

# MORE THAN MONEY

Timeless themes & personal stories | Exploring the impact of money in our lives

Archive Edition

## Creative Giving

### More than Money

Exploring the personal, political, and spiritual impact of wealth in our lives

Issue Number 12      CREATIVE GIVING      Autumn 1996

**L**eaving the restaurant we felt gleeful. On the meal tab we had written a note to the waitress: "Thanks, you made our day!" along with a tip that was twice the price of our dinner. Considering the delight we got from stepping beyond our customary 15-20% tip and we didn't stay to witness its effect on our waitress, it's a wonder we haven't done this at every meal! At least a few times in the years since then. But "giving norms" don't change easily.

We were astonished to discover that the average charitable giving of Americans across all income categories has stayed at approximately 2% of income for the last 30 years. This consistency is especially surprising given that wealthy families (those in the Internal Revenue Service's top two categories) had an 80% increase in real income from 1980 to 1991 alone. Why doesn't more of this windfall—much of which must be discretionary—go towards their charitable giving?

We imagine that a complex web of factors are at work. One reason might be that people are influenced a great deal by what's "normal" around them. In the arena of giving, one norm is that people rarely talk about their philanthropic decisions, joys and quandaries. Certainly they don't often divulge how much they personally give!

So most of us have little idea how our experience and level of giving compares to others.

For simplicity's sake we offer below a snapshot of patterns of U.S. giving taken from researchers. Of course, any quick statement is over-generalized; patterns of generosity are influenced by race, religion, gender and many other factors. (Those interested in the intricacies should check out the resources on pages 8 and 11.)

#### U.S. GIVING NORMS

**WHO** makes the funding decisions?  
One person, alone or with spouse.

**WHAT** is given?  
Roughly 2% of income.

**WHEN** is giving done?  
When asked, and especially at the end of the tax year.

**WHERE** is money given?  
To religious, educational, and medical organizations where the giver has some personal connection.

**WHY** do people give?  
Because asked; out of a sense of social obligation.

**HOW** is money given?  
Privately, by writing a check directly to public charities.

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Supporting Women's Voices	Resources and Much More!

Issue 12, Autumn 1996

A Complimentary Giving Resource  
Provided By





# Welcome

## Welcome to More than Money Journal

More Than Money Journal, published quarterly from 1993-2006, was one of the first public forums where people shared personal stories about the impact of wealth on their lives. Groundbreaking for its time, each issue is filled with examples of ordinary people struggling to align their money and values in their spending, investing, giving, legacy, and relationships. The themes and stories in these journals are timeless and ring as true today as when they were first published.

More than Money Journal was a project of More Than Money Institute, a nonprofit peer educational network that touched thousands of people through its publications, presentations, gatherings, journal discussion groups and individual coaching. When More than Money Institute closed in 2006, its founders Anne and Christopher Ellinger (whom you'll see in More Than Money as Anne Slepian and Christopher Mogil) went on to launch another initiative called Bolder Giving. Individual articles from the journal were archived online with the Project on Civic Reflection.

Today, Bolder Giving is thrilled to be able to offer full back issues of More than Money Journal as a resource for families with wealth, philanthropic advisors, and all those exploring the impact of money in their lives. On the Bolder Giving website you can download issues individually.

Online, you can also order beautiful bound copies where 6-10 issues of the journal are compiled by theme:

- Giving
- Lifestyle, Spending & Investing
- Money and Values
- Children and Inheritance
- Money and Identity

*(See full listing on back page of this journal)*

We hope that More than Money Journal brings you fresh ideas for aligning your money and values, and that you use the stories to start conversations with your own clients, family members, and friends. (Note: We have removed many last names from the personal stories in the journals, to protect the privacy of those who gave us permission before the days of internet).

## About

**BOLDER  
GIVING**  
Give more. Risk more. Inspire more.

More Than Money Journal roams the full territory of money and values. Bolder Giving has a more pointed mission: to inspire and support people to give at their full lifetime potential. A national, non-profit educational initiative, Bolder Giving invites you to help create a culture of greater generosity and to take your next step in becoming a bold giver.

At [www.boldergiving.org](http://www.boldergiving.org) you will find interactive tools and resources to help you explore three ways of being bold:

**Give More:** explore your lifetime giving capacity.

**Risk More:** step beyond your giving habits.

**Inspire More:** spark conversations about bold giving.

Bolder Giving's resources include:

**Stories of Inspiration-** The Bolder Giving website features stories of over 100 remarkable givers who have given at least 20% of their income, assets, or business profits. We host monthly teleconferences and web chats for informal conversations with these bold givers. Bolder Giving's stories have been featured widely in the press - on CBS and ABC evening news, in People and Inc. Magazines, The Chronicle of Philanthropy and elsewhere - and speakers are available for presentations and media interviews.

**Support for Donors-** Bolder Giving provides giving tools such as personal coaching, referrals to donor networks, workshops, the Bolder Giving Workbook and other publications, and a content-rich website. Please see the list of publications in the back of this magazine.

**Resources for Advisors-** Bolder Giving offers presentations, workshops, and publications for fundraisers, financial professionals and philanthropic advisors.

We invite your participation and support.

Thanks to the financial support of a few foundations and many individuals, Bolder Giving is able to offer free downloads of More Than Money Journal on our site. If you receive value from this publication, we invite you to donate online or contact us to explore ways of being involved as a donor, partner, or volunteer. Bolder Giving is a 501(c)3 tax-exempt organization, so all contribution are fully tax-deductible.

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CREATIVE GIVING

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**In Celebration of a Dedicated Giver**  
**Resources and Much More!**



## More than Money

is a quarterly publication written for people questioning society's assumptions about money, and particularly for those with inherited or earned wealth seeking a more just and sustainable world.



Subscription to *More than Money* is a benefit of membership in the Impact Project, a non-profit organization assisting people with financial surplus to take charge of their money and their lives.

### Membership Rates

Individuals \$35/year  
Organizations \$70/year  
Low-income Contribution  
Back issues \$5 for members

For membership outside the U.S., please add \$10.



To subscribe, send letters to the editor, or to receive information about this publication, contact:

For information about the Impact Project, write or call:

The Impact Project

Our mailing lists are strictly confidential.

*continued from front cover*

Although the U.S. giving tradition is touted as one of the most generous in the world, we don't think these national norms offer people with wealth much to live up to. So we offer in this issue stories of people who step way beyond these norms—in how much they give, in how they give, and in daring to break the silence about giving. While some "step out" in opposite directions from each other—for instance, some give much more carefully than the norm while others give with greater abandon—in all cases, transcending the norm seems to infuse these givers with unusual vigor, purpose, and delight.

For most of us, hundreds of daily concerns besides philanthropy clamor for our attention. Yet when giving gets short shrift, the resulting loss impacts not only the potential recipients of our collective donations but our own lives as well. More than most other activities, engaging in philanthropy has the power to infuse our days with hope for the future and to vitally connect us to the greater human community.

We invite all of us to examine the habits we've developed in our giving, to question our assumptions, and to envision the giving norms we would most like to foster—in our own lives, in our chosen communities, and in the wider world.

