ABFE
A Philanthropic Partnership for Black Communities

Willis K. Bright, Jr.
15th James A. Joseph Lecture on Philanthropy
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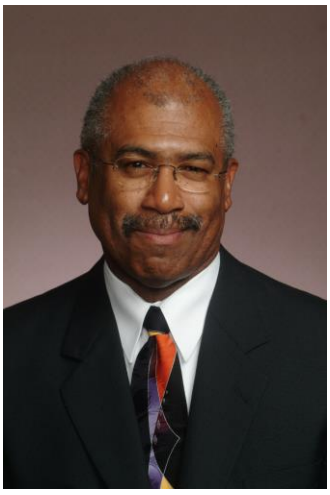
Pittsburgh, Pennsylvania



Creative Extremism

Introduction
In 1971, the Association of Black Foundation Executives (ABFE) was founded as a nonprofit membership and professional organization of philanthropic professionals. Today, in ABFE's 35th year, our members include donors, trustees and staff of grantmaking institutions, as well as individuals concerned with ABFE's mission – **to promote effective and responsive philanthropy in Black communities**.

ABFE gears its programs towards promoting sustainable philanthropy in Black communities and encouraging Black leadership and participation within organized philanthropy. The recently launched **ABFE Leadership Initiative**, including the Connecting Leaders Fellowship, provides relevant information on innovative thinking and current trends in philanthropy and is designed to **attract to and retain within** philanthropy volunteers, staff and donors concerned with the future of Black communities. Strategies to **transform grantmaking institutions** center attention of our members and their organizations on community needs and aim to leverage the resources of philanthropy as instruments for community building and lasting social change. Our **collaborations** with other organizations help our members identify and address issues facing Black and other disenfranchised communities who confront intersecting societal challenges.

The James A. Joseph Lecture on Philanthropy
The James A. Joseph Lecture on Philanthropy was established in 1991 to honor this ABFE co-founder, distinguished philanthropic leader, and then president of the Council on Foundations, as well as to celebrate ABFE's 20th anniversary. Each year, ABFE's Board of Directors recognizes an outstanding philanthropic leader whose visionary leadership and stewardship of progressive philanthropic ideals further our organization's mission. The Lecture is one illustration of ABFE's continuing commitment to provide a forum for the exchange of ideas about the role of philanthropy in addressing the concerns of Black communities, to highlight for grantmaking institutions the issues and challenges facing Black communities, and to increase public awareness of the longstanding traditions of giving and community building among Black Americans.

The James Joseph Lecture on Philanthropy, held each year with the Council on Foundations Annual Conference, attracts to its audience philanthropic and community leaders and luminaries from around the United States who have professional and personal stakes in shaping philanthropy and the role it plays in strengthening communities around the world.

Previous James A. Joseph Lecturers include James A. Joseph in 1991 and 1998, Franklin Thomas in 1992, Dr. Bernard C. Watson in 1993, Anna Faith Jones in 1994, Elridge W. McMillan in 1995, Jean E. Fairfax in 1996, Hugh C. Burroughs in 1999, Dr. Emmett D. Carson in 2000, Dr. Reatha Clark King in 2001, Wenda Weekes Moore in 2002, Handy Lindsey, Jr. in 2003, Lynn Huntley in 2004, and Dr. Sybil Jordan Hampton in 2005.

ABFE widely disseminates the text of each lecture, including on the ABFE website. It is hoped broad dissemination of these monographs contributes to productive dialogue about ways the philanthropic community may support the viable, inclusive, sustainable development of Black communities worldwide.

Willis K. Bright Jr.
Willis Bright's work in the public, private and nonprofit sectors, his extensive international travel opportunities and work with people of all ages and backgrounds, and his education as a social worker have all given him the ability to change life conditions for many, develop coalitions, sensitively and respectfully listen to others and be trusted as a friend, advocate and mentor.

Since, January 1996, Willis has been the Director of Youth Programs at the Lilly Endowment in Indianapolis, Indiana. As the Endowment's coordinator of grantmaking for youth development, Willis works with local, state and national organizations that are building opportunities for youth, especially those in poor communities.

Before joining the Endowment in 1987, Willis was Manager, Issues and Research, Honeywell, Corporate and Community Responsibility Department. Earlier, Willis was an assistant professor at the University of Minnesota and he was a founding member of the Black Family Development Consortium. During his career, Willis directed an urban ministry program, worked as a youth specialist for the Iowa 4-H and Youth Services, and served in the U.S. Army.

