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CONNECTED TO GIVE:
RISK & RELEVANCE

**FINDINGS FROM THE NATIONAL STUDY OF AMERICAN JEWISH GIVING**

ABOUT CONNECTED TO GIVE

Connected to Give is a collaborative project of a consortium of independent foundations, family foundations, community foundations, and Jewish federations working in partnership with Jumpstart to map the landscape of charitable giving by Americans of different faith traditions. *Connected to Give: Risk and Relevance* is written by Jim Gerstein, J. Shawn Landres, and Joshua Avedon.

CONNECTED TO GIVE REPORT SERIES

Connected to Give: Risk and Relevance is the sixth in a series of reports based upon the wealth of data drawn from the National Study of American Jewish Giving (NSAJG) and the National Study of American Religious Giving (NSARG). The first report, *Connected to Give: Key Findings* (September 2013), represents the top level of information gleaned from the National Study of American Jewish Giving. The second report, *Connected to Give: Jewish Legacies* (October 2013), discusses planned giving habits among those American Jews who are considered most likely to have made charitable bequests. The third report, *Connected to Give: Faith Communities* (November 2013), examines how Americans' religious identities relate to their charitable giving behavior, as well as giving patterns across different types of organizations, including those with and without religious ties. The fourth report, *Connected to Give: Synagogues & Movements* (December 2013), explores charitable giving by American Jews who are members of Jewish congregations and/or identify with a religious movement, with a special focus on Orthodox, Conservative, and Reform affiliates. The fifth report, *Connected to Give: Community Circles* (July 2014), outlines the demographics of giving circle participation and examines how people explore and express shared identities through collaborative giving.
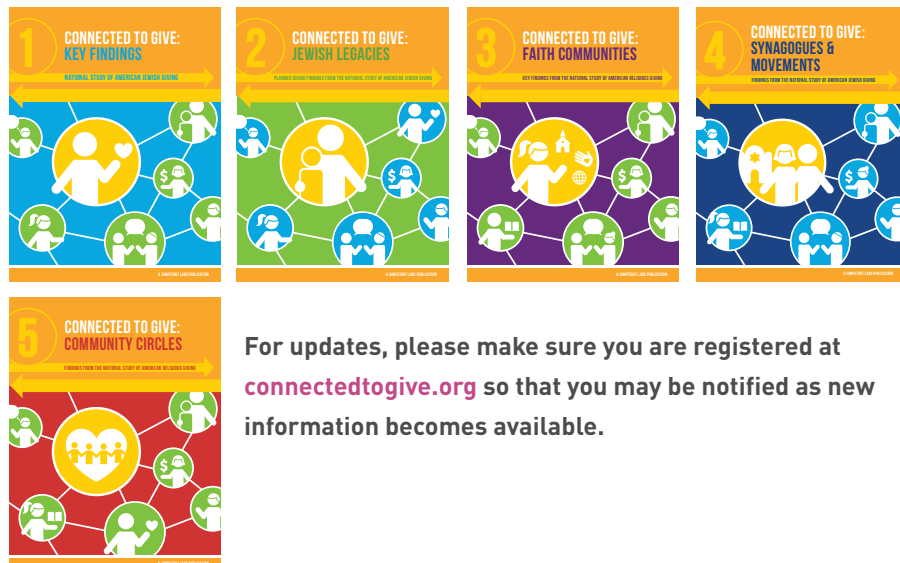
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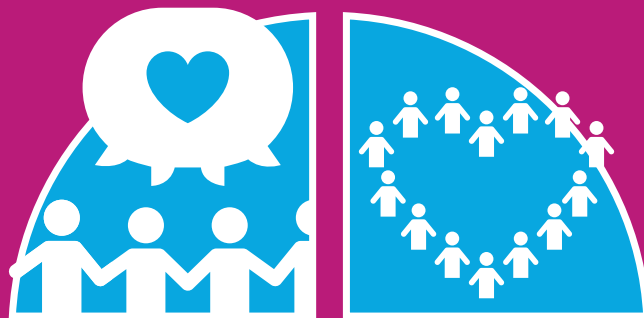
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WHAT IS "SOCIAL GIVING"?

Social giving refers to mechanisms of charitable giving that engage multiple donors in a single contribution or bundle of contributions. To be sure, social giving has existed for many years, but technology—especially the Internet and social media—has fueled its expanding popularity. While giving is very frequently a social activity, in that it involves people, families, and communities, the term "social giving" in this report is used specifically to refer to the following types of charitable giving:

▶ Donations made through giving circles or giving collectives (groups of people who pool their donations and decide together how to distribute it)

▶ Allocating charitable funds, usually put up by a lead foundation or corporate donor, through crowdsourcing the decision, typically by online or text-message voting in a competition or contest, such as Pepsi Refresh or the Chase American Giving Awards

▶ Funding charitable causes, usually raised in smaller amounts from a large number of donors, through a crowdfunding platform such as Indiegogo or Kickstarter

▶ Charitable lending, typically at low or no interest to fund new businesses established by borrowers (mostly in developing countries) who lack access to conventional financial services; on platforms such as Kiva or MicroPlace, repayments may be recycled into new loans

PREFACE

Organizations must decide every day whether to launch a new project, whether to try to utilize new technologies for fundraising, and how to approach new and potential supporters for funding. Donors must assess competing approaches and programs to decide how best to effect the change they want to see in the world. Strategizing where to take risks and who will be receptive to those opportunities is a constant balancing act for both sides. While trust and organizational impact are both important; how do donors weigh the value of each in making philanthropic choices? Do religious donors expect the religious organizations they support to benefit primarily their own, or all in need? Must an American Jewish organization primarily serve Jews in order to attract Jewish support? Who might be most willing to fund a new, unproven initiative?

This report, the sixth in the *Connected to Give* series, looks towards the future by exploring donors' expectations regarding the organizations they support. The proliferation of nonprofits and of technologies through which to support them has given donors more choice than ever in their giving. This report assesses donors' risk tolerance, and seeks to understand the importance of organizational trustworthiness and track records in donor decision-making. Donors also are operating in an increasingly borderless world, where their personal charitable choices can impact issues large and small, near and far. With so many options, donors are pressed to decide which causes matter most to them, and which organizations and strategies are most relevant to their charitable goals.

