

U.S. MUSLIM WOMEN'S

Philanthropy Report 2023



MUSLIM PHILANTHROPY INITIATIVE
LILLY FAMILY SCHOOL OF PHILANTHROPY
Indiana University

Sponsored by
Islamic Relief USA



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About LFSOP

The Indiana University Lilly Family School of Philanthropy in Indianapolis is dedicated to improving the world by training and empowering innovators and leaders to create positive and lasting change. The school offers undergraduate, graduate, certificate and professional development programs, and research and international programs through The Fund Raising School, the Lake Institute on Faith & Giving, the Mays Family Institute on Diverse Philanthropy and the Women's Philanthropy Institute.

About Muslim Philanthropy Initiative (MPI)

The Muslim Philanthropy Initiative is a project of the Dean and the Lake Institute on Faith and Giving and is a part of the Indiana University Lilly Family School of Philanthropy. It focuses on understanding and helping further enhance contemporary and traditional aspects of Muslim philanthropy in all its facets. MPI convenes scholars and philanthropy professionals to explore issues and research in the field, hosts symposiums and seminars, and provides education and training. By seeking to further research in this under studied area, helping to develop thought leadership and inform conversations, and training philanthropic and nonprofit leaders within Muslim philanthropy, the initiative helps build capacity in the Muslim philanthropy sector while adding to the body of knowledge about the rich tradition and practice of philanthropy in Islam.



Funder Acknowledgments

The Muslim Philanthropy Initiative would like to acknowledge Islamic Relief USA for sponsoring this research and report; the Lake Institute on Faith and Giving, Women Philanthropy Institute, and Research Department at the Indiana University Lilly Family School of Philanthropy for their support in our research.

Abstract

Philanthropy plays an important role in the daily life of U.S. Muslims. The *Muslim American Zakat Report 2022* found that Muslims gave an estimated 4.3 billion dollars in zakat. Despite these impressive numbers, a large gap in understanding U.S. Muslim demographics and dynamics exists. U.S. Muslims, especially Muslim women, are not adequately researched nor their giving patterns understood. This report departs from existing literature on U.S. Muslim women that centers topics such as stigma, negative stereotypes, and discrimination, and, instead, sheds light on Muslim women's philanthropic behaviors and generosity by analyzing survey data on demographic characteristics, religious beliefs and practices, donation and zakat giving, and volunteerism.



Introduction

Women's philanthropic activities expand beyond monetary giving. This includes time, talent, ties, testimony, and more. Wiepking (2021; 2023) prefers the term "generosity behavior" over "philanthropic behavior" because it is more inclusive of the multitude of practices, definitions, and connotations that make up "philanthropy" across different cultures.

This exploratory study establishes a benchmark or starting point in understanding U.S.-based Muslim women's (hereafter referred to as Muslim women) generosity behaviors. It is an introductory study based on existing literature and original survey data collected in 2023. We use the term "generosity," following Wiepking, to broaden the term philanthropy. Philanthropy is often limited in scope, and many think of philanthropy as activities exclusively belonging to the wealthy, historically white, men (Buntz, 2022). Little is known about Muslim women's generosity behaviors in the United States, especially when it comes to religious-social practices like giving zakat and sadaqa. Zakat is obligatory alms, or charity, that Muslims are commanded to give on their surplus wealth. It is one of the five pillars of Islam. Sadaqa is the large category of charitable behaviors that extend well beyond the "five T's" of philanthropy (i.e., time, talent, treasure, testimony, and ties) and include acts of generosity and care bound up in social relations. Given this large gap in knowledge, this report will focus on describing the generosity behaviors of Muslim women.

Understanding and defining Muslim philanthropy in the United States is in its infancy stage (Campbell & Siddiqui, 2023). Muslim generosity is often compared to other religious or minority groups or to trends in the general population. We aim to provide not just a comparative analysis but a more comprehensive understanding of Muslim women generosity behaviors. This report offers an initial glimpse in hopes of building a general profile of generosity behaviors, motivations, practices, and preferences that can serve as a basis for future studies.

Muslim women's expanded understanding of generosity as an essential piece to their social and civic participation comes directly from Prophetic tradition (the sunnah, or exemplary sayings and doings of the Prophet Muhammad), where he describes various ways of doing charity, or sadaqa. Literature on this subject is well documented (Mittermaier, 2019). However the quantitative picture of Muslim generosity and motivations for such behaviors remains opaque.

This report found that the top three motivations driving Muslim women's giving are: 1) feeling compassion towards people in need; 2) feeling that the gift can make a difference; and 3) that it is part of one's faith. Muslim women's generosity also includes volunteering. Seven out of ten women actively participate in one or more organizations, and because of this participation, they account for 94 percent of the total zakat given. We also find that Muslim women who are registered to vote are more likely to donate money, volunteer, and participate in their communities. To paint a clearer picture, 87 percent of total zakat giving by Muslim women was by registered voters, and those that are registered to vote are 15 times more likely to volunteer.





Key Questions and Findings

The following questions guided the survey data and analysis detailed in this report

1. How generous are Muslim women in the United States?
2. What motivates Muslim women to donate?
3. What are some ways Muslim women in the United States demonstrate generosity?
4. Is there a relationship between volunteering time and giving zakat?
5. Is there a correlation between civic engagement and other philanthropic behaviors?

Findings

1. More than 74 percent of Muslim women gave zakat to various institutions including faith-based and non-faith-based causes.
2. The top motivations for giving among Muslim women include: (1) feeling compassion towards people in need, (2) feeling that the gift can make a difference, and (3) it is part of one's faith.
3. Muslim women's generosity behaviors included volunteering. Seven out of every ten Muslim woman actively participate in one or more groups/organizations.
4. Muslim women who are active volunteers also give zakat.
5. Muslim women who are registered to vote are more likely to donate, volunteer, and participate in the community.