Active in philanthropy, Willis is a former board member of ABFE and has served on conference committees for the Grantmakers for Children, Youth and Families and Neighborhood Funders Group. He also serves on the University of Kentucky, College of Social Work Advisory Council. Locally, Willis serves on the Advisory Council for Bridges to Success, the United Way Children and Youth Impact Council and participates on the Coalition for Human Services Planning and the Corporate Affairs Discussion Group. He is a frequent presenter on proposal preparation, youth and philanthropy.

An Elder at Immanuel Presbyterian Church, Willis is active in the 100 Black Men of Indianapolis and serves as coach and mentor to many young professionals across the country. In 2003 he was inducted into the University of Kentucky, School of Social Work Hall of Fame. Willis and his wife Linda have two sons, Marc and Douglas.

It is our very special pleasure to present to you the 15th James A. Joseph Lecture and the provocative insights of Willis K. Bright, Jr. As aptly described by Dr. Michael Twyman, ABFE board member and Director of Grants Programs at the Nina Mason Pulliam Charitable Trust, "Willis' passionate and timely lecture entitled 'Creative Extremism' was brilliant in content and masterful in delivery. According to Dr. Twyman, "Willis once again demonstrated his special ability to transform very complex issues into terms that appeal to our common sense and his words challenged ABFE and the audience to assume the responsibility of being leaders of social and economic change." ABFE is proud to acknowledge his many successes, extraordinary leadership and contributions to the growth of Black communities in Indiana and throughout this country.

Judy M. Ford, Chair
Kenneth W. Austin, President

CREATIVE EXTREMISM

Thirty-five years ago, foundations had few people of color on their staffs, in management, or as trustees; nor were they represented on the board of directors of the membership organization, the Council on Foundations. Having observed this condition for years, several Black men and women met on two occasions to develop a course of action prior to the 1971 Council on Foundations meeting in Montreal, Canada. What followed were events that have influenced the history of philanthropy and are still shaping the future of the Council on Foundations and its members.

In brief, these men and women including James Joseph, Harriet Michelle, Ronald Gault and Roland Johnson agreed that the time had come to confront the Council and foundations on their racial and ethnic exclusiveness. The group agreed to demand significant representation of African Americans on the Council's board of directors by presenting a slate of ten names, all Black people, at the Membership meeting. These names were put forward as an alternative to the Nominating Committee's recommendations of ten people (five new, five for second terms). These ten positions represented a third of the board seats.

The demand for board seats, the intrusion into the board nomination process and agenda for the membership meeting, and an implied threat that the business of the conference might be disrupted until there was action on their agenda, no doubt led many of the colleagues and bosses of these courageous pathfinders to label their demands, tactics and approach, "extreme" and out of place. I'm sure there were some who thought these change agents were simply misguided people who should have been grateful and satisfied just to be in the world of philanthropy. Further, there were conferees who were steadfast in their support.

Likely, a few considered their action that of "terrorists"—a contemporary label used by some to define anyone who questions or mobilizes people to challenge the established order and priorities. This especially applies to our current federal government leadership that seems adrift and, in the minds of legal scholars and citizens, is taking unprecedented liberties in defining what is constitutional, while defying mandates of Congress, some that affect our interests.

After many hours of negotiations, not always pleasant, a compromise was eventually reached--five people from each slate would be seated as board members. Additional discussion garnered support and staffing for an organization for Black foundation staff and trustees. Thus the Association of Black Foundation Executives (ABFE) was founded as the first affinity group of the Council on Foundations.

Today, although we celebrate the creation of ABFE as an organization, it is equally important that we honor the individuals whose initiative and courage made it happen. ABFE's founders demonstrated vision, imagination and commitment as they challenged current practice and advocated for fairness toward and a place at the table for future generations of African Americans. They did not let their inner rage, and possible fear of the consequences of their actions, propel them into impotence or cowardice--an option too often exercised when fear infects the aggrieved--especially when they are confronted by those who have power, privilege and controls of their paychecks.

In the words of Parker Palmer, "Our founders were people who took their 'heartbreak' about the contradictions and conditions they saw in the foundation world and chose not to use their pain as

'shards' that sometimes became shrapnel aimed at the source of our (their) pain." Even in their demands they "showed compassion and grace that can be the fruits of great suffering" and can "enlarge empathy and the ability to reach out." These are values that should be inherent in philanthropy, especially in how grantmakers should relate to their grantees.

ABFE's founders are excellent role models for us during a time when many people with progressive ideas or those with grievances seem to be shrinking from public discourse, protest and the pursuit of justice. ABFE members must remember our genesis, honor our founders and emulate their behavior and attitudes.

