

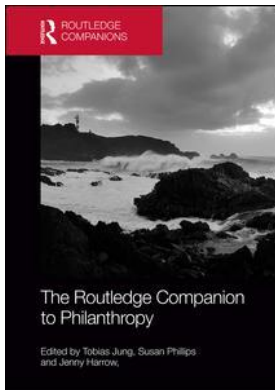
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Women and philanthropy

Debra J. Mesch and Andrea Pactor

With demographic factors widely considered as being strongly related to giving, women's philanthropy has been significantly shaped by their changing economic position and social roles. Looking at data from the US, for example, the proportion of women participating in the labour force has steadily increased, from 40 percent in the 1970s, to around 60 percent at present (Bureau of Labor Statistics, 2014). While women's earnings continue to be lower than men's, over the last 25 years, the gender pay gap has decreased from 40 percent to 20 percent (Bureau of Labor Statistics, 2011), the numbers of wives earning more than their husbands has grown to a total of 26 percent (Fry and Cohn, 2010), and the proportion of working women with a college degree has almost tripled (Bureau of Labor Statistics, 2011). Similar trends can be identified globally. Of the world's 2.9 billion workers, 1.2 billion are women, representing a worldwide increase of about 200 million women employed in the past 10 years (International Labour Organization, 2007, 2014), a growing number of women are gaining access to education (International Labour Organization, 2008), and women's share of professional and managerial jobs is, albeit slowly, increasing (International Labour Organization, 2008).

Combined with an emerging research base, these demographic changes point to the importance of getting a better understanding of women's philanthropy. Not only is women's philanthropy a key area of growth and transformation, but it has the potential to change the face of philanthropy. This is especially true at a global level: 'men are more active philanthropists in developed countries, but in emerging countries, women take the lead' (Barclays Wealth, 2010: 2).

Notwithstanding the substantial literature on giving that exists across multiple disciplines (Pharoah, Chapter 4), knowledge on gender differences in philanthropy has only recently seen increased scholarly attention. It is an area in need of further, more detailed, exploration: the more we understand any variance, the better informed we can be in meeting today's challenges and preparing for tomorrow's opportunities. To this end, our chapter provides an overview of the literature on women's philanthropic behaviours. While such behaviours include the giving of time, talent and treasure, we focus especially on the giving of money to charity and focus on three overarching themes: *Women as Givers*, provides an overview of gender differences as to how and why men and women give; *Mobilizing Women's Giving*, highlights the institutional and grassroots efforts aimed at strengthening women's philanthropy; and *Women as Leaders*, reflects on women as philanthropists and leaders in philanthropic institutions. We conclude with

directions for future research and highlight the challenges facing the leaders and practitioners of our nonprofit institutions as how to best incorporate and translate these insights into sound practice.

Women as givers

Motivations

Across different disciplines, a substantial literature exists that points to gender differences in altruism, prosocial, empathy, and other motives for helping. For the most part, this finds women to be more selfless, nurturing, empathetic, and/or generous than men (Hoffman, 1977; Eisenberg and Lennon, 1983; Eagly and Crowley, 1986; Piliavin and Charng, 1990; Erdle, *et al.*, 1992; Eckel and Grossman, 1998; Andreoni and Vesterlund, 2001; Skoe, *et al.*, 2002; Kottasz, 2004; Jolliffe and Farrington, 2005; Cox and Deck, 2006; Einolf, 2011; Mesch *et al.*, 2011). This is partly ascribed to four overarching issues. First of all, there are differences in gender roles and in the socializing of women as the caregivers of their families (Gilligan, 1982). Second, whereas men might give due to social roles, such as status and social expectations (Eagly and Steffen, 1984; Skoe *et al.*, 2002; Croson *et al.*, 2009), women might view philanthropy as a way to show their caring and to express their moral beliefs (Newman, 1995). Third, the experience of emotions differs between men and women (Harshman and Paivio, 1987). Finally, compared to the more competitive nature of men, women tend to be more egalitarian and likely to engage in reciprocal behaviour (Croson and Gneezy, 2009).