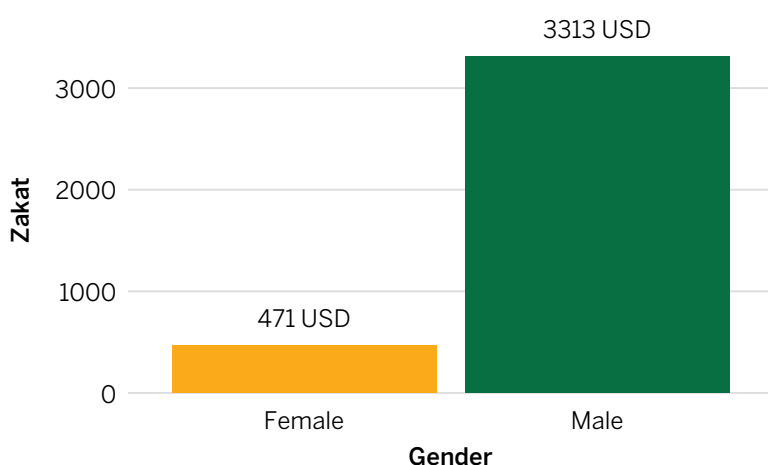
Background

What is Muslim Philanthropy?

Muslim philanthropy has a rich history of giving traditions distinctive from Western philanthropy, including waqf/ endowment, sadaqa/voluntary giving, and zakat/obligatory giving (Siddiqui et al., 2022). However, despite the importance of giving within Muslim communities and its broader role in philanthropy, there is a lack of data-driven research on Muslim giving, particularly within the context of U.S.-based Muslims (Siddiqui & Wasif, 2021).

While some literature highlights Muslim women's roles, agency, and leadership positions within Muslim communities (Hammer, 2012), other research indicates critical challenges Muslim women have faced in recent decades in the U.S. mainly related to their racial, social class, and gender identities, and discuss the role of religious practices to provide support and help navigate their challenges (Levin et al., 1995; Karim, 2008; Wyche, 2004). However, existing research on Muslim women shows that they are particularly understudied regarding their philanthropic activities.

In early 2023, the Muslim Philanthropy Initiative released the *Muslim American Zakat Report 2022*, spotlighting the incredible generosity of Muslims. The report's findings include a powerful statistic that Muslims gave an estimated 4.3 billion dollars in zakat, with an average of \$2,070 in 2022 (Siddiqui, et. al, 2023). The report also shows that a gender difference exists in zakat giving where men give almost six times more than women.



Source: *Muslim American Zakat Report 2022*

The importance of the data point indicating that zakat is based on wealth cannot be overstated, as it is a fundamental aspect of Islamic philanthropy. Muslims are obligated to cleanse their wealth by contributing 2.5 percent of their total wealth, as opposed to their income, on an annual basis. This practice, however, introduces a nuance that cannot be ignored – men generally possess more wealth than women. This stark inequality is evident in the statistics from the Institute for Women's Policy Research, which highlights a

significant gender pay gap, with women earning approximately 82 cents for every dollar earned by men. This pay gap ultimately results in a wide gender wealth gap, leaving women with a mere 34 cents for every dollar in wealth that men possess (Kent and Ricketts, 2021). Strikingly, this contradicts the findings of the Women's Philanthropy Institute (WPI), which does not consider zakat's unique context vis-a-vis other historical modes of philanthropy. It is crucial to acknowledge that zakat is just one facet of Muslim philanthropy, as there are other charitable concepts like sadaqa, waqf (endowment), and wassiyah (will or estate) that are absent from this narrative, contributing to the rich tapestry of Islamic giving. But it also limits the understanding of Muslim women's generosity behaviors.



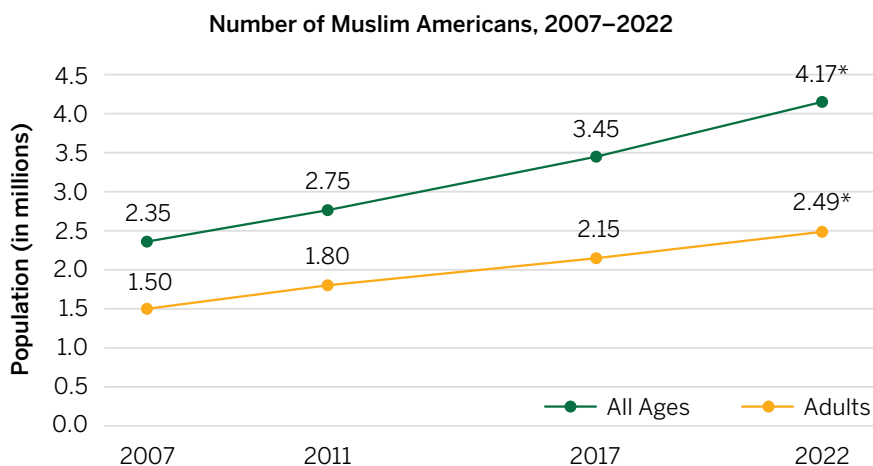
Muslims in the U.S.: A Demographic Snapshot

The relationship between gender and philanthropic behaviors is complicated, and it is difficult to isolate the impact of other demographic factors, such as income, education, and age since they also shape and influence philanthropic behavior (Mesch et al., 2015). Therefore, to understand Muslim women's generosity, it is important to understand the demographic make-up of this identity. According to the Pew Research Center's comprehensive survey of U.S. Muslims, there were an estimated 3.45 million Muslims of all ages living in the U.S. at the end of 2017. Muslims made up approximately 1.1 percent of the total U.S. population. Furthermore, Muslims are a very diverse group, do not represent a majority ethnicity (Siddiqui et al., 2022), and are one of the fastest-growing demographics (Siddiqui & Wasif, 2021).

Despite the shifting demographic of Muslims, they are not simply an immigrant population impacted by changing immigration rates and patterns. Although significantly higher than the U.S. general population (8 percent), 43 percent of Muslim women were born outside the U.S. compared to 57 percent who were born in the U.S. In this survey, we did not exclude participants based on place of birth or citizenship status, but surveyed self-identifying Muslims who were based in the U.S., but not exclusively American by nationality.

Furthermore, Muslim women are young and educated. The average age of Muslim women is 37.4 (SD = 16.1) with almost half (45 percent) below the age of 30. By comparison, women in the U.S. general population are on average older by a full decade (M = 47.4, SD = 16.9). Almost 60 percent of Muslim women reported having some college education, with 32.6 percent reported having completed a 4-year bachelor's degree or higher. Although this latter figure compares favorably with some other racial groups (e.g. African American women, 25.8 percent; Hispanic American women, 14.4 percent), it is slightly lower as compared to the general population (35.1 percent), significantly lower than 79.5 percent for the Hindu American women and 60.5 percent for the Jewish American women. Married individuals made up 41.5 percent and single women constituted 33.9 percent of the population.