—Anne Slepian and Christopher Mogil, editors

## Personal Stories

### *Tobacco Heir Turns Over a New Leaf*

I was three when my parents divorced, and for years I didn't see my Dad. When I was nine I wrote him a letter. He was travelling, but my little letter was forwarded from place to place and by some miracle eventually reached him. Touched, he sent for me. When the big moment finally came and I was shown into his room, I was stunned to find him lying down, sandbags on his chest to help strengthen his breathing.

My only memories of my father, R.J. Reynolds, Jr., are of a man short of breath, increasingly sick and frail, and counting the time he had left to live. When I was 15 he died of emphysema brought on by a lifetime addiction to "the family brands," cigarettes made by the second largest producer of tobacco products, the R.J. Reynolds Tobacco Co. My eldest brother, R.J. Reynolds, III died prematurely of tobacco-related illness and I have since lost an uncle and aunt to smoking.

In 1979, I began to take action and to research the broader issues involved in tobacco use. I sold all my tobacco stock, realizing I could no longer benefit from a product responsible for hundreds of thousands of preventable deaths every year. More difficult than divestment was the struggle to break my own pack-a-day addiction. It took me until 1985, after a dozen attempts in as many years.

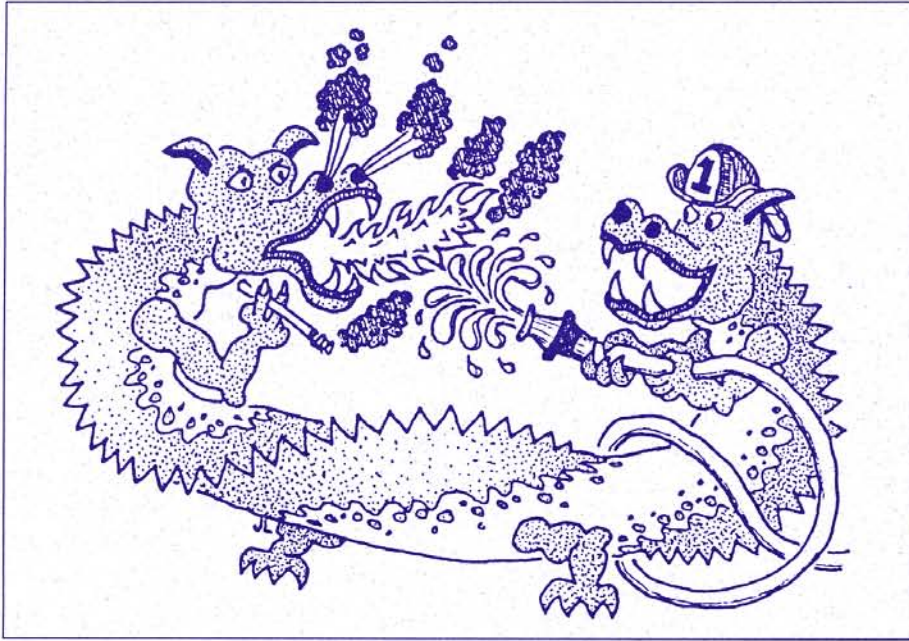
In 1986, I began to speak out publicly on the evils of tobacco use. As a grandson of R.J. Reynolds, I was given the opportunity to present testimony before a U.S. Congressional hearing on cigarette advertising. I was overwhelmed by the response. Requests for interviews and speeches poured in from around the country and abroad.

In 1989 I chartered The Foundation for a Smokefree America, in which I eventually invested nearly half my inheritance. The Foundation stresses the complicity of government in allowing the tobacco industry to influence tax



and advertising policy via extensive campaign contributions. More concretely, it advocates four immediate measures: 1) An outright ban on cigarette advertising, 2) More explicit warning labels on tobacco products, 3) Increased taxes—the U.S. has the lowest cigarette tax in the industrialized world, and 4) Raising the legal smoking age. I am seeking funding to establish the Foundation with paid staff and to finance speaking tours.

Often people ask me about the irony of biting the hand that fed me, to which I reply: if the hand that fed me is the tobacco industry, that same hand



has killed millions of people. And the industry is showing no signs of stopping on its own. For a brief period in my early 20's I changed my name from Reynolds. I've come to realize that my name is a very great asset, and I am proud to use its power to help bring about a smokefree society.

— Patrick Reynolds

c/o Foundation for a Smokefree America,  
505 S. Beverly Dr., Suite 1000  
Beverly Hills, CA 90212  
310/277-1111.

### *Seeking Adventure*

Five years ago my wife and I started a small family foundation. We use it, in part, to help our three children, ages 9, 13 and 15, grow into giving. The fund gives \$1500 twice a year: \$500 we decide upon together as a family, and the remainder (\$200 per person) we each give at our own discretion (although we communicate with the family about what we chose and why).

Last week we met to decide where to give the joint \$500. We started off as usual, going around in a circle, each naming groups we're drawn to support: an AIDS project, a nature trail group... then I told the family about some more inventive ways to give. I described how every Valentine's day an anonymous person in our city pays for hundreds of red paper hearts to be posted all over town, and there's a woman who goes into playgrounds and discretely drops change for delighted children to find. Well, my kids faces lit up. Their minds began whirring...

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## *More than Money*

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*Autumn 1996*



## Religion and Giving

"People who attend religious services are more active and committed to giving, sharing, and volunteering than those who do not. According to a Gallup Poll, the average regular churchgoer gives 2.4% of his (sic) income to philanthropic causes, while those who do not attend services give about 0.8%...

About one-half of all American adult churchgoers did volunteer work in 1989, as opposed to less than one third of nonworshippers... About 60% of Americans claim religious membership, and this membership accounts for an overwhelming majority of volunteer hours week in and week out. Religion is the mother of American philanthropy...

Acts that help others have positive effects on our spiritual well-being. Hundreds of people over the years have shared with me the benefits they've derived from giving. In humble and eloquent detail, they have described to me moments of joy, peace of mind, satisfaction, and inner acceptance...

A good deed, what the Torah calls mitzvah, connects us to the goodness of God, increases the righteousness in the world, decreases alienation and evil, helps our neighbor, enhances our self-appreciation, and makes everyone—ourselves included—richer."

— from *Give to Live: How Giving Can Change Your Life* by Douglas M. Lawson, Ph.D., ALTI Publishing, 1991.

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Together we cooked up this plot: to give our \$500 through anonymous "treasure hunts" which we'll plant in various places around town. Each hunt will consist of four or five clues, ending in a cash find of \$50. A note will encourage the finder to give at least half the money away to the person or organization of their choice. My kids even fantasize about anonymously telling the local papers about the hunts, imagining the reports might inspire others to make treasure hunts of their own.

I've always been a "serious" philanthropist who carefully tries to maximize the strategic value of my grants. We had a stimulating family talk about the pros and cons of giving in this random and personal way versus to established groups. This project is a big stretch for me in letting go—but my kids' sense of joy and adventure is contagious. And that's the spirit I want our giving to have, no matter how we do it.

