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Journal of Gender and Power is aimed at providing an international forum for discussing various issues and processes of gender construction. It is a scholarly, interdisciplinary journal, which features articles in all fields of gender studies, drawing on various paradigms and approaches. We invite scholars to submit articles and reviews reporting on theoretical considerations and empirical research.

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Vol. 2, No. 2, 2014

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## **Women and philanthropy: The U. S. experience that could be transferred into the Ukrainian context of higher education**

**ABSTRACT.** An overview of women's philanthropy and analysis of examples of philanthropic support for educational institutions in the USA will be presented. Issues of gender charity will be discussed and suggestions for creating fundraising opportunities for universities will be outlined.

**KEYWORDS:** women's philanthropy, charity, volunteering, fundraising, higher education

Exploring the significance and variety of women's philanthropic action in education is important because both philanthropy and education were among the earliest spaces where women, though still acting within culturally prescribed roles, found opportunities to participate in the public sphere.

(Walton, 2005, p. 5).

Income diversification for universities is one of the significant issues on the agenda of contemporary higher education (HE) and research. American higher education system is internationally respected as a model of excellence for several of its unique characteristics, such as academic freedom, broad-based liberal education, professional MBA programs, and rigorous doctoral education. Another distinguishing feature of American HE is its professional and strategic approach to fundraising, which provides a critical source of income to universities in neoliberal times of decreasing government support to public universities, and increasing tuition costs and global competition in the knowledge economy. Philanthropy offers a unique opportunity, in these uncertain times of economic downturn, to ensure that the university's voice is heard.

Philanthropy and volunteering are deeply-rooted American traditions. The first thing to note about them is that, according to the 2012 World Giving Index (that shows how much people around the world have been able or willing to help their fellow man and woman, through the donation of money, volunteering of time, and proffering of help to those they do not know), the USA is in the list of the 20 countries (taking the 5th place) with the highest scores. It boasts a World Giving Index score of 57%. This means that on average half the population is taking part in at least one of the three behaviours—donating money (57%), volunteering time (42%) and helping a stranger (71%)—on a monthly basis (World Giving Index, 2012, p. 13). Furthermore, the United States of America belongs to the 10 most generous countries in terms of the actual number of people who donated money (World Giving Index, 2012, p. 20). Moreover, the United States of America was found to boast considerably more people volunteering their time than any other country. With 105 million volunteers, it is the only nation to exceed 100 million (World Giving Index, 2012, p. 24).

The second thing to note about charity in the USA concerns the most common recipients of donations. As the Figure 1 shows they are religious groups, education focused organizations and universities, organizations that feed and educate children, help the poor and the homeless, support health issues and scientific research in medical field, as well as those that deal with arts, culture, and environmental issues. American Association of Fundraising Counsel<sup>1</sup> (AAFRC) Trust for Philanthropy<sup>2</sup> estimated (Figure 2) that about 8% of sources of giving were from bequests, 20% of donations were from organizations, and 72% were given by individuals (Giving USA, 2014).

Nowadays charitable giving in the U.S. is not only attributed to a well-off layer of society. Americans who cannot donate money often give their time and share their skills by volunteering at public kitchens,

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<sup>1</sup> AAFRC has changed its name to the Giving Institute in March 6, 2006. Formed in 1935, the organization represents fundraising counsel and consulting firms around the world. The group was instrumental in the formation of the National Society of Fund Raisers, now AFP, in 1960. The new name also refers to the organization's annual publication, "Giving USA," which is published by the organization's foundation, the Giving USA Foundation. The AAFRC, now the Giving Institute, is one of the most respected institutions within the charitable sector. <http://www.aafrc.org/>.

<sup>2</sup> The AAFRC Trust for Philanthropy is a foundation to advance research, education, and public understanding of philanthropy that was founded in 1985 by the American Association of Fundraising Counsel.

