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Patterns of Giving: A Preliminary Study of Ethnic, Political and Religious Differences Among Donors in Orange County (CA)

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It presents the results of a telephone survey conducted in English, Spanish and Vietnamese by the Social Science Research Center (SSRC) at California State University, Fullerton between July 26 and August 20, 2000. The instrument was designed to capture responses from Orange County heads-of-households to a range of public policy questions, including

respondents' volunteerism and charitable giving. The survey was sponsored by the Center for Public Policy at CSU Fullerton and the Orange County Business Council.

ABSTRACT

This paper addresses the problem of estimating and characterizing the scope of philanthropy and volunteerism at the county level. It presents the results of a survey conducted in English, Spanish, and Vietnamese that included items assessing giving in Orange County, California. With a diverse population of over 2.7 million and no single ethnic majority, Orange County represents an interesting cross-section of American households. The sample was stratified to include the county's significant Vietnamese and Hispanic populations, the characteristics of which are of particular interest. Comparisons of patterns of giving across ethnicity, religious participation and political ideology are made to better understand the charitable behaviors in this diverse community. Analyses of giving across the nine broad categories of NTEE service classifications are provided. The results support -- and, in some cases, challenge -- prevailing assumptions about the community's homogeneity, affluence, political conservatism, and below-average contribution rate.

INTRODUCTION AND LITERATURE REVIEW

As the ethnicity of the United States population becomes increasingly diverse, non-profits must understand how volunteerism and philanthropy are influenced by differences in donors' background, experience, attitudes and behaviors. While ethnicity may represent an intuitively satisfying explanation for differences in giving, a growing body of research is helping us to understand the limitations of this model. Qualitative research has shown that cultural backgrounds may predict the forms and recipients of giving, but most differences in participation rates and levels do not stand up in quantitative analyses that control for income, education and immigration status. In summary, we should look to socio-economic status to predict whether and how much people give, and to cultural and linguistic attributes to predict what and how they will give, and to which recipients.

Independent Sector's ongoing study of giving and volunteering reported by American households provides benchmarks with which smaller groups' participation rates and levels of giving may be compared. Their research categorizes estimated U.S. giving by organization type, with amounts and participation rates of households reported by age, education, geography and religiosity. A recent publication reports that 70.1 percent of American households gave and that 55.6 percent volunteered (Independent Sector, 2001).

Two studies by researchers at the University of San Francisco contribute to an understanding of how national trends are reflected in California. In Giving and Volunteering in California the authors conclude that most of the observed variance in giving is due to differences in income and education, and is only weakly associated with other demographic characteristics (O'Neill & Roberts, 2000). A better understanding of the role of ethnicity in giving and volunteering is provided in their Philanthropy in Communities of Color (Smith,

Shue, Vest, & Villareal, 1999). In this analysis of substantive interviews with Bay Area residents of various countries of origin, distinct differences in how people perceive and participate in acts of philanthropy are revealed.

While Independent Sector and other studies report on giving to what can be characterized as "traditional" charities such as churches and non-profits, USF suggests a broader definition of philanthropy. The kind of person-to-person giving, or "sharing," that is characteristic of immigrants and their communities is subsumed under USF's definition. Molly Wasow estimates in Giving USA Update that this type of giving amounts to 1.3 percent of income -- equal to the amount given to religion (Wasow, 1999). Immigrants send significant sums back to relatives and others in their countries of origin; if these gifts were included they would increase giving estimates by 8.6 percent.

Wasow points out that, in addition to omitting from inquiry the types of giving engaged in by people of color, traditional means of researching philanthropy under-report their giving by limiting their self-reports to gifts to traditional organizations, which are far less likely to solicit people of color than "mainstream" elements of the population.

This is an important finding for non-profits, which may fail to distinguish between recent immigrants and subsequent generations when thinking about how or whether to solicit people of color. Henry A.J. Ramos explains in his report for the Council on Foundations that acculturation accounts for differences in how much and to whom people of color will give (Ramos, 1999). As successive generations become acculturated, their participation in and giving to traditional organizations will increase. Ramos points out that opportunities to grow philanthropic assets exist within communities of color: while needs within such communities

are increasing along with their populations, so is their economic clout and political participation.

The literature suggests that we have not yet hit on a satisfactory method for operationalizing the role of ethnicity or cultural influences on the amounts of money or volunteering being given. Other demographic criteria such as income, education and immigration status outweigh ethnic differences. Methodological concerns such as instrumentation, data quality, unit of analysis, item construction, and survey type are well documented in a recent issue of Nonprofit and Voluntary Sector Quarterly (Hall, 2001; Havens & Schervish, 2001; Kennedy & Vargus, 2001; Kirsch, McCormack, & Saxon-Harrold, 2001; O'Neill, 2001; Rooney & Schervish, 2001).

SURVEY METHOD

Between July 26 and August 20, 2000, the Social Science Research Center (SSRC) at California State University, Fullerton conducted a telephone survey in English, Spanish and Vietnamese. Data was collected from persons 18 years of age and older residing in 556 randomly selected households in Orange County. The sample frame for this study consisted of all working blocks of telephone numbers (a working block is defined by the area code, prefix, and first two digits of the final four digit sequence) associated with at least one residential household in Orange County. Working blocks exclusively assigned to businesses, FAX machines, marine communications, etc. are excluded from the sample frame.