— Doug M

## Does Anyone Out There Need Some Money?

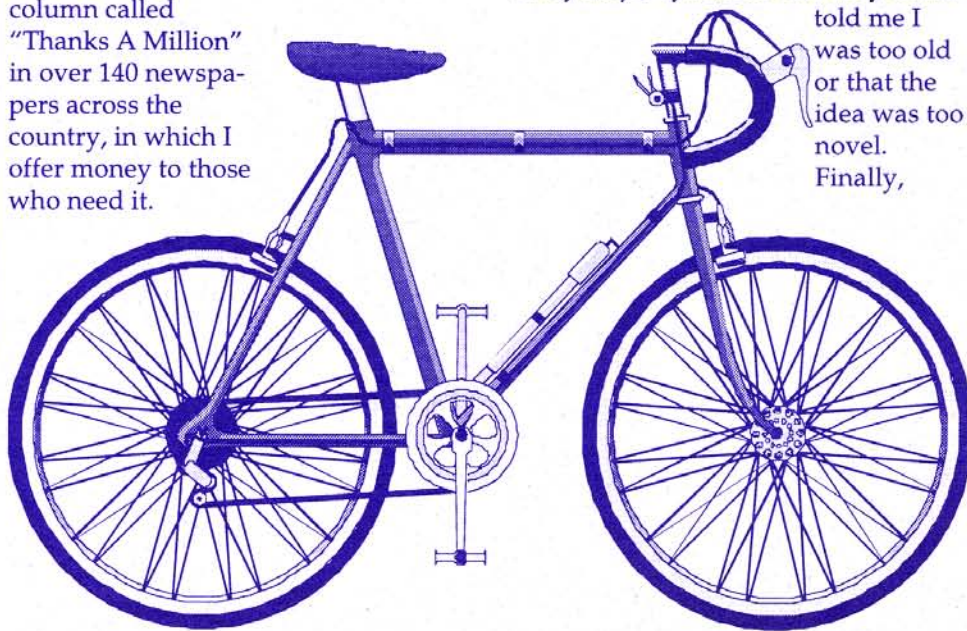
I grew up poor in the Copper Country in Northern Michigan.

When I was young I made a vow to myself that if I ever struck it rich, I would help others with less. Well, that's exactly what I did. I write a column called "Thanks A Million" in over 140 newspapers across the country, in which I offer money to those who need it.

was dying of cancer at the time. He closed his conversation by saying, "Thanks a million, ol' buddy, and take care." So not only did Hubert give me the idea for the column, he also named it.

I found it surprisingly hard getting my column syndicated. I went to every major syndicate and they either

told me I was too old or that the idea was too novel. Finally,



It all started after a bicycle party I gave for 1,050 underprivileged children in Minneapolis. My friend Hubert Humphrey called me after watching the newsclips on TV. He told me, "Percy, you're going to receive an avalanche of mail from people requesting your assistance. I think you should start a column like Ann Landers or Dear Abby." Hubert

Dennis Allen at the *Register and Tribune Syndicate* in Des Moines, Iowa, took a chance on me. The first column was printed March 27, 1983.

At present I personally read hundreds of letters a week from people requesting assistance. I instinctively get a feeling about whether or not they are on the up and



up, and whether my money is really going to help. Giving has become my life—it gives me direction and purpose. I'll soon be 80 years old and I can't imagine my life without the column.

—Percy Ross,  
c/o "Thanks a Million"  
5151 Edina Industrial Boulevard,  
Minneapolis, Minnesota 55439.

Here is a sample of Percy's column  
(from *Ask For The Moon - And Get It!*,  
by Percy Ross, Putnam, 1987):

Dear Mr. Ross,

My mother works very hard to raise my younger brother and me, and we both help her as much as we can. I have been trying to find a job for over a year so I can help at home. Now that I'm 15, I can start a good-paying job for \$3.35 an hour after school and on Saturdays. My mom can't leave her work to drive me back and forth and my old bike keeps breaking down. If you could please lend me money to buy a bike, I will pay you back \$5 a week. I'm going to work hard and become a millionaire like you.

—M. N., Dallas, Texas

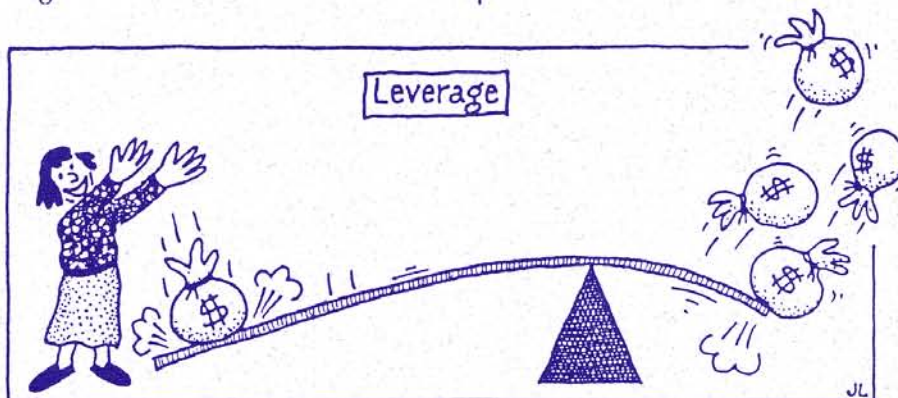
[Percy Ross wrote back]: Dear M.,

I remember only too well how important a bike is to a 15-year-old. I was in a similar situation at your age, trying to help my family. You can now start your job. Pick up your new Schwinn World 10-speed bike from Inwood Cycle Shop, 5627 W. Lovers Lane in Dallas. Your wanting to help your family is all the re-payment I need. I am interested in your financial progress, so write again. From one millionaire to a future millionaire ...keep pedaling.

### Learning to Leverage

I first realized that I was becoming wealthy when I was an executive in the computer networking industry in Silicon Valley. A colleague who was enthusiastic about the pleasures of philanthropic work introduced me to the preparation and education necessary for intelligent use of earned wealth. This included becoming knowledgeable as an investor and philanthropist, and over several years I applied myself to developing sophistication about both.

As one of very few women to be an officer of a large, publicly held corporation, I developed a passion for creating greater opportunities for women and girls. Both philanthropy and investment became ways to act on this commitment. I attended a conference for women who expected to give more than one million dollars



in their lifetime, and joined the Investor's Circle, an association of accredited investors working with entrepreneurs on socially responsible venture capital opportunities.

In my philanthropy I try to strategically influence structural and institutional change. For instance, I collaborated on a gift to Stanford business school. The gift was restricted to give economic resources that would, over time, produce new women faculty, including tenured professorships. It included curriculum development about women entrepreneurship, an endowed scholarship for a women PhD's, and junior faculty grants for extra research, travel, and writing on the route to tenure. I also funded development of a website for the Women's Sports Foundation to leverage their influence.

In combination with my philanthropy, venture investing enables me to provide women direct access to capital to realize their visions. I just invested in a woman-led venture capital fund—one of very few in the country—that is helping to build companies that are bringing together technology and health care.

As part of a venture capital fund the principals will invest in early stage

*continued on page 6*

81% of all private charitable giving in the U.S. (\$116 billion) is directly from individuals—over six times that of what is given by all foundations and corporations combined.

73% of American households contribute something to charity.

—from *Giving USA*, 1996  
and the *Independent Sector*, 1994.





## Resources for International/Multi-cultural Perspectives

*International Giving and Volunteering* by Charities Aid Foundation. London: CAF, 1994. Presents the findings of an international comparative survey on giving and volunteering in England, France, Spain and the US. Available for £17, from CAF, 48 Pembury Road, Tonbridge, Kent, TN9 2JD, U.K..