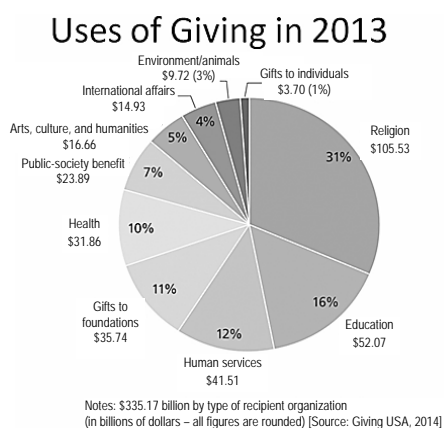


Figure 1. Source: Giving USA, 2014

### Sources of Giving in 2013

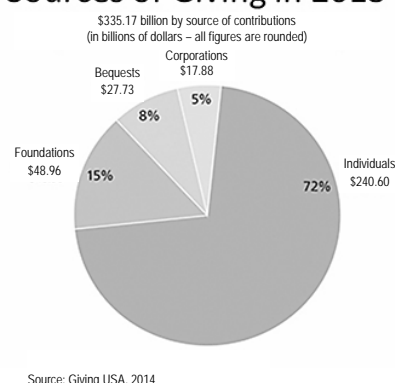


Figure 2. Source: Giving USA, 2014

tutoring children after school, delivering food to the elderly and disabled. People from lower economic classes also donate, although the beneficiaries of their donations tend to be somewhat different. Very generally speaking, they donate more to religious organizations. Besides, not only adults volunteer their time and money. A great number of high school students participate in volunteering activities during an academic year.

Traditionally US philanthropy has been attributed to a white wealthy man for a long time. The changing role of women in contemporary society has created new opportunities for them to realize their potential, to unleash their talents, to provide volunteer help and financial support, particularly at higher education institutions serving the public good. One of the most important contributions to describing the historical involvement of American women in educational philanthropy is A. Walton's research *Women and Philanthropy in Education* (2005). In this work she analyses how prosocial behavior, in this case donation of time and support of local educational initiatives, should be considered as valuable asset for our understanding of higher education today.

Since at least the early 1800s, U.S. women have participated in shaping education through philanthropy...Indeed, by volunteering their time and donating both money and gifts in-kind, women have fashioned careers as philanthropists and educators, have used education to promote social change, and

have been instrumental in establishing and sustaining a wide array of institutions where education occurs (Walton, 2005, p. 2).

This paper will provide analysis of some of the peculiarities of women's philanthropy in higher education.

It's significant to point out that in gender-blind research, women's experiences and contributions remain invisible, and, consequently, important aspects of an issue remain undocumented and underestimated and, therefore, may be misunderstood (Leduc, 2009). Gender-sensitive research pays attention to the similarities and the differences between men and women's experiences and viewpoints, and gives equal value to each. It helps both men and women concerned by a problem to analyze an issue, understand its causes, and find solutions taking into account age, social and marital status, generational differences, educational and religious backgrounds, income levels, etc. A gender-sensitive research methodology is usually more participatory and can contribute greatly to empowering people, notably women (Callamard, 1999; Leduc, 2009). So, what are the key differences between men and women as philanthropists? What is women's potential as philanthropists? What impact on charitable giving does marital status have? What is the percentage of women participating in charity? Do philanthropic behaviours differ by gender? Why is women's philanthropy of increasing significance and interest nowadays, particularly in the field of education?

Thus, the purpose of our research in terms of this paper is, firstly, to explore how the changing role of women in contemporary society has created new opportunities for women to contribute their time, energy, money for the development of education and, secondly, to find out by means of analysis which best practices of fundraising from women's philanthropy in the U.S. have the best potential for being transferred into the Ukrainian context.

If to ask passers-by in the streets of American cities,

Who is the first person that comes to your mind when you hear the word "philanthropist"? Most respondents would more likely say Bill Gates, Warren Buffett, and George Soros. If Ukrainians were asked such a question they would probably recall businessmen and public activists, such as Victor Pinchuk, boxers Vitali and Vladimir Klitchko or some regionally known benefactors. Upon querying the word "philanthropist" in the Google search engine it provides information about male donors on the first few pages. Recently, the Ukrainian magazine "Correspondent" presented the 10 most generous benefactors of Ukraine in its ranking (Корреспондент, 2011).