Given that there is a strong and positive relationship between these categories and philanthropy (Bennett, 2003; Wilhelm and Bekkers, 2010; Bekkers and Wiepking, 2011; Mesch *et al.*, 2011), it is useful to examine how such differences translate into the motivations for giving. Even after controlling for empathic concern and principle of care measures, Mesch *et al.* (2011) highlight significant differences in motives by gender, as well as differences in the likelihood of giving and amount given: men gave approximately 12 percent less on average than women and were significantly less likely to give to charity than women in the full regression model. This resonates with Simmons and Emanuele's (2007: 547,546) findings that, on average, women donate more of both money and time, and that 'altruism is a major contributing factor' where 'society places more expectations on women to be altruistic and to act in an altruistic manner'. Similarly, Wymer (2011: 840) points to significant gender differences in motives for giving and volunteering: women were more likely to donate or volunteer for an organization that helps people in need, while men scored higher on motives that assumed some level of risk-taking and danger, such as rescuing others.

Similar gender differences in motivations for giving can be identified when focusing on high net worth (HNW) individuals. This is illustrated by the following findings from a recent study by the Center on Philanthropy (2011). High net worth women are more motivated than their male counterparts to give when they believe their gift will make a difference (81.7 percent vs. 70.9 percent), when they know the organization is efficient (80.5 percent vs. 69.2 percent), and to give back to the community (78.2 percent vs. 63.3 percent). Women are more likely than men to give because they volunteer at the organization (65.7 percent vs. 49.8 percent) and because they wish to set an example for young people (43.6 percent vs. 25.1 percent). Men were more likely than women to support the same organization annually (67.9 percent vs. 59.5 percent).

Although much of this work is US based, there is evidence of cross-national gender differences in motivations for philanthropy. According to the World Values Survey (2006), data

indicate that globally a larger number of women than men believe that service to others is very important; women, more than men, are likely to state that it is very important to provide basic needs; women are more prone to believe that the poor are poor because of unfairness rather than laziness; and women, rather than men, are inclined to argue that the government is not doing enough to fight poverty. This is further supported by Schwartz and Rubel's (2005) assessment of gender differences in values across 19 countries, using the 2002–2003 European Social Survey. It reveals that men attribute more importance than women to self-enhancement values, such as power and achievement, which encourage pursuit of one's own interests; women rate benevolence and universalism values higher, those which emphasize concern for the welfare of others. As Wiepking and Einolf's (2011) analysis of data from the Gallup World View Survey and the World Database of Happiness shows, such differences appear to translate to gender differences in charitable giving as a potential result of variations in: empathy, the degree of religious commitment, income, education, and connection to social networks within different countries. Accordingly, women are more likely to give in some countries because they are more empathic and religious than men; men are more likely to give in other countries because they are more able to give – due to income and wealth – and are more frequently asked (Wiepking and Einolf, 2011).

Differences in giving behaviours

By and large, significant gender differences in the ways in which men and women give are highlighted in the research literature. Several studies find that while females are more likely to give, males might give higher amounts (Weyant, 1984; Belfield and Beney, 2000; Andreoni *et al.*, 2003; Bekkers, 2004; Kottasz, 2004; Einolf, 2006; Lyons and Nivison-Smith, 2006; Mesch *et al.*, 2006; Piper and Schnepf, 2008). Andreoni and Vesterlund's (2001: 1) seminal study demonstrates differences in the 'demand curves for altruism', where men are more responsive to the price of giving. They conclude that men are more generous when it is cheap to give; women are more generous when it is more expensive to give. That is, men are more likely to be either perfectly selfish or perfectly selfless, whereas women tend to be 'egalitarians' who prefer to share evenly, an insight that seems to be supported by tests on giving behaviour outside laboratory settings (Andreoni *et al.*, 2003). Cox and Deck (2006), however, argue that women's generosity is more income elastic: women base their decision of whether to be generous on the costs associated with the decision. That is, women, unlike men, are more likely to be generous when the stakes are lower, and are more responsive to variations in the cost of giving than men.