*Cultures of Giving II: How Heritage, Gender, Wealth, and Values Influence Philanthropy*, by Charles Hamilton and Warren F. Ilchman., editors S.F.: Jossey-Bass, 1995. An interesting collection of nine articles on how giving looks in different communities in America (Black, Latino, Jewish, Asian-American, among the wealthy, among women and different generations).

*The Charitable Impulse: Wealth and Social Conscience in Communities and Cultures Outside the United States*, by James Joseph. N.Y.: The Foundation Center, 1989. Offers a global perspective on what motivates different people to use wealth for the public good. Includes profiles of notable philanthropists in different parts of the world.

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enterprises, i.e., when the need for capital is critical and the risks are great. Venture investing requires a longterm perspective and a high tolerance for risk. There can be nine losers for every one winner in a venture capital portfolio.

To me, philanthropy and investing are complementary methods of promoting social change—in my case, for leveraging resources for women and girls.

—Catherine M

## And One for Good Measure

Here are three of my experiments in giving:

\* Three years ago, a very charitable (but not wealthy) friend confided that he wished he had more money to give away. I thought to myself, 'the Lord has blessed me with so much to give, it would be wonderful to share some of the pleasure of giving.' Since then I have given \$3000/year to him to give away. All he does is tell me how to make out the check and adds his signature to the checks. I'm not giving the money to him personally so he is not beholden to me. He gets a thrill out of it, and so do I.

\* For years much of my giving has been to well-meaning whites who want to help minorities. This year, with my wife's support, I sent a letter to most of the 30 organizations I had been giving to and told them I was giving all the money instead to a two-year research project run by an African American and a Latino to develop a inner city youth training enterprise. It felt like a risk to invest so much in one project, but something I had to do. It hasn't been easy knowing how to relate to this venture in which I had put so much at stake. I started off proposing to offer my input to the staff of this budding organization via a monthly report and weekly meetings. The staff experienced this as controlling and asked me to back off. I did. They appointed a Board member to give me reports,

and we're still figuring out an appropriate relationship.

\* I sometimes give more than I'm asked for. If an organization's membership is \$25 I may round up to \$30. I'll pay on a "sliding scale" even when one is not suggested. If a course costs \$50 I may give \$90. I try to go the second mile to help provide a scholarship. Giving more than what I am asked for surprises people, even when the sums are modest, and it is fun for me to do. When my therapist said to me, "Why don't you have fun with your money?" she was primarily thinking of spending. But why not apply it to giving, too?

— Charles D

## Birthday Presence

Editor's Note: the letter on the next page was sent out to a dozen friends along with a check made out to them for \$5,000-\$10,000. Few of the recipients knew ahead of time that the letter and the check were coming.

Kim says that overall her friends were astonished and delighted. Many bought things to help their daily lives—for instance, a new refrigerator instead of living with an old one for another 10 years. "Whenever I open the fridge I think of you," her friend tells her. Others travelled abroad, or lived on the money so their lives could be easier and slower for a short time.

To Kim's chagrin, she felt privately critical of some people's choices—a challenging lesson in letting go!—but no relationships were strained. Financial differences between her and her friends seem to be no more or less of an issue than they were before, and Kim has no regrets about the gifts.







December 15, 1994

Hey pals—

Sorry for the copied letter but I know you'll understand. I've had a brilliant idea and wanted to get the news out.

I learned last year that I was scheduled to receive another large inheritance on my 35th birthday, which is today. I have felt very strongly that most of it needs to get put back into the community. I started brainstorming about how the money could have the most impact when suddenly I thought, why can't I share some of this with my own personal community as well, the people I love, the folks who are always there when I need them? Friends share what they have with each other (food, time, childcare, love, etc.). I happen to have an abundance of dollars.

I went back and forth in my head: Is it appropriate? Is it too complicated emotionally for our friendships to handle? My friends are adamant about not taking money from me—will they get mad? Finally, I decided just to do it, and to clarify myself in an 84-page document to all the recipients (which I have cleverly edited down to the letter you are now holding).

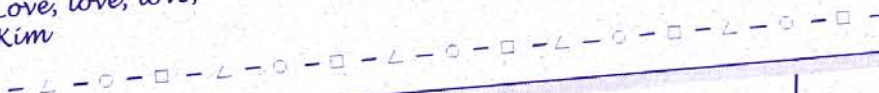
So here's the most important thing: IF YOU DON'T WANT THIS MONEY, FOR CRYING OUT LOUD, DON'T TAKE IT! There will be no hard feelings; I'll just put it somewhere else. The other most important thing is that there are no conditions or expectations connected to this money—it's a gift freely given—and I hope you can receive it in the spirit with which it's intended. You can use it absolutely in any way you choose—spend it, give it away, invest it, whatever. (Rest assured that my lifestyle will not be affected by your check. Little Ben will not go without groceries.)

My hope is that if this causes any kind of discomfort, you'll come to me and work it through. I think my biggest worry is that you'll feel indebted to me somehow. Your friendship is one of my most valued relationships and I want nothing to jeopardize it.

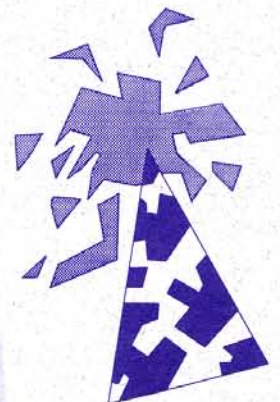
It's a reality in my life that I have bunches of money arbitrarily dropped in my lap, and that I often feel isolated in the constant deliberation that's required to deal with the money emotionally and ethically. I have the hope that getting a big check in the mail might create more understanding between us about my own situation.

I don't have any models for doing this so I need to trust that you'll talk to me and we'll figure it out together. So let's talk, in whatever way you'd like...

Love, love, love,  
Kim



"If you don't want this money, for crying out loud, don't take it!"





*"We, as women,  
tend to give so  
much of our time  
and our lives  
away to others."*

#### Resources on Giving Trends in the U.S.

AARFC Trust for Philanthropy. *Giving USA*. Annual guide summarizing characteristics and trends of philanthropy in the U.S.. Available from

AAFRC,  
25 W. 43rd St.,  
N.Y., N.Y. 10036.

*Independent Sector. Giving and Volunteering in the United States*. Washington, DC: Independent Sector, 1994. Bi-annually updated study of motivations, attitudes and demographic characteristics of people who give and volunteer.

#### Supporting Women's Voices

I was saddened about my writer friend: holding down a job and looking after her kids left no time for her to write. Her creativity just dried up, and she herself kind of dried up.

At the time I heard of her dilemma I was reading a book by Tillie Olsen about women's voices being silenced. I related to Olsen's premise that the perspective women bring to problems—community problems, world problems—needs to be heard. She spoke of how we, as women, tend to give so much of our time and our lives away to others. I identified with that.

I was going through a mid-life crisis, figuring out what to do with my life after 25 years as a mother, community volunteer and fundraiser. I wanted not only to follow my own interests but also to offer my resources towards something truly needed in the world. One of my questions at this time was what to do with a tract of land I loved. Suddenly it all came together. I could create a retreat for women writers!

We opened the Hedgebrook Retreat in 1988. Women come from all over the U.S. to write in this wonderful space at no cost. Twice a year, a committee of writers select twenty-five women to attend from the applicant pool. They represent a wide variety of cultures, ages, genres, and writing experience. Six writers work here at a time, for an average stay of 5-1/2 weeks.