A two-stage sampling procedure is utilized in the RDD process. First, a quantity of working blocks is randomly selected, and secondly, two digits are randomly generated and appended to these working blocks to form complete telephone numbers. This process assures that new, long-established, listed, and unlisted telephone numbers have an equal probability

of selection into the sample. Every household in Orange County with a telephone had a non-zero chance of being selected to participate in the study.

The sample was developed in consultation with Scientific Telephone Samples (STS), a proprietary firm specializing in the production of Random Digit Dial (RDD) telephone samples. Subpopulations of interest in this study include Latinos/Hispanics and Vietnamese. To ensure an adequate number of Asian and Latino/Hispanic respondents, 1,000 telephone numbers were randomly generated from working blocks associated with zip codes with 20 percent or more Asian residents. Likewise, 1,000 numbers were randomly generated from working blocks associated with zip codes with 30 percent or more Hispanic residents. The remaining 1,000 numbers were generated from working blocks distributed across the remaining zip codes in Orange County.

Utilizing this method, 146 completed interviews were obtained from Latino/ Hispanic respondents. To include enough Vietnamese respondents in the sample for analysis, "listed sample" was also utilized. This list is comprised of persons with Vietnamese surnames extracted from the telephone directory, as well as from a variety of other proprietary sources accessible to STS. Utilizing both weighted selection of working blocks in high-proportion Asian zip codes and listed sample, 61 interviews with Vietnamese respondents were obtained.

Generalizeability of Survey Results

Beyond an appropriate sample size, a good survey also depends upon well-constructed questions, careful data recording, and maximizing the rate of response among eligible respondents. Computer assisted telephone interviewing (CATI) facilitates the

latter processes. CATI software used by the SSRC controls the sample, tracks scheduled call-backs, and monitors progress regarding the completion of sample design quotas.

To complete the 556 interviews included in this survey sample, 24,114 individual dial attempts were made. Twenty percent of the interviews were completed on the first attempt, fifteen percent on the second, nine percent on the third attempt, eight percent on the fourth call, and 47 percent on the fifth or higher attempt. The response rate for this telephone survey is 66.3 percent; an acceptable outcome for RDD studies of this type. It is computed utilizing a rigorous standard promulgated by the American Association of Public Opinion Researchers (AAPOR). Minimizing non-response in this manner produces unbiased, high-quality data.

Computed conservatively, the confidence interval for a sample of 556 is plus or minus 4.24 percent. That is, we are 95 percent certain that the true population parameter (the proportion that would answer a fixed response question in a particular manner if a qualified respondent in every household with a telephone in Orange County was interviewed) for the response to any survey item lies within 4.24 percent above or below the proportion indicated by these results. Confidence intervals for subgroups of the sample are larger.

Population Weights

Post-stratification weights in ten race/ethnicity by gender categories were computed for application to sample observations. Weights were computed for males and females in categories for White, Latino/Hispanic, African American, Asian Pacific/ Islander, and All Other Races. Population weights were computed as the population proportion divided by the sample proportion. Unless otherwise noted, weights are not applied to these data, since our focus is upon cross-group comparisons rather than the prevalence of particular self-reported behaviors.

RESULTS

Demographics of Survey Respondents

Gender

At the conclusion of each survey, interviewers coded respondent gender. Of the 556 completed interviews, 263 are male (47.3% of the sample) and 293 are female (52.7%).

Age

Survey respondents ranged from 18 to 91 years of age, with an average of 43.77. Their median age (the point above which and below which half the values lie) is 43. Nineteen respondents of 556 (3.4%) declined to report their age.

Race/Ethnicity

As indicated by Table 1 below, the largest racial/ethnic group is Caucasian/White (51.7%), with Asian/Pacific Islanders comprising the second largest racial/ethnic category (17.4%-Including "Vietnamese" and "Other Asian"). Eighteen of 556 respondents (3.2%) stated that they did not know or refused to disclose their racial/ethnic background.

Table 1

Two of the fifteen respondents that specified their race/ethnicity as "Other" identified themselves as Middle Eastern. The other respondents indicated their racial/ ethnic identification as Bi- or Multi-racial, "Human," or "American."

Language of Interview

Almost three-quarters (409, or 73.6%) of the participants responded to the survey in English. Ninety-seven (17.4%) responded in Spanish, and 50 (9%) in Vietnamese.

Level of Education

Among the 547 respondents that provided an answer, 157 (28.7%) report having a Bachelor's degree. This is followed by 147 (26.9%) with some college and by 86 (15.7%) with a High School diploma or equivalent. Eighty-one survey respondents (14.8%) report less than a High School education, in contrast to 76 (13.9%) with a Master's, doctorate or professional degree.

Total Annual Household Income

Table 2 depicts responses to an inquiry about total annual household income. A total of 110 respondents (19.8% of the total sample) either reported that they did not know or declined to state their total annual household income. The percentages in Table 2 are computed on the basis of 446 valid replies (omitting the "Don't Know" and "Refused" responses from the denominator).