The words of the second verse of James Weldon Johnson's gift to us, "Lift Every Voice and Sing," is a wonderful reminder of what was and is at stake as we celebrate ABFE's 35th anniversary and the work of hundreds of its members who helped launch, sustain and currently lead it to "Where the white gleam of our bright star is cast."

The words are:

> *Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died; yet with a steady beat, have not our weary feet, come to the place for which our fathers sighed? We have come over a way that with tears has been watered, we have come, treading our path through the blood of the slaughtered, out from the gloomy past, till now we stand at last where the white gleam of our bright star is cast.*

Without excessive hyperbole, ABFE now in its 35th year, has come through many tears, peaks and valleys and reflections on what it and philanthropy should be, and is positioned to continue serving as a catalyst for advancing philanthropy.

If the question were asked--Has ABFE remained true to the intent of its founders and early leaders--what would the answer be? I believe it would be YES.

One, ABFE has been the place where African American grantmakers and trustees could come together to connect with their peers, reduce their isolation and provide support for the ones-and-twos scattered in foundations throughout the country.

ABFE rightly recognized the importance of peer nurturing and group support, especially for program officers managing a grant portfolio—often with limited authority, recognition or access to significant resources. Black staff needed a place and people with whom to address their concerns without fear of criticism, to authenticate their experience and to be encouraged to keep the faith and not lose hope. Peer support helped individuals continue to advocate within their foundations, especially when they were sometimes frustrated by their foundations' unwillingness to respond to their recommendations to provide grantees adequate resources and over the time frame that would be required to make an evidenced-based change in a community, organization or individual's life.

The current ABFE Connecting Leaders Fellowship Program for African American and Latino grantmakers with eight or fewer years of experience is a formalization of the socialization, skill building, support and encouragement to become creative extremists that has characterized its work since its inception.

Second, over the years ABFE's has advocated for more Blacks in foundations, especially at senior levels of leadership, and for more trustees within all categories of foundations. It always has been clear that the interests and concerns of Black communities could not be realized without senior staff and trustees of color who would be sensitive to Black concerns and would encourage foundation priorities and major initiatives that reflected them.

Regrettably, progress has been and is still slow on this agenda, yet ABFE members have ascended to positions of influence as foundation presidents, trustees and Council board and staff who are or have been effective voices and advocates for addressing issues of the poor, Black and nonwhite communities. Their leadership also has contributed to the strengthening of the economic, cultural and social infrastructures of their overall communities, thus addressing the needs of all citizens. People such as Ms. Carol Goss, Dr. Rosa Smith, Dr. Emmett Carson and Dr. Robert Ross, to mention a few, are cut of the same cloth as ABFE's founders, creative extremists.

Third, during ABFE's life, it also has brought to the foundation world perspectives on issues of poverty, racism, health disparities and effective approaches to grantmaking and investing in Black community development. It further exposed grantmakers to the Mississippi Delta—along with catfish and the blues—and to the needs and opportunities for building organizations and individuals on the continent of Africa. A delegation "personalized" the plight of Africans in several countries and helped generate more foundation support to address their concerns.

Finally, ABFE members, especially led by Dr. Emmett Carson, have discussed and raised consciousness within the foundation world, academia, and the general public, the rich heritage of philanthropy that always has existed among African Americans—before the slave ship, on the plantation and in Black communities across this country ever since. The giving of money, time, talent and goods—Carson's definition of philanthropy—have been expressed through churches, mutual assistance leagues and within families and among neighbors to uplift the race and to take care of the family.

In completing this brief historical overview of ABFE, I would like to mention four critical incidents I believe were "tipping points" that now position ABFE to become an even more vibrant and effective vehicle to honor its pedigree and to "promote Black philanthropy within and on behalf of Black communities." Not so ironic, these four incidents were initiated by individuals or conditions that might have seemed "extreme" at the time, yet they laid seeds that will propel ABFE into a bountiful future.

My limited time before you, different interpretations of the facts and discretion will keep me from presenting the *drama critics* notes about these four situations, and they will not receive the detailed descriptions they deserve. Accept the reality of the existence of much angst, imagination, love and wisdom, during these transitions. My selection of these four triggers does not intend to minimize the significance of the many other activities conducted by ABFE throughout its history.

FOUR ABFE "TIPPING POINTS"

In chronological order these seminal events were: 1) the decision by Black Bay area grantmakers to establish their own organization; 2) the addition of non-Blacks to ABFE's board, a tagline to ABFE's name and a new mission; 3) conducting a joint program with Hispanics in Philanthropy (HIP) at the Houston conference for Grantmakers for Children, Youth and Families; and 4) the

decision to engage in a Joint Dialogue with four other African American organizations that are advocates of Black philanthropy.