There was only one woman among them, Victor Pinchuk's wife. This gives us a motive to discuss philanthropy among couples, as will be done later in this article. Traditionally, women's philanthropy and social status was tied to their husbands' wealth. Thus, it's reasonable to admit that, in most countries, charity is associated with male names.

Nevertheless, the historical perspective on women's giving shows that many determined and dedicated women have played significant roles in the history of women's philanthropy in the USA. Following are only a few examples of these trailblazers in the field of higher education:

In 1643 Lady Mowlson (Ann Radcliffe) endowed a scholarship fund for sons of blacksmiths and farmers at Harvard, created just 7 years earlier. Mary Lyon was a pioneer in women's education in America, founding in 1834 the Wheaton Female Seminary which became Wheaton College and the Mt. Holyoke Female Seminary in 1837 which became Holyoke College. Sophie Smith opened Smith College and endowed a school for the deaf in Northampton, Massachusetts in 1875. Mary Elizabeth Garrett made a large donation to the John Hopkins Medical School under the condition to open up medical education for women in 1893 provided that the university agrees to admit women on the same basis as men. More recently, independent schools, colleges and universities have celebrated significant gifts from women donors. Darla Moore was praised for her gifts totaling \$70 million to the University of South Carolina in the late 1990s. Jane Addams was awarded the Nobel Peace Prize, in 1931, for her work at Hull House in Chicago, which provided educational and domestic training for women and immigrants. Meg Whitman gave \$30 million to her alma mater, Princeton University, in 2002. Alumna Barbara Dodd Anderson contributed \$128 million to the George School, an independent secondary school outside of Philadelphia, in 2007. And, in 2009, Joanna Krotz speculated that the anonymous \$100 million donor to colleges and universities was a woman (Krotz in *Women's Philanthropy Institute*, 2009, p. 6).

The history of Ukrainian charity is part and parcel of the national past. As a social phenomenon, it is one of the oldest traditions that comes from ancient times. The origins of philanthropy are inextricably linked with the emergence of an Ancient Kiev Russ state in the 9th century and the establishment of Christianity as the state religion, when support of the sick, the poor became a form of the realization of the Christian commandment to love thy neighbour. According to the historical experience, the charitable initiatives of women were not limited to



only giving alms “for the sake of the salvation of their own souls”, which had more religious and emotional nature. That kind of assistance increasingly extended beyond their personal interest and gradually regained a conscious socially meaningful character that was made possible by the high social and juridical-legal status of women in society. It should be noted that Ukrainian women, unlike Russian women or those of Western Europe, were initially treated, and consequently behaved, as independent and freedom-loving persons. They had equal rights and freedoms with men, and were active participants in historical processes: they influenced politics, social production, educational development, and the social, spiritual and cultural life of the community (Ільченко, 2012b, pp. 89-95). As a Ukrainian researcher N. Polonskaya-Vasilenko wrote

...ancient Kiev Russ law recognizes a woman to be equal to man; she takes the second place after her husband in the matrimonial system, but after his death she becomes the head of the family. From the story about Igor and Olga<sup>3</sup> we can see that women had significant rights at the dawn of the state (Полонська-Василенко, 1965, p. 49 in Ільченко, 2012a, p. 92).

Nevertheless, in our opinion, charity has a male name and a female face in the 21st century. It's fair to assume that men are there where politics and money are, while charity in many cases, rests on fragile female shoulders. The US research shows that 84% of all donations are made by women. This fact is confirmed by men, 92% of whom admit that women affect their decisions concerning charity in most cases. In the United States, on average, high net-worth women give 3.5% of their total wealth to charity each year, almost double the 1.8% given by men (Barclay's Wealth Study, 2009). In addition, women give more than men to different spheres of charity (religion, health, education, environment, etc.).

