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Visible Minority Status and Philanthropy¹

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**Working Paper Series
Volume 2004 (2)**

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¹ The authors wish to acknowledge the staff at the Toronto Research Data Centre, and Statistics Canada for making the NSGVP data available and for their support of this work. However, all opinions and interpretations are those of the authors.

Abstract

Recognition of the multi-cultural nature of the Canadian population has led many companies across a wide array of business domains to consider ways of reaching beyond their traditional bases of support to target hitherto untapped ethnic communities. Market conditions within the voluntary sector are pushing non-profits along this same path. Unfortunately, there is no systematic Canadian research on the attitudes, social norms, benefits sought, expectations, opportunities, experiences or behaviours of ethnic communities in the voluntary sector. This paper contributes to this gap by looking at philanthropic behaviour by visible minority status.

Introduction

The last two decades have seen a substantial growth of the voluntary sector, accompanied by a significant reduction in government resources supporting the sector's activities (Browne, 1996). This confluence of sector growth and decreased governmental support has resulted in increased competition among voluntary organizations for both capital and human resources (Meinhard and Foster, 2000). Furthermore, recognition of the multi-cultural nature of the Canadian population has led many in the voluntary sector to re-examine issues of ethno-cultural diversity (Husbands, McKechnie and Gagnon, 1999). As a result, many organizations with ethnically diverse constituents are reaching out to hitherto untapped ethnic communities in order to expand their pool of volunteers. However, this task is neither easy nor straightforward. Recruitment strategists must recognize that different ethnic groups function within different sets of beliefs about, and attitudes toward philanthropy and voluntary behavior; and that there are differences in normative pressures among individual ethnic groups. Furthermore, while we in Canada pride ourselves on our 'cultural mosaic', we are not immune to issues of social exclusion, and discrimination. Using data from the 2000 National Survey of Giving, Volunteering and Participating (NSGVP) this paper examines systematic variance in philanthropy based on visible minority status, exploring both self determined factors (i.e. personal attitudes and norms) and socially determined factors (namely social exclusion).

Conceptual Development

As a multi-cultural country, where ethnic diversity is celebrated, and immigration a constant reality, Canada is composed of a growing number of citizens who define themselves as both Canadians and members of ethnic sub-cultures. Marketers across a wide array of organizations, from nationally marketed packaged goods firms, to politicians, to government departments are recognizing that mass, un-segmented strategies that ignore population distinctions are no longer effective. Indeed, voluntary sector research on age, gender, race and religious activities (see for example Goss 1999, Cnaan, Kasternakis, and Wineburg, 1993) has been very illuminating. In particular, Reed and Selbee (2001), using the 1997 and 2000 NSGVP demonstrated the importance of religion and religiosity in discriminating between those who are

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and those who are not civically active. However, the implications of ethno-cultural diversity in attitudes, norms and social facilitators/impediments regarding philanthropy in Canada have not yet been explicitly addressed.

Consistent with recent work looking at the role of human, cultural and social resources in explaining race-based (Musick, Wilson and Bynum, 2000), gender-based (Schlozman, Burns and Verba, 1994) and religion-based (Cnaan, Kasternakis and Wineburg, 1993) differences in philanthropy, this study will examine differences in attitudes, norms, experiences and philanthropic behaviors (both the giving of time and money) between non-visible and visible minority Canadians. In this analysis we take the position that ethno-cultural diversity (whether one is or chooses to see oneself as a Canadian-South Asian, a Chinese-Canadian or an unhyphenated Canadian, for instance) influences the nature of attitudes toward and perceived normative pressures regarding philanthropic behavior. In addition, whether one is seen to be, or considered by others to be, a member of a visible minority influences the existence of factors that can either facilitate (e.g. receiving charitable solicitations in the mail) or impede (not being asked by co-workers) philanthropic activity. It is through this dual mediation process that ethnicity - particularly visible minority status, influences giving behaviors.