In each of these enterprises, Parker Palmer's words helped frame the choice—"Will we hold our hearts open and keep trying to love, even as love makes us more vulnerable to the losses that break our hearts? Or will we shut down or lash out, refusing to risk love again and seeking refuge in withdrawal or hostility?" He concludes, "in life and politics, one thing is clear: when the heart breaks in ways that lead us to retreat or attack, we always give death dominion." In this context "heart" embodies the intellect as well as the emotional. Partnerships require this level of vulnerability. They require a committed interdependence to the articulation of common and separate issues and methods of managing conflict and ample opportunities to celebrate the victories. What are some of the victories???

Although evolving and variable in their membership and capacity, there now are 12 local/regional Blacks in Philanthropy (BIP) groups across the country. They provide member support and recognition, peer education and information programs and often share that responsibility with the ABFE office that periodically networks the leadership of these groups. Several are now embarking on an exciting new venture, working with their HIP counterparts, for example, to craft local/regional agendas to establish needed dialogue between Black and Latino leaders in Atlanta, Denver and Chicago. Others will hopefully follow during the next several years.

Many BIPs provide capacity-building activities for community groups—workshops on grant-writing, understanding foundations, and introductions to grantmakers that are conducted independently or in partnership with other philanthropy and community groups. Particular attention has been given to promoting Black philanthropy especially through working on regional and national conferences with ABFE, local groups and/or the National Center on Black Philanthropy.

ABFE's vision statement says is: "Philanthropy at its best builds on a tradition of self-help, empowerment and excellence within Black communities." The new mission is to "promote effective and responsive philanthropy in Black communities. ABFE strives to increase philanthropy within and toward Black communities as a vehicle for social change." The full name is *ABFE—A Philanthropic Partnership for Black Communities*.

These statements require ABFE to measure its future success largely by its ability to move the needle on improving conditions in Black communities. One way is to encourage people with a critical consciousness and a commitment to building strong Black communities to enter, stay in and assume high levels of responsibility in foundations as staff, trustees and also as donors. Another is to establish criteria that will help ABFE select its relationships and alliances with foundation affinity groups or community partners so that no time is wasted in frivolous activities.

ABFE's mission thus made its co-signer on the promissory note to not only achieve its own mission but to assist those with whom it works, especially Black community organizations, to realize the same. ABFE therefore, must be an advocate for funds that provide committed groups the technical, administrative and financial resources they need to achieve excellence. Investors in philanthropy of all colors and hues are demanding nothing less from organized philanthropy and the community organizations they support.

ABFE's nonprofit community partners must therefore have the commitment to "mission" in ways described by Jim Collins' book, *Good To Great*, as he reflects on the difference between the business and social sector. "In the social sectors, the critical question is not how much money do

we make per dollar of invested capital?" but "How effectively do we deliver on our mission and make a distinctive impact, relative to our resources." He further states when speaking about assessing impact, "What matters is not finding the perfect indicator, but settling upon a consistent and intelligent method of assessing your output results, and then tracking your trajectory with rigor."

While the foundation community must try to satisfy congressional scrutiny about whether its members are self-dealing, receiving lucrative salaries or have acceptable administrative costs, the other stakeholders whose interests must be given equal consideration are the other donors to, and the staffs and boards of the nonprofits we fund.

ABFE and other affinity groups can help communicate whether philanthropic resources are helping nonprofits, faith-based organizations and their partnerships with the for-profit sector to create realistic efforts that move the needle on challenging issues such as the integration of all immigrant groups into American society, school readiness for poor kids, improving academic achievement and life choices for African American boys and men, strengthening families and building multi-ethnic leadership models, to name a few. Affinity groups in partnership can even better help address these concerns and fulfill the potential of nonprofits.

I still believe philanthropy has a special obligation to convene, broker relationships and alliances, and define the most effective means to ensure the inclusion of our most marginalized and least powerful constituencies into community. It challenges each of us to figure out how we become "creative extremists," committed to devising more effective approaches, stretching our accumulated knowledge and wisdom, and even being more willing to share our personal wealth, to ensure that everyone can proudly say, "I am an American."

CREATIVE EXTREMISM

What am I suggesting when I mention "creative extremism" and "extremists?" Martin Luther King, Jr. is credited with the following statement:

> *The question is not whether we will be extremists, but what kind of extremists we will be…The nation and the world are in dire need of creative extremists.*

As I've reflected on that thought, I believe Dr. King wisely recognized that to change conditions, especially those that often seem intractable—racism, sexism, elitism and all the other "isms", poverty and class divisions—that a different kind of leader/change agent would be required. For me, it suggests that an individual must be comfortably wearing the label "the broken record, the thorn and the conscience". While one might be able to stand alone, I believe he would expect the creative extremist to be able to gain supporters because that person would always have the ability to listen and hear other perspectives. There would be the flexibility to incorporate the best from wherever to negotiate consensus and the integrity that would characterize that person's actions would force even the creative extremist's detractors to acknowledge the honesty, egolessness and solution-centered nature of that person's being.