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<sup>3</sup> The Tale of Igor's Campaign (Old East Slavic: Слово о плъку Игоревѣ, Slovo o pŭlku Igorevĕ; Russian: Слово о полку Игореѣ, Slovo o polku Igoreve; Ukrainian: Слово о полку Ігоревім, Slovo o polku Ihorevim) is an anonymous epic poem written in the Old East Slavic language. The title is occasionally translated as The Song of Igor's Campaign, The Lay of Igor's Campaign, The Lay of the Host of Igor, and The Lay of the Warfare Waged by Igor. The poem gives an account of a failed raid of Igor Svyatoslavich (d. 1202) against the Polovtsians of the Don River region. While some have disputed the authenticity of the poem, the current scholarly consensus is that the poem is authentic and dates to the medieval period (late 12th century) [https://en.wikipedia.org/wiki/The\\_Tale\\_of\\_Igor%27s\\_Campaign](https://en.wikipedia.org/wiki/The_Tale_of_Igor%27s_Campaign).

According to the 2011 Study of High Net Worth Women's Philanthropy and The Impact of Women's Giving Networks, the most important reasons are as follows: women understand how their gift can make a difference; they want to support an efficient organization, and have a desire to give back to the community. The least important reasons are the following: to further business interests, to honor the legacy of others, simply because they were asked (see Figure 3).

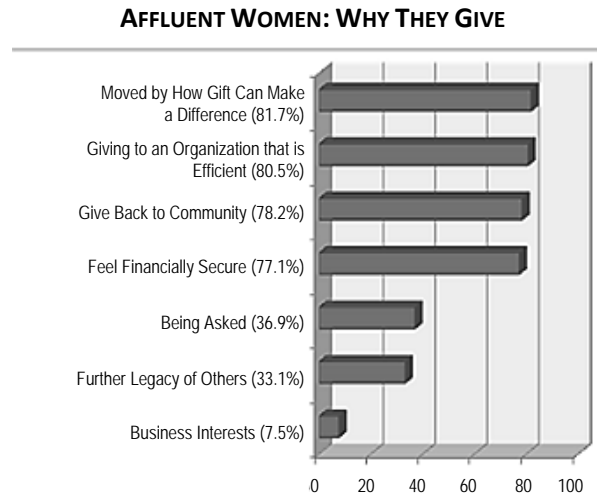


Figure 3.

Thus, women's activism influences global trend toward the creation and development of organizations that are established by and for women. For example, the *Women of Color Fundraising Institute* offers a training program for women in nonprofit organizations. This program teaches them how to write grants, solicit funds, plan special events, and organize a budget. The *Women's Philanthropy Institute* mission is to help women gain confidence as donors. They provide statistics and trends on women and philanthropy, as well as motivate women to become leaders and philanthropists. The *Women of Inherited Wealth* program teaches about responsible investing, developing charitable interests, and supports women with inherent wealth on making personal philanthropic decisions. The *W.K. Kellogg Foundation* promotes philanthropy by implementing strategies to link the pursuits and issues of women's funds

with mainstream philanthropic activities (Richardson, 2000, p. 11). But it's not just who gives that is changing—there is, after all, a rich history of high-profile women contributing generously to significant causes—but it's *how* they are giving and to *whom* that is redefining contemporary philanthropy. Private foundations and public charities dedicated to fundraising *by* and *for* women have grown at a faster rate than giving by the overall foundation community. A report conducted by the Foundation Center and Women's Funding Network found that from 2004-2006, giving by women's funds' grew 24%, while foundation giving overall grew by 14.8%. These same women's funds saw double-digit fundraising gains during this period; in 2006, they raised \$101 million, up from \$72 million in 2004 (Forbes, 2009). Global women's organizations began to flourish in 2005. However, their budgets are still relatively small. The major donors to these organizations tend to be individuals. New sources of gender related issues funding emerge because women's issues are widely discussed and professionally covered in media around the world; thus they attract attention to these issues and promote charitable initiatives to solve them. The majority of international donors are convinced that a lot of social problems can be solved by investing in women. Norway, Sweden, Spain, the Netherlands have government funding programs for women's funds. Unfortunately, no Ukrainian women's organizations have received financial aid from the government.

These trends do not leave researchers, experts, or women themselves indifferent. Organizations that focus their activities particularly on issues of women's philanthropy have been actively created since the late 20th century in the USA and Western Europe. Thus, in nearly every state in the U.S. there are research centers on women's philanthropy, women philanthropist associations, and women's philanthropy institutes at universities that encourage students to do research on this topic. A variety of literature has been published: from popular scientific genres that describe the peculiarities of women's philanthropy; and research that analyses trends in this regard; to methodological ones that give practical recommendations and teach how to work with female donors.