The overall Muslim woman population grew at the rate of 3.85 percent per year from 2011 to 2017, much faster compared to an annual growth rate of 0.71 percent for the overall U.S. population between 2010 and 2020. If the rate of growth for the Muslim women population did not change, the estimated number of Muslims living in the country by the end of 2022 was 4.17 million (or 1.25 percent of the total U.S. population of 333.3 million) of whom 2.49 million were adults (Female, 49 percent, 1.22 million; Male, 51 percent, 1.27 million).



Estimates of overall and adult Muslim populations in the U.S. The figures for 2022 are projected estimates.

Source for 2007-2017 figures: Pew research center

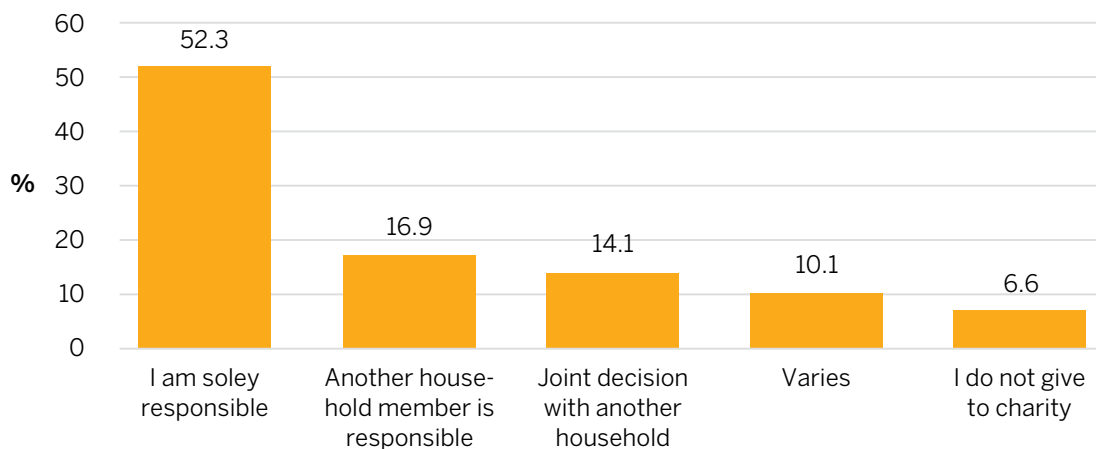
If one is wondering why this is important, in 2022, of the 1.22 million Muslim women surveyed, approximately 0.68 million (i.e., 56 percent) were part of the U.S. labor force, giving an estimated \$426 million in annual charitable donations. This is a conservative estimate that reflects the lower limit on giving. The \$426 million estimate is based on several assumptions about Muslim women.

Muslim women may adhere to various levels of religious observance and may choose to express their faith in many ways (Women in Islam, The Pluralism Project, Harvard University). This study asked Muslim women to self-identify their level of religiosity. 81.4 percent of Muslim women responded as religious while only 18.6 percent of these respondents identified as non-religious. With this revised percentage, the total annual charitable donation by Muslim women is estimated to be \$725 million. The average amount of giving for religious US Muslim women is \$1,706.01 per year compared to \$248.21 for their non-religious counterparts. This is also a conservative estimate because:

1. It assumes that religious Muslim women are employed at about half the rate (36 percent employment rate) of their non-religious counterparts (69 percent employment rate);
2. It only includes zakat, which is a form of faith-based giving; and
3. It was calculated after excluding extreme observations (dropping respondents who gave more than \$100,000 in zakat).

Thus, the actual amount of giving by Muslim women is likely to be higher. The \$426–\$725 million conservative giving estimate is an indicator of the significant role of women within the Muslim women philanthropy scene. For comparison, the estimated total giving by all Muslim women in 2021 was \$4.3 billion in charity of which \$1.8 billion is zakat are responsible for at least anywhere between about a 25 percent to 40 percent of such giving.

About one-half of American Muslim women are solely responsible for their household’s charitable giving decisions. In 2022, among U.S. Muslim women, those who were solely responsible for making charitable giving decisions in their household (52.3% of the sample) contributed two-thirds (67.0 percent) of the total zakat in this group. Based on a \$426–\$725 million conservative giving estimate for Muslim women, this translates into an estimated \$285-\$486 million in annual zakat giving by women with sole responsibility for their household’s charitable giving decisions.



Percentage of Muslim women by charitable giving responsibility (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.



Data/Methods

Data and Methodology

The survey for this report was commissioned by Muslim Philanthropy Initiative at the Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis, and data were collected by Social Science Research Solutions (SSRS), an independent survey research firm. Survey responses were collected in February and March of 2023. The survey questionnaire included items on demographic characteristics, religious beliefs and practices, donation and zakat giving, volunteerism, coproduction, stigmatization, and donor trust. SSRS used a non-probability web panel survey to recruit 3,355 respondents aged 18 and older who lived in the United States at the time of completing the survey. Of these 3,355 respondents, 1,840 identified themselves as male, 1,505 as female, and the remaining 10 as other/non-binary. Thus, 45 percent of our sample comprised of women.

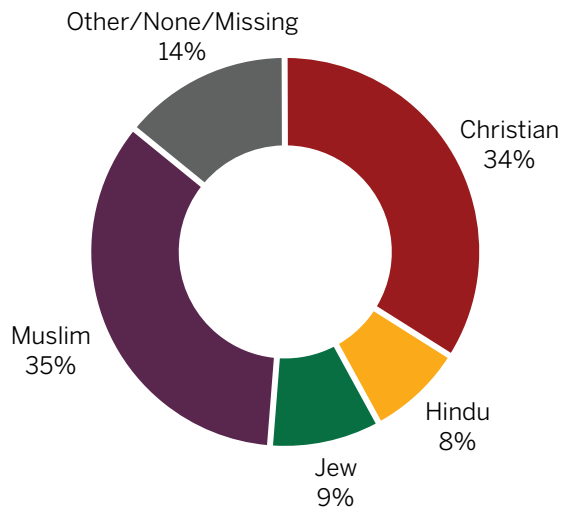


Survey respondents by gender (unweighted).