Attitudinal influences. There exists a large literature examining “cultural asymmetry” in preference and persuasion, implying that different behaviors are consistent with different cultural meanings. (See Aaker, 2000 for a review.) Marketing researchers examining the culturally distinct effects of different promotional appeals have found, for example, that North Americans are more responsive to messages associated with self-reliance, self-improvement and the achievement of personal goals. In contrast, Koreans are more responsive to messages focused on family integrity, collective goals and feelings of harmony with others. (Aaker, 2000, p. 340). These asymmetric results have been explained as stemming from two cognitive processes. First, because of diversity in culturally based traditions, religions, and histories, different cultures hold culturally distinct sets of values and beliefs. Secondly, culturally distinct media, personal experiences or social environments render culturally distinct beliefs more accessible. Both explanations suggest that predispositions to objects or actions are based on culturally distinct sets of beliefs, and are evaluated according to culturally distinct criteria. In the context of philanthropic behavior, the cultural asymmetric findings imply that the specific beliefs associated with giving, the way they are evaluated and consequently the attitudes toward giving behavior in general, and towards giving to specific organizations in particular, may vary by ethnicity. Thus, we hypothesize that the decision to give, and where, will be based on the ethnically socialized meanings ascribed to the behavior and therefore will vary by ethnic identity.

Normative influences. In addition to personal, within individual factors, philanthropic behavior may also be influenced by the norms and obligations of an individual’s social network. The features of social organization that facilitate cooperation and collaboration for mutual benefit are referred to as social capital (Putnam 1995). Social capital exists within and through structures of relationships that are based on norms of reciprocity, collective interest, individual obligation and trustworthiness (Portes, 2000; Coleman, 1988). Portes (2000) recently presented a framework suggesting that individual identification with a group, recognition of a common fate and feelings of “bounded solidarity” represent the antecedent sources of social capital. He argued that it is these feelings of solidarity that motivate strongly identified, wealthy members of a community to give to the network, and gives needy members of the community access to the benefits made possible by the network.

The application of this model to our question is straightforward. Higher levels of culturally distinct identification (bounded solidarity) should lead to a stronger network of

culturally distinct relationships (increased social capital) that in turn lead to higher levels of culturally distinct voluntary behavior (resources provided and available in the network). This implies that those with strong culturally distinct identities will be embedded in social networks dominated by culturally distinct referent others. Subjective norms in such a network would direct members to contribute resources (both time and money) to the culturally distinct activities that are valued by the network. (See Berger and Gainer, 2000 for support for this conceptualization in the U.S. Jewish community.) Thus, we hypothesize that the decision to give, and where, will depend on the extent to which the behavior supports, and is supported by, an individual's chosen social network and therefore will vary by ethnicity.

Facilitating/impeding factors. Ethnic diversity is now a mainstay in profiles of the Canadian population. Liberal immigration policies have resulted in a large proportion of citizens with ancestries other than our two founding peoples (English and French). Moreover, over the last three decades increasing numbers of immigrants have come from visible minority groups. Visible minorities today represent 13.4% of the Canadian population (Statistics Canada, 2003). This percentage has increased steadily from 4.7 in 1981, to 6.3 in 1986, to 9.4 in 1991, to 11.2 in 1996 (*Ibid*). While this diversity adds immeasurably to the richness of our culture it also challenges us to continually examine the accessibility, inclusiveness and equity of our institutions and processes.

