Voluntary associations refer to the many mutual aid, business, professional, fraternal, alumni and cultural associations that are generally (but not exclusively) run by Asian American volunteers for both social and philanthropic purposes. The term Asian American “nonprofits,” however, refers to the nonprofits created and run by Asian Americans, but which are organized and managed more similarly to mainstream nonprofit organizations with professional staff and formally structured governing boards.

It is intended that this curriculum guide will facilitate an appreciation of the resourcefulness, resilience, and persistence of community building within the Asian American community. Also that, as a result of its use, more practitioners and community leaders will embrace Asian American participation in broader community and civic involvement as their charitable interests evolve and expand, and that those representing mainstream philanthropic institutions will join Asian Americans in supporting their community interests.



## Seminar 1

### Diversity and Communities of Participation

Asian American philanthropy is as diverse and broad as the population itself and includes a variety of practices that reflect both distinct and overlapping communities. Each ethnic group and each wave of immigration since the mid-1800s has its own pattern of migration, survival strategies, success strategies, experiences with discrimination, and the obstacles to or speed of acculturation. These patterns of experience in turn influence how, why, and with whom Asian Americans choose to share their money, goods or time.

Although the overall Asian American experience has been one of will and perseverance eventually triumphing over adversity, it has not been one smooth continuum of acceptance and acculturation. In fact, the earliest waves of immigrants were subjected to various discriminatory labor, housing, and real estate practices. Many communities, particularly on the West Coast and later the Gulf Coast, experienced racial violence, and there are still many incidences of anti-Asian violence today. In the past, however, through various exclusionary immigration laws, anti-miscegenation laws, and special taxes on foreigners, as well as the imposition of segregated schools, many actions taken by the majority community were legally sanctioned. The most extreme measure to segregate and persecute an Asian group was implemented by Executive Order 9066 during World War II when Japanese American civilians were viewed as a threat to national security due to Japan's invasion of Pearl Harbor. Approximately 120,000 Japanese Americans, of whom about 70 % were themselves U.S. citizens, were evacuated from coastal areas and imprisoned in internment camps in more rural interior locations. In addition to personal suffering and the total loss of freedom and civil rights, the internees also lost family savings, businesses, and farms in the process.

The largest numbers of early immigrants were from China and Japan, later followed by Filipinos, Asian Indians and Koreans. In the mid-nineteenth and early twentieth centuries, most Asian immigrants came

as laborers and agricultural workers. Tales of Asians working the Gold Rush, Transcontinental Railroad, and the lush plantations of Hawaii have become part of the national legend. However, because various immigration laws prohibited or limited the entrance of Asian women and/or families, and other state laws prohibited inter-marriage, many immigrants returned to their homelands to marry and create families. In several ethnic communities it is common to see several generations of Asian Americans born in the “home” country, but educated and/or working in this country, and therefore, their histories are referred to as the “sojourner” experience.

During the latter half of the 20<sup>th</sup> century, the Asian American community has grown in size and diversity at an astronomical rate. This is due to several momentous events including the Immigration Act of 1965, the end of the Vietnam War in 1975 and the resumption of diplomatic relations between the People’s Republic of China and the United States in 1979. There were also many other political and economic crises in the Philippines, India, Pakistan, and other Asian nations. These events spurred the influx of immigrants and changed the demographic profile of Asian America. The Immigration Act abolished the discriminatory quotas limiting Asian immigration and instead focused on family reunification and on preferred higher-level professional and occupational skills, such as medical professionals, technicians, engineers, scientists, etc. This change in U.S. immigration policy dramatically increased the number of educated and professional Asian immigrants, as well as increasing the flow of immigration from the countries of South Asia, the Philippines, and from Korea.

The ten years following the end of the Vietnam War created a surge in refugees numbering in the hundreds of thousands from the countries of Southeast Asia. This increased the ethnic and economic diversity of Asian America even further, and created a large “non-voluntary” immigrant population with its own survival challenges. While many refugees, especially from Vietnam, were part of the military or merchant middle class fleeing communist persecution, tens of thousands of agrarian and less educated refugees also left, particularly from Laos and Cambodia.

For many Asian Americans, integrating into the larger majority community and culture has been difficult and even discouraged. The histories of these various peoples in the United States are entwined with labor strife, the civil rights movement, and wartime politics. Not until

the 1940s and 1950s were Asian immigrants even granted the right to naturalization. Ever resourceful and resilient, however, each ethnic immigrant group created its own community here through a variety of informal and formal associations and nonprofit organizations. Shut out or isolated from the majority culture and community, Asian Americans created and continue to create mutual aid associations, fraternal organizations, and self-help strategies to provide community infrastructure. Although rarely referred to as “philanthropy,” Asian immigrants depended on each other’s ability to share money, goods, talents, and other resources, which were most often given on the direct personal level rather than through highly structured organizational vehicles. These predominantly immigrant communities also used their churches and temples to provide social welfare services and to pass on the values of one generation to the next. The Asian Americans maximized their social and family relationships, and built cultural and community centers, nursing homes and hospitals with monies raised and provided by members within the ethnic community. These personal indigenous forms of philanthropy continue to thrive in the immigrant communities today.

Since the 1970 U.S. Census, the Asian American population has been growing rapidly. By 1990, the Asian Pacific American racial category (see Introduction for explanation of population categorization) totaled 7.2 million, or 2.9% of the total U.S. population. Based on recent trends, growth projections to the year 2020 estimate that Asian Pacific Americans will number 23 million and by the year 2050 they will represent 10% of the total U.S. population. Because most of this growth is due to immigration, the Asian American population is extraordinarily dynamic. Since 1965, the economic, occupational, and educational profiles of the community has changed due to the high presence of various ethnic groups in the fields of engineering, medicine, science, and technology, and with noticeable successes in individual entrepreneurship. In addition to a demographic population that at times seemed to have parallel experiences with African Americans who have and continue to suffer from discriminatory attitudes and practices, there is also a growing segment that is more often associated with the majority white population due to recent educational and economic achievements. The caricature of the workaholic “techie” and crafty entrepreneur now take their places among the many other stereotypes of Asian American coolies, teen gang members, dragon ladies and Fu Manchus embedded in mainstream consciousness and fortified by misguided media.

In more recent years, observers have noted that a growing number of affluent Asian Americans participate in formal mainstream philanthropy instead of, or even in addition to, indigenous forms of philanthropy. Within different generations of a family, one may find various ways of giving and sharing. Across different ethnic communities one may find major gifts to revered museums, universities and hospitals, while others send money and goods toward disaster relief or in aid of ailing relatives back “home.”

Because the number and subtlety of differences and similarities among the various belief systems and cultural values of the myriad ethnicities and generations of Asian Americans are so vast, identifying motivations associated with different types of charitable giving practices can be overwhelming. However, analyzing them through Paul G. Schervish’s framework of communities of participation (see Recommended Readings below) offers a more practical way to predict the likely groups with which Asian Americans identify and associate. Based on an identification model of charitable giving rather than an altruistic model, Schervish offers a way to trace the participatory changes as life circumstances change, in addition to the cultural and educational factors that may influence these participatory choices.

### **Intended Seminar Outcomes:**

1. General appreciation and further understanding of the diversity within Asian America and how that may contribute to the diversity in social organization strategies and the types of social and civic groups various Asian Americans may choose to join.
2. An understanding of how the factors of ethnic background, level of acculturation, financial comfort, past experiences with discrimination and facility with American customs and civic practices may influence the level of identification Asian Americans may have with various social, civic, mutual aid, religious, or cultural organizations.
3. An appreciation of how Asian Americans may participate in a variety of philanthropic practices because of the various influences in their lives that bring them into spheres of different communities of participation.

### **Suggested Assignments:**

1. Sketch the demography of the Asian American community in your geographical location. Consider ethnicity, generation, economic status and/or stratification, education, occupation, etc. Outline the ways in which those communities have used formal and informal organizations and groups to provide a cohesive community for themselves.
2. Identify a prominent Asian American individual in your community and sketch a demographic and experiential profile of the individual and his/her family, mapping concentric and overlapping circles of participation. List any likely social, civic, religious, professional or charitable organization in which s/he may participate.

### **Recommended Readings**

#### **FOR OVERVIEWS OF ASIAN AMERICAN HISTORY:**

Sucheng Chan, Asian Americans: An Interpretive History (Boston: Twayne Publishers, 1991).

Ronald T. Takaki, Strangers From a Different Shore (Boston: Little, Brown and Company, 1989).

#### **FOR INFORMATION ON DEMOGRAPHICS, ECONOMIC AND OCCUPATIONAL DIVERSITY, AND IMPLICATIONS FOR PUBLIC POLICY ISSUES CREATED BY RECENT IMMIGRATION TRENDS:**

Bill Ong Hing and Robert Lee, eds., The State of Asian America: Reframing the Immigration Debate (LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1996).

Paul Ong, ed., The State of Asian Pacific America: Economic Diversity, Issues & Policies (LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1994).

The State of Asian America: Policy Issues to the Year 2020 (LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1993).

FOR AN EXPLANATION OF HOW COMMUNITIES OF PARTICIPATION  
INFLUENCE CHARITABLE PARTICIPATION:

Paul G. Schervish, "Inclination, Obligation, and Association: What We Know and What We Need to Learn about Donor Motivation," in Critical Issues in Fund Raising, ed. Dwight F. Burlingame, pp. 110-138 (New York: John Wiley & Sons, 1997).

*Ancestors in the Americas: Parts One & Two*, a documentary film by Loni Ding.

Seminars 2 & 3

**Mutual Assistance through Family and Community—  
Informal Giving, the Practice of Remittances, and  
the Creation of Indigenous Voluntary Associations**

Although it may not be called “philanthropy,” it is common knowledge among all Asian American ethnic groups, and further cited in the interviews included in the readings, that there is a strong obligation to help and that this help comes in various forms of giving time, goods, talents, skills, and money. The vehicles for sharing range from the most informal direct response to personal requests from family, extended family, and friends from the same villages or provinces in Asia, to more organized indigenous mutual aid associations, religious organizations, and a variety of fraternal associations.

The circles of participation expand outward from the nuclear family to extended family, then to community members defined by village or province of origin, business or professional associates, or classmates from the same alma mater. From numerous interviews it appears that the first concern of most immigrants is immediate survival in the new homeland and creating financial stability. The second is emergency aid, disaster relief, or financial support for extended family here and abroad. Third in priority appears to be the building or rebuilding of community “back home.” Finally, as disposable income grows and stability increases, the building of community here becomes a focus of this informal philanthropy.

Each Asian ethnic group built its indigenous mutual aid associations as an organizational structure to support the self-help, mutual assistance services needed to survive in this country, to build community infrastructure, and to act as conduits for monies to be sent back home for relief and community building. These organizations include the many village, provincial, and dialect-based mutual aid associations; business and trade associations; and various fraternal, cultural and social organizations based on profession, similar ethnicity, Asian alma mater,

etc. At this point in Asian American history, most of these associations are fully incorporated nonprofits. However, many voluntary groups probably still exist as less formal legal structures, especially when newly formed.

### *The Practice of Informal Giving and Sharing*

The informal sharing of resources with others is an important value and common practice. Immigrant, second-generation and, occasionally, third-generation households often include the care of close and extended family members. Those benefiting from such largess tend to be less fortunate relatives, newly arrived immigrants needing “transitional” help, or the elderly. The extent and variety of resources that are exchanged can be quite broad and the range of people benefiting expands outward from the inner sanctum of family to broader concentric circles of relations, “clan” members or associates from the same villages or provinces, and friends. The resources range from full financial support to isolated expenses such as school tuition, funeral and medical costs; from emergency “loans” to childcare services; from housing to mere tutoring.

Particularly within first-generation immigrant families of all economic classes, a considerable amount of financial aid in the form of remittances is sent to the “home country” not only to support family, but also to support community improvements, schools and hospitals. Remittances can be very significant, often collectively totaling in the millions or billions of dollars annually, and are even considered a source of revenue for several Asian nations. For instance, many Filipinos have estimated that as much as 80% of the \$8 billion that is sent to the Philippines annually comes from Filipinos living in America. Recent annual estimates for Vietnamese American remittances are as much as \$1.5 billion. No one ventures a guess as to the amount amassed and sent “home” by ethnic Chinese, as the “overseas” population is so dispersed across so many countries and the monies “sent home” is directed to various nations in Asia, not just to the People’s Republic of China.

While much of the remittances are sent “home” directly to family, village leaders, and foreign institutions, Asian Americans often use mutual aid associations and other types of indigenous nonprofits based in the United States to distribute these funds abroad. Many anecdotal stories are told by Asian Americans from all ethnic backgrounds of the household worker who sends up to 75% of her meager earnings back

home to support children and extended family members. Wealthier Asian Americans speak proudly of parents or grandparents who sent money to Asia to build hospitals and schools for their former villages and provinces.

This extensive practice of sharing financial and other resources with close relations is probably reflective of Asian cultural values of family loyalty and obligation to family members, the community, and to society. This appears to be prevalent in just about all Asian ethnic groups regardless of nationality or religious beliefs. However, some might argue that the practice of sharing resources is even more reflective of the need for vital immigrant survival strategies. In fact, many Asians refer to this type of philanthropy as “sharing” resources, even when the reciprocity is informal and not necessarily directly beneficial. Many Asian Americans of various ethnic backgrounds and economic means also refer to it as an “obligation to help,” and the closer the relationship, the stronger the obligation. Philanthropy in this regard is extremely personal. The giver generally knows the receiver, or at least knows the receiver’s family or circle of friends, colleagues or village associates.

### *Mutual Aid Associations*

Although most of the existing literature on indigenous nonprofit associations and organizations focuses on those created by the Chinese American community, there is some mention of Japanese, Filipino, South Asian and in more recent publications, Korean and Vietnamese American associations. (See Recommended Readings, below, and the attached Bibliography for specific references.) For the most part, even though one can occasionally find counterparts to these associations in the originating country, the role these organizations have in creating community and, in some cases, in maintaining social order is uniquely Asian American. Each immigrant ethnic group created and continues to create its own organizational structure that offers opportunities for social, financial, housing, employment, or other human services.

In New York’s Chinatown, two of the myriad surname associations include the Wong and Lee Family Associations, which have a long history of activity within the Cantonese-based community and these two continue to thrive today. Many other Cantonese-based associations, however, have experienced dwindling membership whereas the Fukienese Association has grown as immigrants from Fukien

Province have poured into New York in recent years. The business-related associations cluster in the variety of Chinese Benevolent Associations found in many large cities. The oldest and most famous is the nicknamed "Chinese Six Companies" in San Francisco. Although the Japanese prefectural associations are similar in membership to the Chinese village or provincial associations, their most influential mutual aid associations included trade and agricultural associations and the many local chapters of the Japanese American Associations. While the social center of the Korean community is primarily its many churches, Korean Americans also participate in grocer and other business associations. In addition to participating in their temples and mosques, South Asians have created numerous non-religious cultural or fraternal associations including All-India Cultural Associations, Pakistani Friendship Associations, the Gujarat Samaj, the Tamil Sangam, the Bengali Association, Telugu Association and many others.