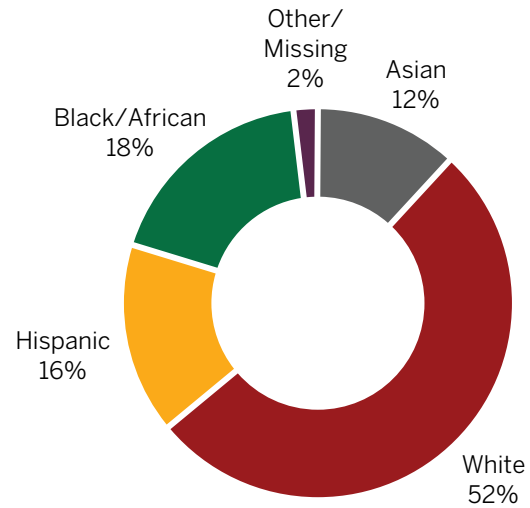
Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

We used over-sampling for several minority groups to ensure enough observations for group comparisons reported later in this report. The over-sampling was based on religious orientation (Muslim, Jew, Hindu) and on race (African American, Hispanic). Since this over-sampling resulted in inflating some group's sizes compared to their actual representation in the U.S. population, we used sampling weights to ensure that our statistical estimates remain unbiased. The total sample size weighted using general population weights was 1,173. The total weighted Muslim sample size was 1,136.¹

¹These sample sizes can be off by ± 1 due to fractional weights and/or rounding.



Survey respondents by religion (unweighted).



Survey respondents by race (unweighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

The sample of Muslim women had similarities as well as differences when compared with the overall U.S. general population, women in the U.S. general population, and comparable minority groups such as Jewish American women, African American women, and Hispanic women. This report is not a comparison between women belonging to different minority groups, or a comparison between women and men in a single demographic group, but a working paper and report seeking to describe Muslim women’s generosity behaviors. Thus, it was also necessary to narrow down the breadth of analysis and limit the scope of this report, which would have quickly become unwieldy given the large number of data points. Finally, we have presented only basic demographic information in the format of tables and charts that seldom involve more than three variables at a time in the spirit of keeping the results accessible to the public and to refrain from diverging from our main task of presenting the generosity profile of an average Muslim woman.

Results

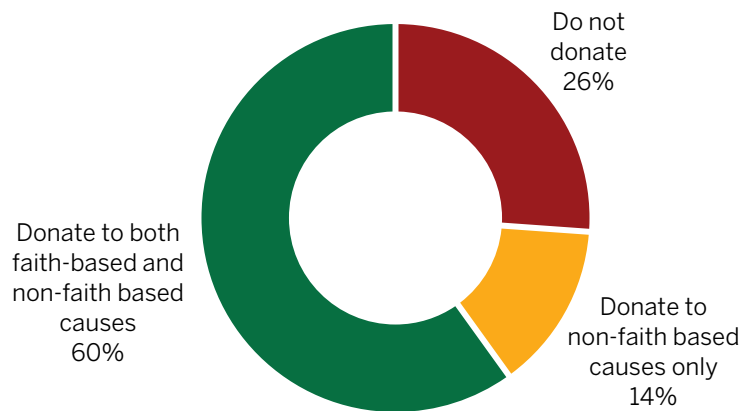
Question #1

How generous are Muslim women in the United States?

Finding #1

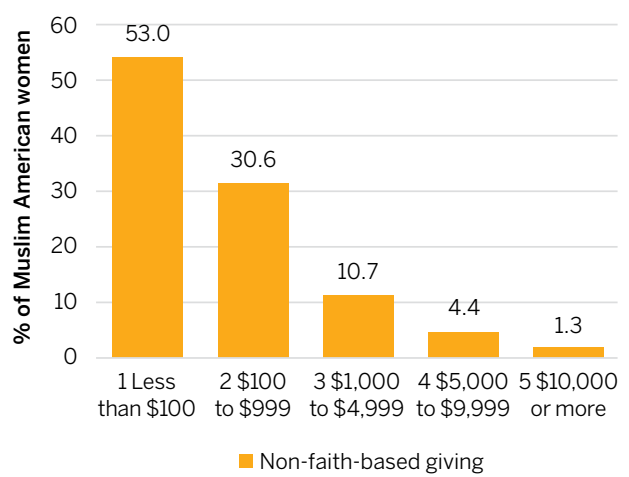
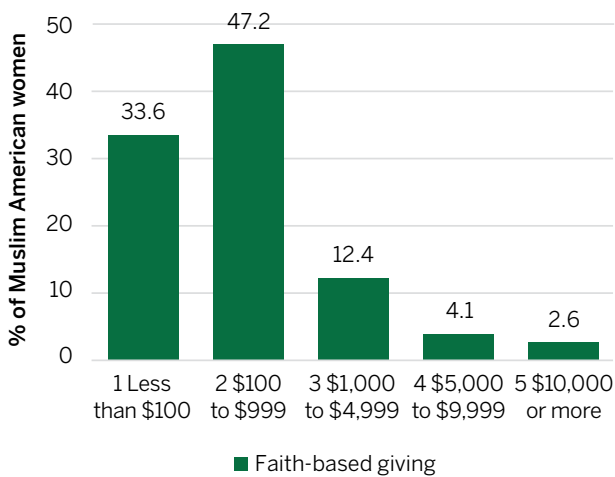
More than 74 percent of Muslim women gave zakat to various institutions.

According to the survey, more than 74 percent of Muslim women gave zakat to various institutions including faith-based and non-faith-based causes.



Muslim women give more generously to faith-based organizations. The average zakat donation that Muslim women gave to faith-based institutions was \$2,618. The average donation to non-faith-based institutions was \$927.

Muslim women gave under \$1,000 in both faith-based and non-faith-based categories. Most Muslim women (47.2 percent) who donated to faith-based causes, gave in the \$100–\$999 range, and the majority (53.0 percent) who donated to non-faith-based causes, gave in the \$0–\$99 range.



Donations by Muslim women by amount of giving (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.



According to the report, *Muslim American Giving 2021*, Muslim Americans, including a significant proportion of immigrants, give generously toward local causes. This survey revealed that Muslim women are more likely to donate to secular or faith-based nonprofits outside their faith tradition and show a high inclination to give toward fighting domestic poverty.

Muslim American Giving 2021 highlights the overall generosity of Muslims compared to the general population, not only for faith-based causes but also for non-faith-based causes. This result indicates that Muslims are actively engaged in giving towards a wide range of charitable endeavors, including those targeted toward poverty and civil rights (Siddiqui & Wasif, 2021).

In addition, foreign-born Muslim women on average gave twice as much zakat per capita compared to their U.S.-born counterparts. Muslim women born outside the U.S. on average gave \$2,007 (Median = \$128) in Zakat in 2022 compared to \$1,001 (Median = \$100) for the Muslim women born in the U.S.