When looking at charity choices, much of the empirical research indicates that men and women exhibit notable differences. Women tend to give to organizations that have had an impact on them, or someone they know personally (Parsons, 2004; Burgoyne *et al.*, 2005); they are more likely to spread the amounts they give across a wide range of charities (Andreoni, Brown and Rischall, 2003; Brown, 2006; Piper and Schnepf, 2008; Yörük, 2010). Furthermore, women appear to be more keen to give to educational causes (Einolf, 2006; Rooney *et al.*, 2007; Piper and Schnepf, 2008), human services, children, and health-related charities (Midlarsky and Hannah, 1989; Marx, 2000; Einolf, 2006; Bekkers, 2007b; Piper and Schnepf, 2008; Wymer, 2011), the environment (Israel, 2007), overseas causes (Micklewright and Schnepf, 2009), animal welfare (Piper and Schnepf, 2008), and cultural heritage (Bertacchini *et al.*, 2011).

Men, on the other hand, seem to have a tendency to strategically concentrate their giving among a few charities; they often display a preference for giving to sports and recreational groups (Andreoni *et al.*, 2003; Micklewright and Schnepf, 2009), or to causes in which they receive social returns (Kottasz, 2004). However, some insights might be context dependent. For example, Agypt *et al.* (2012) analyze employee giving at a public university. Notwithstanding

scholarship's consistent findings that women give more than men, Agypt *et al.*'s (2012) findings suggest that neither sex, nor age, are predictors of giving behaviour in workplace giving campaigns. They note the possible influence on their result of not being able to directly measure marital status – for example, dual career couples may alternate years in which they support workplace giving – and, as another perspective, cite Schlegelmilch *et al.* (1997), where men are more impulsive givers and are more likely to give than women when other people observe their giving.

In terms of religious giving, findings are mixed. Kamas *et al.* (2008) argue that women give more in anonymous giving across all religious denominations, and that women with a high income give significantly more than high-income men. Some research indicates that while men give larger amounts to religion (Brown and Ferris, 2007; Einolf, 2011), women give more to secular causes and for helping those in need (Regnerus *et al.*, 1998; Brown and Ferris, 2007). Other studies, however, find that females are more likely to give to religion (Newman, 1995; Yen, 2002; Piper and Schnepf, 2008). More specifically, Piper and Schnepf (2008: 114) point out that while married men and women show the same level of support for religious organizations, among single people, women are nearly twice as likely as men to give to them; even after controlling for different characteristics – age, income, living alone, region, education, and proxies for wealth – this gender difference remains significant. Again, data analysis from the 2013 Canadian General Social Survey on Giving, Volunteering and Participating reports that, in 2013, women and men gave about the same average annual amount to religious organizations, about \$220 a year. However, since women were more likely to make a donation, they contributed 53 percent of the total donations made to religious organizations (Turcotte, 2015).

A recent study, conducted at the Women's Philanthropy Institute at the Center on Philanthropy at Indiana University, highlights significant differences in philanthropic giving between single-headed male and female households: across income levels; by marital status; and across charitable subsectors – as to the likelihood of giving as well as the dollar amount given – controlling for other factors that affect giving (Mesch, 2010). Piper and Schnepf (2008), examining the probability of giving and the amount given by men and women across 15 charities in Great Britain, find the percentage of female donors to be significantly higher than that of male donors for almost all causes. Using the Center on Philanthropy Panel Study of Income Dynamics, the *Women Give 2010* report highlights that women are as, or even more, likely to give across all charitable subsectors (Mesch, 2010). A somewhat different perspective is proposed by Eckel and Grossman (2003). Their research indicates that men and women exhibit a high degree of similarity in their charity choice, but that women are more generous than men in six of their ten cases. In general, this research finds that female-headed households are more likely to give, and give more, to charity than male-headed households across all charitable subsectors and income levels. Other research supports these findings as well (Mesch, *et al.*, 2006; Simmons and Emanuele, 2007; Rooney *et al.* 2005, 2007).

Using a series of field experiments, List (2004) examines the effect of age and gender on giving. It finds that mature men and women give more than their younger counterparts, the lowest rates coming from young men. He concludes, 'charitable giving profiles appear to have different temporal aspects across gender, with men's rates of giving and gift size showing much larger increases over time than women's' (List, 2004: 140). A longitudinal study using the Center on Philanthropy Panel Study focused on gender differences by older American households and finds that Baby Boomer and older women are more likely to give and to give more than their male counterparts. These findings are consistent for the entire sample, as well as those households in the top 25 percent of permanent income (Center on Philanthropy, 2012).