Connected to Give: Risk and Relevance offers new insights into the behaviors of donors most connected to religious communities. The report finds that those most deeply connected to faith traditions are less in-group-focused than donors with looser ties. Moreover, donors who are the most connected to their faith traditions are not just more likely to give, but do so with a sense of openness, experimentation, and risk tolerance. If a higher tolerance for risk comes from the core of the community, how can organizations leverage their reputations to address problems in new and creative ways? If committed donors are more willing to take risks, how can new and innovative organizations capitalize on that willingness to fund experiments and try new approaches?

More than anything, *Connected to Give: Risk and Relevance* underscores the primary finding of the entire *Connected to Give* series, which is that social ties are strong predictors of giving behavior across multiple dimensions. In a world where social giving is on the ascent, it is more critical than ever to understand where, how, and why donors are *connected to give*.

Simone Friedman, Adin C. Miller, and Dara Weinerman Steinberg
Washington, San Francisco, and Akron
October 21, 2014

OVERVIEW

The *Connected to Give* series has presented the central and fundamental findings emerging from the National Study of American Religious Giving and the National Study of American Jewish Giving: those who are most connected to their communities—especially their religious communities—give more to organizations of all types. While earlier reports have focused on religious demographics (*Key Findings*, *Faith Communities*, *Synagogues & Movements*) and specific types of giving (*Jewish Legacies*, *Community Circles*), this report, *Connected to Give: Risk and Relevance*, focuses on donor attitudes that may be of particular concern to American religious and ethnic communities as they face increasing volatility, uncertainty, complexity, and ambiguity in the philanthropic environment:[1]

• When it comes to charitable giving, how do donors balance tradition and innovation?

• How important is an organization's trustworthiness, relative to its track record?

• What role, if any, does political ideology play in balancing those considerations?

• How do religiously affiliated donors balance in-group giving with more universal concerns?

Donor responses to these questions may offer indicators for the future of philanthropy broadly and for American Jewish giving in particular. They address donors' choices not just among causes and organizations, but also among beneficiary groups, strategic approaches, and charitable goals. This report, therefore, seeks to understand how the demographies and religious identities of American donors relate to the ways they approach these choices.
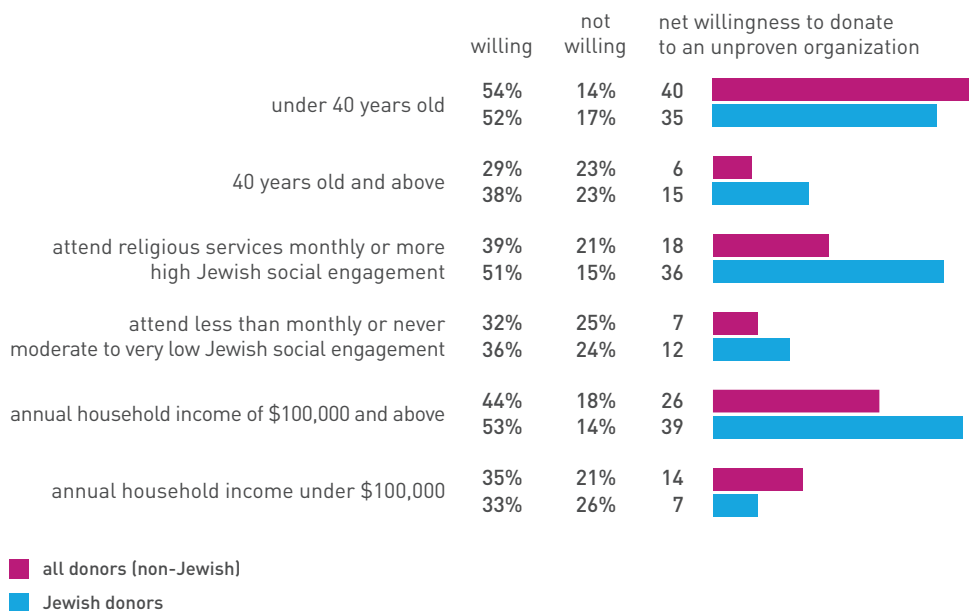
MAJOR FINDING 1

1

The donors most willing to support an unproven organization generally are those who are most engaged in their religious communities.

Younger donors and higher-income donors are among those most likely to contribute to new organizations that offer a different approach to addressing a persistent problem that has been difficult to solve.

American donors are much more willing (37%) than unwilling (20%) to donate money to a new organization that has not yet proven itself but which offers a different approach to address a persistent problem that has been difficult to solve (the remaining 43% did not take a position on this question). Such tolerance of uncertainty is higher among American donors who are religiously affiliated, especially among those who attend religious services regularly and among born again Christians.

American Jewish donors also are much more willing (42%) than unwilling (21%) to donate to an unproven organization. Jewish donors with the highest risk tolerance are those who are highly engaged with Jewish community, individuals under 40 years old, and those earning at least $100,000 per year.[2] For each of these demographic groups, more than half of donors say that they are willing to contribute to an unproven organization that offers a different approach to a persistent problem. This contrasts sharply with the lower risk tolerance evident among Jewish donors with lower levels of Jewish social engagement, as well as Jewish donors who are older or have lower annual household incomes.

Willingness to donate to an unproven organization among American donors

	willing	not willing	net willingness to donate to an unproven organization
under 40 years old	54%	14%	40
	52%	17%	35
40 years old and above	29%	23%	6
	38%	23%	15
attend religious services monthly or more	39%	21%	18
high Jewish social engagement	51%	15%	36
attend less than monthly or never	32%	25%	7
moderate to very low Jewish social engagement	36%	24%	12
annual household income of $100,000 and above	44%	18%	26
	53%	14%	39
annual household income under $100,000	35%	21%	14
	33%	26%	7

■ all donors (non-Jewish)

■ Jewish donors

MAJOR FINDING 2

Donors with high levels of religious connection, as well as donors with lower household incomes, tend to be much more concerned with an organization's trustworthiness than they are with its success record. Younger and higher-income donors are particularly likely to focus on an organization's track record of success when deciding where to give.