Supported through membership dues and special member contributions, the services offered by the different types of mutual aid associations vary. Almost all sponsor social events and parties particularly around special occasions and ethnic-specific holidays. Many also include direct service delivery of job training and counseling, temporary housing, immigration services, English lessons, language and culture schools for children, business training, etc. Some conduct cultural programs and classes, and youth activities. Many, although not all, serve as indigenous financial institutions in their roles as vehicles for administering rotating credit among those wishing to start business enterprises. This is particularly common within Korean mutual aid and trade associations, but also found in the Japanese and Chinese American communities. Several of the larger Chinese associations run credit unions. Those associations that are more fraternal and social in nature such as the many Filipino and South Asian groups, tend to focus more on social and cultural activities than on immigrant survival services.

Many voluntary associations, however, also fundraise on behalf of their communities. Through the special collection of donations from members, monies are distributed to help defray funeral expenses and medical costs, and to provide emergency funds for the impoverished or elderly among the membership. The funds collected by these associations have also built their meeting houses, and provided support for the building of cultural centers, nursing homes and childcare centers. Contributions from association members have set up and maintained scholarship funds and other grant awards. Many collect

remittances to support agricultural improvements, the building of transportation and road systems, water and irrigation systems, schools and other educational institutions, hospitals and nutritional centers, etc., in their countries of origin.

The membership of these voluntary associations is predominantly first-generation immigrants, who often view these associations as the center of social life. Second- (or subsequent) generation members are not nearly as active as first-generation members. This is most probably the result of cultural and social differences as American-born generations can and do interact with the larger mainstream community in addition to their ethnic and Asian American communities. As second- and third-generation Asian Americans move away from their respective ethnic enclaves and become more economically mobile, they have less in common with the membership of these indigenous voluntary associations and have less need for immigrant-related services.

In some of the larger associations, staff or contracted workers are employed to provide services augmented by member volunteers. In most, volunteers run the entire operation and all programs. The level of formality of structure is dynamic because of the rapidly changing populations. Those that were large and very active in earlier years may revert to more voluntary status when membership decreases, while newer associations grow in membership and wealth.

Numerous older first- and second-generation Asian Americans have commented that most of these indigenous associations operate fairly informally with few rules or financial systems of accountability. This may contribute to their "invisible" quality to the outside world and to some degree are obstacles to broader reach beyond the immigrant community. The selection processes for distributing funds, grants, scholarships, or other forms of financial aid or awards can also be rather informal. Many even venture to say they can be very personal and controlled by the inner circle of the leadership. This may also contribute to the lack of participation by second- and third-generation Asian Americans more accustomed to standard business operations and more open, democratic processes.

### *Alumni and Professional Associations*

Primarily gleaned from interviews conducted by the author, another generally acknowledged phenomenon among educated, middle-class

Asian Americans is the raising and distribution of their individual charitable donations by and through ethnic alumni and professional associations. Although there are a growing number of Asian American alumni groups supporting major U.S. research universities and elite colleges, for the most part the “indigenous” alumni associations referred to here support universities or occasionally private secondary schools located in the country of origin. Similarly, the professional associations referred to here are the many groups of ethnic-specific physicians, engineers, scientists, nurses, etc. that are independent of the mainstream. For instance, there is the American Association of Physicians of Indian Descent, the Association of Indian Engineers, and numerous Filipino physicians’ or nursing associations. These are not the Asian American networking subsets of major mainstream professional associations or large employers. Those mainstream associations focus primarily on social and professional networking, and not on philanthropic endeavors or community fundraising.

In addition to providing opportunities to socialize with peers of the same ethnic and class background, the indigenous alumni and professional associations often serve as vehicles for pooling funds for specific charitable causes. These causes are not limited to members’ alma maters, but also include other educational, cultural and human service projects in the home country, and occasionally social service and community-building needs in this country. The members raise funds for health care and nutrition projects, for building roads and elementary schools, for scholarships and financial aid in general higher education, not just scholarships for their own professions. One Filipino American donor was very proud that his medical association was able to raise a million dollars to build a nutrition center in a village in the Philippines. Another Chinese American donor remarked that his college association raised money to build elementary schools in China.

It appears that many of these organizations serve as informal structures that organize a non-geographically defined community. They seem to identify and create community defined by interest and experience for primarily (although not exclusively) foreign-born, middle-class Asian Americans. This is in contrast to creating community out of shared human-service needs and proximity to ethnic enclave, which is the case with mutual aid associations. Unlike many of the members of mutual aid associations who may have limited English skills, members of these associations generally work for mainstream employers and corporations and, therefore, their work lives are conducted in English. While they

choose to socialize among those with common cultural and educational backgrounds, some are also active in other non-ethnic organizations and religious groups.

It also appears that the fundraising efforts themselves strengthen the social connections through the events and activities required for successful fundraising. The meetings and social activities surrounding the cause and its fundraising strengthens the sense of “obligation” to the social network and the beneficiaries of the collected funds. Several Asian Americans refer to raising as much as a million dollars annually from members.

### *Language and Culture Schools*

Another Asian American phenomena of donating time, if not significant money, is the proliferation of language and culture schools for the offspring of immigrants. Classes are generally held on weekends, hence the nickname of “Saturday” schools. They are run almost exclusively by volunteer parents and teachers who are paid nominal amounts raised by the parents. Very little is documented about these schools. Third- and fourth-generation children attend these schools much less frequently. They are generally held in rented rooms in churches, temples and public schools. Very few have their own buildings. Some of the older, more established schools are sponsored by major mutual aid associations, churches or temples. Many Saturday schools also present annual Asian cultural celebrations around specific holidays or political commemorations, and raise funds from their members and the families of their students to cover the expenses of the production costs and the fees to bring in special attractions. Some schools have been known to raise funds for victim relief in Asia in response to well-publicized natural or economic disasters such as the floods in China or the famine in Korea last year. In many instances, it is not clear whether the school itself raised the money, or whether members of the school community just got together informally to support these causes.

Unlike the mutual aid associations that serve primarily needier communities, but also unlike the alumni and professional associations that tend to serve middle-class and more affluent communities, the Saturday school phenomenon appears to span all classes and ethnic groups. However, rarely do different ethnic or social communities exist within the same school community. The schools are both geographically and dialect-based with some focused on inner-city

enclaves or urban dwellers, and others reaching suburbanites and their children. The proliferation and participation is enormous. One Asian American nonprofit executive estimated that there are about 4,000 Taiwan-based Saturday schools alone.

It is curious to note, both from the limited literature on South Asian and Korean Saturday schools, and from interviews of Chinese and Japanese Americans, that everyone seems to agree on the limited educational value of such schools. Rarely does the teaching go beyond folk songs, household language skills and very basic overviews of the history or culture of a specific nationality or ethnicity. However, the schools are very popular and are considered an important part of growing up in Asian America. The explanation lies in the strong need parents feel for their children to strengthen their identity to their heritage and to have an opportunity to play with other children of the same ethnic background.

### **Intended Seminar Outcomes:**

1. An understanding of the nonprofit voluntary associations that are uniquely Asian American and outside of, but parallel to, the mainstream of U.S. civic life, and how Asian Americans participate in them.
2. An understanding of how these nonprofit structures function as service organizations, community centers, social networks, and philanthropic conduits.
3. An appreciation of how indigenous, informal, and highly personal traditions of philanthropy exist, sustain, and strengthen Asian America.

### **Suggested Assignments:**

1. Collect and share oral histories on the informal practices of philanthropy. Compare practices and levels of participation within and across generations and ethnicities. Compare with published literature for resonance, contemporary developments, and more substantial information on activities, organizational structure, and support systems.

2. For Asian American participants – interview an elder family member to ascertain the nature of their involvement in various Asian American associations and social groups. Ask specifically about causes supported and the ways funds are raised to support them. Ask about the nature of time and energy spent volunteering in these associations. Ask about the decision making process for distributing funds.
3. For non-Asian American participants – interview an Asian American friend or colleague and ask them about their own participation or a family member’s participation in Asian American voluntary associations.

### Recommended Readings

FOR GENERAL INFORMATION ON INFORMAL PHILANTHROPY AND INDIGENOUS ASSOCIATIONS IN VARIOUS ETHNIC GROUPS:

Sucheng Chan, Asian Americans: An Interpretive History (Boston: Twayne Publishers, 1991), *particularly Chapter 4: “The Social Organization of Asian Immigrant Communities,” pp. 63-78.*

James A. Joseph, Remaking America: How the Benevolent Traditions of Many Cultures Are Transforming Our National Life (San Francisco, CA: Jossey-Bass Inc., 1995), *Chapters 9-12, pp. 121-167 on Asian American philanthropic traditions and voluntary associations.*

Stanley Karnow and Nancy Yoshihara, Asian Americans in Transition (New York: The Asia Society, 1992).

Mark Sidel, “Giving Home: Diaspora Giving from the United States as a Funding Source for Indigenous Philanthropic and Nonprofit Institutions,” background paper for the Ford Foundation worldwide philanthropy meeting October 14-17, 1997, London.

Bradford Smith, Sylvia Shue, Jennifer Lisa Vest, and Joseph Villareal, Ethnic Philanthropy (San Francisco: Institute for Nonprofit Organization Management, University of San Francisco, 1994), *Chapters 6-9, pp. 135-223 on Filipinos, Chinese, Japanese and Koreans respectively.*

FOR READINGS ON ASSOCIATIONS WITHIN SPECIFIC ASIAN ETHNIC GROUPS, WHICH MAY BE HELPFUL IN COMPLETING ASSIGNMENTS:

Hsiang-Shui Chen, Chinatown No More: Taiwan Immigrants in Contemporary New York (Ithaca: Cornell University Press, 1992).

Stephen S. Fujita and David J. O'Brien, Japanese American Ethnicity: The Persistence of Community (Seattle and London: University of Washington Press, 1991), *particularly Chapter 6: "Friendship and Voluntary Association Membership in Ethnic and Nonethnic Communities," pp. 95-117.*

Nazli Kibria, Family Tightrope: The Changing Lives of Vietnamese Americans (Princeton: Princeton University Press, 1993).

Chia-Ling Kuo, Social and Political Change in New York's Chinatown: The Role of Voluntary Associations (New York: Praeger, 1977).

Peter Kwong, The New Chinatown (New York: Hill & Wang, 1987), *particularly Chapter 5: "Chinatown's Informal Political Structure," pp. 81-106 and Chapter 6: "Tongs, Gangs and the Godfather," pp. 107-123.*

Him Mark Lai, "Chinese Organizations in America based on Locality of Origin and/or Dialect-Group Affiliation, 1940s-1990s," in Chinese America: History and Perspectives 1996, pp. 19-92 (Chinese Historical Society of America, San Francisco, CA, 1996).

Him Mark Lai, "Historical Development of the Chinese Consolidated Benevolent Association/Huiguan System," in Chinese America: History and Perspectives 1987, pp. 13-51 (Chinese Historical Society of America, San Francisco, CA, 1996).

Ivan Light, Im Jung Kwuon, and Deng Zhong, "Korean Rotating Credit Associations in Los Angeles," Amerasia 16, no.1 (1990): 35-54.

Luis V. Teodoro, ed., Out of this Struggle: The Filipinos in Hawaii (Honolulu, HI: University of Hawaii, 1981).

Raymond Brady Williams, Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry (New York: Cambridge University Press, 1988), *particularly Chapter 1 "A New*

*Pattern: Made in the U.S.A.," pp. 9-35 and Chapter 2 "The Religions: Hinduism, Jainism, and Sikhism," pp. 36-84.*

Elena S. H. Yu, "Filipino Migration and Community Organizations in the United States," California Sociologist, 3, no. 2 (Summer 1980): 76-102.

Renqui Yu, "Chinese American Contributions to the Educational Development of Toisan 1910-1940," Amerasia 10:1 (1983): 47-72.



**Seminar 4****The Role of Religious Institutions in Building Community**

**R**eligious institutions and faith-based organizations play important, but varied roles across the many ethnic groups and nationalities in Asian America. For some ethnic groups such as Koreans, South Asian Indians, and Pakistanis, religious organizations are far stronger as social and unifying forces than their respective mutual aid associations. For others, such as the Chinese, religious institutions have been as critical in terms of social service assistance and other forms of philanthropy as the mutual aid associations, but have not been nearly as powerful social organizing structures for the community. Historically, for Japanese Americans, particularly in rural areas of the West Coast, Buddhist churches offered the sole opportunities to meet and socialize with co-ethnics. However, since the majority of the Japanese American community is now American-born, these churches and temples are only one of several social structures important to the community.

In Asian America not only do religious institutions function differently as social organizing structures, but the range of representative religions is vast. One finds myriad groups that follow Christianity, Buddhism, Islam or Hinduism each with their variety of sects and sub-sects. There are the philosophies of Confucianism and Taoism, and the spiritual tenets of Sikhs, Jainists, etc. For many Asian ethnic groups, the historical practices of ancestor worship, and older animistic-based faiths practiced by tribal or minority populations in Asia, have continuing cultural influences long after formal practices have ceased.

Many ethnic groups transform traditional religions brought from the old country, by developing distinctly hybrid forms of practice adapted to the United States and to the needs of the specific immigrant populations. Not only do Japanese American Buddhists frequently conduct services in English, but the largest Japanese American Buddhist organization (Buddhist Churches of America), adopted the term

“church,” rather than using temple, association or brotherhood, which are more accurate translations of the various terms used in Japan. Hence Los Angeles has the Homba Hongwanji Buddhist Temple as well as the Shenshin Buddhist Church. Asian Americans also transform practices of Western religion. Korean Christian churches, for example, are not only spiritually guided by the Protestant faith, but also have distinctly Confucian overtones in the cultural and moral values imparted to the parishioners (although they do not carry on Confucian religious practices).

Because of the incredible diversity in the South Asian population, which does not tend to live in ethnic enclaves and is more geographically spread than are other Asian ethnic groups, South Asian religious institutions both attract and unify sub-ethnic groups that do not generally worship together in Asia. Many Indians will travel long distances from outlying towns and suburbs to attend Hindu temples located in or near major cities such as the Ganesh Temple in Flushing, New York, the Shri Viswanatha Temple in Flint, Michigan and the Shri Venkateswara Temple in Penn Hills, Pennsylvania. Korean churches span various Protestant denominations including over 350 United Methodist Churches alone. The Chinese churches are Presbyterian, Baptist, Methodist, Congregational, and Lutheran. For Filipino Americans, ethnic churches are a relatively minor influence. Of the roughly 85% of Filipino Americans who are Catholics, only 17% worship in Filipino-ethnic Catholic churches. Many South Asian Muslims practice within more international Islamic mosques and associations, but the Nizari Ismaili Muslims, which outside the United States are diverse and international, are predominantly of South Asian descent within the United States.