Gender effects on household decisions to give

Although there is some work on how charitable giving is managed within a household and how these decisions are made (Burgoyne *et al.*, 2005), little research has examined the role of gender in reaching these decisions. Because men's and women's preferences and motives for giving are different, research has begun to examine the question as to who in the household is the primary decision maker in giving to charity. The findings indicate that the attributes or the characteristics of the other spouse matters. Focusing only on individual respondents, without considering the dynamic that is going on within the household in making charitable giving decisions, may leave out important information about giving. What is the extent to which giving may be a joint family activity and how may this influence both whether, and how much, to give to a particular cause?

Andreoni *et al.*'s (2003) study examining intra-household decision-making finds evidence that bargaining, predominantly favouring husbands, characterizes how household charitable decisions are made. When decisions were made jointly, husbands had more influence over their wives in deciding on charitable giving. However, they also find that education and income are the primary determinants of control over charitable resources: being the primary earner strengthens one's bargaining power in marriage, as does the husband's education relative to the wife's. When the woman is the decision maker, however, she is significantly more likely to give to education than her husband or a jointly deciding couple. In line with this work, Rooney *et al.* (2007) also finds that women decision makers were more likely to have a positive effect on both the likelihood and amount of giving to education. Furthermore, when females were the main decision makers, results indicate a positive effect on secular giving, but no effect on religious giving, holding other factors constant.

Replicating the Andreoni *et al.* study using data from the 2003 wave of the Panel Study of Income Dynamics (PSID), Yörük (2010), however, comes to the conclusion that jointly deciding households' charitable giving looks more like what the wives would have chosen, and that jointly-deciding households give more than one would predict from the behaviour of households with a sole decision maker. Specifically, he finds that bargaining increases household giving by about seven percent on average. This is mirrored in the work of Wiepking and Bekkers (2010). Using data from the Netherlands, they argue that separate deciding households give significantly less on average than all other couples, when the effect of couples' tastes for giving is considered in the model. However, the statistical significance disappears after controlling for other factors that may affect charitable giving, such as income, education, or home ownership. Their study further supports that, among jointly deciding families, couples with opposing tastes for giving give less than those with similar tastes. However, female deciding households are more generous than separate and joint deciding households in the case of total donations. In the case of donations over €50, male deciding households no longer donated higher amounts compared to female deciding households after traditional gender role characteristics are held constant. Further support for the influence of women in decision-making about giving comes from Kamas *et al.*'s (2008) laboratory study. Using dictator experiments across mixed-sex pairings, men adjusted their giving upward due to their more generous female partners: 'increasing women's participation in traditionally male spheres of decision-making may result in more altruistic economic behavior' (Kamas *et al.*, 2008: 23).

Mobilizing women's giving

Women have always been involved in philanthropy, giving generously of their time, talent, and treasure to improve their community. Today, there are a kaleidoscope of opportunities for

women to be involved in philanthropy. These include organized efforts such as women's funds, giving circles, and networks within nonprofit organizations and on college campuses. The myriad ways for women to be engaged in philanthropy expands exponentially the number of women across generations who seek the niche best suited to them to put their values into action.

In the US, the establishment of the Ms. Foundation for Women in 1972 signaled the emergence of the contemporary women's philanthropy movement. Since then, more than 160 women's funds have been founded across the globe: from Mama Cash, the oldest international women's fund, established in the Netherlands in 1983, to Rosa – the UK's fund for women and girls, launched in 2008. Today, women's funds can be found in over 30 emerging and developed countries, and across all continents (Women's Funding Network, 2015a). With more than \$535 million in total assets across the Women's Funding Network, the membership organisations make annual grant allocations of over \$70 million in areas affecting women and girls (Women's Funding Network, 2015b). This model of women's engagement in philanthropy has provided leadership opportunities at the staff and volunteer level for thousands of women.

Giving circles took root in the US in the 1990s. They are defined as a form of philanthropy where groups of individuals

pool their resources and then decide together where these resources should be distributed. They also include social, educational, and engagement aspects that seem to engage participants in their communities and increase their understanding of philanthropy and community issues.