When determining where to make their charitable contributions, donors frequently evaluate organizations on two key questions: whether the organization is trustworthy and it has proven successful. Put another way, these are questions of whether an organization's leadership will *do the right thing*, and whether its problem-solving approach is *the right thing to do*. 66% of all American donors say that they will donate only to well-known charitable organizations with a long track record of *trustworthiness*, while 55% of American donors say that they will give only to well-known charitable organizations with a long track record of *success*.
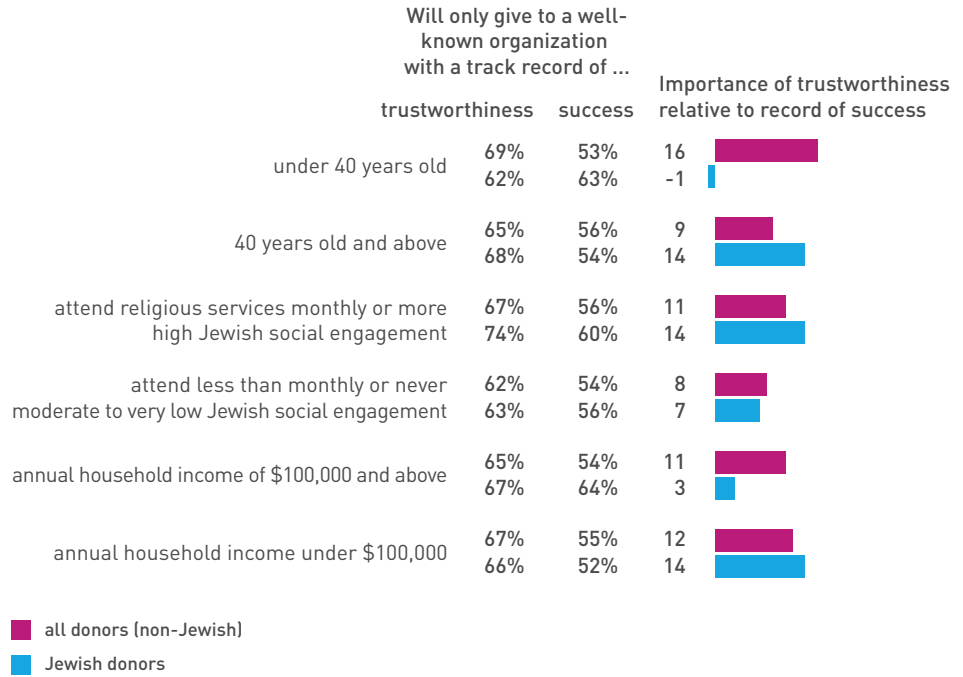
These are particularly important considerations for donors considering a contribution to an unproven organization. On the one hand, compared with all donors, trustworthiness and a record of success are important to similar proportions of American donors who say they are willing to give money to a new organization that has not yet proven itself but which offers a different approach to address a persistent problem that has been difficult to solve: trustworthiness is important to 63% of them, while a track record of success is important to 52% of them. On the other hand, among donors who are *unwilling* to support an unproven organization, trustworthiness is important to 85% of them, while a track record of success is important to 74% of them.[3]

Across incomes and ages, trustworthiness is more important to American Jewish donors with higher levels of Jewish social engagement than to those with lower levels; however, the importance of an organization's successful track record does not vary significantly among those with different levels of Jewish social engagement.

While the importance of an organization's trustworthiness does not vary with income or age, a track record of success rises in importance for younger Jewish donors and those with household incomes of $100,000 or more. On the other hand, while the importance of success does not vary with level of Jewish engagement, a track record of trustworthiness rises in importance for donors with high levels of Jewish social engagement.

Importance of organizational trustworthiness and success to American donors

	Will only give to a well-known organization with a track record of ...		Importance of trustworthiness relative to record of success
	trustworthiness	success	
under 40 years old	69%	53%	16
	62%	63%	-1
40 years old and above	65%	56%	9
	68%	54%	14
attend religious services monthly or more	67%	56%	11
high Jewish social engagement	74%	60%	14
attend less than monthly or never	62%	54%	8
moderate to very low Jewish social engagement	63%	56%	7
annual household income of $100,000 and above	65%	54%	11
	67%	64%	3
annual household income under $100,000	67%	55%	12
	66%	52%	14

■ all donors (non-Jewish)
■ Jewish donors

MAJOR FINDING 3

Donors who self-identify as political liberals are considerably more willing than moderates and conservatives to contribute to unproven organizations.
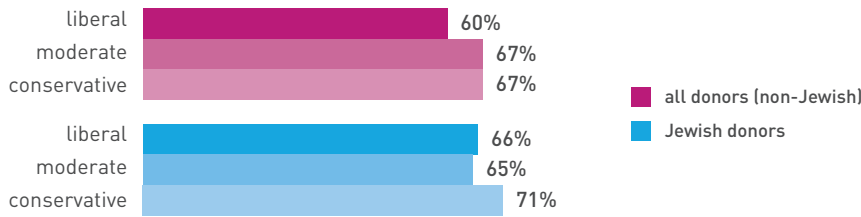
Self-identified political liberals are disproportionately represented—and conservatives underrepresented—among donors who have participated in crowdfunding, giving circles, or microlending.

Levels of risk tolerance differ significantly for people of different political ideologies: among American donors overall, liberals (51%) are considerably more willing than conservatives (30%) to contribute to unproven organizations (41% of moderates are willing to do so). Among American Jewish donors, conservatives are somewhat more willing than non-Jewish conservatives—but still less so than liberals—to contribute to unproven organizations (the liberal-conservative divide is 50%-41% but the difference remains significant); politically moderate Jewish donors are even less likely to contribute to unproven organizations (37%).
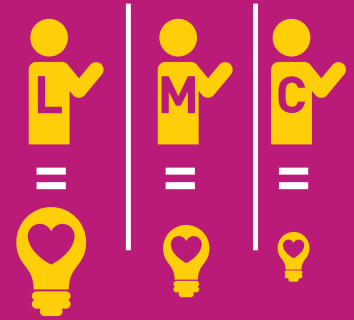
As with risk tolerance, the importance of organizational trustworthiness and a successful track record varies among donors of different political ideologies. Conservatives consistently place a higher emphasis on the importance of trustworthiness and success than do moderates and liberals.

Importance of organizational trustworthiness and success, by self-identified political philosophy

will only give to well-known organizations with track record of trustworthiness

liberal	60%
moderate	67%
conservative	67%
liberal	66%
moderate	65%
conservative	71%

■ all donors (non-Jewish)
■ Jewish donors

will only give to well-known organizations with track record of success

|	
liberal	59%
moderate	55%
conservative	59%
liberal	56%
moderate	55%
conservative	65%

Self-identified political ideology is an important factor in participation in social giving mechanisms. For American donors in general, across all ideologies, it outranks both income and race as a factor. Among those who have participated in crowdfunding, giving circles, or microlending, liberals generally are slightly over-represented, while conservatives are under-represented (less so among conservative Jewish donors). The differences are sharper among Jewish crowdfunders and microlenders: 59% of Jewish givers who give to microloans and 48% of Jewish givers who give through crowdfunding are liberals; Conservatives, on the other hand, comprise 9% of microlending participants and 11% of crowdfunding participants.