Unlike their counterparts in Asia that focus almost solely on spiritual services, most Asian American religious institutions also provide secular activities here. Many Japanese American Buddhist churches sponsor picnics, ballgames, dancing parties, and other social events. After World War II, several acted as temporary resettlement centers by turning church buildings into hostels and providing other services to the many evacuees returning from the internment camps, not just to Buddhists. Many Hindu temples or associations provide social activities around ethnic and national holidays. Buddhist and Hindu organizations alike have sponsored film clubs and other cultural programs. Korean churches often provide social services, healthcare programs, job and housing information, business and investment information, English

classes, and other immigrant services. In New York's Chinatown, the major churches such as True Light Lutheran Church, the Chinese First Presbyterian Church, the Transfiguration Roman Catholic Church, and Chinese Methodist Center have run daycare centers, afterschool programs, general youth programs, home attendant programs for the homebound elderly, and other social services. The services offered reflect the needs and talents of the constituents. Those with poor constituents such as those located in Chinatowns and other disadvantaged neighborhoods will most often focus on human services. Those with middle-class or affluent congregations will focus on activities more social or cultural in nature. Those who have significant numbers of members in specific professions, such as many Korean churches, provide healthcare screening with the help of volunteer members. While the Buddhist temples that have grown in the Chinese community during the last 10 to 15 years, such as the Wong Dai Hsing Temple in New York's Chinatown, primarily offer spiritual guidance, they also offer pastoral counseling. This counseling is particularly important to help members accept and overcome the extraordinary stresses of immigrant life in a culture that stigmatizes mental illness and emotional problems.

Across all of the aforementioned faith-based institutions and ethnicities, many of the churches and temples run ethnic language and culture schools which figure prominently in their roles of strengthening ethnic identity and cohesion within a majority culture. In fact, together with the other secular activities, these factors help attract parishioners who might not have been as spiritually oriented in the old country. Many Indians who were not devout followers in India have found a stronger need to practice the Hindu faith in this country. In Asia only 20% of Koreans are Christian, while 70% to 80% of Korean Americans affiliate with Korean churches. Because the opportunities to celebrate ethnic culture and socialize with co-ethnics are isolated events in this country, they attain added significance, whereas the same activities are common and even mundane back "home."

While there are contradictory views on the diminished role of religious institutions among second-, third- and subsequent generations of Asian Americans, it is quite clear many choose to attend mainstream churches, or not at all. American-born Asians often live outside the ethnic enclave, and with their English language skills and facility with American customs, they have many more choices for social, religious and civic-oriented activities. The Asian American church does not necessarily

serve as ubiquitous an organizing force among non-immigrant Japanese and Chinese Americans. There are also a few older churches that have attracted a more pan-Asian and multi-racial congregation given the high incidence of interethnic and interracial marriages among American-born members. Several (although by no means the majority) of Hindu and Buddhist organizations have become more multi-racial including Caucasian and African Americans in their congregations as the result of Western interest in Eastern religions over the past 25 years.

There is a great deal of fundraising conducted within the many religious organizations. Many indigenous Buddhist, Islamic and Christian institutions practice tithing. While a few churches and temples may receive some support from the national or foreign governing body of the religious order (i.e., Catholic churches, Shinnyo-En temples, etc.), most raise the predominant portion of their funds from their parishioners. For Chinatowns, Little Tokyos, Little Saigons and Manillatowns, this means that the funds come from many small donations from grassroot communities. In addition to weekly offerings and annual pledges, there are special fundraising efforts around specific events and causes. For instance, the women's groups of the Japanese Buddhist churches often raise money through food bazaars and festivals. Most of the monies raised support the religious services and spiritual counseling provided to the respective congregations. The next priority of fund support is for the cultural and human services that reach primarily, although not always exclusively, members of the congregation.

As the immediate survival conditions of the respective congregations themselves improve, many churches and temples also raise funds from their members toward support of the poor here, the needy "back home," and other good works here and abroad. In terms of the needy in the surrounding areas, the support has been both internal to the ethnic population as well as beyond. Korean newspapers have reported on many fundraising events that supported the needy and homeless especially around holidays such as Thanksgiving and Christmas. The Shinnyo-En sect has created a foundation that distributes grants to youth development and education programs for disadvantaged children and youth primarily outside the Japanese American community. Both Japanese and Indian communities are known for raising considerable funds to build their churches and temples. One estimate (Williams, 1988) is that Indian immigrants have raised more than \$100 million for these Hindu temples.

### **Intended Seminar Outcomes:**

1. An appreciation of the diversity of religious belief, practice and function in Asian America which defies generalization across ethnicities and sub-ethnicities, religions and generations.
2. An understanding of how informal and formal religious groups supported community social structure and offered organizational conduits for participating in voluntary services and fundraising for the internal and external communities.
3. An understanding of which ethnic groups use their religious organizations as the primary conduit for social and civic activity, in addition to spiritual activity, and how many function like mutual aid associations.

### **Suggested Assignments:**

1. Identify and list key Asian American religious organizations in your area, their religious sect or denomination, their leadership, and their social service activities both on behalf of parishioners as well as a broader community.
2. Interview one of the leaders of a major Asian American congregation to ascertain its inter-community activities and its activities in connection with other mainstream businesses or organizations, as well as activities with other communities of color. Query the level of participation among first, second and third generations, and how the church or temple views its role in providing religious and other services to these groups now and into the future.

### **Recommended Readings**

John Y. Fenton, Transplanting Religious Traditions: Asian Indians in America (New York: Praeger Press, 1988).

Louise M, Hunter, Buddhism in Hawaii: Its Impact on a Yankee Community (Honolulu: University of Hawaii Press, 1971).

Tetsuden Kashima, Buddhism in America: The Social Organization of an Ethnic Religious Institution (Westport, CT: Greenwood Press, 1977).

Ai Ra Kim, Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America (Albany: State University of New York Press, 1996).

Hyung-chan Kim, "The History and role of the Church in the Korean American Community," in The Korean Diaspora: Historical and Sociological Studies of Korean Immigration and Assimilation in North America, ed. Kim, pp. 47-63 (Santa Barbara, CA: ABC-Clio Press, 1977).

Raymond Brady Williams, Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry (Cambridge: Cambridge University Press, 1988).

Wesley Woo, "Protestant Work Among the Chinese in the San Francisco Bay Area, 1180-1920," (Ph.D. dissertation, Graduate Theological Seminary, Berkeley, 1983).

**Seminar 5**

**The Building of Asian American Nonprofit Institutions—  
Civil Rights, Social Justice, and the Rise of Asian  
American Identity**

**T**his seminar is primarily based on the Wei and Espiritu books listed in the readings and the author's interviews of several individuals who were involved in the Asian American identity and community-activism movements of the late 1960s and 1970s.

The civil rights and anti-war movements of the 1960s and early 1970s came at a pivotal time for Asian America. There was a unique confluence of events and milestones that created a momentum within the growing Asian American communities to participate in the outside community, advocate on behalf of the Asian communities and to build organizational structures that could effectively serve the community and bridge it to outside resources. These critical factors included:

The Immigration Act of 1965 lifted the restrictive quotas thereby beginning the tremendous influx of Asian immigrants of greater cultural, ethnic, and economic diversity, bringing not only larger and more visible numbers, but also complicated human service needs that could not be addressed solely by the indigenous self-help strategies of the past;

For the first time in Asian American history there was a critical mass of American-born students studying on college campuses, many of whom were influenced by and active in the antiwar and civil rights movements of the late 1960s, and later with the identity movements of the early 1970s;

The end of the Vietnam War and the continuing political strife in Southeast Asia caused the influx of Vietnamese, Cambodian, and Laotian refugees fleeing persecution and created a critical

mass of “non-voluntary” immigrants with vastly different needs and issues;

Federal and state funding for social welfare programs created by the War on Poverty favored professionally run nonprofit agencies that could navigate government regulations and bureaucracies.

Inspired by the spirit of community activism and identity-focused consciousness raising, campus and community activists questioned the effectiveness of services provided by the older social order of indigenous associations. They perceived the leadership of the many mutual assistance groups and other informal social structures to be merchant-led and therefore not necessarily having the interests of the common laborer or service worker as their highest priorities. The activists and community organizers also perceived the older voluntary associations to be conservative, resistant to sharing power with others, and too insular. The young activists made vocal and visible the history of discrimination against Asian Americans, and also made demands to rectify current conditions brought on by this discrimination and by poverty. They brought their social protest messages to the streets of the ethnic communities (particularly the Chinatowns), and onto the college campuses both within and independent of other activist movements.

The primary legacy of the activists of that time as noted in the literature was the birthing and subsequent proliferation of Asian American studies programs and the growth of the acceptance of an Asian American identity. This new identity is based not only on the coalescing of pan-ethnic voices, but also a cultural phenomenon that merges Asian background with American experience. Therefore, there is an extrinsic force impelling the phenomenon which results from the outside community's perception that all Asians are one monolithic group and the outside requirement for larger numbers for effective political clout. However, there is also an intrinsic impulse that seeks to integrate various cultural influences.

Most importantly for the study of voluntarism and philanthropy, not only did the activist movements encourage Asian Americans to speak up and participate outside the community, but many created nonprofit organizations. These organizations served as vehicles to provide human and social services to the community, to advocate for change and to attract financial resources from outside entities, particularly

government. While many of the grassroots organizations and programs started by college students and community activists did not survive the Reagan years, several of the strongest remain viable and vital human-service providers. While some of these organizations dissolved, the organizations they influenced and helped launch remain as their legacy. Throughout this period and continuing today, Asian American communities have been adding health clinics, day care centers, legal aid services, housing aid and other formal, incorporated community programs to the mutual assistance groups.

The most successful of the nonprofits started during the activism period; they were led and continue to be led by both American-born Asian American professionals and immigrants primarily educated in the U.S. These individuals were and tend to be more familiar with American public and private nonprofit institutional structures and systems than their counterparts in the indigenous associations. The myriad examples of such social and human service organizations include San Francisco's Asian American Community Center, the Chinese Progressive Association, Self-Help for the Elderly and the Asian Law Caucus. Organizations such as the Korean Community Center of East Bay in Oakland began somewhat later. New York nonprofits that grew out of the community activism movements include the Chinese-American Planning Council and Chinatown Health Clinic, followed a few years later by the Asian American Legal Defense and Education Fund and many others. Los Angeles' growing Asian Pacific Planning Council, formed in 1976, is a coalition of social service agencies currently numbering about 40. Early members include the Little Tokyo Service Center and the Asian American Drug Abuse Program among others.

Confused by the variety of ethnicities, public and private funding agencies encouraged collaboration and the fusion of pan-Asian services and programs. At the same time, the Asian American identity movement itself promoted cross-ethnic cooperation leading the way to the establishment of Asian American organizations whose mission is to serve multiple Asian ethnic groups. Over time, these circumstances influenced several organizations, originally established to serve one specific ethnic population, to take on broader pan-ethnic issues. For instance, the Organization of Chinese Americans, a civic organization, advocates on behalf of all Asian Americans, and the Chinatown Health Clinic offers its services to the entire community which now includes several Asian ethnic groups.

The activism movements also stimulated and supported community historians and artists who then created numerous history, cultural heritage, and Asian American arts programs. While New York's Basement Workshop did not survive, it inspired and spawned numerous cultural organizations that continue today such as the Museum of the Chinese in the Americas, the Asian American Arts Center, the annual Heritage Festival, and Asian Cinevision. On the West Coast, this movement influenced the establishment of cultural organizations such as Los Angeles' Japanese American Cultural and Community Center and Seattle's Filipino American National Historical Society. Galvanized by a renewed and fortified interest in celebrating cultural heritage and specifically Asian American history and contributions, these organizations were able to gain the attention of outside funding sources.

These Asian American and ethnic-specific nonprofits are modeled after their mainstream counterparts in structure and organizational management. The Asian human service and health care organizations tend to be most successful at obtaining government contracts or grants, which supported their rapid growth during the 1970s through early 1980s. This dependence on government funding, however, has also created fragility in organizational capacity. The second biggest area of funding for these organizations tends to be grants from private mainstream foundations to support the launching of new programs, or corporate contributions to buy tables for gala events. As a result, the limited fundraising attention is spent on grant writing and reporting, rather than private individual support. Given the reorganization of federal and state poverty programs in the 1980s and 1990s owing to "trickle down" economics and welfare reform, these organizations and their beneficiaries became particularly vulnerable. Only in more recent years, taking advantage of growing numbers of middle-class and affluent members of their communities, have these nonprofit agencies begun to develop sophisticated appeals to individual Asian American donors.

In addition to offering the various Asian American communities health care, employment, immigration, legal aid, and educational services or cultural programs, several of the nonprofit organizations raise funds for the purpose of disbursing scholarships or smaller grants more broadly to individuals or even smaller community-based organizations. Most often these scholarship programs target professions where Asian American representation is particularly low, such as social work or public interest law. From time to time, the Asian American Journalists Association, the

Asian American Legal Defense and Education Fund, the Asian American Federation of New York, and others have run such programs. Occasionally, among its many other services, the Asian American Arts Alliance is able to raise foundation grants which it then “re-grants” to other nonprofits.

Since the early 1990s, a particular subset of Asian American nonprofits evolved. These federated funds and united fundraising appeals raise funds that support a variety of nonprofits serving many Asian American communities and many types of needs. Currently there are three active pan-ethnic funds: the Asian American Federation of New York, the Asian Pacific Community Fund of the San Francisco Bay Area, and the Asian Pacific Community Fund of Southern California. Collectively they raise funds on behalf of and distribute to over 100 Asian American nonprofits primarily in the human service arena, but also those with educational or cultural programs. There are also several smaller ethnic-specific funds such as the United Filipino Appeal and others serving the Korean community. Most of these do not have full-time paid staff and are “quasi-active.” There are also a few budding Asian funds housed at community foundations such as The Philadelphia Foundation and the St. Paul Foundation in Minnesota. These funds were started by the mainstream institutions as part of their efforts to diversify their services and reach out to a broader segment of their communities.

The federated and community funds, particularly the pan-ethnic organizations, present a unique opportunity for stimulating more formal, Western-style philanthropic giving among acculturated Asian Americans. They have resonance and connection with the Asian American community through their staff and boards, but also understand and implement the accepted management and accountability systems expected by both acculturated Asian Americans and outside funding entities. Currently, however, they are very small and require capacity building in areas such as fundraising, staff and board development, and communications to fully take advantage of the growing affluence of certain segments of the Asian American community.

**Intended Seminar Outcomes:**

1. An understanding of how Asian Americans have integrated their charitable giving and volunteering impulses with their growing

participation in the larger civic community beyond the racial and ethnic divide.

2. An appreciation of the close connection between the civil rights and Asian American identity movements with the development of the nonprofit service sector targeting Asian Americans.
3. A familiarity with well-established Asian American organizations and institutions which form a structure for Asian American communities connecting first generation needs with more Americanized strategies of institutional support and outside resources.