We also find that among the self-identified non-religious women subset, 68.4 percent still made zakat contributions. The dollar value of zakat ranged between \$0 and \$15,000 (mean = \$248.21) in the non-religious group, and between \$0 and \$100,000 (Mean = \$1,706.01) in the religious group.² Notably, for Muslim women, age and giving (dollar value of zakat) were not significantly associated with each other.

Question #2

What motivates Muslim women to donate?

Finding #2

The top motivations for giving among Muslim women include (1) feeling compassion towards people in need, (2) feeling that the gift can make a difference, and (3) it is part of one's faith.

The survey included a set of 16 questions that collected information about a respondent's motivations to donate. The list of motivations and their summary statistics are presented in the table below, and suggest that, on average, the top three motivations for Muslim women to donate are: (1) feeling compassion towards people in need, (2) feeling that the gift can make a difference, and (3) it is part of one's faith.

Table: Motivations of giving among Muslim women

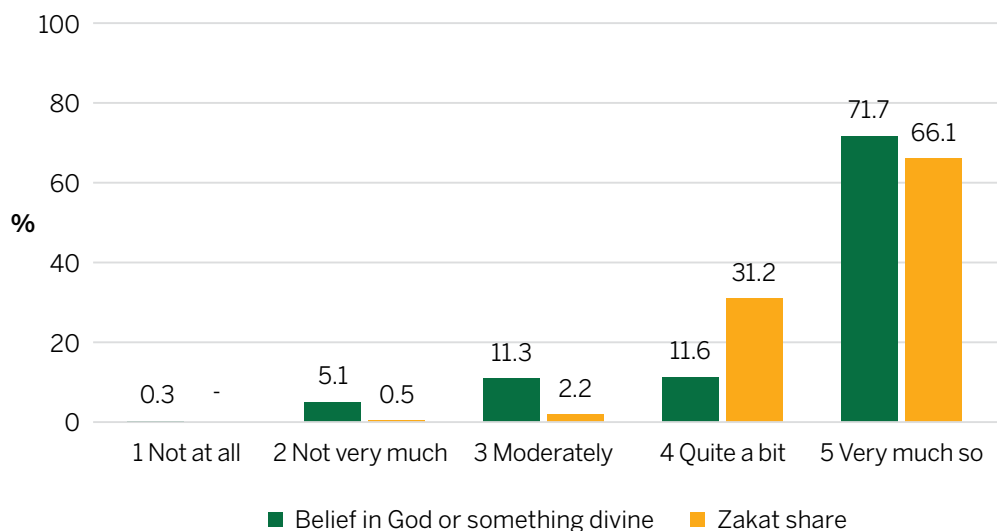
Item#	Description	Mean	SD
1.	I donate because I feel compassion toward people in need.	4.20	1.13
2.	Donating money to charities would interfere with me meeting my own financial obligations.	3.05	1.42
3.	Much of the money donated to charities is wasted.	3.23	1.50
4.	Giving money to charities enables me to reduce my income taxes.	2.71	1.44

²One extreme observation with zakat dollar value of \$800,000 was dropped from the analysis. It should be noted that zakat is required of only those Muslims who meet the nisab (minimum amount of wealth held over a year to be required to pay zakat).

5.	My friends donate to charities.	3.43	1.29
6.	Contributing money to charities enables me to obtain recognition.	2.82	1.46
7.	I donate money to charities because it makes me feel needed.	3.30	1.34
8.	I donate because it is part of my faith tradition.	4.08	1.11
9.	I donate because it is part of my cultural background.	3.64	1.26
10.	I donate because it is part of American culture.	2.98	1.45
11.	I donate because employer or school expects it of me.	2.57	1.46
12.	I donate in order to honor another (e.g., memorial gifts, celebratory gifts).	3.48	1.25
13.	I donate to set an example for future generations.	3.69	1.34
14.	I donate because I believe in the mission of the organization I am supporting.	3.96	1.12
15.	I donate because I feel my gift can make a difference.	4.12	1.06
16.	I donate to live up to values instilled by my family (parents or grandparents).	3.63	1.29

Note. Weighted $n = 511$. Response scale: (1) strongly disagree, to (5) strongly agree. Items 2 and 3 are negatively worded and were reverse coded for analysis. Thus, higher values on all items are indicative of higher motivation to donate.

Another point to note is that the belief in God or something divine was seen as a motivator for giving zakat. Among Muslim women, the largest amount of zakat was contributed by women with the highest degree of faith in God (or something divine).



Percentage of women believing in God or something divine and their zakat contribution (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