Self-identified political philosophies of American donors who give through social mechanisms

all donors (non-Jewish) who have participated in …

- liberal
- moderate
- conservative
- don't know / decline to state
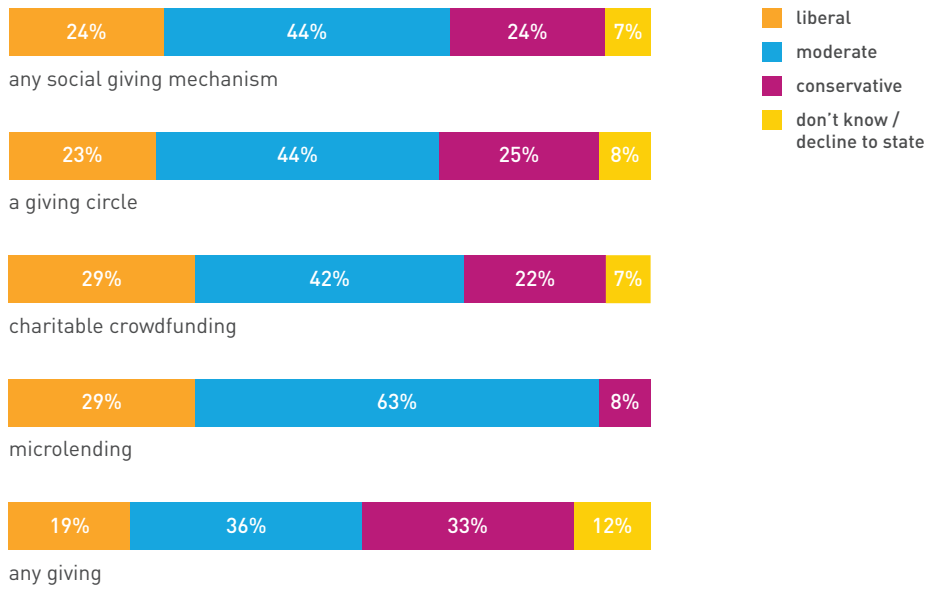
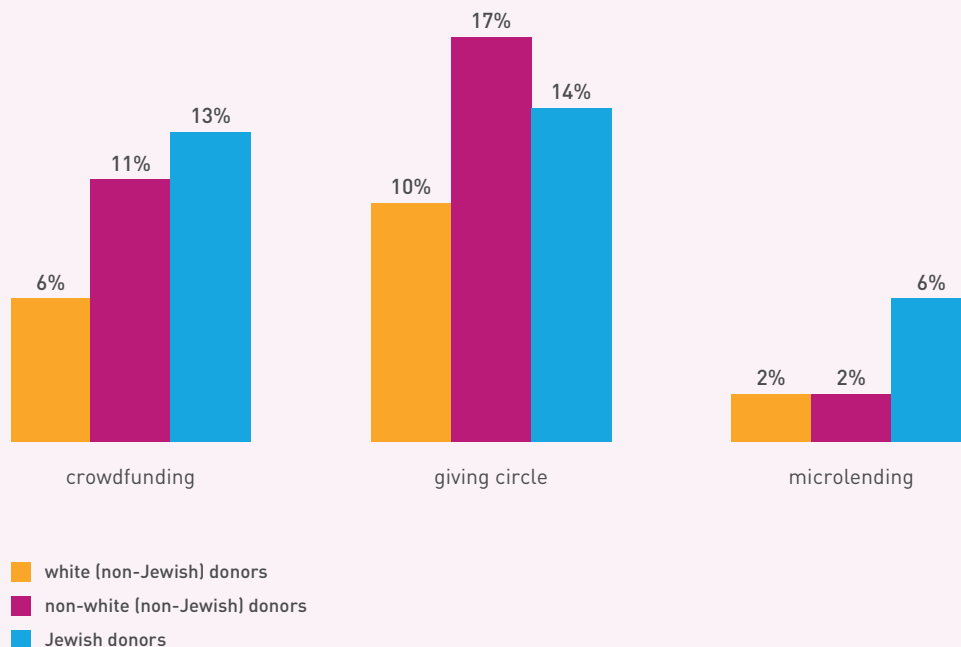**all Jewish donors who have participated in …**
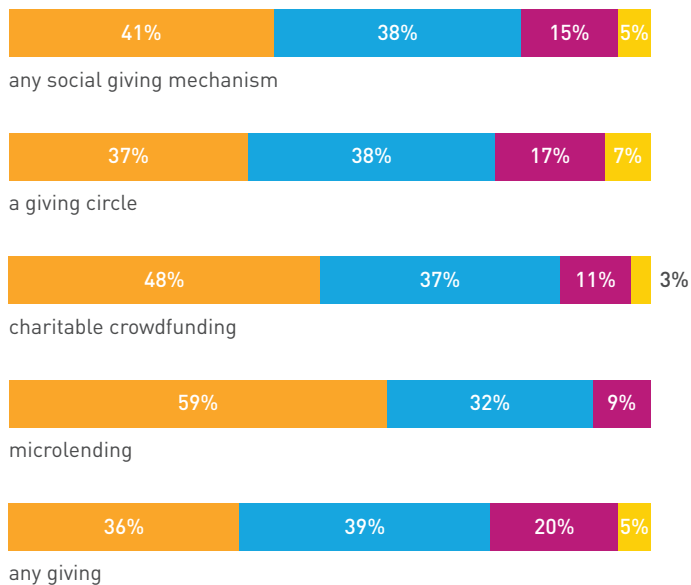
THE CONNECTED GIFT: TRENDS IN SOCIAL GIVING

Social giving—via contributions made through a giving circle, a charitable crowdfunding campaign (such as those on Indiegogo, Kickstarter, or RocketHub), or a microloan fund (such as Kiva or MicroPlace)—is making substantial inroads among American donors, especially with the most connected. People who give through social methods are younger, attend religious services more frequently, and are more likely to be parents than the much larger proportion of charitable givers who do not make contributions through social methods.