Table 2

Voter Registration and Party Affiliation

Respondents indicated their voter registration status and party affiliation. As indicated by Table 3, the largest respondent category consists of registered Republicans, although registered Democrats follow closely. Weighted data (controlling for the effects of over-samples of Asians and Latinos) reveal a slightly larger gap between Republicans (35.2%) and Democrats (30.2%) than suggested by the un-weighted data presented in Table 3. In either case, however, the image of Orange County as a conservative Republican stronghold is not supported by these data.

Table 3

Political Ideology

Survey respondents described their political viewpoints on a five-point scale ranging from "Very Liberal" to "Very Conservative." The distribution across these categories is depicted in Table 4.

Table 4

Religious Affiliation

Respondents reported a wide array of religious affiliations, ranging across Christian denominations and including Buddhist, Jewish, Hindu, Taoist and Muslim. With some post-facto categorization, the largest groups are depicted by Table 5.

Table 5

Characterization of Religious Beliefs

In addition to specifying a religious affiliation, survey respondents were asked to characterize their religious beliefs as "Liberal" (29.9%), "Moderate" (38.2%), or "Fundamental, Conservative or Evangelical" (31.9%). Lending some convergent validity to the categorization of religious affiliation, the highest proportion of "Fundamental, Conservative or Evangelical" respondents (63.8%) is found among those in the "Christian Evangelical" category which includes mostly self-labeled "Non-denominational Christians," with a few "Born Again" and "Evangelical" Christians. Conversely, the highest proportion of those characterizing their religious beliefs as "Liberal" (59.3%) is found among those who responded, "None" to the question about religious affiliation, followed by 48.5% of Buddhists and 35.3% of Jews.

Level of Religious/Spiritual Practice

Survey respondents were asked, "How active are you in the practice of your religion, or if you do not practice an organized religion, how active are you in the practice of your own spirituality?" Their responses are depicted in the table below:

Table 6

Racial-Linguistic Category

Language use typically accounts for the majority of variance in acculturation scales. In view of this fact and consistent with the position that acculturation to mainstream American society accounts for more variance in charitable giving than racial-ethnic identification alone, we have created crude categories by crossing race/ ethnicity with language of interview. Here, the eleven English-speaking Vietnamese respondents are grouped together with 33 respondents of other Asian ethnicities, while English-speaking Latinos are distinguished from Spanish-speaking Latinos. A "mainstream" category is created by grouping together five English-speaking African-Americans, ten English-speaking persons of "Other" race, and 278 English-speaking non-Hispanic Whites. Table 7 depicts the distribution of survey respondents across the resulting categories.

Table 7

Evidence for the validity of this schema emerges from differences between Vietnamese- and English-speaking Vietnamese respondents, and from differences between Spanish- and English-speaking Latinos. In our experience, these differences result from varying levels of acculturation, and often outweigh the similarities implied by a shared racial/ethnic label.

For example, with regard to educational attainment among Latinos in the present sample, 46.9% of Spanish-speakers have not completed High School, compared to zero percent of English-speakers. Of course, these differences in education are also reflected by distinctions in income: 15.9% of English-speaking Latinos report total annual household incomes less than $25,000, compared to 70.1% of Spanish-speaking Latinos. Related undoubtedly to documentation issues, 82.4% of Spanish speakers are not registered to vote, compared to 19.1% of English-speaking Latinos, and to 7.1% of the "mainstream" English-speaking population.

Such distinctions are evident on attitudinal measures as well. Nearly twice the proportion (52.5%) of Spanish-speaking Latinos compared to English-speaking Latinos (27.4%) characterize their political ideology as "Somewhat" or "Very" conservative. Similarly, 32.7% of English-speaking Latinos compared to 43.5% of Spanish speakers describe their religious beliefs as "Fundamental, Conservative or Evangelical."

The differences between English and Vietnamese-speaking Vietnamese respondents are not as dramatic as those that distinguish subgroups of Latinos. While there is no difference in the ages of the Latino subgroups, English-speaking Vietnamese are significantly younger (32.27 years of age) than Vietnamese-speaking respondents (46.92 years). Thirty-five percent of Vietnamese-speakers are Republicans while none of the English-speaking Vietnamese are Republican. Interestingly though, five of the ten English speakers (50%) characterize their political ideology as "Somewhat" or "Very" conservative, compared to 16.3% of Vietnamese speakers. Similar distinctions obtain for the characterization of religious beliefs (40% of English-speakers label themselves as "Fundamental, Conservative or Evangelical," compared to –again- 16.3% of Vietnamese speakers).

Under any circumstances, researchers must take care to avoid a "pan-ethnic gloss," that is, the supposition that "Latinos," for example, are a homogenous group. When resources do not permit the inclusion of an acculturation scale, categories crossing racial/ ethnic identification and language use such as those used here are considerably better than utilizing racial/ ethnic classification alone.

Charitable Giving

As the principal measure of charitable giving, survey respondents were asked, "Which of the following categories best describes the total value of your donations to religious and charitable organizations last year?" The distribution of responses across donation amount categories is depicted by Table 8.