(Eikenberry et al., 2009: 8)

This model of engagement can range from extremely informal settings such as four or five women seated around a kitchen table deciding how to allocate their 'coupon money' to extremely sophisticated, structured and formal programs such as the Women Donors Network or Rachel's Network. Within this context, Impact 100 groups are an example of giving circles in which 100 female donors contribute \$1,000 to raise major funds (\$100,000 or greater) for the greatest impact on the community in which they live. From the initial group created in 2001, there are now more than a dozen Impact 100 groups in the US (Impact 100, 2015).

In the early 2000s, two national nonprofit organizations, recognizing the potential of this untapped donor segment, created specific initiatives to engage women more deeply in their mission. The American Red Cross' Tiffany Circle Society of Leaders began as a pilot program in 2007. Since then, it has grown to more than 800 female members across the US and has expanded globally with members in Canada, the UK, France and Australia and plans to open Tiffany Circles in seven more countries (Red Cross, 2015). With the giving level starting at \$10,000 annually, the group has raised more than \$40 million since its inception. United Way Worldwide responded to grassroots organizing efforts by women in local chapters and created a national umbrella, the Women's Leadership Council. Representing 50,000 women, this raised \$132 million in 2010. Another initiative, Women Moving Millions, changed the way people think about women and giving by growing million dollar gifts from women. So far, over \$500 million have been pledged by 231 donors to areas that advance women and girls across the globe (Women Moving Millions, 2015).

Each of these models in this brief summary reflects the power of the network, one of the key features of the contemporary women's philanthropy landscape. Several research studies attest to the power of purposeful networks to women. Eikenberry *et al.* (2009), in her research on giving circles, suggests this power arises from the building up of internal bonding and trust among members. The 2011 Study of High Net Worth Women's Philanthropy finds the

network positively affects women's philanthropic attitudes and behaviours. In particular, high net worth women who participate in a network are more motivated than counterparts who did not participate in a network to give back to the community (87 percent vs. 71.1 percent) and are more motivated to give when they volunteer at an organization (73.1 percent vs. 59.6 percent). Additionally, more than half of networked women report a great deal of confidence in the ability of individuals and nonprofit organizations to solve societal and global problems (Center on Philanthropy, 2011). A study of Lions Clubs across 14 countries shows the power of women in influencing charitable giving (Kou *et al.*, 2012). Findings indicate that belonging to a club where at least half of the members are female, and where there is an increase in the percent growth in female membership in the respondent's country, are associated with both a greater likelihood of donating, as well as giving more to this international service club. These results are robust to specifications that control for country fixed effects. This research reveals the positive impact that the substantial presence of female members within a club or a country has on members' charitable giving.

Women as leaders in philanthropy

Examples of individual women as leaders in philanthropy are found throughout modern history. Generally wealthy, these women are self-made millionaires, entertainers, celebrities, business women, women who inherited their fortune, or royalty. From business perspectives, contemporary entrepreneurial philanthropy provides such a leadership platform, whether in terms of women as 'social entrepreneurs' (Oppedisano, 2004), or more generally emphasizing the active involvement of entrepreneurs in the search for opportunities to address economic and social inequalities (Gordon *et al.*, Chapter 21). This is illustrated in the vignettes on female philanthropists Zita Cobb and Rohini Nilekani in this volume. Other examples include: Shakira, a Colombian-born, internationally-renowned singer-songwriter, who exemplifies a new generation of philanthropic celebrities; Canadian Margot Franssen, founder of The Body Shop Canada, who has used her corporate platform to advocate for causes for women and girls; Queen Rania of Jordan, who has used social media with great success to advocate for better education for Jordanians; and, in China, actress and model Zhang Ziyi, who contributed one million yuan for the Sichuan earthquake relief in 2008.

Although the stories of individual female philanthropists are inspiring, women have yet to achieve significant prominence as leaders of major philanthropic organizations worldwide. In fact, the other two sectors, government and business, have not only tracked women's progress as leaders, but have also seen an increase in the percentage of women represented at the highest levels of leadership. Two examples are the work of the Inter-Parliamentary Union and Catalyst.