Creative extremists accept that conflict, risk-taking and a willingness to compromise one's status and position are givens, much like racism, greed and evil. They also understand that conflict can allow the emergence of clarity for those willing to live with it when all parties come with a true commitment to find or address common concern. When interests are engaged that are not willing to cooperate or give up their power, the creative extremists must choose appropriate tactics for the

confrontation. Options include speaking the unpopular truth, nonviolent protest, economic sanctions, unrelenting efforts to mobilize a critical mass of people to legislate new policies or change the existing leadership, or when required, the decision to change one's employment or affiliation.

Creative extremists are those who accept the inherent tensions, internally and externally, of an imperfect democracy in this country, yet find its potential, when realized, sufficiently liberating that they are willing to even give their lives to achieve the transformation and achieve Dr. King's "beloved community."

I believe creative extremists must be willing to give up their physical lives when conditions real or encroaching totalitarianism or unrelenting oppression exists. Yet in coming to that decision, there should be assurance that one has exhausted in themselves, and others, the best thinking, the most creative propositions and engagement in the most intensive efforts to stimulate dialogue and action to create solutions to the vexing concerns.

Parker Palmer warns however, that we should not "collapse into 'possibility' untempered by reality, or become 'dreamy-eyed' idealists, embracing a utopianism that can be as dangerous as cynicism." He says that "democracy depends on our capacity to stand in the tragic gap with hearts of hope."

I agreed with the observations about democracy as written by Peggy Noonan in the *Wall Street Journal* commenting on the six-hour Coretta Scott King funeral that she watched from beginning to end. "It was wonderful—spirited and moving, rousing and respectful, pugnacious and loving. The old lions of the great American civil rights movement of the 20th century were there, and standing tall. The old lionesses, too. There was preaching and speechifying and at the end I thought: This is how democracy ought to look every day—full of the joy of argument, and marked by the moral certainty that here you can say what you think. There was nothing prissy, nothing sissy about it." In further commenting on the chiding that Mr. Carter and Rev. Lowery gave President Bush, panned by many as extreme and inappropriate, Noolan said: "So what? This was the authentic sound of a vibrant democracy doing its thing. It was the exact opposite of the frightened and prissy attitude that if you draw a picture I don't like, I'll have to kill you. It was: We do free speech here."

Candor, honest disagreement and drama delivered with humor and chiding are not dehumanizing. Quite the contrary, they are expressions of those who care so much that they are willing to say what must be said to preserve democracy. Philanthropy must lead the way in preserving democracy by embracing creative extremism.

In the words of George Bernard Shaw, I believe we all would want to say:

> *I am of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I've got hold of for the moment and I want to make it burn as brightly as possible before handing it on to future generations.*

I hope these notions will help frame ABFE's future approaches to working especially with other affinity groups and Black philanthropy groups as they seek to establish priorities that identify and serve their common interests and/or to support one another when they must go their own way. In the case of ABFE's Black philanthropy partners in the Joint Dialogue, I hope these words help

legitimize your effort to define what you are, whom you best serve and what roles each partner can play in future efforts to build a greater level of Black philanthropy, especially resources developed from within Black communities to address our issues.

I've shared a bit of ABFE's history, identified how the values and charge of its founders have been evidenced throughout its history, and how it is aligned through partnerships with others to build strong communities, especially Black communities. Here are some reflections both on some challenges and a recommended future direction for Black philanthropy.

CONTEMPORARY CHALLENGES FOR BLACK PHILANTHROPY

Dr. Jaqueline Copeland-Carson in a recent article, "Promoting diversity in contemporary Black philanthropy: Toward a new conceptual model," suggests applying that term, Black philanthropy, exclusively to African Americans born in the United States might be too limiting to both our understanding of its expression in America and the establishment of relationships with those who now live in cities and towns across America, but are from various countries in Africa, the Caribbean and Latin America. She states, "The changing demographics of America's African diaspora provides new opportunities to strengthen the impact of both African immigrant and African American philanthropy in the United States." She goes on to say, "Those groups (African Americans, Somali Americans, Haitian-Americans, Afro-Cubans and others) have different histories but may have mutual interests derived in part from their shared African ancestry and experience of racial discrimination or oppression in the Americas."