Table 8

To ascertain the type of recipient, giving across the nine broad categories of NTEE service classifications was assessed with the question, "Last year, did you make any donation (cash or goods) to organizations in the following categories…?" The distribution of affirmative responses across the entire sample is presented in Table 9. Percentages are computed with a denominator that excludes "Don't Know" and "Refused" responses.

Table 9

DEMOGRAPHIC ATTRIBUTES ASSOCIATED WITH THE VALUE OF ANNUAL DONATIONS

The direct relationship between racial-linguistic category and donation amount category is quite significant, as illustrated by Figure 1.

Figure 1

Note that "English-speaking Asians" and "Vietnamese speakers" are nearly identical. The proportions that donate "Zero" annually to religious and charitable organizations are hidden from view. They are 4.7% of English–speaking Asian respondents and 4.8% of Vietnamese speakers. Spanish-speaking Latinos show a significant spike (73.3%) in the "Less than $200" category, and lower amounts in the higher donation amount categories compared to other racial-linguistic groups. A much higher proportion of the English-speaking "mainstream" group donates at the "$1,000 and more" level than in other racial-linguistic categories.

The differences between these racial-linguistic categories evaporate, however, when total annual household income is statistically controlled. That is, when the cross-tabulations of donation amount by racial-linguistic category are performed among respondents at the same income level, none are statistically significant. The apparent distinctions in donation amounts between racial-linguistic categories are driven in large part by total annual household income, not by cultural or linguistic factors.

Respondent Attitudes, Beliefs and Behaviors Associated with the Value of Annual Donations

So, what respondent attributes are associated with the amount of charitable giving? We hypothesized that political ideology, self-characterization of religious beliefs (from

Liberal to Moderate to Fundamental-Conservative-Evangelical), and the level of activity with which one pursues religious or spiritual practice are related to annual giving. First, variables representing these beliefs and behaviors are cross-tabulated with income. None of the resulting relationships (between political ideology and income, religious ideology and income, and between the level of religious/ spiritual activity and income) are statistically significant. This suggests that these factors have independent relationships to the value of annual giving.

Excluding survey respondents that are not registered to vote, the relationship between party affiliation and total annual household income in Orange County is not statistically significant. There is a significant association, however, between party and the value of annual giving, as depicted in Figure 2. Two of the most salient features here are the low proportion of "zero" giving (2%) reported by members of "Other" political parties (N=50, half independents, and one half an assortment of Green, Libertarian, etc.), compared to Democrats (4.3%) and Republicans (5.2%); and the high proportion of Republicans (37.9%) compared to Democrats (23.6%) and those in "Other" parties (24.0%) that donate $1,000 per year or more.

Figure 2

Respondents characterized their political ideology on a five-point scale ranging from "Very Liberal" to "Very Conservative." The cross-tabulation of this variable with a compressed "Value of donation" variable including the four categories reported in the graphic above (Zero, Less than $200, $200 to $999, and $1,000 or more) is statistically significant, but complicated to interpret. The clearest effect is that 19.77% of those that self-identify as "Very Liberal" or "Somewhat Liberal" report contributing $1,000 or more per

year compared to 31.73% of respondents that characterize their political ideology as "Somewhat Conservative" or "Very Conservative." In other words, political conservatives are more likely to donate larger amounts than are liberals.

The relationship between the annual value of donations and the characterization of one's religious beliefs as "Liberal," "Moderate," or "Fundamental, Conservative, Evangelical" is somewhat similar, as illustrated by Figure 3.

Figure 3

Again, the relationship is complicated. A slightly larger proportion (6.8%) of religious fundamentals/ conservatives donate nothing than do Moderates (5.6%) or Liberals (3.5%). A significantly larger proportion of fundamental/ conservatives (31.1%) donate $1,000 or more, however, than do Moderates (23.5%) or Liberals (18.4%). Again, it appears that conservatives are more likely to donate larger amounts.

As reported above, respondents were asked, "How active are you in the practice of your religion, or if you do not practice an organized religion, how active are you in the practice of your own spirituality? Responses to this question ("Very Active," "Somewhat Active," "Not Very Active" and "Not at all Active") were cross-tabulated with the categories depicting the value of annual donations. The resulting relationship is quite statistically significant, as depicted by Table 10.

Table 10

First, note that the cell size in the "Not at all Active" column is quite small, which may affect the stability of the estimates in this category. Then, note that (until this column), there is a linear increment in the proportion that give less than $200 annually as one moves from the "Very Active" (26.1%) to the "Not Very Active" (56.6%). The "Not at all Active"

(45.8%) breaks the trend, but the proportion is still high, and again, the cell size is relatively small.

Conversely, note that there is a linear decrement in the proportion that give more than $1,000 annually as one moves from the "Very Active" (39.9%) to the "Not Very Active" (11.1%). Again, the trend is interrupted in the "Not at all Active" column. Clearly, activity in the pursuit of religious or spiritual practice is strongly related to the value of annual giving.

Giving to NTEE-Classified Recipients by Racial-Linguistic Category

Those who reported having made a contribution were asked what kinds of organizations they supported. Results were organized according to the respondent's racial-linguistic category and the major NTEE service category of the recipient organizations. Significant differences in the proportion of racial-linguistic groups that do make donations obtain for every NTEE service classification except for religion, which garners the highest overall proportion (62.1%) of giving.