Another argument for the delineation of women's philanthropy into a separate field does not sound very encouraging for men. As women outlive men an average of 5.2 years, there are predictions that in 50 years \$41 trillion will change hands from one generation to the next, with 70% of this amount being controlled by women. The fact that women have a greater life expectancy and, in most cases, inherit the

family property (depending on the cultural and legal context) gives reason to believe that substantial philanthropic decisions are and will be taken by women. Moreover, nowadays women do not only advise men. They are the members of governing bodies of charities or the heads of organizations led by their husbands. Women do not just sign the cheque, but immerse themselves in the problems addressed by organizations, and, monitor the performance of approved projects. Women are ready to support efforts to address more complex problems that will eventually lead to great results. They are open to suggestions, and study previous experience in order to avoid mistakes. Understanding the motives of women engagement in philanthropy has many practical implications for universities. To cite just one example, women often have a greater influence on decision-making regarding family financial expenses, and particularly those having to do with charitable expenditures (Kamas, Preston & Baum, 2008, quoted after: Drezner, 2011, p. 42).

Women have been part of the US philanthropy in higher education since its inception. At first they gave handmade candles, blankets, and other items, and gradually founded women's colleges after their long exclusion from higher education. Over the past few decades, the presence of women in the philanthropic field has significantly increased (Shaw-Hardy and Taylor, 2010, quoted after: Drezner, 2011]). Considering the increasing economic power of women, although it is appropriate to note that a gender gap in incomes still exists, we may conclude that women can be influential philanthropists or manage foundations and non-profit organizations just as well as men (Gasman, 2011, quoted after: Drezner, 2011). However, research on women's monetary philanthropy in U.S. higher education does not reveal this subject to the fullest extent (Drezner, 2011, p. 42).

Analysis of philanthropy in a more general level may be useful for understanding women's philanthropy in higher education. According to Capek (quoted after: Drezner, 2011, p. 42), women, as well as people of different colors, are not inclined to charity and are less generous than men. But taking into account such variables as age, health, income, number of children and dependents, Capek concluded that the differences between male and female philanthropists are insignificant.

One factor that makes our understanding of women's philanthropy more complicated is the difficulty associated with figuring out how much and how often women donate to charity. In the *sources on economics* the research results of genders charity levels are diverse (Bekkers and

Wiepking, 2007; Cox and Deck, 2006; quoted after: Drezner, 2011, p. 42). Some researchers believe that women are more generous than men, and make larger donations (Andreoni, Brown, 1998 and Rischall, 2003; Bekkers, 2004; Carman, 2006; Croson and Buchan, 1999; Eckel and Grossman, 1998, 2001, 2003; Eckel, Grossman, and Johnston, 2005; Kamas, Preston, and Baum, 2008; Mesch, Rooney, Steinberg, and Denton, 2006; quoted after: Drezner, 2011, p. 42), others do not find significant differences (Bolton and Katok, 1995; Frey and Meier, 2004; quoted after: Drezner, 2011, p. 42); but there are also scholars who characterize differences in charitable behaviors between men and women, considering men to be more generous (Brown-Kruse & Hummels, 1993; Chang, 2005; Frey & Meier, 2004; Jackson & Latané, 1981; Meier, 2007; Sokolowski, 1996; quoted after: Drezner, 2011, p. 42). According to other sources, women are more prone to charity than men, but the latter make larger contributions (Andreoni, Brown & Rischall, 2003; Bekkers, 2004; Belfield & Beney, 2000; Einhof, 2006; Lyons & Nivison-Smith, 2006; Mesch, Rooney, Steinberg, & Denton, 2006; Piper & Schnepf, 2008; Weyant, 1984; quoted after: Drezner, 2011, p. 42). This phenomenon could be explained by the gap in income of women and men (Drezner, 2011, p. 42). One of the statements from Adam Smith's Theory of Moral Sentiments could be a proof in support of the idea expressed above—

The propriety of generosity and public spirit is founded upon the same principle with that of justice. Generosity is different from humanity. Those two qualities, which at first sight seem so nearly allied, do not always belong to the same person. Humanity is the virtue of a woman, generosity of a man. The fair sex, who have commonly much more tenderness than ours, have seldom so much generosity. That women rarely make considerable donations is an observation of the civil law (Smith, 2005, p. 171).