Overall, 19% of American donors (24% of American Jewish donors) have made a contribution using at least one of these methods, which frequently involve technology-enabled mechanisms, such as online giving or lending platforms. Giving circles are the most common social giving method, followed closely by crowdfunding; microlending trails these other two methods. The general characteristics of donors who have given through a social mechanism are consistent with those reported in *Connected to Give: Community Circles* about donors who have participated in a giving circle.[4] While giving circle participation is one of the methods comprising social giving, findings about age, religious attendance, and parenthood carry over with respect to donors who have contributed through crowdfunding or microloan funds.

Participation in social giving mechanisms, by donor background

- crowdfunding: white (non-Jewish) donors 6%, non-white (non-Jewish) donors 11%, Jewish donors 13%
- giving circle: white (non-Jewish) donors 10%, non-white (non-Jewish) donors 17%, Jewish donors 14%
- microlending: white (non-Jewish) donors 2%, non-white (non-Jewish) donors 2%, Jewish donors 6%

- white (non-Jewish) donors
- non-white (non-Jewish) donors
- Jewish donors

Among American donors overall, the most important demographic factors driving social giving are age, frequency of religious service attendance, and political ideology; social giving generally is not associated with a higher or lower income. While 31% of American donors overall are non-white, 44% of social givers are non-white (including 16% who are African American, 16% Hispanic/Latino, and 11% Asian/Pacific Islander). Crowdfunding is the method that involves the highest percentage of non-white donors, followed by giving circles, and microloans. In general, non-white donors are represented in crowdfunding, giving circle, and microlending participants at similar rates as they are in charitable givers in general. However, as noted in *Connected to Give: Community Circles*, African Americans are more likely to have participated in a giving circle; furthermore, Asian/Pacific Islanders are somewhat more likely to have participated in crowdfunding, while Hispanic/Latino donors are slightly less likely to have participated in microlending.

Among American Jewish donors, however, the most important demographic factors driving social giving are age, Jewish social engagement, and political ideology. Jewish social giving disproportionately comprises donors with household incomes of $100,000 or more.

Most Jewish charitable givers do not make contributions through social methods, but those who do are younger, attend religious services more frequently, and are more likely to be parents. A majority (56%) of Jewish social givers are under 40 years old; indeed, the younger someone is, the more likely that her or she is a social giver (36% of Jewish social givers are 40-64 years old, and 7% are over 64 years old). The proportion of Jewish social givers rises as people attend synagogue more often.

MAJOR FINDING 4

American donors—especially those with strong religious connections— generally are more likely to support religiously identified organizations that serve all kinds of people and causes than those that benefit only those who share their religious affiliation.
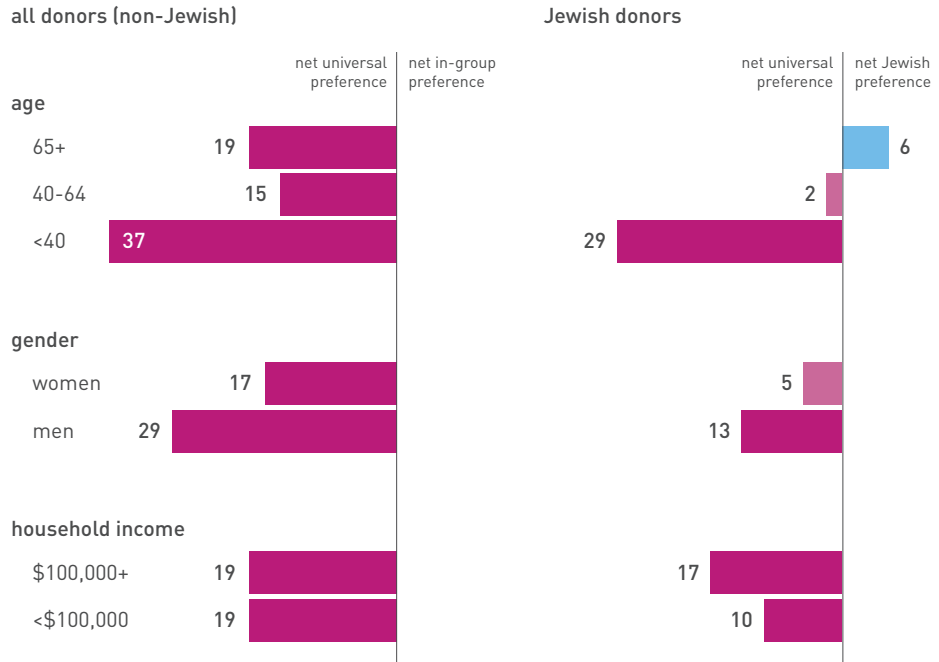
Female donors in general are less reluctant to support in-group giving, as are older Jewish donors and Jewish donors with lower household incomes.

Earlier reports in the *Connected to Give* series have documented the complexity of religion and charitable giving, and the complexity with which donors appear to be comfortable: giving not only to religious congregations and to charitable organizations pursuing secular purposes, but also to religiously identified nonprofit organizations pursuing a variety of purposes. This report assesses one further level of complexity: the extent to which U.S. donors prefer to support religiously identified organizations that serve all kinds of people and causes or those that benefit only those who share their religious affiliation. As documented in *Connected to Give: Key Findings* and *Connected to Give: Faith Communities*, American donors, both religiously affiliated and not, support both religiously identified organizations and organizations that are not religiously identified.

This finding goes a step further to document donors' stated preference for religiously identified organizations that serve all beneficiaries, regardless of their religious identification. 41% of American donors (and 47% of those who identify as born again Christian) say would be more likely to support a religiously identified organization if they know it serves people and causes both within and beyond the given religious identification, while 18% would be less likely to do so. While household income appears to make little reference, givers under 40, men, and those who attend religious services at least a few times per year, are more likely to support such organizations than those over 40, women, and those who never or hardly ever attend services.