Figure 4

As shown in Figure 4, there is considerable variability among the remaining eight NTEE major categories. Human Services and Educational organizations have strong appeal across all the donor categories, attracting either the largest or second-largest proportion of respondents in each racial-linguistic group. Health also was a strong category for most donors, accounting for either the third- or fourth-largest proportion of respondents from each group except English-speaking Latinos. Public/Societal Benefit organizations are more important to the non-English-speaking groups than to the English-speakers: it was the third-ranked category for Spanish-speaking Latinos, but seventh among English-speaking Latinos;

it ranked third among Vietnamese-speakers, but sixth among English-speaking Asians. International/Foreign organizations attracted the lowest proportion of gifts from three groups: English-speaking Asians, English-Speaking Hispanics, and English Speaking "Mainstream" respondents.

DISCUSSION

These results corroborate findings reported by other researchers concerning the inadequacy of race/ethnicity alone to explain between-group differences in participation rates and the level of giving. We found that none of the racial-linguistic differences in giving to be statistically significant after controlling for income. Also consistent with other researchers' findings, this study shows some interesting effects for race/ethnicity on the recipients of giving. Some types of organizations (Religious, Human Services, Education) have broad appeal among all racial-linguistic groups, but the effects of acculturation may explain some of the differences in the appeal of other recipient classifications. For instance, Public/ Societal benefit organizations are more important to non-English-speakers, and International/ Foreign organizations are less important to English-speakers.

In addition to racial/linguistic categories, this study explored the influences of political and religious differences on giving. These yielded more consistently significant results than race/ethnicity. Both political party and ideology, and the characterization of religious beliefs and religious activity are significantly associated with giving. The findings indicate that Republicans and political conservatives are the groups most likely to give at the highest levels; as are those defining themselves as religious conservatives/fundamentals and those most active in the practice of their religious/spiritual development.

These findings establish important context for understanding the philanthropic attitudes and demographic characteristics of Orange County's population. Emphasis on the distinctions between English-speaking Asians (including Vietnamese) and Vietnamese-speakers, and between English- and Spanish-speaking Latinos provides a preliminary look at the effects of acculturation. Considering a population greater than 2.7 million with no single racial/ethnic majority, the fact that we are a major port-of-entry for Mexican immigrants and that our county includes the largest settlement of Vietnamese in the country, Orange County is far more diverse than its popular image suggests. As recent immigrants become acculturated and as new generations of Americans are born to established immigrants, assumptions about political and religious ideologies and their related influences on giving must keep pace. Of note in this regard is our finding that younger, English-speaking Vietnamese tend to characterize themselves as more conservative than Vietnamese-speakers while English-speaking Latinos are less likely than Spanish-speakers to characterize their beliefs as conservative. Since political participation influences giving, it is significant that 82% of Spanish-speakers are not registered to vote. The significantly lower educational attainment and income of Spanish-speaking compared to English-speaking Latinos is an important explanatory factor with regard to giving.

Countering some of the prevailing assumptions about Orange County, this study found no great differences in party affiliation among registered voters. However, since Republicans are more likely to give at the highest levels, it is interesting to note that there were no English-speaking Vietnamese Republicans, while 35% of Vietnamese-speakers reported affiliation with the Republican party.

An excellent discussion of methodological issues inherent in research on philanthropy appeared in the September, 2001 issue of Nonprofit and Voluntary Sector Quarterly. The issues raised in these articles will inform future efforts to refine this study. In particular, surveys like ours would benefit from the inclusion of items that probe for such forms of giving as person-to-person and remittances to country of origin. This information would undoubtedly have cast the Spanish-speaking Latino population in an entirely different light. This study under-reports giving in key ways identified in these critiques, for example, by asking fixed-response questions pertaining only to established nonprofit organizations and by omitting open-ended questions about other forms and recipients of giving.

Multi-lingual random digit dial (RDD) telephone survey methods are appealing in Orange County, where the penetration of telephones in residential households is estimated by the phone company at 98.5%. However, methods acceptable for public opinion research, such as those employed here, do not optimize the external validity, or generalizability of results that seek to describe and explain individual giving. Rather than deliberately selecting the head of household or her or his spouse or domestic partner, as we did, the alternative is to randomly select one respondent from among all persons in the household 18 years of age and older. This extra sampling stage distinguishes a population from a household survey. To be sure, the data reported here are quite indicative of patterns of giving, but the optimal method to develop estimates of individual giving is a population survey employing this extra sampling stage.

This survey contained items related to giving along with many other public opinion questions. The influence, if any, of the mixture of other public opinion items with questions about philanthropy is unknown. Future, larger-scale surveys must be preceded by qualitative

work to verify that translations are culturally as well as linguistically appropriate. Finally, studies of philanthropy are constrained by the format of standard survey demographic items that pull for categorical rather than exact responses to important items like total annual household income, and total value of donations in the past year. On the other hand, more precision than that afforded by a categorical range may not be possible given the on-demand nature of responses to telephone survey items. For greater accuracy, a mailed survey (or given the notoriously poor response rates to mailed surveys) an appointment to conduct a telephone interview after records have been assembled by the respondent is probably necessary. The implication is that "piggy-backing" items related to philanthropy on public opinion questionnaires has some real constraints.