Analysis of the *literature on sociology and social psychology* allows us to outline motive differences in prosocial behavior, including volunteerism and monetary philanthropy. Some scientists believe that gender is a variable value, which affects the amount of donations and contributions, compassion and altruistic behavior. Hoffman (1977, quoted after: Drezner, 2011, p. 44) argues that empathy is more inherent for women than men, and that women are more likely to feel guilty for social inequality, and therefore demonstrate greater prosocial behavior. Piliavin and Charng (1990, quoted after: Drezner, 2011, p. 44) find women to be more inclined to charity than men. Others point out that gender differ-

ences are related to religious and cultural beliefs and commitments (Jha, Yadav & Kuman, 1997, quoted after: Drezner, 2011, p. 44). Capek (2001, quoted after: Drezner, 2011, p. 43) argues that “few sources of reliable data accurately document patterns of women’s donating behavior or account for giving differences between women and men”. Hodgkinson and Weitzman (1996, quoted after: Drezner, 2011, p. 44) reported on a biannual meeting of the Independent Sector “Giving and Volunteering” and proved that married women make smaller contributions than their husbands. However, Boston College’s Social Welfare Research Institute found the opposite, that women are more prone to charity than men (Schervish, 1997, quoted after: Drezner, 2011, p. 43).

Most studies show that women are involved in volunteering significantly more than men (Einolf, 2006; Hodgkinson, Weitzman, Noga, and Gorski, 1992; Hodgkinson & Weitzman, 1996; Mesch, Rooney, Steinberg, and Denton, 2006; Sokolowski, 1996; Musick & Wilson, 2007; quoted after: Drezner, 2011, p. 44). Some studies show positive and significant relationship between charity and volunteering (Brown & Lankford, 1992; Parsons, 2004; quoted after: Drezner, 2011, p. 44). In addition, Parsons (2004, quoted after: Drezner, 2011, p. 44) found that female volunteers are more likely to provide financial support to the same organization where they provide volunteer services. Parsons concluded that volunteering helps women feel connected to the organization. This finding is important for universities, because they have to involve alumni and other potential donors by means of volunteer opportunities (Drezner, 2011, p. 43).

In terms of the subject of this paper, it is important to analyze the research done in the field of giving decisions among couples. Andreoni, Brown, and Rischal (2003; quoted after: Drezner, 2011, p. 44) found that among heterosexual married couples with a joint household, men were more likely to make decisions regarding charitable contributions. Education and income were more significant determinants than gender. An interesting fact was that, when donation decision making belonged to women, the educational institutions, such as their alma mater, often received donations. Rooney, Brown and Mesch (2007; quoted after: Tempel, Seiler & Aldrich, 2011, pp. 165-166) studied the interrelationship of gender and philanthropy in education. The results of their study coincide with those obtained by Andreoni, Brown, and Rischal (2003; quoted after: Drezner, 2011, p. 44). Subsequently, they proved that when women make a decision, the amount of the monetary and volun-

tary contributions to education increases. These results are also important for fundraisers in higher education, because they should take into account these peculiarities while working with heterosexual couples. For example, it would be appropriate and beneficial to solicit a university graduate wife, even if she is an alumna of another school (Drezner, 2011, p. 44).

Over the past few decades US wealth has been consolidated in the hands of an ever-shrinking group of people. Today almost 85% of the nation's capital is owned by approximately the top 20% of Americans. However, for many of these wealthy Americans charity is becoming increasingly important. Like the rich of the past "golden age," such as Cornelius Vanderbilt and Andrew Carnegie, who were unprecedentedly generous, in today's "golden age" America's wealthiest citizens also donate staggering sums to charity. However, today's philanthropists do not simply sign a check for charity and forget about it. All of them, from Bill Gates to Philip Berber, take an active role in the distribution and use of their donations.