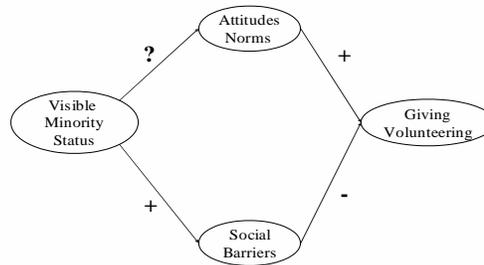
We point regularly to our unique ability to integrate but still support diversity, yet, there is evidence of discrimination against visible minorities from as far back as World War I. For instance, despite local experience to the contrary, Canadians adopted British and U.S. negative stereotypes and summarily rejected non-white military volunteers (Walker, 1989). Recent analyses also indicate that systematic segregation, discrimination and marginalization based on visible minority status exist in employment, housing, social services and political participation. For example, the unemployment rate for visible minorities according to the 1996 census was 14.2%, compared to 10.1% for the total population. The 1991 census indicates that "discrimination" in visible minority earnings is about 27% (deSilva and Doherty, 1996). When controlling for quality differences in education, language proficiency and work experience, however, this falls to about one percent (*ibid*). This latter finding is important because one of the sources of local experience, skill development and employment connections is voluntary organizations. While hard data have not been presented, researchers have reported that visible minorities are under-represented in the public service, and are less likely to participate in Canada's civil society (Galabuzi, 2001). Indeed, one visible minority publication, recognizing the discrepancy between the community's numbers, and its political clout recently reminded its members that:

"We are increasing at a much faster rate than the traditional Caucasian population...That's the crystal clear message Indo-Canadian, Chinese-Canadians and fellow visible minorities have to send to the majority Caucasian or White people who currently control the reins of power."(Editor, 2004).

If members of visible minorities are systematically excluded from participating in the voluntary sector, either because of their own motivations or because of social barriers, then they are excluded from the very processes through which their social and economic status might improve, and the processes through which they might contribute fully to Canadian society. It is the purpose of this paper to examine whether or not there are systematic differences in philanthropic participation by visible minority status. In addition, we explore whether such differences stem from personal motivations (attitudinal or normative) and/or social barriers. Our hypotheses are diagrammed as Diagram 1. Notice that we do not know whether the philanthropic

attitudes and norms of visible minorities will be stronger or weaker than those of non-visible minorities. We do however hypothesize, based on the available evidence of discrimination in other domains, that there are likely to be fewer facilitators and more impediments (i.e. more social barriers) for visible minorities.

Diagram 1: Hypothesized Relationships



Method

Using data from the 2000 National Survey of Giving, Volunteering and Participating (NSGVP) the study seeks to compare and contrast attitudes, norms, barriers and philanthropic behaviors by visible minority status. The NSGVP is “the most comprehensive assessment of giving, volunteering and participating ever undertaken in Canada, and perhaps the world.” (Hall, McKeown and Roberts, 2001, page 5.) It represents a data set that captures the giving, volunteering and participating behaviors, attitudes and perceptions of 14,724 Canadians. The data set includes not only questions about behaviors per se (such as amount given, hours volunteered etc.) but also specifics in terms of organizations given to, or volunteered with and includes reasons for (i.e. motivations) and impediments to (not being asked) the behaviors. For this study, the data were obtained and analyzed through the Research Data Centre at the University of Toronto.

Three sets of questions were used in this analysis. First, *Visible Minority* status was measured based on a question that asked “To which ethnic or cultural group did your ancestors belong?” Respondents who answered “Chinese, Inuit/Eskimo, Metis, North American Indian or South Asian” were classified as Visible Minority (5% of the sample). All other respondents were classified as Non-visible minority. The second set of questions asked about philanthropic behavior. Respondents were asked to specify the dollar amounts given, manner of giving and the nature of the organizations and activities given to. All contributions, by household, were summed (by Statistics Canada) to provide a *Total Household Donation* figure. For some analyses, this donation figure was corrected using a *Total Household Income* figure. Similarly, respondents were asked to identify the number of hours per year and nature of the activity provided, to all organizations to which they volunteered and a “*Total Hours per Year Volunteered*” was calculated. As with the donation variable, for control purposes in some analyses this figure was corrected by Total Available Hours (therefore accounting for employment status).