My writer friend helped me co-found Hedgebrook. The book she worked on during her stay has been published, and once her children were out of high school she became a full-time writer. Retreats change people!

To buy the land, build the center, fund an endowment and pay the operating budget for all this time has taken \$5 million. We are seeking new funders to help the endowment grow. I continue to work closely with everyone on the staff and on the board, and plan to donate 33 acres to the Hedgebrook in the near future. I've united my dream of being close to the land, with a mission in which I believe serves many others.

—Nancy N

#### Not My Money

I grew up with five brothers and sisters in a trailer park in Florida. We lived in a bus. My father was a schoolteacher who taught neighbors to read and always rooted for the underdog. My mother, who is very well-read, worked in a local grocery store. They always encouraged us to engage with larger issues, and all my siblings made it to college.

Before medical school I made a trip to Haiti. Having grown up around migrant farm workers, some of whom were Haitians and all of whom were poor, I used to ask: "What could possibly be so bad about home that would make these workers travel so far to work under such inhumane conditions?" Haiti was an incredible education for me. It taught me about "structural violence" and the impact on health. Structural violence might be defined as a series of large-scale forces, ranging from gender inequality and racism to poverty, which structure unequal access to goods and services. Of course, such violence makes people sick, and the sickness I saw in Haiti was truly dreadful. Two years later, in 1985, a group of friends and medical school classmates began working with local people to build a health clinic in Haiti's Central Plateau. It now serves 35,000 patients a year, many of whom are landless peasants.

I've chosen to do most of my work outside the United States, simply because I no longer make many nationalistic distinctions. Many of my co-workers agree: the only allegiance we have is to the poor, the ignored, the victimized. It's my privilege, when in the U.S., to work in the inner-city. However, I feel more needed working in rural Haiti where—unlike in Boston—I know there is no one who can take my place. In Haiti, people simply will go untreated if I'm not available.

In 1993, as a result of some research and writings on the health consequences of economic and political marginalization, I was awarded a MacArthur Foundation grant of \$220,000—no strings attached. Aside from being pleasantly



shocked (one cannot apply for a MacArthur Fellowship—the entire grant process is conducted in secrecy), my immediate reaction was, “It’s not my money.” I knew the entire amount needed to go to Partners In Health, the organization we’d set up to administer our clinic work in Haiti, Peru, Mexico, and Boston. Thanks to the MacArthur grant, we were able to create the Institute for Health and Social Justice to broaden our work in Haiti.

Friends and colleagues teased me about not spending some of this money on myself. To be sure, I’m no ascetic. But increasingly, I’ve come to wonder how the accumulation of personal wealth can be a morally sound endeavor in the face of such stark inequality.

I’ve never made much of a distinction between my life and my work, so it gave me great pleasure to give this money to an institution that will preferentially serve the poor and always try to side with them. I’ve been told I’m the first MacArthur recipient to give away the entire grant, which surprises me. More than anything, I just feel like it’s not my money. In a world full of suffering, how can you horde the wealth when someone right next to you needs it so much?

— Paul Farmer

c/o Partners in Health, 113 River Street, Cambridge, MA 02139 617/661-4564.

### *Possibility Sundays*

Financially, 1991 was a good year for us. With our new abundance we started looking for a large lot and finally found 2.5 acres of desert trees, shrubs and cactus. We finished building our dream house in early 1995 and named it “Possibility” to remind us each day to live in that spirit. Even as we designed the house, we had a particular use in mind—something we now call “Possibility Sundays.”

First, we sent invitations to about 300 people we knew from all different aspects of our life—politics, church, Mike’s legal work, the neighborhood. We invited them to join us in building a new fund that would not only give money to great projects, but would help build caring community among “givers” and “receivers” (although in our minds, all involved both give and receive). We called it the Arizona Social Change Fund, and to minimize administration arranged it as a donor-advised account within the Arizona Community Foundation.

The response was tremendous. The fund has now given away \$20,000 over the past 12 months, and our goal is to build it up to giving \$40,000-50,000/year. Everyone who contributes is invited to help direct the money; although contributors are encouraged to give \$1,000/year, among our most dedicated participants are those who give far less. At our last grantmaking meeting, 36 of the contributors met for three hours and decided by consensus on grants to three organizations. Our average grant size is \$5,000. Many of our friends never before had the

*continued from page 10*



*“The only allegiance we have is to the poor, the ignored, the victimized.”*

### **Resources on Ways to Increase Giving**

The Philanthropic Initiative. “Lessons from Wing-spread: A Report of Recommended Strategies for Promoting Philanthropy.” Available from:

TPI, 77 Franklin St.,  
Boston MA 02110.

*Wealthy and Wise: How You and America Can Get the Most Out of Giving* by Claude Rosenberg Jr. Little, Brown & Co.: Boston, 1994. Offers a model suggesting how to use your income and net worth in considering how much money to give away. Outlines how even a small increase in philanthropy could have a large impact in social welfare.

*“In the process of sharing their deepest goals, people offer a real opening into their hearts.”*



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Between 1965 and 1990, total dollar giving in the U.S. increased by 70% (adjusted for inflation.)

Between 1965 and 1991, the number of public charities increased by approximately 600%.

-from Giving USA, 1995, and The Charitable Nonprofits, by Bowen, Nygren, Turner, and Duffy, Jossey-Bass, 1994.



Over half of all individual charitable contributions in the U.S. come from only 10% of the households.

More than half (61%) of U.S. households donate less than 1% of their income.

-from *Money and Magnanimity* by Paul G. Schervish and John J. Havens, Social Welfare Research Institute, Boston College, 1995.

opportunity to be this closely in touch with these nonprofits, and everyone has learned so much by listening to each other and discerning the overall group's wisdom.

On the months that have five Sundays (which happen four or five times a year) the fund sponsors a Fifth Sunday Possibility Celebration at our home. People arrive around 10:30, enjoy a catered brunch, and then at noon the real festivities start: a welcome, a prayer, and a half-hour celebration of the nonprofits we are funding. The grant is awarded, and we invite contributions for future grants to other similar organizations in the community.

So far about 100 people have attended each Possibility Sunday, including at least 10 participants from each nonprofit showcased. The celebrations always feel to us like "church after church," because they give the gathered participants a taste of the grace in committed social change work. In the process of sharing their deepest goals, people offer a real opening into their hearts. This has become one of the most meaningful projects of our life.

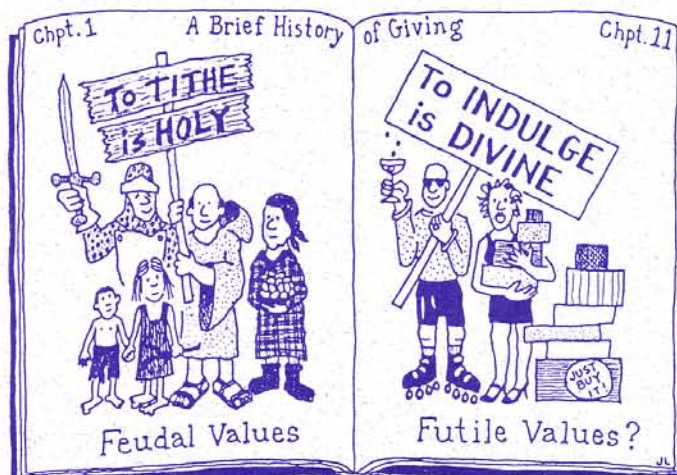
— Mike and Janet V

Contact: The Arizona Social Change Fund, 6211 N. 20 St., Phoenix, AZ 85016.