The Inter-Parliamentary Union (ND) has tracked the percentage of women in parliament worldwide since 1997. In September 2012, the world average for female representation in both houses of parliament was 20.2 percent, a 39 percent increase from ten years earlier. In the corporate sector, women have made significant gains in leadership roles. Catalyst has focused on examining the expanding opportunities for women in business for fifty years. In terms of women's impact on philanthropy, a 2011 report on gender and corporate social responsibility found that companies with gender-inclusive leadership teams contributed, on average, more charitable funds. Even after controlling for key factors that might influence total donations, the presence of women leaders in Fortune 500 companies still has a significant, positive effect: more women leaders seem to be correlated with higher levels of philanthropy. By keeping gender issues prominent, gender-inclusive leadership likely also affects the quality of CSR initiatives' (Soares

et al., 2011). What difference do women make? Marie Wilson (2007: 9), former President of the Ms. Foundation and founder of The White House Project, writes:

Women tend to include diverse viewpoints in decision making, have a broader conception of public policy, and offer new solutions. Females ... define women's issues more broadly than most of their male colleagues, and they put these issues at the top of the legislative agenda – bills dealing with children, education, and healthcare, for instance.

Although the evidence from the political and corporate sectors indicates that diversity and inclusivity generate stronger results, the philanthropic community does not have a systematic methodology to track women's progress in reaching the top leadership level. Women Count: Charity Leaders 2012 (Jarboe, 2012), a recent initiative in the UK, aims to index female participation as trustees, chairs, and the most senior executives at the UK's largest charities. It draws attention to the gender imbalance at the top philanthropic leadership levels. This is not to say that there are no examples of women who have served as chief executives at a number of the top foundations and nonprofits in the US. For example, Susan Berresford served as CEO of the Ford Foundation, the second largest foundation in the US, from 1996–2007; Judith Rodin, formerly president of the University of Pennsylvania, became CEO of the Rockefeller Foundation in 2005; Melinda Gates is one of three board members of the Gates Foundation; and Jennifer Buffett, married to Warren Buffett's son Peter, is Co-founder and President of the NoVo Foundation with assets of \$2 billion USD. However, these still remain exceptions. As such, the last few years have seen growing on increasing diversity in philanthropic leadership. Within the US, the Council on Foundations launched an initiative in 2009, Career Pathways to Philanthropic Leadership, to address approaching leadership transitions due to the retirement of many Baby Boomer leaders, to improve leadership in the field, and to encourage more inclusive practices in recruiting talent. A quantitative study at that time found that 48.7 percent of new foundation executive appointees were women. The study also found more diversity by race and ethnicity for the women appointees than for the male appointees. The largest percentage of female CEOs were appointed to corporate foundations (57.1 percent), family foundations (55.6 percent), and community foundations (53.2 percent) (Council on Foundations, 2009).

Conclusions and directions for future research

Women have always been philanthropic but their stories and actions have not always been included in the historical narrative. There is an extensive literature from education and history that provides an historical perspective of female philanthropists of colour (Walton, 2005; Robertson, 2007). The empirical research should incorporate these perspectives and disciplines. What has changed through this contemporary women's philanthropy movement is that more women across the globe and at all income levels are vocal, visible, active, and telling the story daily of their philanthropic involvement around the world. Benefiting from demographic changes and expanding roles in society, as well as increased access to education and income, two key predictors of philanthropy, women are often the household charitable decision makers and generous donors. Moreover, women have created innovative new models of engagement such as women's funds and brought new life to the notion of collective action through giving circles. They have formed an array of networks that often reach across the globe, strengthen levels of trust, deepen involvement with charities, and result in increased giving.

Given these changes in demographics around the world, and the changing role of women in philanthropy, further research is needed to better understand the role of gender in philanthropy.

Women, indeed, are different from their male counterparts in terms of motivations for giving, patterns of giving, and likelihood and amount of giving. In fact, most of the empirical research reviewed in this chapter comprises studies that have been conducted within the last ten years. As research builds a stronger foundation for this field, it will contribute substantially to a future in which philanthropy is more gender balanced. Below, we provide several areas for future research that will facilitate and explain the impact of women's expanding role in philanthropy.