Thirdly, beliefs, motivations and barriers were measured using four series of questions regarding reasons for giving, volunteering and reasons preventing giving (more) or volunteering (more). All questions were simply recorded as a “yes”, “no” or “no answer”. The sets of reasons for giving were “*the government gives a tax credit, compassion, religious beliefs, personal beliefs, owe something to the community, was personally affected*”. Reasons for not giving included “*can’t find a good cause, want to save money, don’t know where to give, money will not be well used, prefer to spend money in other ways, volunteer instead, already contribute enough, don’t like the way money is solicited*”. The reasons for volunteering asked about were “*personally believe in the cause, have been personally affected, friends volunteer, to find job opportunities,*

because of religious beliefs, to explore personal strengths, to make use of my skills". The reasons for not volunteering were *"already contribute, don't have time, have health problems, no-one I know asked me, don't know how, too high a financial cost, might get sued, not interested, give money instead, can't make a year-long commitment, dissatisfaction with previous experience"*.

Data were analyzed using Cross-Tabs, ANOVA and linear regression procedures in SPSS. In addition, each series of questions was factor analyzed in order to reduce the number of variables to a more manageable figure. Principle Components Analysis, with Varimax rotation, using an Eigen value cut-off of one was the method used in all cases. Factor analyses indicated two reasons for giving factors, three reasons for not giving factors, three reasons for volunteering factors and four reasons for not volunteering factors, as listed Tables four and five below. Confidentiality and disclosure regulations require that all analyses be conducted on weighted samples only. The weight used for all analyses is the general weighting factor supplied by Statistics Canada. Because of the magnitude of the resulting sample size (22+ million) all differences and all statistical tests are statistically significant at p-values at or below commonly accepted levels. In the following discussion differences or findings that represent practically substantive variance are highlighted.

Results

Giving and Volunteering by Visible Minority Status

Table one displays the total dollars, % of household income and method of giving by those classified as visible minority, and non-visible minority. Table one also shows the average hours volunteered annually, % of available hours volunteered and the kinds of activities performed by visible minority status. On all measures, those classified as members of visible minorities give less than the rest of the population. Visible minorities give fewer dollars, give a smaller proportion of total income, volunteer fewer hours and volunteer for a smaller proportion of their available hours. Moreover, visible minority members are less likely to give via virtually all giving methods, and are less likely to volunteer for virtually all kinds of activities. There is no question that visible minority citizens represent an untapped, and significant potential pool of donors and volunteers, if they could be suitably attracted. An understanding of reasons for and impediments to giving might better illuminate this opportunity.

Reasons for Giving/Volunteering

Table 2 displays the proportion of visible minority respondents, and others, who claimed each of the stated reasons for their giving or volunteering. Of particular interest are questions to which visible minority respondents were more likely to agree relative to the rest of the population. Members of visible minorities are much more likely to give or volunteer for religious reasons (50% to 30 % on giving; 32% to 26% on volunteering). Furthermore, members of visible minorities are much more likely to volunteer if their friends do. This suggests that visible minorities are more susceptible or sensitive to social normative pressures. In addition we see that visible minorities are also more susceptible to instrumental reasons for philanthropy such as tax incentives and job opportunities. Notice that these reasons represent external influences or incentives. Visible minority respondents appear to be more 'externally' motivated than are non-visible minorities.