## Articles

### *Changing Norms: Can Giving be Increased?*

The Philanthropic Initiative in Boston is conducting nationwide research about attempts to stimulate philanthropy in the U.S. Thus far, after initial interviews with community foundations, Regional Associations of Grantmakers, United Ways and others, they note that few programs seem to have quantifiable



documentation of results and even fewer can show definitive success. One of the more visible attempts to increase American's giving has been led by the Independent Sector, a coalition of hundreds of non-profit leaders and grantmakers. In 1985, a task force of Independent Sector spent a year to develop an initiative with mass appeal. Seeking an appropriate goal for the campaign, researchers were surprised to find the only significant precedent was the age-old tithing figure of ten percent. Given the national giving average of 2%, they chose 5% as a more reasonable—and still ambitious—goal.

For the past decade, the "Give Five" Campaign has been exhorting Americans to give five percent of their income and to volunteer five hours per week, putting



its message in the public eye through buttons, print ads, transit posters, and an army of local nonprofits supplied with promotional materials.

Nonprofits praise "Give Five" for the campaign's high-quality materials, its broad media exposure, and above all, its attempt to mark a guidepost for giving where there was none before.

Yet the numbers on giving and volunteering have edged upwards and downwards in equal increments in the ten years of its operation.

The Philanthropic Initiative will conclude its research by late August  
Contact: TPI, 77 Franklin Street,  
Boston, MA 02110 (617)/338-2590.

### *Interviews with Two Seasoned Commentators on Philanthropy*

**T**eresa Odendahl is Executive Director of the National Network of Grantmakers (NNG) and author of *Charity Begins at Home: Generosity and Self-Interest Among the Philanthropic Elite*, (Basic Books, 1990).

**More than Money:** It has been ten years since you did the research for your book. Have the norms in philanthropy changed much?

Odendahl: No. The main thesis of my book still holds: that is, in much of their charitable giving, wealthy people end up funding their own interests. Most people don't realize that about half of all philanthropic dollars are donated by multimillionaires. Contrary to popular belief, more than two-thirds of private charitable giving goes not to help "the needy", but to Ivy League universities, museums, symphonies, think-tanks, private hospitals, prep schools and the like—groups that sustain the status, culture, education, and policy positions of the well-to-do.

What has changed since the book came out is that government has pulled way back in providing for basic human needs. This has put enormous pressure on private philanthropy, which will not and cannot make up the difference.

**MtM:** Are giving norms much different among the progressive individual funders you work with as Director of NNG?

Odendahl: In terms of the outcome of people's giving, absolutely. The grantmakers I work with fund social justice and environmental concerns, and programs that get to the root of social problems. However, the process of giving seems to be quite similar. The majority of individuals still do idiosyncratic, "checkbook charity" that reflects their own particular loyalties. They give to the

issues and organizations that have personally touched them, and receive the same social gratification as did their parents who may have had more traditional giving patterns.

**MtM:** What do you wish giving norms would become in the progressive community?

Odendahl: If I could wave my magic wand, people would let go of needing to pick exactly which groups get their money. Instead, they would decide how much to give overall and to what issues, and then give through intermediary foundations—the Funding Exchange, the Women's Foundations, other NNG members—who have done the thorough research needed to strategically leverage a lot of change with small amounts of money. Or they could hire their own staff to do this kind of legwork. But they would stop responding to government cutbacks by "putting their fingers in the dike" so to speak, pouring money down the drain responding to direct mail. The crisis is real so the response needs to be thoughtful.

• • •

**W**aldemar Nielsen is a writer and regular contributor to the *Chronicle of Philanthropy*. He has been an observer of the philanthropic world for over 30 years. His latest book, *The Dramas of Donorship* (University of Oklahoma Press) will be available fall 1996.

Nielsen: You are writing about creative giving? I have great respect

In 1993, the 203 wealthiest foundations spent an average of only 3.8% of their assets as grants. Since 1975, adjusted for inflation, foundation assets have doubled, while their payout percentage has not changed.

—from "5% is Not Enough" by Pablo Eisenberg in *Responsive Philanthropy*, Winter 1994.



Top wealth holders (\$100 million+) give less than 0.5% of their net worth in their lifetimes. Only approximately 20% of wealthy individuals leave charitable bequests in their estates.

—from "Report from Wing-spread Conference" The Philanthropic Initiative, Boston, MA, 1995.

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for creative givers, those who give in analytical and entrepreneurial ways, who try to identify activities that are grossly neglected or projects where the dollars they give will be multiplied. They are exerting themselves intellectually more than most givers, and making more risky philanthropic investments.

However, it is a hard to be a strategic and innovative giver rather than just a trendy one.

**MtM: By trendy, you mean flitting from one issue to the next, rather making a long-term commitment to influencing a particular problem?**

Nielsen: Yes. Seeking impact is a very worthy impulse, but limited by two things. First, when you look at the multitude of problems and opportunities in this world, it is not easy to judge competently what approach is better than others.

Secondly, in the conversations I have with innovative givers, I am disturbed by their attitude of disrespect for those who give to traditional causes. I don't think that's right. The established hospital that gives care to poor mothers may not be glamorous, but let's not dismiss it as unimportant.

**MtM: How would you describe more traditional giving?**

Nielsen: In most cases, people's motivations for giving are personal and emotional, not intellectual.

Some give out of deep attachment to their alma mater or their church, or a deep interest in, say, the natural environment or their local community. Others are motivated by the biblical injunction simply to help those in need. "Creative" givers may criticize this kind of giving as old-fashioned or unstrategic, but we need to respect the deep beliefs and connections it comes from. We need to value human diversity: some people are moved by art, others by education, some by science, some to help the needy, and all these deserve respect.

If you look at U.S. giving, the Salvation Army ranks right at the top. As a nation we seem to believe that those of us that are relatively well off have a duty to help the less fortunate. Giving to the Salvation Army may not be that imaginative or entrepreneurial, but is a large element of total giving in the U.S. I'm not one to dismiss that as inconsequential or out-of-date.

**MtM: How would you change giving norms, if you had the power to do so?**

The biggest problem is that so many multimillionaires—such as the famed Forbes 400—don't give, or give so damn little. It's a disgrace, a reflection of selfishness and a failure to recognize social obligation.

Holding onto excess wealth may be a deep and old human pattern, but it's a false and selfish way to live your life. Sure, keep whatever millions you think you need for security—but then, give yourself and your family the pleasure, dignity, and honor to give away the rest. Don't wait until your deathbed. •



### *Questioning the Norms—Publicly*

**G**iving choices are generally considered private decisions. If discussed at all, differences among individuals' giving strategies are often shrugged off as a matter of style and personality. "You give spontaneously; I give strategically; viva la difference!"

We believe that lack of discussion about why and how people do their giving deprives us all. Greater effectiveness could come from openly exploring and challenging our different choices. Certainly, ways abound to be a caring and effective giver, and people's

giving naturally follows their particular interests and strengths. Yet we all also have blinders—from the limits of our life experience, and from the norms that surround us.