We know very little about how and where males and females learn to be philanthropic. Who are the role models for philanthropy and what are the characteristics of these role models? What prompts men and women to participate or engage in philanthropy? Extant research provides some evidence of a positive relationship of giving and volunteering between children and their parents (Janoski *et al.*, 1998; Mustillo *et al.*, 2004; Bekkers, 2007a, 2011; Wilhelm *et al.*, 2008). Little research, however, has examined this issue by gender. In a recent study, Wilhelm *et al.* (2011) established the importance of role models and conversations about philanthropy in socializing children and adolescents in charitable giving and volunteering. Regarding gender, they found role-model associations for girls were stronger than for boys, but conversations about giving were more highly associated for boys. This is an exciting new area of research and will help to explain the patterns of giving that we find in the results reported in this chapter. Further research needs to address the underlying reasons for the gender differences, as well as the gendered pathways leading to prosocial behaviour that result in gender differences in philanthropic behaviour found in the current research literature.

Although the field has moved beyond using gender as a control variable in philanthropic giving, there is a paucity of research that examines the intersection of gender and other factors such as race/ethnicity, religion, culture, and stage in life as factors in giving and volunteering. How do these factors affect giving by gender and across cultures? Are there differences in giving across race and ethnicity? How does giving among women change through the generations? In particular what are the differences in how Baby Boomer and older women give from those in Generation Y and younger? Although the religion subsector has received the largest slice of individual giving for over 50 years (Giving USA Foundation, 2011), scant research has explored the role of gender in this area. Are there differences in the way men and women give to philanthropy according to religious denominations? A recently released report by the Pew Research Center (2015) found that one in five adults have no religious affiliation, and young adults today are much more likely to be unaffiliated than previous generations were at a similar stage in their lives. Is the gap that has been found in the past between men and women for religious motives in giving narrowing across the cohorts as religion becomes less important? Are these findings consistent across countries?

We have much to learn about how charitable giving decisions within a household are made. What is the impact of involving other family members in these decisions? Are there differences across race, culture, and nations in the way decisions are made and how gender influences these decisions across cultures? We need a much better understanding of not only *who* is in charge of making philanthropic decisions, but also whether or not this will allow us to estimate how much will be given and where it will go. Knowing who makes the decision to give and how decisions to give are reached within a household provides important information in understanding the influence of gender in giving. What are the factors that influence men's and women's giving within a household and how does this affect giving decisions? Previous research indicates that whoever has the most education has the most power in bargaining; having more education than one's spouse significantly increases the likelihood of being the primary charitable giving decision maker. This research also indicates that there has been a much stronger role for the wife in charitable decision-making over time, especially compared to data from 20 years ago.

As women are gaining in education across the globe, this area of research can provide fruitful information for fundraisers and nonprofit organizational leaders to better understand how to target, solicit, and cultivate different donors.

Additionally, other research indicates that the proportion of females is significantly linked to the amount of influence women hold on corporate boards (Wang and Coffey, 1992; Campbell and Mínguez-Vera, 2008; Bear *et al.*, 2010; Soares *et al.*, 2011; Ahern and Dittmar, 2012). Marquis and Lee (2013), finding that the increased presence of women senior managers and directors leads firms to make greater philanthropic contributions, suggest that particular interest for future research is the effect of gender at CEO level, as this position is so central to corporate philanthropy and corporate strategy in general. More research is also needed to better understand how the growing representation of women in nonprofit organizations, particularly those in developing countries, impacts civil society.

Despite the overwhelming evidence that women today have the capacity for, and participate actively in, philanthropy, a predisposition to a male-centered and male-dominated climate is still evident in the fundraising community and nonprofit sector.

Gender does matter in philanthropy. Women and men differ in their motivations for giving. They exhibit different giving patterns. What works for men may not work for women. New fundraising strategies which include both spouses from the beginning of the conversation and also include single women acknowledge the evolving dynamics of who is a philanthropist and who is philanthropic. As the twenty-first century unfolds, women worldwide will continue to push the limits, explore the possibilities, and bring new perspectives and ideas to enrich and energize their communities for the common good. Fundraisers, practitioners, and nonprofit professionals who embrace the new normal of a more balanced gender approach to philanthropy will find a willing, loyal, and generous group of donors among the women in their database.

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