This study has been a valuable learning experience, and informed by this experience, subsequent efforts to study charitable giving in Orange County, California will be greatly improved. In spite of its limitations, our findings suggest that the dimensionality of factors associated with individual giving is broad and as yet, far from thoroughly explored. We look forward to refinements in questionnaire content and survey method that will contribute to this important area of inquiry.

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Table 1

Race/Ethnicity	Frequency	Percent
Caucasian or White	278	51.7%
Latino/Hispanic	146	27.1%
Vietnamese	61	11.3%
Other Asian	33	6.1%
Black or African American	5	.9%
“Other”	15	2.8%
Don’t Know or Refused	18	(omitted from total)
Total	556	100.0%

Table 2

Total Annual Household Income	Frequency	Percent
Less than $25,000	112	25.1%
Between $25,000 and $35,999	57	12.8%
Between $36,000 and $49,999	72	16.1%
Between $50,000 and $65,999	58	13%
Between $66,000 and $79,999	42	9.4%
Between $80,000 and $110,000	39	8.7%
Over $110,000	66	14.8%
Total	446	100.0%

Table 3

Voter Registration/ Party Affiliation	Frequency	Percent
Registered Republican	161	32.9%
Registered Democrat	149	30.5%
Not Registered to Vote	128	26.2%
Registered Non-Partisan	26	5.2%
Registered Other Party	25	5.2%
No Response or Refused	67	(omitted from total)
Total	556	100.0%

Table 4

Political Ideology	Frequency	Percent
Very Liberal	72	14%
Somewhat Liberal	109	21.2%
Middle-of-the-Road	153	29.8%
Somewhat Conservative	134	26.1%
Very Conservative	45	8.8%
Don't Know or Refused	43	(omitted from total)
Total	556	100.0%

Table 5

Religious Affiliation	Frequency	Percent
Catholic	208	37.4%
None	82	14.7%
Denominational Protestant	67	12.1%
Christian, Evangelical-Fundamental	52	9.4%
Buddhist	36	6.5%
Non-denominational Protestant	29	5.2%
Jewish	17	3.1%
Other	42	7.6%
Don’t Know or Refused	23	4.1%
Total	556	100.0%

Table 6

Active in the Practice of Religion/Spirituality	Frequency	Percent
Very Active	161	30.5%
Somewhat Active	224	42.4%
Not Very Active	106	20.1%
Not at all Active	37	7.0%
Don't Know or Refused	28	(omitted from total)
Total	556	100.0%

Table 7

Racial-Linguistic Category	Frequency	Percent
English-speaking White, African-American or Other (Mainstream)	293	54.6%
Spanish-speaking Latino/ Hispanic	97	18.1%
English-speaking Latino/ Hispanic	53	9.9%
Vietnamese Speakers	50	9.3%
English-speaking Other Asian	44	8.2%
Don't Know or Refused	19	(omitted from total)
Total	556	100.0%

Table 8

Total Value of Donations Last Year	Frequency	Percent
Nothing	32	6.1%
Less than $200	184	35.0%
Between $200 and $499	120	22.9%
Between $500 and $749	55	10.5%
Between $750 and $999	14	2.7%
Between $1,000 and $1,299	30	5.7%
Between $1,300 and $1,699	20	3.8%
Between $1,700 and $2,100	17	3.2%
Over $2,100	53	10.1%
Don't Know or No Response	31	(omitted from total)
Total	556	100.0%

Table 9

NTEE Service Classification	Frequency	Percent
Arts, culture, humanities	179	32.8%
Education	249	45.6%
Environment and animals	161	29.3%
Health	212	38.6%
Human services	241	43.3%
International and foreign affairs	57	10.4%
Public and societal benefit	161	29.4%
Religion related	340	62%
Mutual and membership benefit	167	30.4%

Table 10

Annual Value of Donations	Religious/ Spiritual Activity			
	Very Active	Somewhat Active	Not Very Active	Not at all Active
Less than $200	40 (26.1%)	87 (40.3%)	56 (56.6%)	16 (45.8%)
$200 to $999	52 (34%)	90 (41.7%)	32 (32.3%)	12 (34.3%)
$1,000 or more	61 (39.9%)	39 (18.1%)	11 (11.1%)	7 (20%)
	153 (100%)	216 (100%)	99 (100%)	35 (100%)