Preferences for in-group or universal benefit among American donors considering gifts to religious organizations

all donors (non-Jewish)

	net universal preference	net in-group preference
age		
65+	19	
40-64	15	
<40	37	
gender		
women	17	
men	29	
household income		
$100,000+	19	
<$100,000	19	

Jewish donors

	net universal preference	net Jewish preference
age		
65+		6
40-64	2	
<40	29	
gender		
women	5	
men	13	
household income		
$100,000+	17	
<$100,000	10	

Among American Jews, 33% would be more likely to support a Jewish organization if they know it serves non-Jewish people and causes, whereas 24% would be less likely to do so. Irrespective of differences in income and age, the preference for serving Jews and non-Jewish people and causes is greater for American Jewish donors with higher levels of Jewish social engagement, than for those with lower levels. Jewish givers who are under 40, male, or have household incomes of $100,000 or more also are more likely than those over 40, female, or have household incomes under $100,000 to support a Jewish organization serving non-Jews.
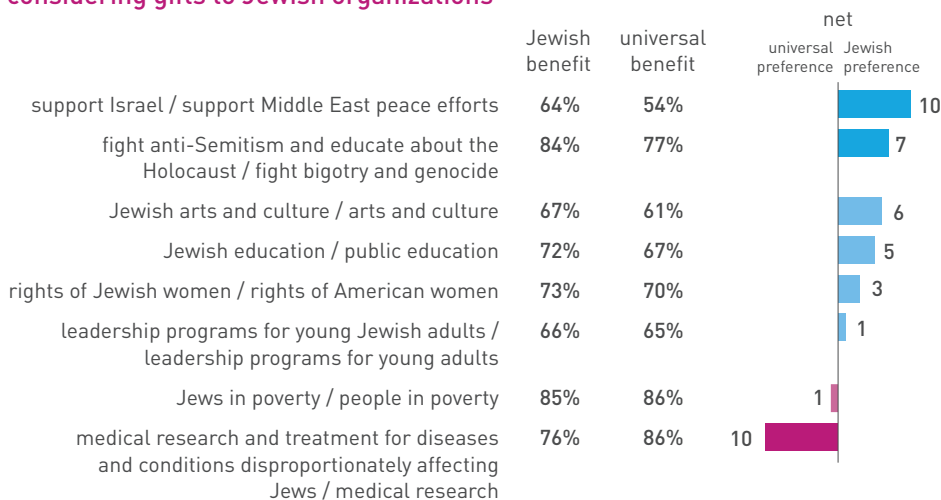
MAJOR FINDING 5

Across a variety of issue areas, American Jewish donors generally are willing to support Jewish organizations whether or not they focus on Jewish beneficiaries or serve Jews and non-Jews alike—except in the areas of medical research, Middle East policy, and bigotry.
Older Jewish donors and those with lower household incomes are more likely to prefer to support Jewish organizations that focus on Jewish people and causes.

While U.S. donors may be comfortable with complexity in the religious range of their charitable giving in general, they themselves may exhibit ambiguity with respect to specific choices. American Jewish donors offer a case in point. They may prefer to support Jewish organizations that serve both Jewish and non-Jewish people and causes alike, but the strength of their preference—and for some charitable purposes the preference itself—varies depending on the specific purpose of the organization as well as key donor demographic patterns. For most purposes, whether poverty or arts and culture, Jewish donors support Jewish organizations whether or not they serve exclusively Jewish people and causes.[5]

In the areas of medical research, Middle East policy, and bigotry, Jewish donors hold clear views about the types of Jewish organizations they would support. Jewish donors are more likely to support medical research and treatment of the broader population (as opposed to medical research and treatment of conditions disproportionately affecting Jews), but they are more likely to support fighting anti-Semitism and educating about the Holocaust (compared to fighting bigotry and educating about genocide) and building support for Israel among policymakers (compared to building support for Middle East peace efforts).

Preferences for Jewish or universal benefit among American Jewish donors considering gifts to Jewish organizations

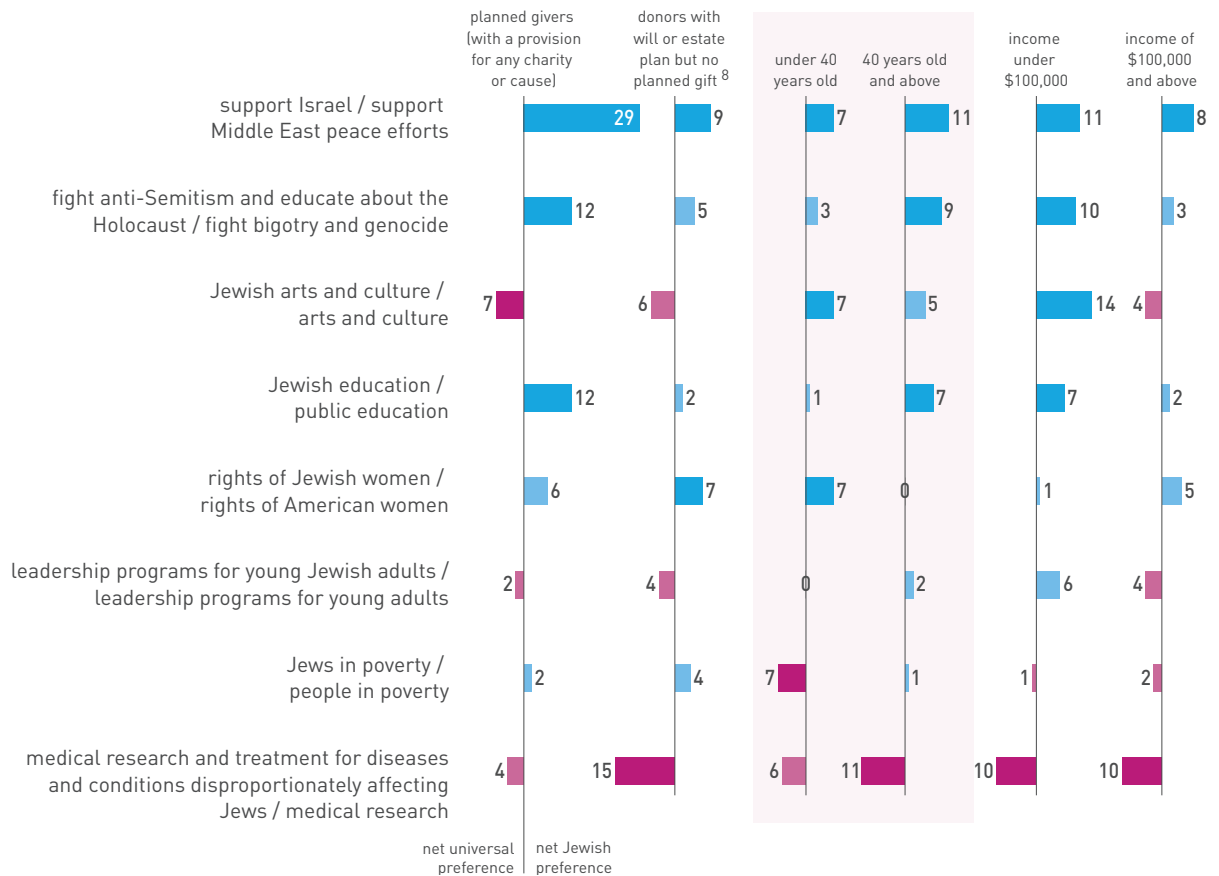|	Jewish benefit	universal benefit	net universal preference	net Jewish preference
support Israel / support Middle East peace efforts	64%	54%		10
fight anti-Semitism and educate about the Holocaust / fight bigotry and genocide	84%	77%		7
Jewish arts and culture / arts and culture	67%	61%		6
Jewish education / public education	72%	67%		5
rights of Jewish women / rights of American women	73%	70%		3
leadership programs for young Jewish adults / leadership programs for young adults	66%	65%		1
Jews in poverty / people in poverty	85%	86%	1	
medical research and treatment for diseases and conditions disproportionately affecting Jews / medical research	76%	86%	10	