To illustrate, here are three issues about giving that we care about:

- Understandably, many people are drawn to give locally, to projects where they feel a personal connection. But if most people give that way, many areas of great



need and potential impact will go underfunded—for instance, communities of color, or projects of national and international scope. An argument could be made that committed local givers should still set aside a certain percentage of their giving for further afield.

•At present, almost no one has as a funding priority “organizing people with wealth” or “building philanthropic infrastructure.” But philanthropy doesn’t just happen—it needs to be developed and supported. If most givers set aside even 1-2% of their funding for this area—much as businesses routinely dedicate a percentage of profits towards research and development—there might be significantly more money available for everyone’s most pressing issues. (This would be especially true if additional philanthropy did not try to replace, but helped to restore and increase the government’s vital social services).

•Often, giving from the heart is posed as the opposite of giving strategically, and giving spontaneously considered incompatible with following an overall giving plan. It seems to us that these apparent opposites need to be reconciled for giving to be both joyful AND effective. If more people talked about these differences, perhaps creative giving strategies would emerge that integrate these different modes.

Where can issues like these be discussed if giving is simply a matter of private personal preference?

In the following three pieces, the authors openly advocate controversial positions about giving. While we may not see eye-to-eye with the writers, we applaud them for opening these discussions and taking provocative stands. May their boldness stimulate all of us to talk more openly with colleagues, friends, family about what makes for satisfying and effective giving—and increase our willingness to enjoy and learn from the differences among us.

— Christopher Mogil and Anne Slepian, editors

**1. Supporting Community Reconciliation.** As a consultant to the Rockefeller foundation for the last several years, I said to them, “You are a liberal foundation giving to liberal causes. Most of the time I agree with your inclinations. However, for every dollar you give to a liberal cause, a conservative foundation is funding a conservative counterpart. At best these dollars cancel each other out. Unfortunately, more often they are like fueling community-based cold wars. I think there is a better way. You say your work is about building community, but you are often just arming adversaries. How could you do this differently?”

As a result of this kind of discussion, the Rockefeller Foundation is now giving several million a year to a process we call “the Common Enterprise.” It works by finding communities in conflict and funds a process in which the stakeholders in the conflict are brought

together. The funders say to the community, “We’ll fund you if and when you get together with the groups in your community who have opposite viewpoints and shape a common proposal.” The foundation spends relatively small amounts of money for facilitators to aid the process. There are now four cities with Common Enterprise teams, where people of all political persuasions are working together.

Even if you agree with one side of a war of ideas, it makes sense to use precious philanthropic dollars to build bridges between parties rather than to fund one side of a cultural war. You are more likely to come up with a durable lasting impact, and to promote community revitalization and self-governance.

— Mark Gerzon

**2. First Come, First Served.** I offer a story about how much we can do in philanthropy when we dare to break the old rules. Back in 1971, with the proceeds of her landmark book *Sisterhood Is Powerful*, Robin Morgan set up a fiscal situation that allowed her to give everything the book earned to the feminist movement. Robin’s criteria were unusual and simple. She decided to give all the royalties on a first come, first served basis, to autonomous women’s groups helping women.

After unsuccessfully trying to involve the anthology writers in choosing recipients, she decided to send an open letter out to all the women’s centers, groups, and media. Requests poured in. Once she and other members of her funding group asked around in the community how credible the groups were, small seed grants of \$300-\$1000 were given to each project. In total The *Sisterhood Is Powerful* Fund (which was the very first feminist foundation) gave about \$30,000—money which helped launch many of the first rape crisis centers, incest survival centers, and battered women’s shelters. That total, adjusted for inflation, would now be about \$300,000.

I am telling you this story not only to honor a trail-blazer but to comment on the daring trust that it takes to give away money with such broad criteria on a first come first served basis. There were no site visits, no big

*continued on page 14*





evaluation, just the idea that the women who applied should receive the money. In fact, Robin considered the money was already "theirs" because the anthology was a book about and for the feminist movement. In addition, Robin was not wealthy herself, so she gave away money that she could easily have used to buy a house or farm for herself.

The women's movement is incomparably larger and more complex than it was back then. Funding has not grown comparably. I'm not suggesting we all do exactly what Robin did, but I think her approach was as innovative as it was simple. We sometimes value stinginess over generosity—calling it 'prudence.' We value suspicion over trust—calling it 'responsibility.' We dutifully follow in the footsteps of ancestors who never challenged the system.

I really like the idea of finding simple and non-bureaucratic ways of funding. It is up to us, those who benefit from the unjust system that creates such huge needs worldwide, to change the models of funding. What do you think?

— Gen Vaughan (with review by Robin Morgan)

**3. A Challenge to Traditional Assumptions Underlying Giving: A Proposal for Reparations.** As an educator and civil rights lawyer, I have spent my adult life living and working with people of color trapped in urban ghettos. Over the past twenty-six years I have worked with thousands of folks, mostly poor, young, Black and Puerto Rican people chewed up by the system. I have come to believe that only radical economic, political and social change will eradicate the deeply oppressive conditions of our society.

As I read *More than Money*, I see that many people who are sensitively trying to deal with their wealth still

think in terms of giving and contributing. But these concepts do not end the power relationships between those who are wealthy and those who are struggling in poverty. In addition to contemplating how to "be generous" with an inheritance, why not also look at how you and your ancestors allowed this wealth to be consolidated, maintained and inherited in the first place?

If you trace the roots of any person of African descent in America, you will find lives of stability and plenty back in Africa. Millions of people were kidnapped from their lands and businesses and forced into slavery. Their descendants were released from slavery into a racist, hostile society in which every opportunity to succeed was denied. Is it any wonder that millions of African Americans today are caught up in poverty and despair?

I believe that this poverty should be and can be lifted through reparations, not charity. Through reparations, the U.S. government would return resources to those from whom they were taken. While many different reparations proposals are being discussed, most suggest financing an infrastructure for education and economic development rather than distributing individual payments. The estimated cost ranges from \$700 billion to \$4 trillion, to be paid over a period of twenty to twenty-five years.

This figure may sound far-fetched, yet reparations have happened before: the U.S. Congress provided them to Japanese Americans for their wrongful detention in the 1940's; Germany gave money after WWII toward the development of Israel; the tiny country of Poland just approved \$7.5 billion to compensate people whose property was confiscated by Communist authorities after WWII.

Now there is a growing reparations movement in America, as sensitive people from all walks of life recognize reparations as a legitimate concept waiting for action. Congressman John Conyers of Michigan has repeatedly submitted a bill (H.R. 40) to establish a

commission to study the issue; it is only a matter of time before it passes and reparations gets its due on the Congressional floor. How long will we pour a fortune into building prisons, arming our communities, dealing with "troubled youth?" Why not instead commit the resources necessary to develop economically functioning, stable communities?

Rather than "giving," Americans swimming in money should consider "returning" the proceeds to those from whom it was taken. By putting resources behind the budding reparations movement, they can help acknowledge society's





grievous wrongdoing, and create a dignified way for African Americans to claim their rightful economic place.

— Arthur Serota  
c/o the Learning Tree,  
46 Colchester Street  
Springfield, MA 01109.