Table 1: Giving and Volunteering by Visible Minority Status

	Non-Visible Minority	Visible Minority
Giving		
Total Dollar Amount (\$CDN)	\$209.33	\$185.25
% of Total Household Income	.45%	.42%
Ways of Giving (% who)		
Responded by Mail	25.6%	16.7%
Paid to Attend charity event	19.3%	15.9%
Used payroll deductions	16.5%	11.0%
Sponsored a walk-a-thon	38.6%	22.0%
Gave in memoriam	20.2%	11.6%
Gave when asked by someone at work	14.0%	7.2%
Gave when asked by door-to-door canvassing	31.3%	18.2%
Gave when asked by someone at a shopping centre	22.5%	14.5%
Responded to a telephone request	8.0%	2.7%
Gave through collection at a Church, Synagogue, etc	31.3%	30.4%
Responded to a TV or radio request	6.9%	1.8%
Approached an organization on your own	5.5%	2.2%
Volunteering		
Total Average Annual Hours Volunteered (Hrs)	45.92	23.05
% of Total Available Hours	0.62%	0.31%
Ways of Volunteering (% who)		
Canvassed, campaigned, or fundraised	11.4%	7.3%
Served as an unpaid member of a board	11.6%	7.7%
Educated, influenced public opinion	8.0%	5.8%
Helped to organize activities	16.1%	9.8%
Performed consulting, executive, or office work	8.5%	5.2%
Taught or coached for an organization	7.5%	4.7%
Provided care or support, including counselling	7.4%	5.1%
Provided health care in a hospital or senior's home	2.1%	1.5%
Assisted in a member of a self-help group	2.3%	1.7%
Collected, served, or delivered food or other goods	7.0%	4.1%
Helped maintain, repair, or build facilities	4.4%	1.5%
Volunteered driving	5.5%	3.1%
Helped with first-aid, fire-fighting, search and rescue	1.8%	0.2%
Helped to protect the environment	4.4%	1.7%

Table 2: Reasons for Giving or Volunteering

	Non-Visible Minority	Visible Minority
Reasons for Giving (% agreed)		
Will you or someone in your house claim a tax credit	46.4%	39.1%
Would you contribute more if better tax credit	49.3%	53.4%
Do you decide in advance the total amount to donate	18.1%	20.7%
Government gives credit on income tax	12.6%	21.5%
Feel compassion to others	94.4%	90.7%
To fulfil religious obligations	30.1%	50.0%
Personally Believe in the cause	91.0%	86.4%
Feel you owe something to the community	58.7%	54.1%
You, someone you know has personally been affected	69.7%	47.3%
Reasons for Volunteering (% agreed)		
To help a cause in which you personally believe	95.1%	87.5%
You, someone you know has personally been affected	69.4%	58.1%
Because your friends volunteer	29.6%	40.1%
To improve job opportunities	22.3%	30.9%
To fulfil religious obligations or beliefs	26.2%	31.5%
To explore your own strengths	56.9%	69.1%
To use your skills and experiences	80.9%	79.8%

Reasons for Not Giving/Volunteering

Table 3 displays the proportion of visible minority respondents, and others, who claimed each of the stated reasons for not giving (more) or volunteering (more). Again of particular interest are those questions in which there is substantial divergence between groups. Visible minority respondents found it harder to find a good cause and claimed in larger numbers to not know where to give. Similarly, they were much more likely to not be asked to volunteer, or to not know how to go about volunteering. Whereas, differences in reasons for giving or volunteering represent missing external incentives, these reasons for not giving or volunteering represent a kind of ‘invisibility’ of visible minorities to the voluntary sector. While neither set of factors indicate explicit discrimination, they do suggest a lack of attention or facilitation. Giving and volunteering is not ‘made easy’ for members of visible minorities. Incentives to which they are most responsive appear not to be available, and knowledge/network barriers appear not to be alleviated. Given the significant need for funds and volunteers in the sector, this oversight is certainly worthy of further study and attention.

Table 3: Reasons for Not Giving or Volunteering

	Non-Visible Minority	Visible Minority
Reasons for Not Giving (More) (% agreed)		
Hard to find a cause worth supporting	15.2%	27.1%
Want to save money for future needs	51.8%	61.1%
Don't know where to make a contribution	9.6%	25.0%
Money will be used inefficiently	44.6%	47.3%
Prefer to spend money in other ways	47.9%	45.9%
Volunteer instead of giving money	26.1%	24.3%
Already contributed enough	34.4%	33.3%
Do not like the ways in which requests are made	43.6%	43.3%
Reasons for Not Volunteering (More) (% agreed)		
Have already made contribution to volunteering	76.0%	84.8%
Because you do not have any extra time	71.1%	75.3%
Because you have health problems	21.9%	16.9%
No one you know has personally asked you	30.1%	39.2%
Do not know how to get involved	16.1%	35.2%
Because of the financial cost of volunteering	17.6%	14.9%
Concerns that you could be sued	6.7%	8.6%
Because you have no interest	21.7%	24.1%
Because you give money instead of time	34.0%	33.0%
Unwilling to make year-round commitment	43.2%	35.7%
You were dissatisfied with previous vol. experience	7.7%	12.1%