I would add that their mutual concern in areas such as entrepreneurship and business development, the academic achievement for their children, police profiling and AIDS (domestically and in Africa), provides issues around which these groups might initiate communication, joint planning, and begin the process of establishing trust, a collective identity and reciprocal actions. None of us is naïve about the subtleties of cross-cultural communication, stereotypes and gender relationships that will shape those interactions.

Philanthropic dollars to support dialogue and projects of mutual concern would be worthy investments, especially when they are reinforcing the self-help traditions within diasporan and African American communities.

Black philanthropy will be challenged by another phenomenon identified by Black futurist, Dr. Nat Irving, Future Focus 2020 and Wake Forest business school professor. He identifies an emerging group he calls the "trivals" who he believes will increasingly shape the thinking and actions of Black America and those with whom they interact. Although this is an oversimplification, the trivals are the resolution of the "twoness" described by W.E.B. Dubois in the *Souls of Black Folk*:

> *One ever feels his twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.*

The trivals are internally integrated, and consider themselves Americans, Blacks and citizens of the world. They are "critical thinkers, technically adept, worldly, sophisticated, entrepreneurially driven, highly competitive; they are able to see the world through a global lens unfiltered by their own nationality, ethnicity or culture. They believe international travel to be an essential part of

one's basic human education. They are often bilingual—at the least. … the world is theirs for the taking and they will not be denied."

Irving goes on to say, "For Blacks, trivals represent a subtle shift in awareness within the American Black community and Blacks worldwide; a shift from the consciousness of survival to trival." He sees it as a "transformation of the soul, a transition from seeing oneself as being the victims of history and oppression. Trivals have moved from living in a survival mode, fighting for basic human rights, to embracing a new worldview—a renaissance where succeeding generations, through imagination, self-determination, leadership, and legacy, see themselves as forces capable of ***shaping*** the future rather than being shaped by the forces of the future. They identify with the struggles of oppressed people, their own and the internationally eclectic group with which they might interact. While their philanthropic engagement may be rooted in African American concerns, they may be more universal in their giving and actions to correct societal ills.

No doubt these trivals sound like many of our children, young people you've met, had as interns, etc. They're likely to increase as more colleges, especially historically Black colleges, expand their international programs, and their students expand contacts with their fellow international students, faculty and guests. International corporate experiences also are becoming commonplace for people of color. Naturally, trivals would be part of the international hip-hop world where young people dance, rap and enjoy the same music. The face in the car next to you with the hip-hop music may be Black, white, brown or multi-colored.

Some might say the "trivals" are elitist young professionals without a historical context or appreciation of the civil and human rights struggle that built the foundation they assume. I present this futurist perspective because I believe it symbolically represents the evolving thinking of many Black youth and young adults, even those in ethnically isolated communities where the perspective, behavior and problems of young people are increasingly more like their peers from other racial/ethnic backgrounds than their Black elders conditioned by, and often scarred by, segregation, overt prejudice and discrimination.

The point is simple—with the graying of Black America, its transfer of wealth primarily designated for family and church (the traditional beneficiaries of most Black philanthropy), what are the new images, methods and approach, especially electronic ones, that might be used to cultivate our youth as philanthropists? Many have only remote images of the icons and leaders of the civil rights era or have their daily encounters with racist behavior modulated as it becomes more adaptive in maintaining its systemic presence in public and private decision making. How does philanthropy get on the radar screen with young people obsessed with materialism stimulated by television, cable, computers and even "prosperity theology" from many pulpits? How can we get them to direct their resources to Black community groups and institutions when they receive appeals from groups throughout the community, many that are favored by their workplace, friends and fellow civic leaders?

I will look with some interest at the fund-raising efforts that will be conducted for the recently announced "Hip-Hop Won't Stop," a major initiative to establish a permanent collection at the National Museum of American History of the Smithsonian. Initial funding has been provided by Universal Music and Russell Simmons to launch the project. An article describing the event wrote, "The museum will build an unprecedented reach of hip-hop and commemorate it as one of the most influential cultural explosions in recent history." I suppose we could say that an exclamation point of this explosion was the Academy Awards selection of "It's Hard To Be A Pimp" as this year's best song from the movie *Hustle and Flow*.

The generosity of Black givers has been well documented. They give a higher proportion of their income to charitable efforts than other ethnic groups, approximately 25 percent. Each family gives on average $1,100 per year. They also are giving larger amounts as incomes increase, and increasingly affluent givers are giving more to community-wide institutions, art and children's museums, education foundations in school corporations, as they join some of these boards or because of their professional, business and civic leadership positions.