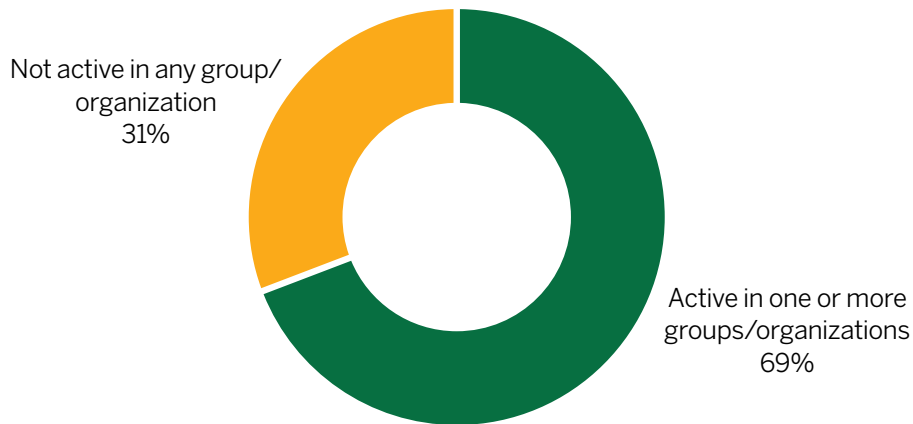


Question #3

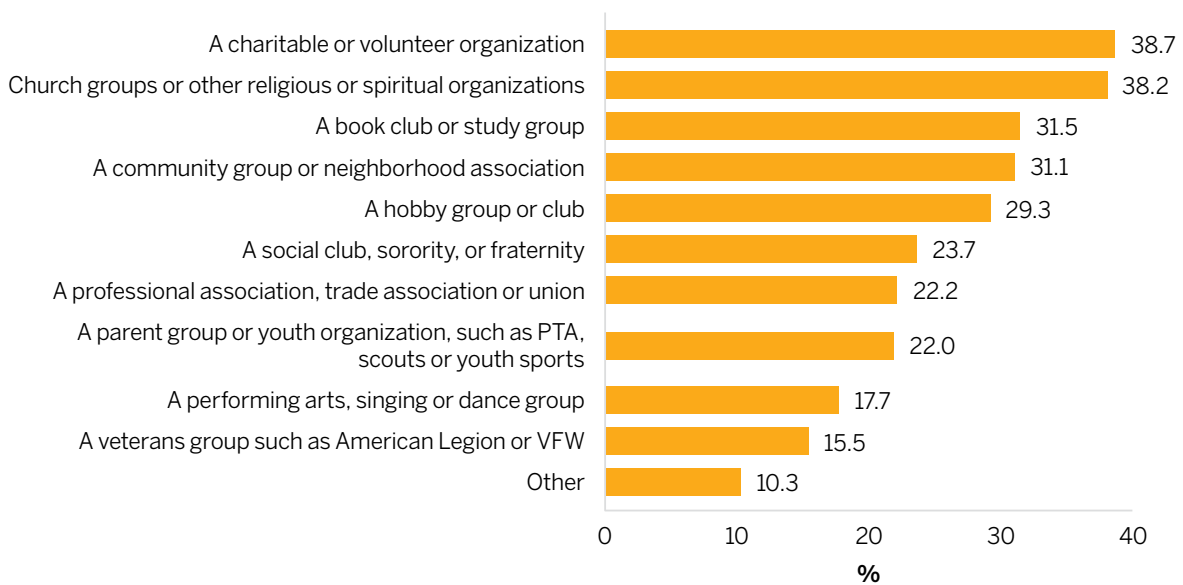
What are some ways that Muslim women's generosity is expressed?

Finding #3

Muslim women's generosity behaviors included volunteering.



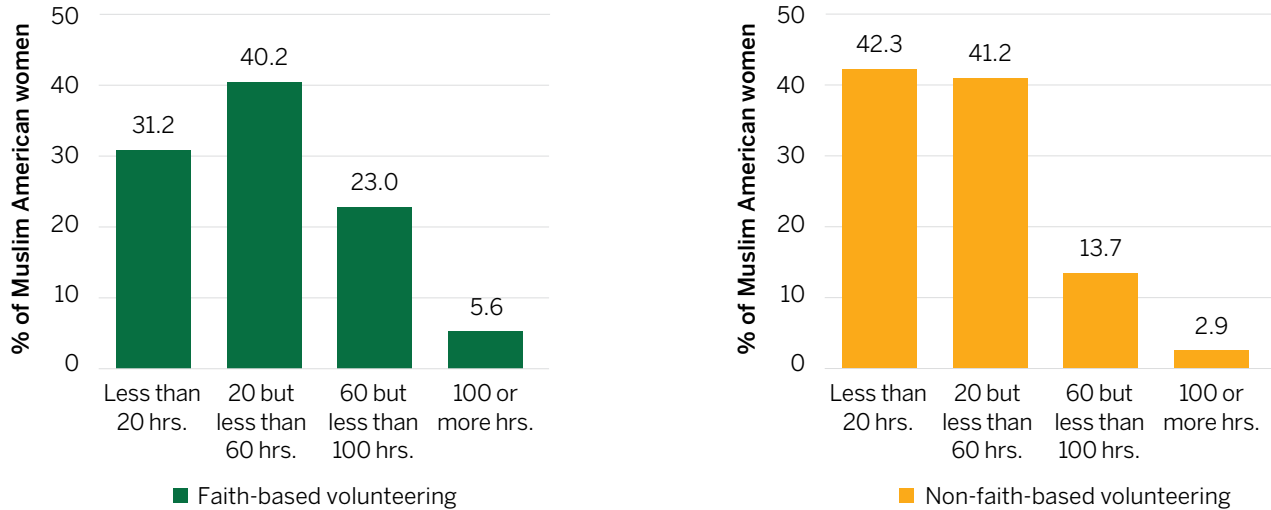
Seven out of every ten Muslim women actively participate in one or more groups or organizations. The most popular groups/organizations included: (1) a charitable or volunteer organization, (2) church groups or other religious or spiritual organizations, and (3) a book club or study group. The list of surveyed categories is presented in decreasing order of participation by Muslim women in the following figure.



Percentage of Muslim women participating in a group/organization (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

In 2022, more than two-thirds (68.8 percent) of Muslim women volunteered 20 or more hours for faith-based causes, while more than one half (57.8 percent) volunteered similar amount of time for non-faith-based causes.



Volunteering by Muslim women by number of hours (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

The top motivations for volunteering among Muslim women include (1) wanting to help people, (2) seeing it as an opportunity to make a difference, and (3) wanting to give back to the community.

Our survey included a set of 16 questions that collected information about a respondent’s motivations to volunteer. These items and their summary statistics are presented in the table below, and suggest that, on average, the top three motivations for Muslim women to donate time are: (1) feeling compassion towards people in need, (2) feeling that the opportunity can make a difference, and (3) it is part of one’s faith.

Table: Motivations of volunteering among Muslim women

Item#	Description	Mean	SD
1.	It fulfills my moral principles.	3.83	1.16
2.	I saw it as the opportunity to make a difference.	3.98	1.07
3.	I wanted to help people.	4.14	1.05
4.	I wanted to occupy my free time.	3.34	1.29
5.	I wanted to develop a social network with other volunteers and paid staff.	3.17	1.39