Figure 1: Annual Donation Amount by Racial-Linguistic Category

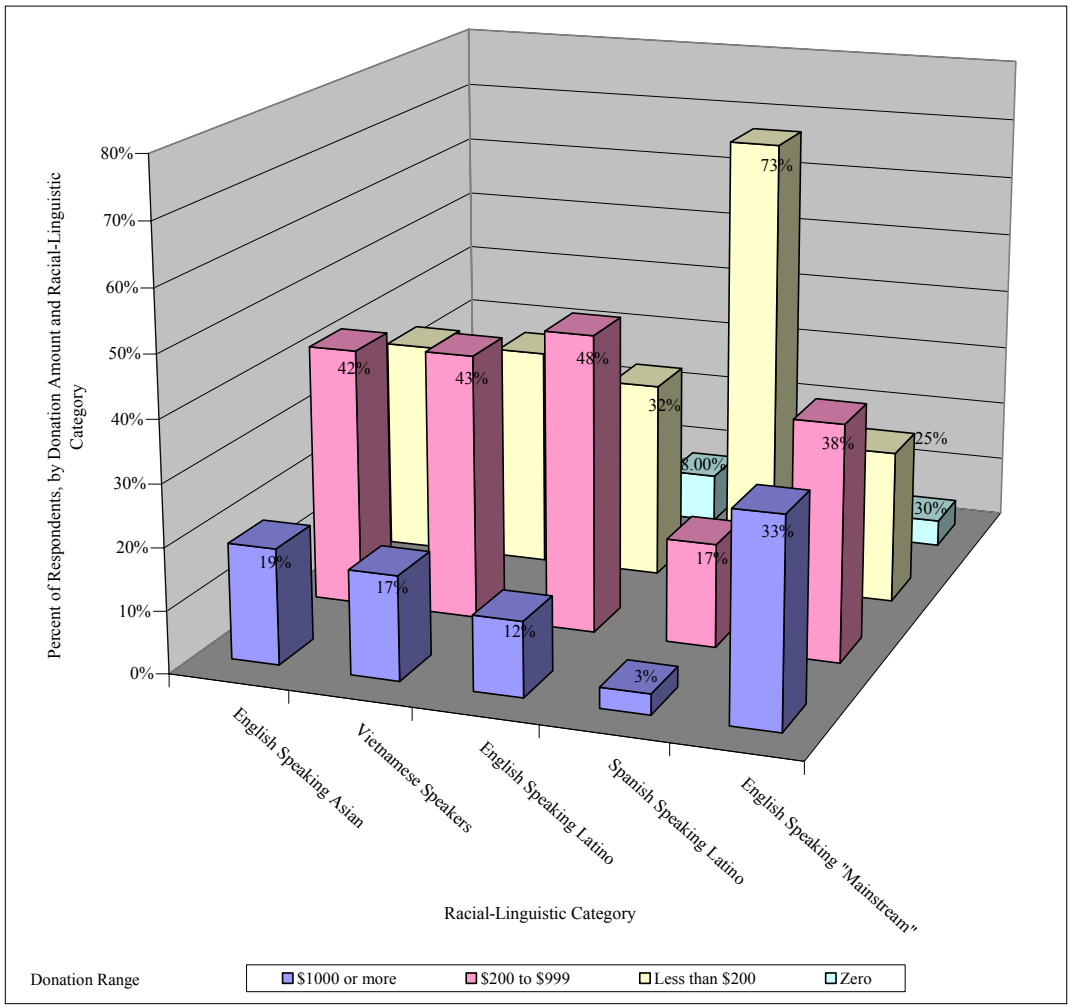

Figure 2: Annual Donation Value Categories by Party Affiliation

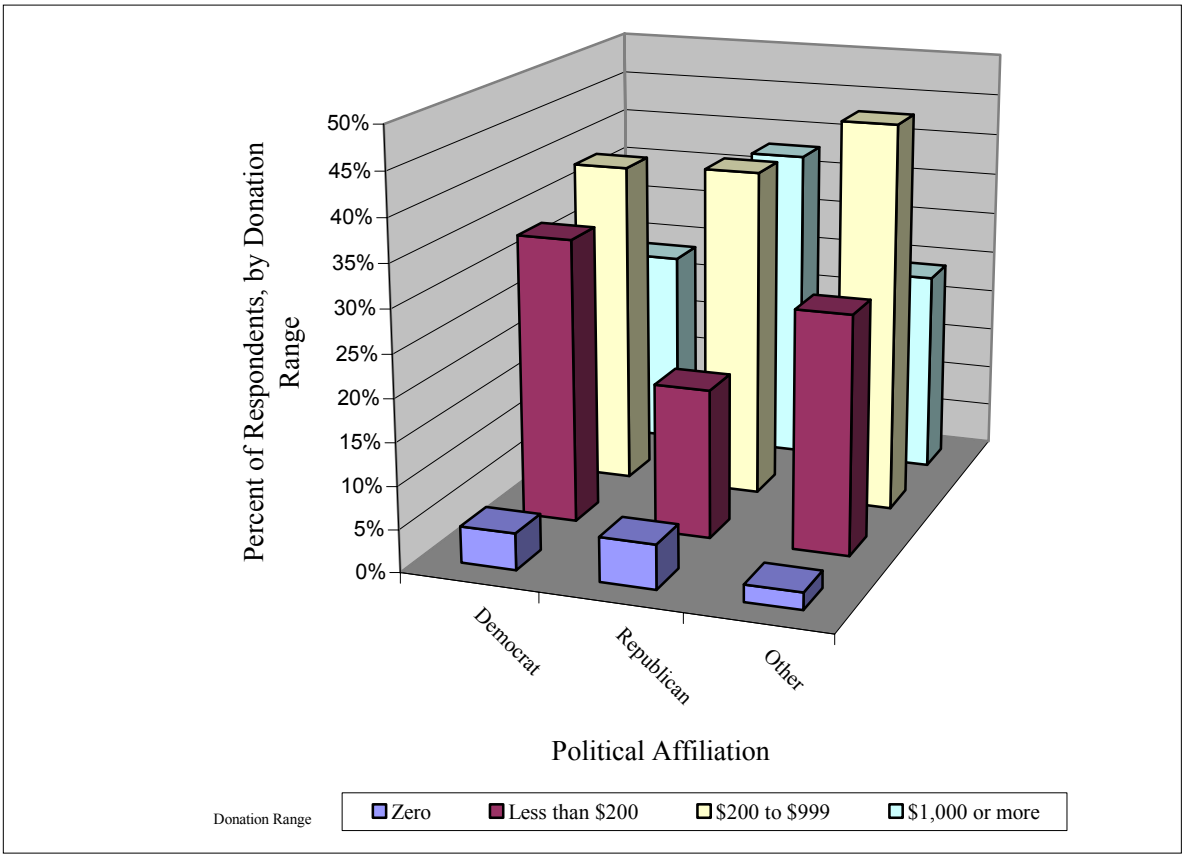