In general, Jewish donors do not show a strong preference for whether a Jewish organization serves the Jewish or more universal aspect of a charitable purpose. However, there are notable patterns among various demographic groups. Younger Jewish donors and those with higher household incomes are more likely than older donors and those with lower household incomes to prefer a broader beneficiary base.[6]

While donors under 40 are more likely to indicate support for Jewish organizations addressing poverty in general, rather than Jewish needs alone, they are conversely more likely to support Jewish organizations advancing the religious and political rights of specifically Jewish women.[7] They also are somewhat less enthusiastic in their preferences for Jewish organizations advancing Jewish education (rather than public education) as well as for those pursuing Holocaust and antisemitism-related efforts (rather than general anti-genocide or anti-bigotry efforts).

Donors with annual household incomes below $100,000 also are more likely to indicate support for Jewish organizations supporting Jews, especially in the field of arts and culture, Israel and Middle East peace, and fighting anti-Semitism and educating about the Holocaust. Among higher-income American Jewish donors over 40 who have wills or estate plans, those who are planned givers are much more likely to support organizations supporting Israel than to those advancing Middle East peace in general.

Preferences for Jewish or universal benefit among American Jewish donor populations considering gifts to Jewish organizations

	planned givers (with a provision for any charity or cause)	donors with will or estate plan but no planned gift [8]	under 40 years old	40 years old and above	income under $100,000	income of $100,000 and above
support Israel / support Middle East peace efforts	29	9	7	11	11	8
fight anti-Semitism and educate about the Holocaust / fight bigotry and genocide	12	5	3	9	10	3
Jewish arts and culture / arts and culture	7	6	7	5	14	4
Jewish education / public education	12	2	1	7	7	2
rights of Jewish women / rights of American women	6	7	7	0	1	5
leadership programs for young Jewish adults / leadership programs for young adults	2	4	0	2	6	4
Jews in poverty / people in poverty	2	4	7	1	1	2
medical research and treatment for diseases and conditions disproportionately affecting Jews / medical research	4	15	6	11	10	10

net universal preference | net Jewish preference

CONCLUSION

Americans who identify and affiliate with religious and ethnic communities continue to play a critical role in charitable giving. Despite, or perhaps because of, the accelerating pace of change in an increasingly volatile, uncertain, complex, and ambiguous philanthropic environment, social connectedness is a critical factor in whether and how much an individual makes a contribution. This is especially true for new and unproven organizations, which socially engaged donors are more likely to support. The relationship between social connection and trust is evident in the importance of organizational trustworthiness, even as younger donors also pay increasing attention to track records of success. Along with connectedness, income, and age, self-identified political ideology also affect charitable giving, with political liberals not only more likely to take charitable risks on promising but unproven organizations, but also more likely to participate in giving circles, crowdfunding, and other new forms of social giving. Maintaining social and religious connections does not translate, however, into a preference for in-group beneficiaries, but rather increases donor willingness to support religious organizations that serve people and causes beyond communal boundaries. American Jewish donor attitudes and behaviors mirror all of these patterns, even as some donors continue to prioritize specific Jewish causes within their overall giving portfolio. As questions about donor risk tolerance continue to resonate, along with concerns about the relevance of religious and ethnic philanthropy to society's wider priorities, the evidence suggests that strong communal ties help keep Americans attuned to the most creative solutions with the broadest benefits for all.

ENDNOTES

[1] The terminology of "volatility, uncertainty, complexity, and ambiguity" (shortened to the acronym "VUCA") first was introduced in a U.S. Army War College leadership course in 1990; since then it has been applied across multiple domains of leadership and decision-making. See Stiehm and Townsend 1, p. 128; Bennett and Lemoine, p. 27.

[2] Our index of Jewish social engagement is built from four components that are both empirically related to one another and related to the likelihood of donating to Jewish causes. They are: 1) family status (in-married, non-married, and intermarried); 2) proportion of close friends who are Jewish (four levels from few or none to all or almost all); 3) attendance at Jewish religious services (four levels from never to every week); and 4) whether one volunteers for a charitable or religious organization. See "Measuring Jewish Connectedness" in *Connected to Give: Key Findings* (p. 6) or online at connectedtogive.org for more details.

For complementary perspectives on levels of Jewish social engagement among founders of and participants in new Jewish religious and charitable organizations, see Cohen *et al.*, 2007; Cohen, 2011; Fishman *et al.*, 2011; Jumpstart, 2009; Jumpstart, 2011.

[3] The figures for Jewish donors are virtually identical. Among American Jewish donors who say they are willing to give money to a new organization that has not yet proven itself but which offers a different approach to address a persistent problem that has been difficult to solve: trustworthiness is important to 64% of them, while a track record of success is important to 56% of them. On the other hand, among Jewish donors who are *unwilling* to support an unproven organization, trustworthiness is important to 84% of them, while a track record of success is important to 72% of them.

[4] See Major Finding 1 in *Connected to Give: Community Circles* (pp. 5-7) or online at **connectedtogive.org**.