### **Suggested Assignments:**

1. Trace the development of the advocacy and social justice organizations from the earliest to the most recent. Consider including the Japanese American Citizens League, Japanese Association of America, the Hindustani Association, the Organization of Chinese Americans, the Korean American Association, the Asian American Legal Defense and Education Fund, the Asian Pacific Legal Center of Southern California, and the National Asian Pacific American Legal Consortium among many others.
2. Conduct a study of the development of Japanese American or Chinese American nursing homes and their methods of fundraising among individuals of their own community as well as from the outside community and government agencies.
3. Compare the feasibility of Asian American funds with the development of other ethnic-specific funds such as the United Jewish Appeal, the United Negro College Fund, etc.

### **Recommended Readings**

FOR ACCOUNTS OF 1960S AND 1970S ACTIVISM AS THEY RELATE TO THE CREATION OF NONPROFITS:

Karin Aguilar-San Juan, ed., The State of Asian America: Activism and Resistance in the 1990s (Boston, MA: South End Press, 1994), particularly Elaine H. Kim's "Between Black and White: An Interview with Bong Hwan Kim," pp. 71 – 100.

Amerasia Journal 15, no. 1 (1989): 3-158. This volume of Amerasia Journal (which is published at University of California, Los Angeles) consists of a collection of articles and memoirs about the Asian American political movement that began in the 1960s.

Yen Le Espiritu, Asian American Panethnicity: Bridging Institutions and Identities (Philadelphia: Temple University Press, 1992).

William Wei, The Asian American Movement (Philadelphia: Temple University Press, 1993).

FOR OBSERVATIONS OF THE RISE OF A PAN-ETHNIC ASIAN AMERICAN IDENTITY AND ITS INFLUENCE ON POLITICAL AND OTHER ISSUES:

Yen Le Espiritu, "Crossroads and Possibilities," Amerasia Journal 22, no. 2 (1996): vii-xii.

Juanita Tamayo Lott, Asian Americans: From Racial Category to Multiple Identities (Walnut Creek, CA: AltaMira Press, 1998).

Glenn Olematsu, "Asian Activism from the 1960s to the 1990s," in The State of Asian America: 1994, ed. Karin Aguilar-San Juan (Boston, MA: South End Press, 1994).

Michael Omi, "Out of the Melting Pot and Into the Fire: Race Relations Policy," in The State of Asian Pacific America: Policy Issues to the Year 2020, pp. 199-214, 1993.

Paul Ong and Don T. Nakanishi, "Becoming Citizens, Becoming Voters: The Naturalization and Political Participation of Asian Pacific Immigrants," in The State of Asian Pacific America: Reframing the Immigration Debate, ed. Paul Ong, pp. 275-303, 1996.

### **Websites of Relevant Nonprofits:**

Asian American Association at the University of Michigan  
<http://www.umich.edu/~umaaa/index1.html>

Asian American Exchange

<http://www.suba.com/~ax/signin.html>

Asian American Federation of New York

<http://www.aafny.org>

Asian American Journalists Association – <http://www.aaja.org>

Asian American Network – <http://www.aan.net>

Asian American Women's Alliance

<http://www.netwizards.net/~lmw/aawahome.htm>

Asian Americans for Community Outreach

<http://www.concentric.net/~Aaco/about>

Asian Americans for Equality, Inc.

<http://www.asianweb.net/news/java/aafe.htm>

Asian Community Online Network – <http://www.igc.org/acon>

Asian Pacific American Heritage Association

<http://www.apaha.org>

Asian Pacific American Institute for Congressional Studies

<http://www.apaci.org>

Asian Pacific Community Fund

<http://members.aol.com/apcfinla>

Asian Professional Extension, Inc. (APEX)

<http://www.apex-ny.org/>

Asian Youth Services Committee

<http://www.geocities.com/southbeach/cove/4990>

Asiangurls.com – <http://www.asiangurls.com>

Coalition for Asian-American Children and Families

<http://www.cacf.org>

Committee of 100 – <http://www.committee100.org>

Filipino American Human Services Inc. (FAHSI)  
<http://www.filipinocenter.com/fahsi>

Japanese American Citizens League – <http://www.jacl.org>

Leadership Education for Asian Pacifics, Inc.  
<http://www.leap.org>

Maitri – <http://www.maitri.org>

Media Action Network for Asian Americans  
<http://www.janet.org/~manaa>

National Asian Women's Health Organization  
<http://www.nawho.org>

Nikkei Student Union  
<http://www.studentgroups.ucla.edu/nsuinfo>

Organization of Chinese Americans – <http://www.ocanatl.org>

Pacific Islanders' Cultural Association  
<http://www.pica-org.org>



**Seminar 6****Institutional Philanthropy and Individual Donors**

This seminar is primarily based on the author's article, "Asian American Philanthropy: Expanding Circles of Participation," in the publication Cultures of Caring: Philanthropy in Diverse American Communities (see Recommended Readings below), as well as subsequent conversations with Asian American donors and fundraisers. The observations on how affluent Asian Americans practice Western-style institutional philanthropy included in the author's article were based on formal quasi-structured interviews of 39 Asian American donors, informal interviews of over 40 Asian American nonprofit executives and other professionals who work with affluent Asian Americans, and the readings listed below. In this study, major donor was defined as someone who generally gives at least \$10,000 in annual contributions to nonprofits. Several of the respondents have actually given six- and seven-figure gifts to their favored nonprofits. The use of the term "institutional" philanthropy refers to the giving of discrete gifts of money to nonprofits organized more similarly to mainstream institutions in legal status, governance, financial systems, and professional training of staff. Therefore, in addition to mainstream organizations themselves, most of the Asian American nonprofits referred to in the previous seminar would fall into this category. This type of philanthropy contrasts with the more personal and spontaneous forms discussed in Seminars Two through Four.

Not much has been documented on the participation of Asian Americans in formal institutional charitable giving or voluntarism. Annual reports on charitable giving trends, such as Giving USA, or studies conducted by the Independent Sector do not segment their findings by an Asian American demographic category. Much of the literature is based on anecdotal observation; a few studies are based on interviews with those who work with Asian American donors, and the donors themselves. Most of these interviews focus on middle-income and grassroots donors rather than major donors. The Tonai and Ko

studies listed in the readings are two of the few based on hundreds of surveys collecting both quantitative and qualitative data. There are no quantitative studies that accurately estimate the degree of participation in formal Western-style philanthropy, but from these various observations and studies it appears that this activity is quite vibrant and probably increasing as acculturation and disposable income increase.

As perceived disposable family income increases and wealth accumulates, many Asian Americans expand the reach of their giving to wider concentric circles of participation beyond family and "clan." The perception of priority needs transitions from a focus on survival and emergency issues to broader "quality of community life" concerns, and the strengthening of cultural values. Interest in these broader issues expand philanthropic giving beyond the immediate circle of direct relationships to nonprofit services and organizations that are more formal in organizational structure and have more focused programs and services that are stable over time. The more acculturated the donor becomes, the more likely charitable interests extend beyond ethnic-specific communities to Asian American and mainstream or other racial/ethnic groups.

Many observers (i.e., Chao, Hsiao, Ko, Shao, Smith and Shue, and Tonai included in Recommended Readings below) consistently noted similar general charitable interest categories among Asian Americans across all ethnic groups, generations, and a variety of classes. In general, there is a great deal of giving to services for the elderly, youth, family, and immigrant communities; education programs and institutions; disaster or emergency relief for Asian countries; programs and institutions promoting Asian and other cultural endeavors; and social justice, anti-discrimination or civil rights programs.

Within the context of Schervish's identification model of motivation (see Recommended Readings for Seminar One), these charitable giving trends are not surprising. Because many Asian Americans can recount tense racial relations from harsh discrimination to subtle "glass ceiling" experiences, an interest in social justice and civil rights would be consistent. Most have been or have family members that are immigrants, making immigrant rights and services personally meaningful. Given the Asian cultural values of respect and obligation to the elderly, it is not surprising that giving to nursing homes such as the Keito Nursing homes throughout California is so prevalent in the Japanese American community. San Francisco's Self-help for the

Elderly in San Francisco and Seattle's Chinese Nursing Home have also successfully attracted broad-based individual donor contributions from the Asian American community. Most Asian cultures are extremely family oriented and feel a strong obligation to nurture and invest in the next generation. Therefore, an interest in youth development and youth programs would be logical. Most Asian American communities have a high regard for education as an intellectual pursuit as well as an effective strategy for success. More importantly, most affluent Asian Americans have benefited from graduating from college and personally cite this experience as instrumental to their success. Therefore, again, major donations to alma maters and schools, as well as to more general education programs for youth would make sense.

There may be subtle variations of giving priority, but evidence of such is anecdotal at best. Based on interviews with donors and highly successful fundraisers, this author noted slight variations in preferences among the interest areas depending on ethnicity, level of acculturation and annual contribution level. For instance, there may be a higher prevalence of interest in social justice and civil rights issues among American-born professionals particularly Japanese Americans. There may be more giving among the Filipino American community to disaster relief in the Philippines. Middle-class and affluent Chinese Americans may pursue cultural programs more aggressively than other groups. The more foreign-focused donors regardless of country of origin tend to give to foreign-based causes and tend to prefer ethnically specific causes and organizations. The more Western-focused donors, defined either by birth or formal education in the U.S., tend to give to a broader range of causes and a broader range of beneficiaries.

It also appears that the higher the level of income, the more likely the entire portfolio of giving will be broader and expand beyond the closest circle of participation. Therefore, concern and identification with beneficiary populations expands from the closest circle of own ethnic group to pan-Asian issues and other racial groups including mainstream Caucasian organizations. The author noted that several major donor respondents made such comments about the sequential preferences among Japanese, Chinese and Filipino Americans. Several donor respondents suggested that this order of priorities is not motivated by an ethnocentric isolationist impulse, but from the lack of financial capacity to give to causes beyond the most familiar and of deepest concern or identification. If one has little to give, one gives to what is closest and to what is perceived as most urgent. As one's wealth increases, one is

able to give to larger and more remote circles of concern. Therefore, as wealth and stability increase, it is not uncommon to find Asian American major donors interested in social justice causes including civil rights organizations that target the African American or Jewish communities. A highly visible, chief executive officer of a major corporation includes the NAACP among her highest priorities. Many Japanese Americans, particularly those of the second generation who were most affected by internment in the 1940s, often give to African American and Jewish civil rights, social justice, and anti-defamation causes.

The primary predictor for which types of organizations and causes an Asian American will choose seems to be directly related to the social and business networks in which s/he participates. As Asian Americans acculturate, their communities of participation expand. As they become more integrated into the economic mainstream, their available resources to invest in all of these communities increase. Their ethnicity, generation, education or professions are not predictors so much as indicators of the likely networks in which they participate. Therefore, while one might guess that a first-generation Chinese may only give to Chinese-specific causes both here and in Asia, one may be surprised. S/he may also give to social justice and anti-defamation causes because s/he was educated in the U.S. during the early 1970s and had glass-ceiling experiences as a young professional. However, another second-generation Chinese who would be expected to give more broadly might be very ethnically focused because s/he was brought up in a very traditional household and his or her business focuses on a Chinese clientele. Finally, the issue of inter-marriage is profound. Of those donors interviewed who married non-Asians, at least half of the portfolio supported non-Asian related causes and institutions.

While the frequency of donations may go to causes such as the elderly, youth, family services, immigrant services, social justice and civil rights, the target of larger or so-called "major" gifts tends to be mainstream institutions such as universities, hospitals and museums. Similar to mainstream major donors, the largest gifts do not tend to support service organizations, "pass through" organizations, or community funds. Donors themselves and the media have reported major gifts to support elite research universities. These most often focus on Asian history or Asian American Studies departments, libraries, galleries or collections, or departments related to the donor's business or profession such as math, medicine, engineering or technology. Such highly visible multi-million dollar gifts have supported the launching of the Asian

American Studies department at the State University of New York at Stony Brook, the Asian Library at the University of California, Berkeley, and Columbia University's engineering department. Major gifts to museums often focus on Asian collections and galleries such as seven- and eight-figure gifts to San Francisco's Asian Art Museum and New York's Metropolitan Museum of Art. However, Asian American donors have also been known to support ballet companies, opera companies and even collections of American furniture.

The largest and most frequent gifts to Asian American nonprofits tend to support nursing homes, museums, and cultural centers. Although these gifts can run as high as six or seven figures, these are not as large as many of those to mainstream institutions, nor do there appear to be as numerous. Highly popular Asian American institutions for such contributions include the Asian nursing homes previously mentioned, the Japanese American National Museum, and the Japanese American Community and Cultural Center.

In surveys and interviews alike there have been varying responses to effectiveness of direct mail, telemarketing, or other mass marketing techniques for fundraising from Asian Americans. On the one hand, several have noted that these methods have been successful for attracting initial small donations particularly to known entities such as alma maters and United Way campaigns. However, many donors and fundraisers note that the "personal ask" by someone well-respected and trusted was the only effective way to attract major gifts. Many also noted that fundraising among Asian Americans means understanding and connecting with the networks in which they already socialize and do business. Several commented that fundraising should entail educating the potential donors about the merits and benefits of philanthropic giving in addition to the merits of the specific nonprofit or cause being "pitched." Others noted that critical to effective fundraising is the development of culturally sensitive tactics that adapt Western models to Asian concerns and sensibilities. A few suggest that the Western notion of dissociated giving will not be effective among Asian Americans with strong impulses toward associations and personal relationships. Collectively, the donors themselves emphasize that their giving and increasing commitment to a nonprofit and its causes were motivated by a strong interest on a deeply emotional and personal level, and that they were personally involved with the development and growth of the institution and its programs.

**Intended Seminar Outcomes:**

1. An understanding of charitable giving preferences among Asian American donors, and the subtle variation of interests across different ethnicities and generations.
2. An appreciation of the diversity of interests and difficulty of predicting them as a result of the increasing number and variety of social and business circles in which Asian Americans participate as wealth and acculturation increase.

**Suggested Assignments:**

1. Design the types of participatory activities a nonprofit might include in its board and committee structure, and in its special events planning to attract and maintain Asian American donors. Be specific about which segment of the Asian American community you are targeting.
2. Design an annual fund structure, recognition and benefits program that takes into consideration a variety of Asian American donor types and levels of giving, and their specific interests in types of causes, participatory activities, and social networks.

**Recommended Readings**

James G. Bowen, "Attitudes toward Fund-raising and Volunteerism within the Filipino Community of Moreau High School as a Microcosm of Southern Alameda County" (unpublished Master's thesis, University of San Francisco, San Francisco, CA, 1990).

Jessica Chao, "Asian American Philanthropy: Expanding Circles of Participation," in Cultures of Caring: Philanthropy in America's Diverse Communities, A Special Report, 189-253 (Washington, DC: Council on Foundations, 1999).

David T.A. Chen, "Marketing to the Affluent Asians Americans," paper prepared for COF's Pluralism In Philanthropy Researcher's Roundtable, 1989.

Julia Hsiao, "Asian Americans: Diversity in Giving," in Conference Proceedings of Council for the Advancement and Support of Education (CASE), Fundraising Strategies for Women, Minorities and special Constituents, Chicago, May 15, 1997 (Washington, DC: Council for the Advancement and Support of Education, 1997/98).