Mediated Regression

In order to test whether the reasons for and for not giving/volunteering can explain (in other words mediate) the differences in reported amounts and rates Baron and Kenny's (1986) analytic framework was used. Baron and Kenny argued that mediation exists when it can be shown that the demonstrated influence of an independent variable on a dependent variable is reduced (reduced to non-significance for complete mediation) once the effect of a mediating variable is accounted for. To demonstrate mediation, three things need to be shown. First, it must be demonstrated that there is a significant relationship between the antecedent variable (in this case, visible minority status) and the target dependent variable (giving or volunteering). Second, there must be a relationship between the antecedent variable and the proposed mediators (in this case, between visible minority status and reasons for, for not giving/volunteering). Third, when the influence of the mediators is accounted for, the influence of the antecedent variable on the target dependent variable is substantially reduced. Thus, mediation can be tested by examining four regression equations for each behaviour: regressing giving on visible minority status; regressing reasons for giving on visible minority status; regressing reasons for not giving on visible minority status; and regressing giving on reasons for, reasons for not giving and visible minority status. Because household income represents a significant "other" variable that needs to be accounted for in any explanation of philanthropy, income is included in all models of

philanthropy. Tables 4 and 5 report the results of the relevant regression analyses for giving and volunteering, respectively.

Table 4: Mediated Regression Analysis of Giving

	Regression 1 Annual \$	Regression 2 Reason for	Regression 3 Reason for Not	Regression 4 Annual \$
	B (t)	B (t)	B (t)	B (t)
Visible Minority Status (Vis. Min. = 1)	-3.55(-5.92)			12.3(14.4)
Personal Beliefs, Experiences & Compassion		-0.425(-348)		42.2(260)
R ² (Adjusted)		0.007		
Tax, Religious & Community Reasons		0.401(327)		133.(822)
R ² (Adjusted)		0.006		
Negative Perceptions toward Giving			-0.084(84.5)	-7.39(-45.3)
R ² (Adjusted)			0.00	
Need to Save & Spend in Other Ways			0.067(67.3)	-32.2(-198)
R ² (Adjusted)			0.00	
Don't Know How / Can't Find Cause			0.530(537)	-41.9(-245)
R ² (Adjusted)			0.013	
Total Household Income	0.003			0.003(724)
R ² (Adjusted)	0.034			0.075

The first three regressions of giving (columns 1, 2 and 3 in Table 4) replicate correlationally what we saw from the Cross-Tabulations of the individual questions. (Note that Non-Visible Minority was coded as 0; Visible Minority was coded as 1.) We see a significant influence of visible minority status on total amount given even when income is controlled, with those who are members of a visible minority group giving less, less likely giving for personal reasons, more likely giving for religious reasons, less likely to have negative perceptions, more likely to have other pressing financial needs and more likely to not know how or where to give. These results, however, need to be qualified by the multivariate results of regression 4. The newly positive, and significant coefficient on the visible minority variable in regression 4 indicates that, when all other variables are accounted for, members of visible minorities, give more, not less. In other words, when the influence of motivations for and barriers to giving are held constant, the direct influence of visible minority status does not disappear, it changes sign. This underscores the need to understand both the 'other' variables identified here, and those missing from this analysis. Of the identified variables we see the critical importance of religiosity and knowing where and how to give. These results, coupled with the Cross-Tabs, indicate that Canadian charities interested in tapping the visibility minority segment should focus on the religious sensitivities of visible minorities, on religious routes of communication/persuasion (i.e. through religious institutions and religious leaders) and should facilitate methods and avenues of visible minority learning regarding the Canadian voluntary sector.