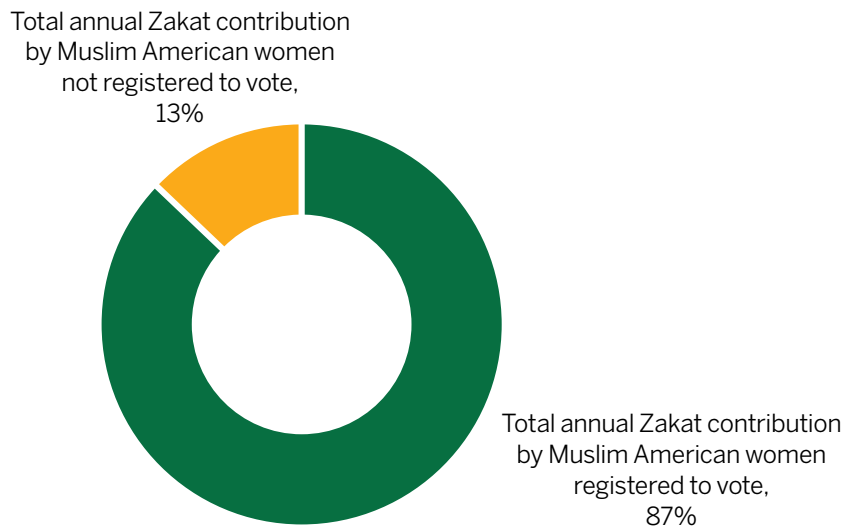
6.	I wanted to respond to a specific disaster	3.61	1.26
7.	Friends or family influenced me to volunteer	3.18	1.36
8.	Personal satisfaction	3.69	1.17
9.	Religious reasons	3.75	1.24
10.	To keep busy	3.25	1.35
11.	Want to give back to the community	3.93	1.12

Note. Weighted n = 511. Response scale: (1) not important, to (5) very important. Items 2 and 3 are negatively worded and were reverse coded for analysis. Thus, higher values on all items are indicative of higher motivation to donate.

Finding #4

When Muslim women volunteered, they also give zakat.

The majority (60.9 percent) of Muslim women who reported active participation in one or more groups were responsible for 93.63 percent of the total zakat contributions in 2022. Those who give zakat are active volunteers.



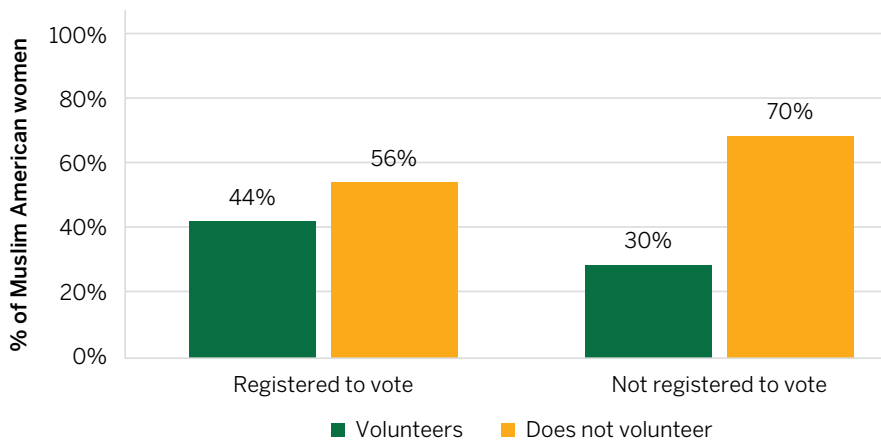
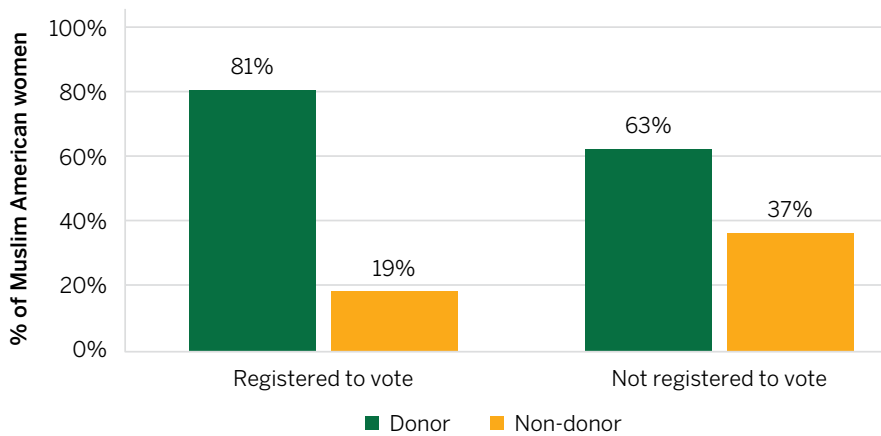
Finding #5

Muslim women who are registered to vote are more likely to donate, volunteer, and participate in the community.

When we look at the T's of philanthropy, one of the T's stands for testimony. Testimony often shows up as civic engagement like voting, meeting with elected officials, protesting, and other forms. This survey shows that 59 percent of Muslim women are registered to vote.



Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.



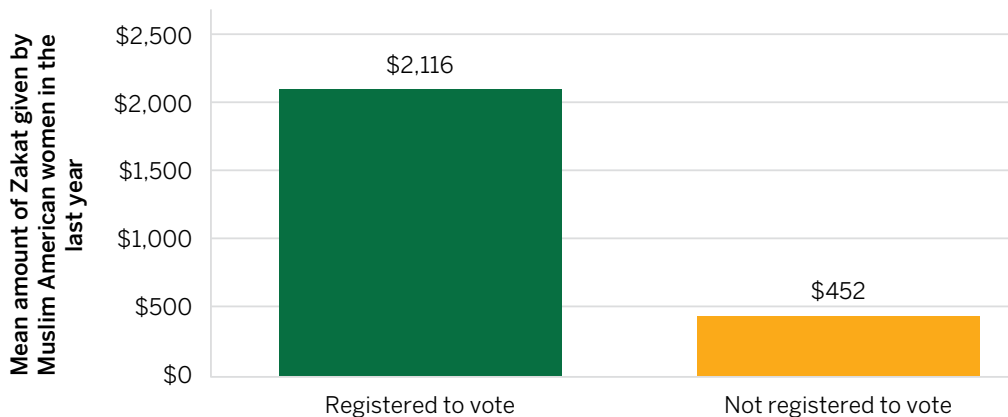
Giving and Volunteering by Muslim women by voter registration status (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.



Of those who voted, 81 percent donated money to a cause during the last year. The comparable number for Muslim women who were not registered to vote was only 63 percent. A similar trend was observed in volunteering where Muslim women who were registered to vote were 1.5 times more likely to volunteer their time to either a faith-based or a non-faith-based cause compared to their counterparts who were not registered to vote.