All this leads me to believe the state of Black giving to philanthropy needs further assessment to look more specifically at who is giving what, why and where. According to data from the U.S. Department of Commerce, Chicago-based research firm Target Market News found that in 2004, African Americans made $11.4 billion in contributions. Of that approximately $7.2 billion went to churches and faith-based organizations and $4.2 billion went to charities, education, politics and other causes.

BLACK PHILANTHROPY AND THE BLACK CHURCH

It should not be a surprise that the Black church has been the recipient of most Black giving. It is the one wholly owned organization and has been there throughout history to address the spiritual, emotional, and material needs of its members and the community. Yet because of its prominence and potential misunderstanding about its wealth, additional research is needed to better understand both how Black philanthropy is used and leveraged for the larger benefit of Black communities. Because we know that most churches are small, have pastors and lay staff who have other occupations, and budgets are usually stretched just to keep the door open, we must be even more concerned that Black churches and faith-based organizations are effectively using and leveraging Black philanthropic dollars to both save souls and consciously strengthen Black communities, especially poor Black communities. We especially need to educate and empower their pastors and members to consider questions such as:

- What is the ratio of dollars spent for soul saving and community ministries?
- What is the church's administrative overhead, and do the costs seem appropriate? How will the acquisition of public dollars, if solicited, affect both what is required or needed?
- Are dollars for capital projects, such as new sanctuaries and family-life centers, being used to help grow minority contractors, architects and suppliers?
- Are banks where loans are made and where members deposit their resources doing the most they can to provide mortgages for members, thrift accounts and other financial services?
- Are churches forming buying cartels and encouraging their members to use certain businesses in their church and community to create critical mass that would help minority vendors grow their businesses and establish more competitive pricing, whether it is for books, toilet paper, robes or fried chicken?
- Are the community ministries, whether child-care centers or after-school programs, incorporating the best practices that many foundation and public dollars have identified?
- Why are there differences in licensing standards for church and faith-based programs and community groups when the absence of licensing might keep the group from receiving public, corporate or foundation funds for food, equipment, including computers and staff training that might contribute to higher quality experience for Black children and youth?
- Are members encouraged to prepare wills and to use other means to protect their assets, such as trust funds?

As a means to leverage Black giving for community and youth development, I would ask foundations concerned with children and youth issues to recognize exemplars with capital and program grants when faith-based entities are subjecting themselves to the same public scrutiny and standard as other providers.

The church is an integral part of Black communities and always will be with them, although competition for the Black philanthropic dollars between African American churches and the social service and civic sector will likely increase. There is early evidence of that shift, especially among young people. For ABFE and foundations, the question is not either-or, but which churches or secular groups are providing the best product or service for the community in specific program and service areas. Just because government might want to use churches and faith-based organizations because of the religious or service perspective they can bring, or to avoid its own responsibility for providing adequate resources to address issues like substance abuse and homelessness, it does not mean that philanthropy has to play that game or avoid faith-based organizations. We benefit from technical assistance organizations that are building the capacity of Black pastors and lay people to professionalize their operations such as the Institute of Church Administration and Management in Atlanta, Ga., directed by Jacqui Burton-McCullough, a former ABFE president and my Lilly Endowment mentor.

I would hope that ABFE's colleagues who are involved in religious institutions outside the Black community would raise this set of questions for their own groups and join with ABFE and others to contemplate the criteria and guidelines for recognizing and supporting religious institutions that really are exemplars of Christ in serving their brothers and sisters.

BLACK PHILANTHROPY AND POLICY WORK

As I begin to wrap up, I would petition that an area for creative extremism and the engagement of Black philanthropy is in the design, analysis and advocacy for effective public, corporate and philanthropic policies. It appears that very little of the $11.2 billion of Black giving seems to be devoted to influencing the policies and practices of public and private entities whose decisions and resource allocations dwarf all philanthropic giving and control most of our living conditions.

To help make the point on the money side, Cordelia Scaife May's $404 million bequest topped the list of the top 60 philanthropists in America's giving for 2005. Oprah Winfrey, the only Black philanthropist, was 22 on the list; she also led the 2004 *Black Enterprise* magazine Leading Foundations and Charities and the Leading Individual Donor lists. Ms. May's gift exceeded the combined totals of both the *Black Enterprises'* Foundation and Charities and Individual lists. To make the *Black Enterprise* list, you had to have given at least $100,000 institutionally and $250,000 individually.