For information on reparations, contact the National Coalition of Blacks for Reparations in America:

(NCOBRA)  
PO Box 62622  
Washington, DC 20029  
202/635-6272.

The Poverty & Race Action Council offers a collection of thoughtful and scholarly articles on reparations. Send a SASE with 52 cents postage to:

P&RAC  
1711 Conn. Ave., NW, #207, Washington, DC 20009,  
202/387-9887.

### *In Celebration of a Dedicated Giver*

**D**avid Hunter, who directed the Stern Fund for more than a quarter of a century, took risks to support projects that other funders wouldn't even consider. In May 1996, activists, philanthropists, journalists, and others gathered in New York to honor David's 80th birthday and his extraordinary contribution to social change philanthropy. The following are excerpts from a booklet documenting the celebration:

Mark Ritchie, Institute for Agriculture and Trade Policy, Minneapolis, MN: "You made the first grant to the Nestle Boycott back in the late 1970s, setting off a worldwide movement that was arguably the largest and most successful consumer action ever organized...I am struck by how you helped fuel all the movements that shaped my life—civil rights, anti-war, anti-nuclear, the women's movement,

welfare rights, trade union reform, and new political parties..."

Rita Sperry, Donor & Activist: "On our first day together, at a stuffy huge national foundation meeting, I asked David, 'How do you DO this bewildering foundation stuff?' Little did I know that addressing that question to David was like asking Hilary Clinton if she had an opinion about health care. David instantly responded, 'Come with us to lunch tomorrow. Some people are interviewing me.' In David's understated manner he really meant, 'Some people need a little money and I'm going to try to help.'"



As I watched and learned from him in subsequent lunches and dinners I was awestruck. He made each person who came to him feel that he, David, was HONORED by being asked to make a grant..."

—Daniel Cantor, New Party National Office, New York: "I got a call from David Hunter. 'I understand you're interested in political parties,' he said. 'Me too. Can you come for lunch?'"

At this stage, the New Party was just a concept—a paper, really, that was circulating around. The basic response we'd been getting was "Interesting. Let me know if you get anywhere." We weren't exactly getting called by a lot of people to come have lunch.

*continued on back cover*

### **Charitable Giving**

Of total charitable giving, 45% is to religious organizations. Next largest sector is 13% to education. Approximately 1/10th of 1% goes towards social change.

—from *Giving USA*, 1995 and *Social Change Philanthropy in America* by Alan Rabinowitz, Quorum Books, 1990.



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So I went. We talked about community organizing, the Jackson campaign, labor politics, Veatch funding — he was interested in it all. Then we got to the main discussion, which went something like this:

David: "I've read the New Party concept paper. I'd like to help. Do you have time to go over a list of potential political supporters and contributors that I could contact for you?"

A trick question, I figured. Best to play along. "Okay," I said, just to see what would happen. And he pulled out a 6 page list of people that he wanted to contact, and went methodically through it stating how we might approach each one. I was about to enter the Hunter mail stream.

Continuously since that day, I have received onion skin copies of letters to an astonishing assortment of

people: political organizers, philanthropists, intellectuals, newspaper columnists, you name it. I now have a drawerful of letters, hundreds and hundreds of them with each a shining example of the Hunter style: brief, suffused with political clarity and organizational purpose, and honest.

Why does he do this? My best guess is that it's because he's angry, angry about the inequality that so corrodes American life. But he has never let this anger make him sour. He has maintained a basically positive view of human nature and human possibility. The Hunter political lesson is that we have no right to give up. He never has. Nearly every call I've had with him over the last years has ended with the same salutation: "Carry On," he says. He has, and we will.

David Hunter's 80th Birthday Celebration booklet is available for \$15 from: New Party, 227 W. 40th St., Suite 1303, N.Y., N.Y., 10018, 212/302-5053. •



### *The Aims of More than Money*

People with wealth supposedly have it all. Targets of envy and resentment, we rarely have a safe forum for addressing the unique challenges that come with having surplus while deeply caring about others who have too little.

*More than Money* creates a network of kindred spirits across North America (and overseas) who don't always share the same views, but grapple with some of the same essential questions. By sharing a wide range of personal experiences, the publication

explores how money is linked to virtually every other aspect of our lives—from how we get along in our closest relationships, to how we feel about work, to how we define and pursue our purpose in life.

*More than Money* informs its readers about inspirational models of people and organizations using their financial resources with unusual integrity and power. It encourages all of us to pursue our dreams and to contribute our money, time, and talents towards creating a more just and sustainable world. •



## BolderGiving Resources

Available at [www.boldergiving.org](http://www.boldergiving.org)

### Story and Video Library

Over 100 brief vignettes of extraordinary givers from across the economic spectrum. These Bold Givers have committed at least 20% of their net worth, income, or business profits toward making a better world.

### Bold Conversation Series

Monthly teleconferences and online chats offer an informal chance to interact and learn from Bold Givers.

### Explore Your Giving Potential

An invitation to explore in the coming year ways to become more bold in your own giving, and to take the next step that's right for you.

### Give Half Pledge

Bold Givers, be counted! This pledge is for people of all financial levels who commit to giving 50% -- of income for three years or more, of business profits, or of net worth.

### Bolder Giving Workbook

Through articles, exercises, and stories from outstanding givers, this workbook offers step-by-step guidance for people exploring their lifetime giving potential.

### We Gave Away a Fortune

This award-winning book features stories of sixteen people who gave 20% or more of their wealth and highlights common themes among them.

### More Than Money Journals

Explorations of the impact of money in our lives. Each 16-32 page issue includes personal stories, articles, and resources. Available in three different formats: free pdfs of each issue, print-on-demand books that compile 5-7 issues by theme, or separate articles you can browse online. (*See list of 40 back issues in right column.*)

## More Than Money Journals

Order at [www.boldergiving.org](http://www.boldergiving.org)

### Giving

- # 2 What Makes Giving Satisfying?
- #12 Creative Giving
- #16 Family Foundations
- #20 How Much to Give?
- #23 Partners in Community Change
- #26 Effective Giving
- #34 The Art of Giving

### Lifestyle, Spending & Investing

- # 4 How Much is Enough?
- # 8 To Spend or Not to Spend
- #15 The Human Side of Investing
- #25 Working with Financial Professionals
- #27 Lifestyles of the Rich and Simple

### Children and Inheritance

- # 9 Money and Children
- #24 What Are We Teaching our Children?
- #32 The Great Wealth Transfer
- #33 Embracing the Gift
- #39 Money and Children

### Relationships

- # 1 Money Between Friends
- # 5 Money and Couples
- #17 Cross-Class Relationships
- #30 When Differences Divide
- #37 Money and Community
- #40 Money and Relationships

### Money and Identity

- # 3 Money, Work, and Self-Esteem
- # 7 Money and Spirit
- #14 Young and Wealthy
- #18 Art and Money
- #19 Women, Money, and Power
- #22 Money and Death
- #36 Money and Work

### Money and Values

- # 6 Outrageous Acts with Money
- #11 Embracing our Power
- #28 Who Knows You're Rich?
- #29 Money Changes Everything
- #31 The Everyday Ethics of Wealth
- #35 Money and Leadership
- #38 Money and Happiness



# **BOLDER GIVING**

**Give** more. **Risk** more. **Inspire** more.

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