Table 5: Mediated Regression Analysis of Volunteering

	Regression 1 Annual Hours	Regression 2 Reasons For	Regression 3 Reasons for Not	Regression 4 Annual Hours
	B (t)	B (t)	B (t)	B (t)
Visible Minority Status (Vis. Min. = 1)	-22.9(-142)			-40.9(-63.1)
Using/Exploring Skills and Strengths		0.148(64.5)		25 (214)
R ² (Adjusted)		0.001		
Personal, Religious Reasons & Beliefs		-0.252 (-110)		18.7(162)
R ² (Adjusted)		0.002		
Employment, Friends and School Reasons		0.248(108)		-12.8 (-109)
R ² (Adjusted)		0.002		
Giver, No Interest, & Can't Commit a Year			-0.098(-94.8)	-35.4(-281)
R ² (Adjusted)			0.00	
Cost, Risk of Suit, Dissatisfaction			0.031(29.9)	15.2(119)
R ² (Adjusted)			0.00	
No One Asked & Don't Know How			0.404(390)	-29.9(-211)
R ² (Adjusted)			0.008	
No Time & Health Problems			0.094(90.7)	10.3(76.5)
R ² (Adjusted)			0.00	
Available Volunteer Hours Per Year	0.003(92.8)			0.010(89.7)
R ² (Adjusted)	0.001			0.045

As with giving, the results on volunteering, regressions 1, 2 and 3 (columns 1, 2 and 3) of Table 5 repeat the findings of the Cross-Tabulations. Visible minorities volunteer less, are more likely to use volunteering for instrumental reasons such as developing skills and finding employment and are less likely to volunteer for altruistic personal reasons. Also important, once again, is the result that members of visibility minorities are more likely to be concerned about the 'cost' of volunteering, and are more likely to indicate not being asked to volunteer. However, unlike the giving results, in the case of volunteering there appears to be some mediation (though still not complete mediation) of the influence of visible minority status. The significance (t-value) of the visible minority variable is reduced by more than half, though the coefficient doubles. This once again underscores the importance of individual as well as social motivations and impediments to volunteering. Particularly noteworthy in this regard is the influence of instrumental reasons for volunteering, and the critical role of "being asked". Based on these results, we can see that voluntary organizations could increase visible minority volunteering by directly targeting this segment with appeals that focus on the development and use of

employment relevant skills, by minimizing the actual or perceived cost of volunteering and most importantly, by finding ways of explicitly asking members of visible minority communities .

Conclusions

Using data from the 2000 National Survey of Giving, Volunteering and Participating, this paper explored the influence of visibility minority status on giving and volunteering among Canadians. The results indicate that even when differences in income and available hours are accounted for, members of visible minorities give and volunteer substantially less than other Canadians. Reasons for these differences stem from both individual factors and social factors. It appears that visible minority Canadians are particularly susceptible to external factors, such as friends giving or soliciting and the instrumental value of philanthropy, such as tax relief and skills development. Furthermore, visible minority Canadians seem to lack knowledge about how and where to give/volunteer. These results suggest that voluntary organizations should concentrate on developing ethnic specific marketing campaigns. Organizations interested in attracting members of visible minority groups need to identify the critical opinion leaders within each group, the critical instrumental motivators within each group, and ethnic specific communication vehicles. In this way organizations may provide the relevant external influences, and may alleviate the social obstacles to visible minority giving and volunteering.

Clearly, this analysis is only suggestive and exploratory. Not all and perhaps not even the most important, ethnic categorizations were examined here. We were constrained by the data as collected. Furthermore, the underlying motivations and barriers identified are very general, and not nearly specific enough for normative, operational conclusions. What the study does point to is the great potential from both a research and a managerial perspective of examining philanthropic behaviour with an ethnic, disaggregated lens. The voluntary sector would greatly benefit from more research, particularly rich qualitative research in this regard.

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