Elaine Ko and Danny Howe, "The Asian American Charitable Giving Study: A Survey of Charitable Giving in King County's Asian American Community" (Seattle, WA: United Way of King County, 1990).

Stella Shao, "Asian American Giving: Issues & Challenges," in Cultures of Giving, II, ed. Warren Ilchman and Charles Hamilton (San Francisco: Jossey-Bass Publishers 1995).

Bradford Smith, Sylvia Shue, Jennifer Lisa Vest, and Joseph Villareal, Ethnic Philanthropy (San Francisco: Institute for Nonprofit Organization Management, University of San Francisco, 1994), *specifically pp. 135-223*.

Roslyn Tonai, "Asian American Charitable Giving: An Analysis of the Relationship Between Demographic, Attitudinal, and Situational Factors and Cash Contributions of Asian Americans to Nonprofit Organizations in the San Francisco Oakland Area," Working Paper, no. 4 (San Francisco: Institute for Nonprofit Organization Management, University of San Francisco, 1988).



## Part II. Selected Bibliography

By Jessica Chao, with contributions from Mindy Berry, Susan Kim, and Evelyn Leong

### A. Introduction

This curriculum guide is based on the literature listed and abstracted below as well as on the author's analysis of interviews with 39 Asian American donors and with over 40 nonprofit executives, fundraisers, scholars, and other professionals who have worked with Asian American donors. Although the literature on the history and culture of Asian Americans has been growing in volume and quality since the late 1960s, this bibliography focuses on work written since 1980. Since 1975, the Asian American community has been increasing in growth and diversity which has shaped its charitable giving and voluntarism.

While the literature on voluntary associations and their impact on the social structure of ethnic enclaves has increased, until now it has focused primarily on Chinese American communities, with some attention to Japanese and Filipino mutual aid and fraternal associations. Additional information on Korean and South Asian associations can be culled from literature on the function and role of religious institutions in those communities. For newer communities such as the various Southeast-Asian ethnic groups, some information on voluntary groups is gleaned from literature on general social adaptation issues. Information is limited regarding the role of churches and temples in the Chinese and Japanese American communities.

The existing literature on voluntary associations tends to focus on their historical development or on the role they play in exerting social control and acting as support networks. The works on religion tend to focus on how the religious institutions have adapted to America and how they support the communities' need for perpetuating ethnic identity and culture. There is very little documentation on the nature of voluntary, social service or financial support activities. Such social service and

financial support activities are also common knowledge among most first- and second-generation Asian Americans, as was confirmed by the interviews with the 39 donors.

Quantitative or broad-based survey data on the extent and frequency of Asian American philanthropic giving is almost nonexistent. The broadest surveys of donor behavior reviewed were those conducted in the studies by Tonai and Ko for the San Francisco Bay and Seattle metropolitan areas respectively. Financial information on annual contributions was captured through self reporting, not analysis of other primary data. In the various studies of Asian American donor behavior those interviewed are generally professionals who have had contact with or worked with Asian American donors. Another major portion of the interviews are with middle-class and grassroots community donors. At this time, the Chao study newly published by the Council on Foundations, is arguably the only one that focuses on the experiences of major donors.

**B. Annotated Bibliography**

Aguilar-San Juan, Karin, ed. The State of Asian America: Activism and Resistance in the 1990s. Boston: South End Press, 1994.

This anthology of 18 essays by over 20 authors presents an Asian American perspective on a broad range of topics related to race, racism, and identity. It explores the relationship between a growing Asian American identity and political activism both within and beyond the Asian American community. Through personal accounts, a number of contemporary events highlight the variety of Asian American activism as well as the complexity of the issues present when the agendas of varying racial and ethnic groups compete, clash, and occasionally align. The range of political activism includes: broad theoretical identity issues; public school board struggles; incidents of anti-Asian violence; the development of new Asian American Studies programs; economic development in ethnic enclaves; and electoral politics. Elaine H. Kim's "Between Black and White: An Interview with Bong Hwan Kim," provides an example of a middle-class Asian American influenced by the political climate of the time who devoted his life to nonprofits and community work. In "When Know-Nothings Speak English Only," the account of an ethnically and racially charged public school controversy, Peter Nien-Chu Kiang describes the role the Buddhist temple plays in the life of Cambodians in Lowell Massachusetts.

Asian Americans/Pacific Islanders in Philanthropy. Invisible and in Need: Philanthropic Giving to Asian American & Pacific Islanders. New York: Asian Americans/Pacific Islanders in Philanthropy, 1992.

This study examines the disproportionate share of foundation contributions targeting the charitable needs of the Asian Pacific American community. Although the Asian Pacific American population numbered 7.3 million, or 2.9% of the United States population, only 0.2% of philanthropic dollars between 1983 and 1990 supported organizations working in Asian Pacific American communities. This report offers grantmakers an overview of the philanthropic needs of this population and current trends in giving to them.

Asian Americans/Pacific Islanders in Philanthropy and Leadership Education for Asian Pacifics. "Making the Invisible Visible: Strategies to Increase the Participation of Asian Pacific Americans

in Philanthropy.” New York and Los Angeles: Unpublished report to the James Irvine Foundation, June 1996.

This report explores the factors that have prevented Asian Pacific Americans from fully participating in the activities and institutions of organized philanthropy. It is based on interviews with 70 individuals involved in the philanthropic sector, primarily in California. In 1992, according to a Council on Foundations survey of 799 foundations, Asian Pacific Americans comprised 2.2% of full-time staff, .5% of CEO's and .9% of board members. The report makes recommendations for increased participation of APAs in organized philanthropy.

Asian Pacific American Community Fund. Asian Pacific American Non-Profits: Perceptions & Realities. San Francisco: Asian Pacific Community Fund, 1996.

This study examines both the diversity of the Asian Pacific American communities and their social welfare needs. Constituting 20% of the San Francisco Bay Area's total population, the portion of Bay Area Asian Americans living in poverty is 16%. Despite dramatic growth in population and need, Bay Area nonprofits are disproportionately underfunded. According to this analysis of public and private funding, they receive one-third less funding overall than nonprofits in general and remain financially precarious. The study is based on quantitative data for the years 1988-1993 compiled from the California Nonprofit Database of the University of San Francisco's Institute for Nonprofit Organization Management and from interviews with 20 Asian nonprofits and Foundation Center data.

The Asian and Pacific Islander Center for Census, Information, Services and Asian Marketing Communication Research. “A Demographic and Socioeconomic Analysis of the Asian & Pacific Islander Populations in the Bay Area Counties.” Unpublished report for the Asian Pacific American Community Fund, San Francisco CA, 1994.

This study was conducted in two phases to ascertain: the pool of potential charitable giving households in the San Francisco Bay Area; their preferences for the types of services they would

support; the reasons they contribute to nonprofits. The first phase analyzed the Asian and Pacific Islander populations of the Alameda, Contra Costa, Santa Clara, San Francisco and San Mateo counties, as reported by the 1990 Census. It identified a sizable pool of over 32,000 Asian and Pacific Islander households that fell into potential givers income levels as defined by APACF. The report concluded that in future charitable-giving research, the key Asian groups to focus on are the Chinese, the Japanese, and the Filipino communities. The second phase of the study consisted of focus-group interviews with individuals of Korean, Japanese, Chinese or Filipino descent. These interviews revealed that programs targeting youth, the elderly, new immigrants, family relationships, and education were a high priority.

Aquino, Valentin R. The Filipino Community in Los Angeles. San Francisco: R&E Research Associates, 1974.

This book examines the Filipino community in Los Angeles, identifying both the characteristics of the community and of the Filipino people. The author discusses Filipino culture and values within voluntary associations and describes giving and sharing patterns in the community.

Bowen, James G. "Attitudes Toward Fund-Raising and Volunteerism within the Filipino Community of Moreau High School as a Microcosm of Southern Alameda County." Master's Thesis, University of San Francisco, 1990.

This study examines the giving and volunteering practices of Filipino parents whose children attend the Moreau High School, a private Catholic school in the East Bay of California. Of the 53 parents interviewed, the author found that place of birth, age, income, education, occupation, attitudes about the Catholic Church's support of schools, and other values had very little effect on giving and volunteering at Moreau. From these findings, the author suggests that there has been a greater assimilation of American custom in this Filipino community than first thought.

Chan, Sucheng. Asian Americans: An Interpretive History. Boston: Twayne Publishers, 1991.

This reflective account of the histories of various Asian American ethnic groups from the gold rush to the space age is a comparative study of how Asian Americans selectively used Asian cultural values and practices to adapt to life in the United States. Chan also analyzes the development of these complex communities that have taken on many American characteristics while responding to adversity and discrimination. In Chapter 4, the author discusses the formation of associations which provided mutual aid to their members, supported rotating credit groups and served as social centers for coethnics. She offers an interpretive and comparative account of the evolution of the social structure of Chinese, Japanese, Korean and Filipino American communities with particular attention to how mutual aid, professional and business associations, and the church provided social, and at times political, cohesion for a community. For example, the author notes that the Chinese associations included district, dialect, family, business, craft and trade guilds, as well as the Consolidated Chinese Benevolent Association, among many others. Unlike the Chinese, the Japanese groups did not exert as much social or political control over their members and communities. For the Koreans, the Christian Church became the most important community organization. Koreans created village councils to govern and help themselves. The Filipinos, in contrast, formed American-style fraternal organizations as a result of being educated in the U.S., but were denied access to the social and political life of America. The author concludes by suggesting that Asian Americans have become integrated into the larger society, but that their willingness to participate in societal activities will depend on the level of racial tension in the larger society.

Chao, Jessica. Asian American Philanthropy: Expanding Circles of Participation. In Cultures of Caring. Philanthropy in Diverse American Communities. A Special Report, 189-253. Washington, DC: Council on Foundations Report, 1999. Also available on the website of the Council on Foundations at: <http://www.cof.org/culturescaring>

The author outlines indigenous and formal philanthropic practices in Asian America. The study is based on interviews

with 39 individual donors in the Japanese, Chinese, and Filipino American communities and with over 40 nonprofit executives, scholars, and other professionals who have worked with Asian American donors. The author includes additional information culled from a review of the existing literature on voluntarism and philanthropy in Asian America. This report explores motivations, primary charitable interests, introductions and barriers to philanthropic participation, and effective fundraising strategies. The author observes that affluent Asian Americans may participate in a number and variety of ethnic-specific, Asian American and mainstream nonprofits, religious institutions, and other voluntary associations. Financial commitment to charitable causes is almost always consistent with personal commitment and volunteer participation. While favored causes include services for the elderly, youth programs, education and scholarships, cultural heritage, immigrant services, as well as social justice and civil rights, major gifts by interviewed donors generally targeted museums, hospitals and universities.

Chen, David T. A. "Marketing to the Affluent Asian Americans." Prepared for the Council on Foundations' Pluralism in Philanthropy Researcher's Roundtable, 1989.

This paper outlines the various approaches to targeting the affluent Asian American population. The author considers the role of planning, research and public education, and awareness efforts to attract Asian donors into the organized philanthropic sector. The author argues that there are several differences between marketing to general market donors and to Asian donors. The primary differences lie in the donor involvement process. Asian donors must go through an additional period of cultivation from understanding to believability, from credibility to trust. In addition to the general donor involvement process of awareness, motivation, preference and contribution, Asian donors rely on building relationships and trust prior to funding.

Espiritu, Yen Le. Asian American Panethnicity: Bridging Institutions and Identities. Philadelphia: Temple University Press, 1992.

Through the exploration of a variety of issues, the author attempts to answer the questions of how, under what circumstances, and to what extent groups of diverse Asian

national origins unite to forge a new, larger panethnic group in the United States. These issues include the growth of the Asian American movement, participation in electoral politics, census classification and anti-Asian violence. She observes that the option of identifying with the larger classification has been externally as well as internally motivated, and that individuals will identify with ethnic-specific or panethnic communities depending on the context or situation. In Chapter 3, Ms. Espiritu discusses Asian American civic participation relative to voter registration, voting frequency rates, and contributions to political campaigns. In Chapter 4, Espiritu discusses the impact of outside government funding of social welfare programs and the establishment of community-based nonprofit organizations by young Asian American activists influenced by the civil rights and ethnic identity movements of the 1960s.

Espiritu, Yen Le. "Crossroads and Possibilities: Asian Americans on the Eve of the Twenty-First Century." Amerasia Journal 22, no. 2 (1996): vii-xii.

Espiritu first notes that the Asian American community is at the crossroads of building pan-Asian solidarity while preserving diverse cultural roots of different Asian national groups in a racially polarized United States. It is the author's contention that much progress has been made in promoting pan-Asian solidarity and enriching multiple cultural heritages. In this introductory essay, the author surveys the contributions of various writers supporting her overall assessment of the Asian American community activities.

Foreman, Jonathan. Bombay on the Hudson. City Journal 7, no.3 (Summer 1997): 14-17.

This article describes the growing immigrant population from the Asian sub-continent currently numbering about 500,000 in New York City. Half of this population is of Indian descent and the other half equally divided among Pakistani and Bangladeshi backgrounds. In addition to hardworking taxi drivers and shopkeepers, the group also includes accomplished professionals (particularly physicians and engineers) and entrepreneurs. In general, the children of these immigrant groups excel in school, quickly entering the American

mainstream. The author argues that the success of this group is not just due to immigrant virtues, but also to the legacy of cultural and educational contributions from the sub-continent's history of British rule. Almost all South Asian immigrants to the United States come from their native countries' English-speaking middle class.

Fujita, Stephen S., and David J. O'Brien. Japanese American Ethnicity: The Persistence of Community. Seattle and London: University of Washington Press, 1991.

The authors contend that Japanese Americans show high levels of structural assimilation into mainstream American society and yet maintain high levels of ethnic-group membership. Japanese Americans retain high levels of voluntary associations rooted in their ancestors' village life in Japan and have continued to develop and preserve their ties to voluntary associations. The authors cite that 69 percent of the individuals studied participate in both ethnic and nonethnic voluntary associations.

Hing, Bill Ong, and Robert Lee, eds., The State of Asian America: Reframing the Immigration Debate. LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1996.

Released during the highly charged 1996 political controversies over immigration policy, this report challenges the harmful and inaccurate myths that have been promulgated in recent years about Asian Pacific immigrants and refugees. This collection of studies and essays focuses on four largely misunderstood aspects of the contemporary Asian Pacific immigration experience: the patterns of demographic growth and diversification; the extremely high rates of naturalization and electoral participation as they acculturate; the short- and long-term economic and social benefits from their high education attainment levels; and the high rates of entrepreneurial activity in both small businesses and high technology industries.

Hsiao, Julia. "Asian Americans: Diversity in Giving." Conference proceedings of Council for the Advancement and Support of Education (CASE), Fundraising Strategies for Women, Minorities and Special Constituents. Chicago: May 15, 1997.

Using demographic information about the various ethnic cultures within the Asian American population, the author provides an overview of the income, education, employment, and dispersion of each ethnic group relative to their potential to give. The author argues that there are common values among Asian ethnic groups and suggests ways for interacting with Asian donors who are heavily influenced by the values of family, hard work, the need for respect, and saving face. The author cites the Chinese American community as an illustration of the role of immigrant status, and wealth and giving behaviors.