[5] Using a split sample exercise, the National Study of American Jewish Giving asked half of respondents whether they were likely to give to Jewish organizations serving particular charitable purposes. The other half of the sample was asked whether they would give to such an organization serving Jews affected by that particular issue. For example, half of respondents were asked how likely they were to give to a Jewish organization that is active in "supporting leadership programs for young adults," and the other half of respondents were asked how likely they were to give to a Jewish organization that is active in "supporting leadership programs for young Jewish adults." Comparisons are between those answering "likely" or "very likely" to the Jewish prompt and those answering "likely" or "very likely" to the non-Jewish prompt. The split samples, which were weighted to denomination, age, income, and gender, are statistically comparable on all other variables.

[6] Region appears to matter, insofar as donors in the American South tend to prefer Jewish organizations serving Jewish beneficiaries, in many cases by 10 or more points relative to Jewish donors elsewhere. The National Study of American Jewish Giving assigned Arkansas, Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and West Virginia to the South. This is consistent with U.S. Census definitions, except for the District of Columbia, Maryland, and Virginia, which the Census assigns to the South but the NSAJG and other Jewish surveys assign to the Northeast. However, further analysis of regional differences among American Jewish donors would be needed before drawing conclusions about the extent to which geography indeed is an independent and significant factor in their giving.

[7] Gender likely plays a role here, with male Jewish donors clearly preferring Jewish beneficiaries while women are divided roughly equally. Among men, 72% were likely to support a Jewish-focused women's rights organization, while 64% were likely to support a universal one; among female Jewish givers, 74% said they were likely to support a Jewish-focused women's rights organization, while 76% were likely to support a universal one. Among non-Orthodox givers, the divide is the same, and slightly sharper among women. However, women under 40 (including non-Orthodox women under 40) were more likely (77%-74%) to prefer Jewish beneficiaries.

[8] Planned giving-related questions were asked of American Jewish respondents who are at least 40 years old and have household incomes of at least $100,000.

AFTERWORD

The issues of risk and relevance, and how causes fare in a landscape where giving is more social than ever, are just now emerging as central to philanthropic giving. The findings in this report highlight diverse patterns of religious and Jewish giving; there is no one monolithic "religious" or "Jewish" donor. On top of the charitable priorities informed by faith traditions there are multiple influencers on giving behavior, ranging from personal politics to community connections to household income. There are indications of dynamic processes at work—more donors use social forms of giving, greater openness to unproven approaches—that bear watching over the next several years.

Within this diversity and dynamism, there are trends—connected Jewish givers, particularly younger givers, are trend spotters and trend setters as they adopt the emerging model for social giving. In an increasingly crowded charitable setting, moving toward parochialism may be counterproductive. Religious donors generally look beyond their own faith communities, and Jewish donors in most (but not all) areas of giving are favorably disposed to support Jewish organizations whose beneficiaries extend beyond the Jewish people.

Innovation sometimes has been seen as a way to attract new donors, based on the idea that new and creative programs are most likely to speak to those on the periphery. Yet it is those who are most connected who are most willing to contribute toward unproven approaches, especially via organizations they trust. Embracing innovation is a way to engage current donors, for whom community engagement and openness to new ideas appear to go hand in hand. Exploring donor motivations further could help understand how their connectivity inspires their giving and will help organizations work with these donors to support new solutions that will better serve those within and beyond our communities.

The complex nature of this data encourages us to look at donors through multiple lenses: social-demographic variables such as age, gender, religious identification and income, as well as attitudinal and behavioral variables. These lead to a picture that is often complicated and difficult to interpret, and remind us that many factors are at work in determining giving choices. Understanding that complex interplay of factors will be a critical skill for charitable causes seeking to communicate urgency and uniqueness in a crowded playing field.

Today's diverse and interconnected world challenges the philanthropic and nonprofit sector to work ever faster and more effectively. Nonprofits must attend to their trustworthiness and impact, manage risk, and demonstrate relevance. Simply creating new ways of giving via technology, or new ways to communicate urgency for causes is not enough. Ultimately, the success of any cause or organizations seeking to make a difference depends upon one thing: making sure that their constituents remain *connected to give*.

S.F., A.C.M., & D.W.S.

METHODS

For a full explanation of the study's methods, see "Methods" in *Connected to Give: Key Findings* (pp. 23-24) or online at **connectedtogive.org/methods** for more details. While all survey reporting in the *Connected to Give* series is based on identical datasets, differences among researchers in calculation methods, especially with respect to handling of missing values, may yield corresponding differences in specific results, which therefore may vary somewhat from one report to another, even if patterns and trends remain the same.

The sample sizes for the major findings addressed in this report are as follows:

	NSARG (non-Jewish Americans)	NSAJG (American Jews)
Givers who Give Through a Social Mechanism	248	425
Givers who Do Not Give Through a Social Mechanism	974	1780
Givers who Give Through Giving Circles	168	252
Givers who Give Through Crowdfunding	97	243
Givers who Give Through Microloans	29	127
Givers Under 40	442	876
Givers 40 and Over	905	1466
Jewish Givers with High Jewish Social Engagement	N/A	540
Jewish Givers with Moderate/Low/Very Low Jewish Social Engagement	N/A	880
Givers Earning $100,000 or More	536	1074
Givers Earning Less than $100,000	807	1229
Givers who are Liberal	256	850
Givers who are Moderate	519	951
Givers who are Conservative	454	447
Jewish Givers with a Will and a Planned Gift	N/A	118
Jewish Givers with a Will but no Planned Gift	N/A	291

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ABOUT JUMPSTART

Jumpstart is a philanthropic research & design lab based in Los Angeles. Jumpstart's unique combination of research, convenings, and funding enables creative changemakers—philanthropists and institutional leaders alike—to realize their own visions and advance the common good. Funders turn to Jumpstart for analysis and forecasting based on original research reports such as *The Innovation Ecosystem* (2009), *Haskalah 2.0* (2010), *The 2010 Survey of New Jewish Initiatives in Europe: Key Findings* (2010), *The Jewish Innovation Economy* (2011), and the *Connected to Give* report series (2013-2014). For funders seeking to achieve collective impact, Jumpstart designs and facilitates highly collaborative summits that connect, inform, and empower leaders with the capacity to create meaningful change in their communities. Through fiscal sponsorship and other funding vehicles, Jumpstart delivers resources to new initiatives that are reshaping community life around the world. For more information, please visit **jumpstartlabs.org** or email **connect@jumpstartlabs.org**.

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