DailyFinance website explains how American billionaires are engaged in charity. In 2000, when Philip Berber sold his company, CyBerCorp, to Charles Schwab (SCHW) for \$488 million, the Irish-born philanthropist and his wife set aside \$100 million to fund their own charity "A Glimmer of Hope." Tasked with "lifting women and children out of extreme poverty in rural Ethiopia, the group has built almost 200 health clinics, dug thousands of wells, funded hundreds of education projects, and has extended millions of dollars in microloans" (Daily Finance, 2011).

Once the first technology magnate in the United States, today Bill Gates is a major philanthropist of the country. The co-founder of Microsoft and his wife Melinda have allocated half of their \$54-billion fortune to the Gates Foundation, which aims at fighting poverty around the world and funding educational projects in the United States. In many ways, this charitable fund follows the business model of Microsoft, it being based on Gates' belief in the transformative power of technology. It is extremely beneficial for the Fund that Gates is personally engaged in it. In 2006 he stepped down from his position at Microsoft to be involved in philanthropy full-time. The Gates Foundation has become the largest and one of the most transparent charities in the world; thanks, in part, to a famous investor, Warren Buffett, who allocated \$37 billion to its further development in 2006. As the investor admitted, he followed the

main principle of his own investing strategy: finding good organizations with talented managers and backing them. His company, Berkshire-Hathaway (BRK.A) is involved in the management of all assets that it buys, and Buffett participates actively in the activities and is a member of its board of trustees. In addition, Bill and Melinda Gates and Warren Buffett launched the Giving Pledge in 2010 in an effort to get America's wealthiest families to give away their surplus wealth to better the world. The initiative was successful. The foundation has received pledges from 59 U.S. richest tycoons, including George Lucas, David Rockefeller and Ted Turner. Three members of this year's new pledge class—Quicken loan founder Dan Gilbert and his wife Jennifer, Related Group co-founder Jorge and his wife Darlene, and Leonard and Claire Tow—attended the Forbes 400 Summit on Philanthropy, a gathering held in New York this past June (Forbes, 2012). Upon analyzing The Giving Pledge list of current pledgers we conclude that the world's wealthiest individuals and couples have made a commitment to dedicate the majority of their wealth to philanthropy (The Giving Pledge).

One more point to be discussed is organizational choice. Women, as well as the representatives of communities of colour, tend to make donations and help those organizations that had an impact on them or someone close to them (Burgoyne, Young & Walker, 2005; Parsons, 2004; quoted after: Drezner, 2011, p. 44). Andreoni, Brown, and Rischal (2003; quoted after: Drezner, 2011, p. 44) found that men focus their attention on a small number of non-profit organizations, while women are more likely to distribute their charitable assistance between more than one organization. In addition, Einolf (2006; quoted after: Drezner, 2011, p. 44) and Rooney, and Mesch (2007; quoted after: Drezner, 2011, p. 44) consider that women, unlike men prefer charitable activities for the benefit of educational institutions and organizations. Other researchers (Okunade, Wunnava & Walsh, 1994; Wunnava & Lauze, 2001; quoted after: Drezner, 2011, p. 44) did not find any statistical difference between men and women when it concerned alumni giving. According to Wunnava and Lauze (2001; quoted after: Drezner, 2011, p. 44) women are more consistent and regular in their charitable activities, while men give more significant philanthropic support to tertiary education (Okunade, 1996; quoted after: Drezner, 2011, p. 44), although not regularly (Drezner, 2011, p. 44). Thus, philanthropic behaviours differ by gender. Women, generally, are socialized differently, have different communication styles, and have different philanthropic motivations. Men, for exam-



ple, tend to want to make their community a better place by providing services where government can't or won't. Women, by comparison, tend to identify with certain causes and help individuals meet their basic needs (Moline, 2010). Moreover, women have different attitudes towards wealth, money, and philanthropy based on their generational experiences (Guardianship vs. Ownership) as follows:

*Greatest Generation* – born before 1925 (currently 85+): “Not my money” (collectivists).