I mention this comparative not to denigrate or make unfair comparison between Black and white wealth or to ignore major Black financial contributions to colleges, universities or the investments in projects by various athletes. Rather, it is presented as a reality test that says foundation dollars, corporate contributions—even with reparations—and giving by Black people cannot match the resources most of us paid through local, state and federal taxes. It also is legitimate for us to demand that more of our tax dollars be directed to the programs, services and institutions that can make a difference in the lives of people in our communities.

In order to do this it seems there must be greater targeting of philanthropic dollars, especially those raised by Black people, for policy work and advocacy. Because of devolution influencing

state and local level policymakers is as important as working at the national level. I specify more dollars raised by Black people for policy work because there are issues around which we have unique interests or need to give leadership because of how it affects the education, welfare, health and safety of Black citizens. For example, how do we deal with the parity between men and women and its impact on marriage, family and child rearing? Is some form of polygamy important to consider? Other family members can get the same tax benefits as families currently get. Hopefully, there will be many areas of convergence with other groups around issues such as education, employment, economic development, health, and youth and child development.

For example, states have more choices than the federal government about how foster-care dollars can be used for child welfare. The same exists with Medicare and Medicaid funds. The reduction in dollars to higher education, especially to historically Black colleges, further threatens their existence.

On the eve of the renewal of the Voting Rights Act many states, including mine, Indiana, have stringent rules for voting procedures to "protect the franchise from terrorist infiltration." Now state-issued identification (driver's license, I.D. card or a U.S. passport) must be shown when one arrives to vote. Documentation will be needed to validate the impact or no negative effect on minority, elderly and new citizen voting.

At the national level, how can IRS regulations be modified to provide tax relief for the "informal" giving within Black families for education, the maintenance of children to keep them out of the child welfare system or for the support of people newly released from prison?

Why is reforming corrections and juvenile justice systems so important? Because the incarceration of men, and more women, is a huge source of community instability and poverty in Black and Latino communities. Also, there is the loss of intellectual, social and political capital for the Black and Latino communities. It affects one-fourth of Black men and increasing numbers of Black women. It is a major contributor to grandparents and older relatives needing to care for minors. It feeds the foster-care systems, and breeds many young people who themselves become higher-risk for not completing school, for juvenile misconduct and for low self-esteem and conflicts in interpersonal relations. It is a source of HIV or AIDS for partners. The damage to children and families causes generational reenactments of failure, grief and unfulfilled potential. The well-documented disparities in sentencing by race and class, continues, especially for drug-related offenses.

We know that too few resources are allocated to assist people in our jails and prisons with education, substance abuse treatment, HIV and AIDS education and parenting education, while they are a captive audience, and where experimental programs show their effectiveness in improving access to employment and better family reintegration. In many states persons cannot regain their right to vote after serving their sentence. Most states do not permit records to be expunged. The ability to serve on a jury, to maintain custody of children and other civil rights are compromised by most states.

I would be the first to suggest that the public must be protected from violent criminals, serious drug dealers and child molesters. Yet there must be more extensive examination of the policies and practices that keep most nonviolent offenders from alternative sentences—drug and alcohol treatment before incarceration—and that implement the cost- effective prevention, deferred sentencing and diversion activities that foundation grants, and even public dollars, have demonstrated can have an impact. These options are not fully disseminated and the case made of their value to legislators and other groups that are becoming increasingly aware of the

dysfunction and exorbitant cost of the current system. Currently people are caught in a revolving door created by an increasingly private industrial-prison complex that creates employment for many rural white communities.

How do we rephrase the question as was done by an African American male stakeholders group in Minneapolis. Rather than continue to say, "How can we help young African American men in Hennepin County succeed?, they changed it to "How can young African American men and Hennepin County help each other succeed?" This phrasing clearly acknowledged that all parties had a stake in the resolution of that issue.

CONCLUSION

I strongly believe we are all Americans who have to figure out how to address our wealth, our contradictions and our poverty. We have no place else to go, and clearly the rest of the world has had enough of us and will not want to deal with our internal casualties.

Since its inception, ABFE has had its right to:

- Support, connect and strengthen its members, especially new entrants into organized philanthropy. While ABFE cannot assume the total responsibility for the care, nurture and professional development of Black entrants in the field, it can surely work collaboratively with the Council, RAGs, and others to provide a unique "home" for them;
- Build coalitions with other Black organizations seeking to build the capacity of the Black nonprofit sector and increase the number, options and knowledge of Black communities and individuals about "institutionalized" philanthropy;
- Build coalitions with issue- and identity-based affinity groups and foundations to develop agendas of mutual interest that build the collective while achieving definite outcomes for Black communities.

In pursuing the recommended priority for the future, a bolder policy agenda, ABFE, its members, our partners and supporters can continue to honor our founders and find many opportunities to demonstrate creative extremism.

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