Jung, Ku-Hyun, ed. Evolving Patterns of Asia-Pacific Philanthropy. Institute of East & West Studies, Yonsei University. Seoul Press, 1994.

This book is a collection of papers presented at the Second Symposium on Private Philanthropy in East Asia held in Seoul, South Korea on August 19-22, 1993. The Symposium convened practitioners and academics to exchange ideas about the role of nonprofits and foundations within the context of rapid economic and social changes occurring in East Asia and the Pacific. Based on recommendations from the Symposium, participating regional institutions launched an informal Asia Pacific Philanthropy Consortium to help increase the effectiveness of philanthropic giving in the region and to serve as a network, information clearinghouse, and commissioner of research. The papers in this volume discuss philanthropic trends in Korea, Indonesia, Malaysia, the Philippines, Thailand, and Australia, among Chinese and Taiwanese corporations, and private philanthropy in Hong Kong. According to the papers, it is becoming apparent throughout the region that government alone cannot solve many social and economic problems and a cooperative effort with nonprofits and foundations will be needed. Although these sectors are not well developed and many NGO's function as both operating and private foundations, it is necessary to define the role of nonprofits in the context of an Asian environment in which voluntarism has not always had a strong tradition.

Kashima, Tetsuden. Buddhism in America: The Social Organization of an Ethnic Religious Institution. Westport, CT: Greenwood Press, 1977.

This is an analytical historical account of the Buddhist Churches of America (BCA), a collection of Japanese American religious and ethnic organizations, and its attempts over the years to maintain integrity within a somewhat hostile social environment. Developing from the Jodo Shinshu branch of Buddhism, the BCA has evolved during the course of a century and has aided Japanese Americans in their survival and adaptation in America. In the late 1970s BCA had approximately 43,000 members. This account is based on the author's personal experiences, formal and informal interviews, church documents, and responses to a questionnaire. In addition to providing a spiritual life for its members, the churches also support ethnic solidarity through their social and cultural functions. This is a distinctly American form of Buddhism which evolved and adapted over time. The secular activities include sponsoring Japanese language and culture schools for children, sports teams, picnics, dances, and other social events. Fundraising is often conducted by the women's groups through food festivals and bazaars. After World War II, many also served Japanese Americans beyond the Buddhist members as temporary resettlement centers helping those returning from internment camps. The author also offers context for the role of these churches among other nonprofit associations that have served the Japanese American community including the Japanese Association, the prefectural associations and the Japanese-American Citizens League. He briefly describes Japanese interfaith cooperation, providing the example of cooperative sponsorship of a low-income housing project.

Karnow, Stanley, and Nancy Yoshihara. Asian Americans in Transition. New York: The Asia Society, 1992.

Within an overview of the history, acculturation, culture, discrimination and violence, and politics of the Asian American community, this booklet also pays special attention to the organizations formed by Asian Americans in general, and by Chinese Americans in particular. The booklet also points out

that many of these organizations are concerned with the political and social movements of the countries from which they immigrated.

Kibria, Nazli. *Family Tightrope: The Changing Lives of Vietnamese Americans*. Princeton: Princeton University Press, 1993.

Based on a study conducted on the Vietnamese Americans in the inner-city area of Philadelphia during 1983-1985, the author describes and analyzes the lives of Vietnamese refugees as they cope with racial hostilities, crime, and poverty. Using the concept of patch working, Kibria indicates how the Vietnamese Americans studied have pooled or shared resources for mutual help.

Kim, Ai Ra. *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America*. Albany: State University of New York Press, 1996.

The author, a United Methodist Church minister, conducted a sociological analysis of first generation Korean American women in New Jersey, exploring the impact and influence The Christian church has on their lives. Through its social and hierarchical structures and both sacred and secular activities, the church offers Korean American women opportunities for development of self-identity even as it generally supports a traditional Confucian-related social order. It also provides fellowship and community social life, opportunities for leadership, and the spiritual support that helps these women navigate the hardships of immigrant life. In addition to researching the existing literature on the development of Christianity in Korea and among immigrants in the United States, the author also conducted semi-open qualitative interviews with 24 Korean American women from three United Methodist churches in northern New Jersey. Among many other issues uncovered, she found that the women played an active role in community services through their churches' efforts to raise funds for the poor in their communities, as well as for needy Koreans overseas. The author also discusses the central role the church plays in the immigrant Korean community and describes the immigrant-support services that many offer, such as English classes and information on

employment, business, and housing. Approximately 70 to 80 percent of all Korean Americans are affiliated with a Korean church as compared to about 20 percent of Koreans in Korea.

Ko, Elaine, and Danny Howe. "The Asian American Charitable Giving Study: A Survey of Charitable Giving in King County's Asian American Community." Seattle: United Way of King County, 1990.

Although Asian Americans comprise the largest minority group in Seattle and its environs, very little is known about their patterns of charitable giving. This report, based on a study of Asian Americans in King County, WA, is an attempt to obtain a demographic profile of Asian donors and to address the most effective solicitation techniques to use in the Asian American community. The study concludes that, of the Asian Americans sampled, most were affluent, socially concerned, and willing to provide support to health and human service organizations. Additionally, respondents indicated support for programs that strengthen the family, improve education for youth, support health care and long-term care for the elderly, and facilitate employer/employee efforts for the poor.

Kwong, Peter. The New Chinatown. New York: Hill & Wang, 1987.

The increase in Chinese immigration has been extremely rapid since 1979, augmenting the diversity and density of existing Chinatowns and creating new Chinatowns. The author analyzes New York City's Chinatown and describes its changing social and political structures as they relate to the needs of the residents and the businesses employing and serving the Chinatown community and others. In studying social and political structures, the author describes briefly the early formation and functions of the village, dialect and trade/business associations that have historically provided the informal governance and social organization of the community. Unlike several earlier works that focused primarily on the self-help and mutual aid aspects of these associations, the author describes in deeper analytical detail how in more recent years these associations have not necessarily been as responsive to the diverse Chinatown community and its growing social welfare needs. He observes that this is due to the alliances of Chinatown's business sector and the associations' leadership.

The author describes how Chinatown's working people suffer under a dual form of oppression the racism of a larger society as well as the dominance of this traditional social order. He includes an analysis of the roles of the Consolidated Chinese Benevolent Association and the Chinatown Planning Council.

Lai, Him Mark. "Chinese Organizations in America Based on Locality of Origin and/or Dialect-Group Affiliation, 1940s-1990s." In *Chinese America: History and Perspectives 1996*. San Francisco: Chinese Historical Society of America, 1996.

The author traces the rapid diversification of the Chinese American population from World War II through the 1990s, with particular attention to the effect of the Immigration Act of 1965 and the outcomes of the wars in Southeast Asia. By the 1990s, the dominant Cantonese-speaking community in many urban Chinatowns became increasingly populated by immigrants from other parts of China and the world. These communities speak different Chinese dialects and have developed their own associations beyond the Cantonese village and family associations established as early as the 1880s. Like their earlier counterparts, these newer associations provide not only programs and facilities for social interaction, but also financial assistance for the funeral expenses of members and their families, immigration services, job training, youth programs, services for the elderly, and emergency aid for families in crises. Some establish Chinese schools and temples. The social and mutual aid associations established by earlier Cantonese groups are now struggling to adapt to the needs of contemporary Chinese America as second- and third-generation Chinese move out of Chinatown. These successive generations rarely continue a relationship with the associations primarily due to lack of language facility and social connection with the immigrant population. Although many of these associations own real estate that has increased in value over the years, several have become predominantly social centers for a smaller number of primarily elderly members.

Lai, Him Mark. "Historical Development of the Chinese Consolidated Benevolent Association/Huiguan System." In Chinese America: History and Perspectives 1987. San Francisco: Chinese Historical Society of America, 1987.

This essay traces the historical development of the Chinese Consolidated Benevolent Associations from their emergence during the 1880s in Chinatowns in major U.S. cities. Using English and Chinese-language sources, the author describes the evolution of the myriad associations or *huiguan* based on united clans or groups of people from the same region or district(s) of China and led by the immigrant merchant class. These associations later evolved into the higher-level organization of the Chinese Consolidated Benevolent Association in response to a growing sense of community that crossed clan or regional lines and helped communities survive during the difficult anti-Chinese agitation years. These associations and *huiguan* exercised both economic power and social control over members. During the early immigration years, these associations helped new immigrants settle by providing temporary housing and helping them find their first jobs. The *huiguan* arbitrated disputes among its members, offered rewards for the apprehension and conviction of murderers of its members and ensured repayment of debts. They raised operating money from their members and for projects of common concern. Each *huiguan* maintained a cemetery and provided medicine and burial expenses for its poorer members.

Lee, Robert. "The Confucian Spirit." Foundation News 31, no.3 (May/June 1990): 30-33.

This article refutes the stereotypical perceptions of Chinese Americans as frugal and lacking in philanthropic spirit by tracing traditions of giving and helping to Confucian tenets stressing benevolence, universal order and peace, and service to others. The author analyzes the habits of first-generation immigrant laborers who had limited financial capacity and considers new signs of affluence in the second to fifth-generation American-born Chinese and more recent immigrants who now rank as substantial givers. The article contains examples of residents of Chinatown with modest means raising considerable sums of money to contribute toward

Sun Yat Sen's republican revolution and more recently in support of victims of Mexico City's earthquake. In considering private fortunes, the author finds the most popular causes to support in the Chinese community are the elderly, healthcare, education and religious organizations. The author estimates that approximately 10 percent or 100,000 members of the Chinese American community are millionaires. He describes the small, but growing number of family foundations built from investments in real estate and successful entrepreneurial ventures.

Lee, Robert. Guide to Chinese American Philanthropy and Charitable Giving Patterns. San Rafael, CA: Pathway Press, 1990.

This book explores factors that contribute to giving behaviors of Chinese Americans. Lee considers general misconceptions about Chinese Americans, their wealth, and their giving, as well as the foundations that have emerged from their communities. Based on interviews with 40 well-connected individuals in the Chinese American community of the San Francisco Bay Area, Lee refutes the mainstream perception that Chinese Americans do not engage in philanthropic activities. He traces historical traditions back to early immigrant periods, including activities of family or village associations, and special holidays or major life events. The author also addresses the Asian origins of wealth, including real estate and successful small businesses. While the book's focus is primarily Chinese Americans, it also contains information on Japanese American foundations and corporations.

Lee, Robert. "Misconceptions About Giving By Chinese Americans: Newly Gained Affluence Confucian Social Ethics and the Spirit of Philanthropy." Paper presented to Researchers Roundtable Seminar: Council on Foundations, Washington, DC, 1989.

This paper explores the traditions and patterns of giving in the Chinese community. The author suggests that there are wide misconceptions regarding the scope, intention, and spirit of giving among Chinese Americans. Based on interviews with 20 affluent Chinese Americans in the Bay Area, the author observes that there is a tendency to support the elderly and their housing needs as well as health services, education, religion, and political

causes. The author argues that the growth of foundations in the Chinese American community is linked to successes in the technology and real estate fields. In conclusion, the author hypothesizes that potential philanthropic impulses within the third to fifth generations of Chinese Americans will be generally influenced by Neo-Confucian ethics.

Light, Ivan, Im Jung Kwuon, and Deng Zhong. "Korean Rotating Credit Associations in Los Angeles." Amerasia 1, no.1 (1990): 35-54.

This article describes the purpose and functions of rotating credit association in Korean American communities. The author defines these associations as informal social groups whose participants agree to make periodic financial contributions to a fund which is then given on a rotational basis in whole or in part to each contributor. These associations facilitate a spirit of entrepreneurship and social mobility for immigrant and ethnic minorities. The associations encourage savings and serve as educational institutions in which the more skilled teach finance and budgetary matters. Koreans refer to this system as *kye*, which means contract or bond, although the organizations are voluntary. Most of the members have been women, but there is a greater participation among Korean men in the U.S.

Lombardo, Barbara J. "Japanese Corporate Philanthropy in the United States," Nonprofit Management & Leadership 2, no.1 (Fall 1991): 13-24.

This article describes the scope, characteristics and implications of Japanese philanthropy in the U.S. The author offers advice to American nonprofits interested in obtaining Japanese corporate support and discusses the current controversy over Japanese corporate philanthropy.

Lott, Juanita Tamayo. Asian Americans: From Racial Category to Multiple Identities. Walnut Creek, CA: AltaMira Press, 1998.

The author offers a historical overview of the development and evolution of racial categories affecting Asian Americans. She then explains the origins and implications of Directive 15 which was developed to ensure inclusion of specific groups and specifically categorized Americans of any Asian or Pacific Island descent in one group. Lott analyzes the complexities of Asian American identity which are not always defined relative to white America, but stand in contrast to and complement other racial groups and ethnicities. Asian Americans often have multiple group identities defined by race, ethnicity, region, clan, country of origin, etc.

Lott Juanita Tamayo. "Demographics of the Asian Pacific American Community and Their Implications for Nonprofit Organizations." Keynote presentation at Asian Pacific Americans and the Nonprofit Sector, University of San Francisco, San Francisco, CA: Institute for Nonprofit Organization Management, June 1997.

This paper illuminates the diversity and growth of the large demographic category of voluntary immigrants from Asia and their American-born descendants, including Southeast Asian refugees and Native or indigenous Pacific Islanders who are not immigrants, but American by conquest. The author describes this census category by geographic area of settlement, median age, language groups, and household incomes. The author then traces the origins and patterns of organizing among Asian Pacific Americans from ethnic-specific mutual aid associations to pan-ethnic formal nonprofits, including social service agencies, schools and museums. The author concludes with the suggestion that all Asian and Pacific American community-based organizations and funders of nonprofits work in partnership with the Census Bureau as it prepares for Census 2000.

Mangiafico, Luciano. Contemporary American Immigrants: Patterns of Filipino, Korean and Chinese Settlements in the U.S. New York: Praeger Press, 1988.

This book examines the social conditions and problems of Filipino, Korean, and Chinese communities in the U.S. The author indicates that community organizations are a vital part of the coping mechanism for each of these Asian communities.

Melendy, H. Brett. Asians in America: Filipino, Korean and East Indians. Boston, MA: Twayne Publishers, 1977.

This study examines Filipinos, Koreans, and East Indians in an attempt to better understand their motivations for migrating and to observe their social and economic processes as they interact with mainstream America. The author considers how Filipinos' social adjustment relied on their giving and sharing patterns as evidenced in the organizations they founded for mutual support and assistance.

Min, Pyong Gap. Caught in the Middle: Korean Communities in New York and Los Angeles. Berkeley, CA: University of California Press, 1996.

In this book the author examines a number of Korean-owned enterprises to determine the degree of cohesion and solidarity among merchants in different fields. He reasons that it is only through collective action that Korean merchants can cope with their common problems and notes that professional associations are neither as active nor as well organized as merchant groups threatened by outside forces. He also describes how Korean merchants reaffirm their common cultural and ethnic roots by displaying patterns of mutual help and aid.