*Silent Generation* – born 1926–1945 (currently 65–84): Passionate for cause.

*Baby Boomers* – born 1945–1964 (currently 46–65): Women's movement.

*Generation X* – born 1964–1980 (currently 30–46): Inherited and earned / independent and empowered.

*Millennials* – born 1980–2000 (currently < 30): Confident, open to change (Moline, 2010; Sargeant & Shang, 2010, pp. 545–547).

Following the logic of our research, from the standpoint of a gender approach we perceive that a woman-philanthropist, with her psychophysiological differences, mental and emotional constitution, spiritual and volitional peculiarities, value and ideological orientations such as socio-cultural gender, carries the main genetic code of society to sustain survival, procreation, and protect children, the elderly, the sick, and the needy. Such a perception, and the scientific understanding of the image of woman, determines her to be an active subject of philanthropy in education, the sphere of social practice, which in terms of the gender dimension we interpret as: (1) an expression of natural and acquired humane qualities and virtues; (2) an organic part of total charitable practices in education; (3) an integral part of national and cultural revival of the state, the formation of ethical and spiritual values of nation; (4) a factor of social adaptation of woman in society; (5) a step towards understanding her role in society, self-knowledge, self-realization of her personality, enhancing her social status and authority; (6) a transition link in the chain of changes in gender stratification of society, gradual reorientation of the role of woman from a “passive observer” to an “active participant” of public life; (7) an indicator of social progress, the level of development of democratic, egalitarian relations in society (Ильченко, 2012a, pp. 116–123). Consequently, gender matters in philanthropy. Research suggests that women's philanthropic interests and habits differ from men's because women approach philanthropy with different motiva-

tions and goals. Fundraisers cannot assume that what works well for men will work well for women, too (Tempel, Seiler & Aldrich, 2011, pp. 162–171), so efforts need to be made to solicit and cultivate female prospects. Thus, the fundraising strategies and tactics that will work better for women, as opposed to men are as follows: firstly, fundraisers should be mindful of different marketing and communication styles, and women's attitude toward money; secondly, they should integrate gender and generational differences, marital status and family factors, race and culture into fundraising strategies; thirdly, women's internal and external barriers to giving should be taken into account; and eventually, fundraisers should consider their institutional readiness for women's philanthropy. As we move further into the 21st century, it is likely that more women will become active in philanthropy.

## Conclusion

Literary sources on women and philanthropy are far from arriving at definite, clear conclusions. Many research studies on the peculiarities of women's philanthropy contradict one other, and they do not fully reflect how often women engage in charitable practices, what amount of money, time, energy they contribute, and what their motives are. In fact, there is no doubt that women are very generous, humane and inclined toward philanthropy. Their ability to be directly involved in charitable activities strengthens with the growth of their economic power in society. As women around the globe have increasing access to education and income, they can and do become a more powerful voice for change. Analysis and understanding of the research data, even though much of it is still ambiguous, will motivate universities to better consider the ways in which they can appeal to alumni for their philanthropy, and to make more rational choices in the communication strategies they employ to solicit them. Women are increasingly involved in the university community at all levels of academic, administrative, and development life. As universities strive to secure much needed financial resources for academics, research, scholarships, community engagement, and more, they must create a welcoming and inclusive environment to engage women donors in university life.

Thus, taking into account the progressive prognostic potential of women's philanthropy, given the role they play in the USA, we believe

that in today's conditions as Ukraine moves toward standards in terms of higher educational area, and philanthropy, including women's charity, a civic, socio-economic and professionally organized function (along with government support programs). Furthermore, philanthropy within the national higher education in Ukraine is interpreted by us as a genetically "innate" feature of the Ukrainian people, which defines its spiritual and intellectual background, and eventually reflects a distinctive position of the Ukrainian nation among others. In the system of national higher education and the cultural community, women's philanthropy is one of the consolidating factors for the establishment and development of a democratic, civil, and civilized society. Women already provide new ideas, new visions, new perspectives, and new resources to transform society, and will do so at an increasing rate as Ukrainian society continues to develop.

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