Figure 3: Value of Annual Donations by Respondent's Characterization of Religious Beliefs

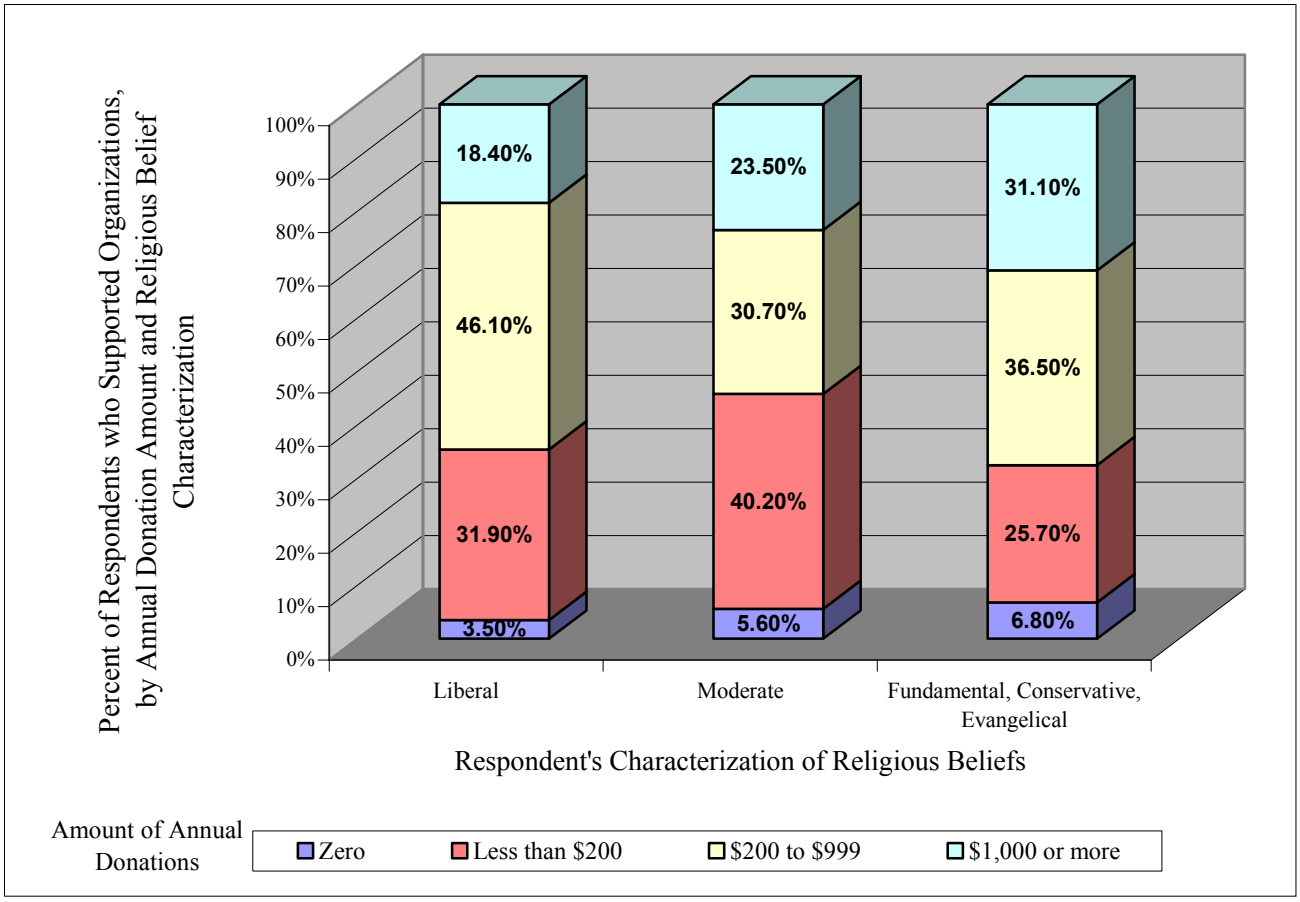

Figure 4: Giving to NTEE-Classified Organizations by Respondent's Racial-Linguistic Category