Ong, Paul, ed. The State of Asian Pacific America: Economic Diversity, Issues and Policies. LEAP, Asian Pacific American Public Policy Institute, and UCLA Asian American Studies Center, 1994.

Based on rigorous analysis of the 1990 Census and other economic data, this collection of analytical studies and policy essays goes beyond the stereotype of the Asian-Pacific American

model minority and illustrates the economic diversity of the demographic group whose numbers will reach 23 million by the year 2020. The report examines Asian Pacific Americans within the four economic sectors of high technology, health and medical services, inner-city communities, and social welfare (with specific attention to the three major urban concentrations in Los Angeles, San Francisco, and New York). As a result of recent immigration laws and regulations that have creamed the elite educated and professional classes from Asia, as well as political turmoil and wars that have created large refugee populations, there are three distinct Asian Pacific American classes: the highly educated, the disadvantaged, and the entrepreneurs.

Shao, Stella. "Asian American Giving: Issues & Challenges." In Cultures of Giving II: How Heritage, Gender, Wealth and Values Influence Philanthropy, ed. Warren Ilchman and Charles Hamilton. San Francisco: Jossey-Bass Publishers, 1995.

The author briefly describes the diversity of the Asian American community by ethnicity, generation, and geography. She then summarizes other studies including Tonai, Ko, and Lee, and observes that East Asian philanthropic behaviors are influenced by the traditions of Confucianism, Buddhism and Taoism. Giving patterns tend to fan out from the family circle to community needs and to the preservation of Asian culture. There has been an increase in the establishment of foundations and trusts among Asian Pacific Americans (APAs), particularly among the Chinese. When APAs contribute to non-Asian groups, they most often support education and federated campaigns (although the latter observation may be due to the author's familiarity with United Way studies). She recommends increased research in this area.

Smith, Bradford, Sylvia Shue, Jennifer Lisa Vest, and Joseph Villareal. Ethnic Philanthropy. San Francisco: University of San Francisco, Institute for Nonprofit Organization Management, 1994.

This update of an earlier report published in 1992 is based on a cross-cultural ethnography of members of the Filipino, Chinese, Japanese and Korean communities in the San Francisco Bay Area. The fieldwork conducted in 1991 and 1993

consisted of 20-40 interviews per ethnic group. The focus is on how these communities share money, goods, and services through informal networks of self-help, mutual assistance/benefit groups influenced by cultural values of family, religion, and social exchange. The focus of the Asian American chapters is primarily on immigrant communities and how individuals and families offer assistance to nuclear family members, extended family members, and those outside the family arena. The authors explore how kinship, religious rituals, and the hardship experiences of immigration have fostered the manner in which help is extended. The authors contend that the volunteering of time is valued as much as the contribution of money or goods, especially for the Chinese community. Issues or networks particular to these communities include rotating credit associations, fluid definitions of family, and a strong sense of duty and obligation to help family and community members. A powerful incentive to give involves both one's image and standing within the community, and a tradition or obligation to send money back to Asia to help relatives and home towns.

“Special Report: The Minority Market Series for Asian Americans.”  
American Demographics, 1992.

This report is a collection of articles from the American Demographics magazine which highlights the size, scope and geographic diversity of the Asian American markets in the U.S. The articles include discussion of the business, social and geographic impact of Asian Americans in the U.S. and abroad, as well as the Japanese impact on the U.S. economy.

The State of Asian America: Policy Issues to the Year 2020. LEAP, Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1993.

This report is a collection of essays that call for the re-articulation of existing policies that more closely respond to the fastest growing and most diverse factions of U.S. population categories. Based on recent Census reports, the Asian Pacific American population is expected to grow 412.5 percent as compared to 50.2 percent for all other groups from 1992 to 2050, reaching 20 million by 2020. In light of this rapid change,

the report suggests that the following actions are needed: to recognize and promote multiculturalism and intercultural sensitivity within existing legislation, and programs; to modify the concept of civil rights to protect Asian Pacific Americans from different types of discriminatory practices; and to expand programs that help Asian newcomers adjust to U.S. society so that they can better contribute to economic, political, and social development. Issues concerning civil rights, education, health, mental health and arts policy are explored as well.

Stehle, Vince. "A Model for Asian Donors?" Chronicle of Philanthropy, 19 September 1996.

This article is a profile of Chong-Moon Lee, a successful Korean American entrepreneur who created the high-tech company Diamond Multimedia Systems and donated \$15 million to a San Francisco museum.

Teodoro, Luis V., ed. Out of this Struggle: The Filipinos in Hawaii. Honolulu, HI: University of Hawaii, 1981.

This book examines the Filipino experience in Hawaii in the context of Philippine history and culture. The author discusses the strategies for survival including the reconstruction of kinship networks and the organization of hometown associations. According to the author, mutual assistance was deemed an effective way to meet basic security needs during hard times.

Tonai, Roslyn. "Asian American Charitable Giving: An Analysis of the Relationship Between Demographic, Attitudinal, and Situational Factors and Cash Contributions of Asian Americans to Nonprofit Organizations in the San Francisco Oakland Area." Working Paper, no. 4. San Francisco: Institute for Nonprofit Management, University of San Francisco, 1988.

This paper explores Asian American (Japanese, Chinese, Filipino, and Korean) charitable giving, through a review of demographic, attitudinal, and situational factors that affect giving in the San Francisco-Oakland area. Tonai found that total giving correlated more with socioeconomic conditions,

age, and attitudes about volunteering and family support than with self-identified ethnicity.

Wei, William. The Asian American Movement. Philadelphia: Temple University Press, 1993.

This is a history of the Asian American Movement from the late 1960s through 1991. Among the last of the ethnic-consciousness movements, the author bases his analysis of the long-term impact of this movement on materials generated by the movement itself and on numerous interviews of those individuals active in it. Born out of the civil rights and anti-war movements of the 1960s, this was essentially a middle-class reform movement for racial equality, social justice, and political empowerment led by the emergence of a new generation of college-age Asian Americans. The movement embraced the entire spectrum of Asian ethnic groups and called for a higher level of solidarity among them. In addition to political activism and identity-building consciousness raising, many of these young activists and their community colleagues tried to reform the conditions of their communities by launching human service and cultural heritage programs that generated many of the Asian American nonprofits active today. Throughout the 1970s, myriad organizations were established including health clinics, immigrant relief and transition services, cultural heritage programs, youth programs, daycares, and services for the elderly poor. The movement inspired and supported community scholars and community artists. It also birthed the academic area of Asian American Studies. Many early Asian American Studies programs channeled university resources into the community and encouraged student participation in community service.

In Chapter 6, the author traces the impact of the billions of dollars spent on anti-poverty programs during the years of the War on Poverty. This encouraged the development of the many community-based organizations that: provide social, health and legal services; offer job training and educational opportunities; and initiate other self-help programs. Although many of these programs closed when the federal programs ended, those that have endured went on to become major community institutions and their directors important community leaders; they serve as the political power bases for Asian American reformers. In

Chapter 8, Wei gives an overview of Asian American participation rates in electoral politics and instances where Asian American political agendas and candidates have been particularly successful. While Asian Americans have been a minor source of votes, they have been a major source of money for political campaigns particularly in California.

Williams, Raymond Brady. Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry. New York: Cambridge University Press, 1988.

Based on completed questionnaires from 369 Asian Indian and Pakistani religious organizations, several hundred interviews, and personal attendance at a myriad of ceremonies, festivals and social gatherings, the author provides both a broad and in-depth analysis of the function of religion in the lives of these immigrant groups. The variety and rapid growth of these religious organizations is enormous; the range of religions and their subjects crossing ethnicity, geographical origin, and class is vast. The religions observed include Hinduism, Jainism, Sikhism, Islam, Christianity and Zoroastrianism (Parsi). The author describes the changes these religions and their respective institutional structures undergo as they adapt to the United States and the needs of these immigrant populations. A key difference is that in the United States they play critical secular roles in the lives of their communities in addition to spiritual roles. These organizations preserve cultural heritage and social cohesion through their social events and activities and through the sponsoring of language and culture schools and youth groups. The author also describes fundraising efforts among the communities conducted in support of the building of temples, and makes several references to cultural and professional associations.

Woo, Wesley. "Protestant Work Among the Chinese in the San Francisco Bay Area, 1850-1920." Ph.D. diss., Graduate Theological Seminary, Berkeley, CA, 1983.

Although this historical review of the Protestant conversion of the Chinese covers the period from 1850 to 1920, it focuses on the years 1870 to 1900, the peak years for immigration when missionary work among the Chinese was intense. After this

period, mission work concentrated more heavily on China itself. While the geographical focus is the San Francisco Bay Area, there are references to the rest of California and other areas of the United States. Baptists, Congregationalists, Methodists, and Presbyterians maintained the most widespread and sustained mission work among the immigrants. This dissertation is an account of the history of the mission work and the motivation, perceptions, and organizational structures of the American Protestant missions. Chapters IV and V focus on missionary activities with some information about programs beyond spiritual services and guidance. These include publishing newspapers for the community, protesting anti-Chinese agitation, teaching English, assisting funeral arrangements, sponsoring social events, and providing temporary housing. However, the church did not function as part of the social cohesion of the community as strongly as the district and village associations did. Although statistically, the Protestant mission work was a failure, it laid the foundation for future recognition, acceptance, and the functional structure of Chinese life in America.

Yu, Elena S. H. "Filipino Migration and Community Organizations in the United States." *California Sociologist* 3, no. 2 (Summer 1980): 76-102.

The author analyzes a number of sociological issues that can explain the relative invisibility of the Filipino American community when compared to other Asian ethnic groups that have settled in the United States, most notably the Chinese and Japanese. In addition to citing occupational heterogeneity, geographic mobility, and the belated development of the merchant class, the author also points to the proliferation and lack of cohesion among the many clubs and voluntary organizations formed by Filipino Americans. Unlike the many mutual aid associations created by the Chinese, Japanese and Korean communities, the Filipino American organizations, except for a very few, tend to be short-lived with small membership. The rotating credit system to help establish small businesses has not been as central to their existence. The nature of the assistance extended is not as clear and certainly not as documented as the associations of other ethnic groups. However, it is a known practice that members of several

associations have contributed towards their association's central fund to defray hospital and funeral expenses for members. The greatest success in raising funds among Filipino Americans has tended toward the building of associational meeting places and in more recent decades, the building of Filipino community centers to house numerous types of social, cultural, educational, and human services. However, because there is a tendency for these Filipino American organizations to divide and multiply themselves, they have not been as visible among the Filipino communities across the country or to the external general population.

Yu, Renqui. "Chinese American Contributions to the Educational Development of Toisan 1910-1940." *Amerasia* 10, no.1 (1983): 47-72.

Since the 1850s, the majority of Chinese Americans have sent remittances to support their families and relatives in China. Their remittances supported schools, orphanages, hospitals, and other public institutions, including the educational institutions of Toisan County. Using local records and news clips, the author traces this support between 1910-1940. In the 1920s and 1930s, contributions to Toisan from the U.S. was one-eighth of the national remittances that China received from abroad. These funds constituted an important part of Toisan's economy. Of the roughly 108 schools in Toisan in 1920, only two were publicly financed by the local government. It is estimated that Toisanese living in America provided most of the financial support for the majority private schools. The author contends that the U.S. Toisanese were motivated by several interests including the participation in modernization and democratization of China, the desire to improve the education of their kin, as well as to expand the influences of their clan. Fundraising efforts in China were targeted at these U.S. Toisanese, and money was collected via booklets which contained donors' names to be memorialized on stone tablets at the schools. Premiums were given to those who contributed at special levels. These rewards, notes the author, were supported by the county and provincial governments

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### Part III.

#### **Webography—Websites offering resources by, for, and about Asian Americans and Asian Pacific Americans**

Compiled by Ken Arnold, Melis Ece, and Janet Susan Miller

Asian American Association at the University of Michigan  
[<http://www.umich.edu/~umaaa/index1.html>]

The Asian American Association at the University of Michigan works to unify Asian American students of various backgrounds within the University of Michigan and across the United States through social events, the development of leadership, and cultural cooperation, while maintaining ethnic diversity. The Association initiated programs such as Big Sib/Little Sib to develop close mentoring relationships between the Asian American students on campus and to foster connections between these students and the outside Asian American community. The Association also organizes the Annual Japan Cultural Festival, Annual Asian Pacific American (APA) Pageant, charity balls, film festivals, and language workshops.

Asian-American Exchange  
[<http://www.suba.com/~ax/signin.html>]

The Asian-American Exchange (AX) is a membership organization started by a group of young Asian Americans in Chicago in 1996, as the Chicago Asian American network, one of the premier networks in the US. AX brings together Asian Americans with similar interests and views for social events, community service, education, and networking. AX also offers a network of businesses and professionals and provides links to Asian American Professional Associations. AX plans monthly social events in Chicago and attempts to get Asian Americans involved in the city's social, cultural, and community scene.

### The Asian American Federation of New York

[<http://www.aafny.org>]

The only nonprofit membership organization of health and human service agencies in the Asian American Community, AAFNY has developed a management and technical assistance program to work on organizational issues, fundraising, fiscal management, program development, organizational planning, and computerization. The Asian American Community Fund provides financial support for its agencies. AAFNY also gathers, analyzes, and disseminates information about Asian American communities. Working committees, such as the Task Force on the Aging, are often created to formulate policy positions and advocacy strategies.

### Asian American Journalists Association

[<http://www.aaja.org>]

Representing some 1,700 members and seventeen chapters in the U.S. and Asia, the Asian American Journalists Association (AAJA) was formed in 1981 to: increase employment of Asian American print and broadcast journalists; assist high school and college students pursuing journalism careers; encourage fair, sensitive, and accurate news coverage of Asian American issues; provide support for Asian American journalists. AAJA sponsors a 24-hour Job Hotline (available for members through the web site), awards scholarships, provides mentoring services, gives annual awards for excellence, and manages fellowship and leadership training programs.

### Asian American Network

[<http://www.aan.net/>]

The Asian American Network (AAN) is an Internet Service Provider which offers services in Asian languages. The network is supported by the holding company of Asian American Network and Asian Business Co-Op, which provides human resource services to Asian professional organizations. The goal of AAN is to offer the non-English speaking public access to the Internet and to service all businesses, particularly those who plan to expand their markets to the Asian community. AAN provides various Internet services, including: Internet access and

homepage design; online publication of job opportunities; links to businesses and organizations dealing with entertainment, professional life, trade, technology, transport, travel, community, finance, health, media, shopping, manufacture, education, and real estate. AAN also works with major Internet companies and major Asian media sources and plans to develop Internet projects in China.

#### Asian American Women's Alliance

[<http://www.netwizards.net/~lmw/aawahome.htm>]

Asian American Women's Alliance (AAWA), founded in 1995, is a non-profit organization of community-based volunteers. AAWA aims at building leadership skills among Asian American women in the greater San Francisco Bay Area. The Alliance helps its members to pursue and/or create leadership opportunities and to form networks for career advancement and transition. AAWA also focuses on the well being of its members by helping them to cultivate mentoring relationships and to build support groups for personal/emotional needs. It provides a forum for discussion and debate concerning issues relevant to Asian American women through a series of talks (on health, finances, relationships, etc.) and establishes funds and scholarships for educational/career advancement purposes. AAWA also seeks to develop partnerships that advocate Asian American women's issues with organizations such as Asian Women's Shelter, Domestic Violence Project, Chinese Cultural Foundation, Chinese for Affirmative Action, National Asian Women's Health Organization, M Society West, and Club Asean.

#### Asian Americans for Community Outreach

[<http://www.concentric.net/~Aaco/about/index.htm>]

Asian Americans for Community Outreach (AACO) is a San Francisco Bay Area organization dedicated to creating a forum for meetings between Asian American professionals and students. The organization also promotes awareness of social and political issues relevant to Asian Americans by organizing community service and social events. AACO organizes a Challenge for Charity Sports Day where 400 women and men participate in various sports activities to raise money for Bay

Area charities like the Asian American Donor Program and the Asian Women's Resource Center. In addition, AACO organizes community events, such as tournaments, parties, festivals, trips to museums, picnics and nature walks, and panels for youth.

Asian Americans for Equality, Inc.

[<http://www.asianweb.net/news/java/aafe.htm>]

Founded in 1974 as Asian Americans for Equal Employment, Asian Americans for Equality (AAFE) addresses a broad range of civil rights, housing, and social issues, although its primary focus is affordable housing development in the Chinatown/Lower East Side area of New York City. It is the only housing organization in New York City that targets the needs of Asian Americans.

Asian Community Online Network

[<http://www.igc.org/acon>]

Asian Community Online Network (ACON) was started in 1995 as a project of the Institute for Global Communications. It provides useful, quick access to relevant information for and about Asian Americans and fosters closer community ties among Asian American communities in different regions of the United States. ACON provides web links and news about regional events, actions, and opportunities concerning Asian American Communities in the United States. ACON also has a National network of sites to which it recently added six new regions: the San Francisco Bay Area; Southern California; Chicago; New York; Washington, DC; and Canada. These were chosen based on Asian American population figures, political necessity, activity, and area support.

ACON provides links to web resources by, for, and about Asian American Pacific Islanders (AAPIs) on a national level. ACON web links include resources and organizations focusing on issues such as arts, Asian American Studies, advocacy, education, culture, history, health, legal, political or social services, sexuality, labor issues, business, and women. ACON also provides links to online publications including reports on Asian Pacific American Non-Profits, Asian Pacific American Internet Guide, health-care information for immigrants, and policy analyses of affirmative action.

Asian Pacific American Heritage Association

[<http://www.apaha.org/>]

The Asian Pacific American Heritage Association (APAHA) was formed in 1992 to promote "awareness and increase understanding of the Asian American culture and its diversity through education and celebration." The Association concentrates its activities in the Houston area, where there are twenty-five Asian Pacific American groups representing from 300,000 to 500,000 persons. The APAHA organized the first Asian Pacific American Heritage Month in 1992 and continues its activities of planning, coordinating, and publicizing the activities and events of the Heritage Month under the name of Asian Pacific American Heritage Association. APAHA organizes events with Asian celebrities, parades, cultural performances, fairs, festivals, and galas, as well as business networking meetings.

The Asian Pacific American Institute for Congressional Studies (APAICS)

[<http://www.apaics.org>]

Formerly the Congressional Asian Pacific American Caucus Institute, APAICS was established in 1995 as the only national, non-partisan, pan-Asian American organization dedicated to increasing the participation of Asian Pacific Americans in public policy and the political process. The primary objectives of the APA Institute are: to collect vital statistics and other information on Asian Pacific Americans for use by the Asian Pacific American community and Congress in formulating public policy; to provide a national forum for increased cooperation among the Asian Pacific American community; to inform Asian Pacific Americans about the current legislative agenda on Capitol Hill through the Institute newsletter, issues forums, and briefings; to provide summer internships in Washington, DC for college and graduate students who have an interest in public policy and a commitment to serving the Asian Pacific American community; and to provide fellowships for Asian Pacific American college graduates who are interested in public policy careers.

### Asian Pacific Community Fund

[<http://members.aol.com/apcfinla>]

The mission of the Asian Pacific Community Fund is to provide funds to support health and human social services for Asian Pacific Americans not adequately supported by government or local charities. The Asian Pacific Community Fund, through tax-deductible contributions, supports vital and needed programs and new services to a growing population of refugees and immigrants. The Fund also has a Telecommunications Outreach program sponsored by GTE of California which distributes basic information on public telephone services to underserved populations in a variety of Asian and Pacific Islander languages.

### Asian Professional Extension, Inc. (APEX)

[<http://www.apex-ny.org/>]

The Asian Professional Extension (APEX) was founded in 1992 by five Asian professionals for the purpose of promoting the personal development of Asian American youth by addressing their educational needs and providing them with adult role models. As with other urban minorities, most Asian American youth lack adequate support for education and development. Through various youth programs, APEX aims at fostering reciprocal, one-to-one relationships between Asian American students and adult volunteers to provide a "supportive" environment. APEX's programs include a Mentoring Program for junior high and high school students, and a tutoring program for students seeking additional academic help. APEX also offers free SAT Preparatory Classes, annual College Scholarships and, career and college workshops.

### Asian Youth Services Committee

[<http://www.geocities.com/southbeach/cove/4990>]

The Asian Youth Services Committee, also known as AYSC, is a community service organization composed of Asian youths from the East Bay area who attend junior high school, high school, and college. The AYSC provides many social and academic activities for Asian youths.

Asiangurls.com

[<http://www.asiangurls.com>]

Asiangurls.com strives to be a web-community for women of Asian cultures and promote the interests of Asian and Asian American women. For this purpose, Asiangurls.com provides information that is useful for Asian and Asian American women on issues concerning media sources, art, animation, games, community organizing, nonprofits, Asian directories, health, food, travel, family, women's networks, business and finance, jobs and Internet searches. Asiangurls.com also aims to act as a filter for quality websites and links about Asian and Asian Americans, and, through mailing lists and bulletin boards, strives to provide a venue where women of Asian heritage can network, communicate and exchange ideas. See...

Asiangurls Web Guide: Organizations

[<http://www.asiangurls.com/orglist.cfm>]

Asiangurls Web Guide: Asian American Women

[<http://www.asiangurls.com/orglist.cfm#48>]

Asiangurls Web Guide: Asian Community

[<http://www.asiangurls.com/orglist.cfm#5>]

Coalition for Asian-American Children and Families

[<http://www.cacf.org>]

The Coalition for Asian-American Children and Families (CACF) is a non-profit organization funded by a combination of government organizations, corporations, banks, university funds, and private foundations. The Coalition pursues "social policies and programs which support Asian-American children and families, empowering Asian Americans to advocate for change, and giving service providers culturally sensitive training and resources." The Coalition aims at overcoming the "model minority" image which leads policy makers to exclude Asian American children's health and human service from its list of priorities. Concerned with health and human service providers, CACF houses the Chinese-American Planning Council, and organizes educational services for Asian families, as well as a roundtable series dealing with issues of cultural diversity for

health and social-service providers. Asian American children's rights are also a major focus of CACF. The coalition provides an on-line directory for Asian American children and an on-line bulletin board called Asian Kids InfoLink. The site is loaded with information on the organization as well as the general affairs of Asian Americans.

#### Committee of 100

[<http://www.committee100.org>]

The Committee of 100 is a national non-partisan organization composed of American citizens of Chinese descent. Each of its members has achieved positions of leadership in the United States in a broad range of professions. Members collectively pool their strengths and experience to address important issues concerning the Chinese American community, as well as issues affecting U.S.-China relations.

#### Filipino American Human Services Inc. (FAHSI)

[<http://www.filipinocenter.com/fahsi>]

FAHSI is a 501(c)3 non-profit organization established in 1993 to help meet the human service needs of the Filipino American community. Filipino Americans constitute the fourth largest Asian American group in New York City (1990 Census). Yet, it is one of the most underserved groups with respect to human services.

#### Japanese American Citizens League

[<http://www.jacl.org>]

The Japanese American Citizens League was founded in 1929 to fight discrimination against people of Japanese ancestry. It is the largest and one of the oldest Asian American organizations in the United States.

#### Leadership Education for Asian Pacifics, Inc.

[<http://www.leap.org>]

Leadership Education for Asian Pacifics (LEAP) is a national, nonprofit, non-partisan, educational, community-based organization founded in 1982 by a cross section of Asian Pacific

American leaders. It has developed, strengthened, and expanded the leadership roles played by Asian Pacifics in all sectors of American society through programs designed to develop Asian Pacific American leadership in the private, public and community sectors; to develop the skills and resources of Asian Pacific American communities to increase both individual and organizational effectiveness; to increase public understanding of Asian Pacific concerns and their impact on policy formulation and decision-making at local, regional and national levels; and to improve cross-cultural and inter-ethnic collaboration and interaction.

#### Maitri

[<http://www.maitri.org>]

Maitri means friendship. Maitri is a nonprofit organization providing free help to South Asian women (of Bangladeshi, Indian, Pakistani, and Sri Lankan origin or descent) with regard to the issues of domestic violence, conflict resolution, and cultural adjustment. It is located primarily in San Francisco.

#### Media Action Network for Asian Americans

[<http://janet.org/~manaa/>]

Media Action Network for Asian Americans (MANAA) exists to create accurate, balanced, and sensitive Asian American images and to fight racism by monitoring the media for portrayals of Asian Americans. MANAA's activities include: educating the public and the media about racially offensive, stereotypical images of Asian Pacific Americans in general, and women in particular; and pursuing individuals who make unfair or derogatory statements in the media about Asian Pacific Americans. The organization also presents annual Media Achievement Awards to honor individuals who present a balanced image of Asian Americans, and initiates petitions against the limited and/or stereotyped representations of various ethnic groups on television. In order to support, encourage, and promote Asian Pacific images, MANAA offers an Annual Media Scholarship for high school and college students interested in pursuing careers in film and television.

### National Asian Women's Health Organization

[<http://www.nawho.org/>]

The National Asian Women's Health Organization (NAWHO) was founded in 1993 to improve the health status of Asian American women and families through research, education, and public policy advocacy. NAWHO organizes programs and collaborations that empower Asian Americans in community leadership and coalition-building around social justice issues. The organization's advocacy efforts focus on Asian American women and families—their health choices and options, needs for life advancement opportunities, and quality health care delivery. The organization also supports research on health information about Asian Americans. Some of NAWHO's previous activities include: efforts to encourage the Federal Administration to better serve Asian Americans; development of the first national network of Asian American health advocates and NAWHO leadership network; innovative health programs on breast and cervical cancers, diabetes, immunization, and tobacco control. NAWHO also organizes National Asian Women's Health Conferences with the aim of adding Asian American women's health to the national health agenda and training Asian American women to take part in health advocacy.

### Nikkei Student Union

[<http://www.studentgroups.ucla.edu/nsuinfo/>]

Nikkei Student Association is based at the University of California, Los Angeles (UCLA). It organizes sports events and competitions, picnics, concerts, and outdoor activities for Asian, particularly Japanese, students. It also recruits volunteers for community service events such as neighborhood health fairs, and offers tutoring and mentoring to children of low-income families in Los Angeles' Little Tokyo district. Nikkei Student Association also promotes cultural events by organizing traditional or modern dance classes; it aims to increase cultural awareness among its members.

Organization of Chinese Americans

[<http://www.ocanatl.org>]

Founded in 1973, the Organization of Chinese Americans (OCA) is a national non-profit, non-partisan advocacy organization of concerned Chinese Americans. It is dedicated to securing the rights of Chinese American and Asian American citizens and permanent residents through legislative and policy initiatives at all levels of the government. OCA's primary objectives include: promoting active participation of Asian Americans in both civic and national matters; securing social justice, equal opportunity, and equal treatment of Asian Americans; eliminating prejudices, stereotypes and ignorance of Asian Americans; and promoting the cultural heritage of Chinese and other Asian Americans.

Pacific Islanders' Cultural Association

[<http://pica-org.org/>]

The Pacific Islanders' Cultural Association was formed in 1995, as an umbrella organization, to meet the common needs of all Pacific islanders in Northern California. Comprised of volunteers and members of various clubs focusing on a wide range of interests, including outrigger canoes, music, dance, language, history, folk arts, foods, athletics, etc., the Association perpetuates through education the histories, cultures, and traditions of all Pacific islanders. For this purpose the Association organizes fundraising concerts and festivals; it is also working to establish a Pacific Islanders Cultural Association Center in the San Francisco Bay area (The Polynesian Cultural Center of Northern California). This center is expected to provide a location in which Pacific Islanders and the general public can share resources for the development and transmission of traditional cultural values through a library and museum, as well as workshops and conferences on traditional crafts, music, dance, language, boatmanship, and food. The Association also provides Pacific Island news sources.



**Part IV.**

**Contributors**

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Jessica Chao is currently a consultant to nonprofits and philanthropy offering services in program research and design, and organizational development. Her clients include private foundations and other grantmaking entities, nonprofit organizations, government agencies and universities. Ms. Chao was formerly the vice president of the Wallace-Reader's Digest Funds, and held other positions at the Public Broadcasting Service and the Cultural Alliance of Greater Washington. She has served on panels for the National Endowment for the Arts and the Corporation for Public Broadcasting and is currently a board member of the New York Regional Association of Grantmakers and Asian/Pacific Americans in Philanthropy. Ms. Chao has published articles on philanthropy and on the arts, and she has been a speaker and panelist at numerous conferences and forums in the nonprofit and funding fields.

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## OTHER ACKNOWLEDGEMENTS

Much of the research and literature review for this curriculum guide was supported through grants from the W.K. Kellogg Foundation, the Ford Foundation and the David and Lucile Packard Foundation which

underwrote the Council on Foundations' Cultures of Caring. Special thanks is noted here for Joanne Scanlan who led the Council's effort, to Barbara Leopold for her guidance through this curriculum project and to Dianne Yamashiro-Omi for adding to the body of information through her 10 interviews of San Francisco Bay donors. Additional thanks goes to Mindy L. Berry, Charles Lai, Fay Chew Matsuda and Cao K. O. The author would also like to thank all those who shared with her their personal and family stories of giving, sharing and building their visions for their communities both formally and informally since the conclusion of the research.

*Topics in Asian American Philanthropy and Voluntarism*

**NOTES**

**Center for the Study of Philanthropy**

Founded in September 1986 at The Graduate School and University Center of The City University of New York, Center for the Study of Philanthropy focuses attention on giving, voluntarism, and nonprofit entrepreneurship by individual donors, foundations, and corporations in the United States and around the world.

The focus of the Center's work is to broaden the pool of scholars engaged in the study of giving and voluntarism, to increase the opportunities for collaboration with practitioners in the field, and to enhance public awareness of philanthropic trends through a varied format of seminars, symposia, conferences, courses, research projects, awards, and publications.



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