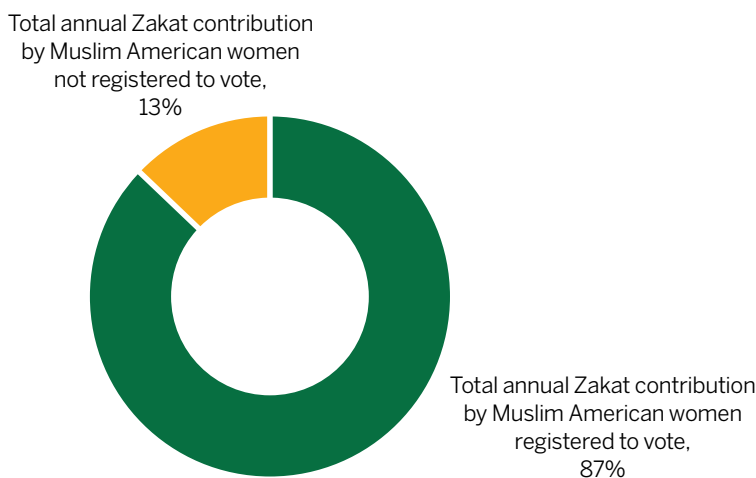
Muslim women who were registered to vote, on average, reported a higher zakat contribution: \$2,116 per person in 2022, compared to \$452 for those who were unregistered.



Mean annual zakat given by Muslim women in 2022 by voter registration status (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

More interestingly, of the total amount of annual zakat given by Muslim women in 2022, 87 percent was contributed by those who were registered to vote. In other words, among all Muslim women, 59 percent are registered to vote but account for 87 percent of total annual zakat contribution.

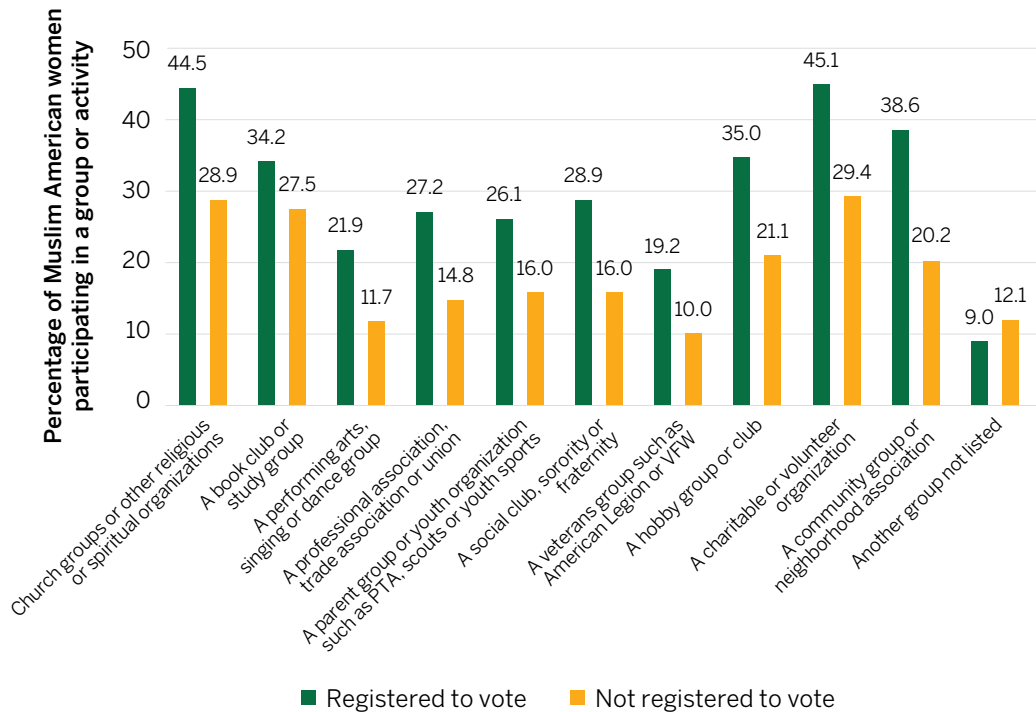


Percentage of total annual zakat given by Muslim women in 2022 by voter registration status (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.



Finally, Muslim women who were registered to vote were significantly more likely to be engaged in community groups/activities as compared to their unregistered counterparts. For example, 38.7 percent of all surveyed Muslim women said that they were part of a charitable or volunteer organization. However, this percentage was statistically higher for registered voters (45 percent) as compared to unregistered individuals (29 percent). The involvement of Muslim women who were registered voters was consistently higher in all 11 surveyed categories as compared to the unregistered group.³



Percentage of Muslim women who participated in various community groups/activities by voter registration status (weighted).

Source: Charitable Giving Study 2023, Muslim Philanthropy Initiative, Lilly Family School of Philanthropy, Indiana University–Purdue University Indianapolis.

³The difference in proportion of participating Muslim women between registered and unregistered groups was statistically significant for nine out of eleven surveyed categories, $p < .01$. The two categories where the group difference was not significant were "A book club or study group" and "Another group not listed."



Further Directions and Concluding Thoughts

While personality traits and emotional commitments are essential for both giving and volunteering, we acknowledge that there are also broader, macro-level socioeconomic, political, cultural, and environmental variables that should be considered as a motivation for giving and volunteering to help us gain a better understanding of Muslim women's generosity behavior. Further direction should include a broader understanding of the T's of philanthropy to understand how they map onto Muslim American women's generosity behaviors. Ultimately, this profile in Muslim women's generosity showed that Muslim women are not a monolithic community defined by any single demographic variable, but rather, they are highly diverse, accomplished, civically engaged, and generous with both their time and their money.

We hope that this report not only answers some preliminary questions with largely descriptive data, but more importantly raises future questions for research on an often-overlooked U.S. demographic. Below are a few yet-to-be answered questions that we hope future researchers will find provocative and be enticed to take up as their own:

1. Although we emphasized that Muslim women are registered to vote, what other civic engagement activities might influence their generosity behaviors?
2. While Muslim women volunteered and participated in community, did they leverage their relationships and ties in giving or volunteering?
3. What does the social capital of Muslim women look like?
4. Is volunteering limited to institutional settings?
5. What do generosity behaviors look like for Muslim women in relation to informal giving?
6. We've created a baseline for what giving looks like to faith based or non-faith-based organizations. Future research should delve into what are the causes that Muslim women are passionate about. Who are those faith-based organizations and what motivates Muslim women to give to them?

Lastly, we would like to end with one important implication for nonprofit practitioners: This working paper and preliminary study shows that volunteering, giving, and civic participation are positively correlated. It is important for nonprofit leaders to cultivate their volunteers as part of their fundraising strategy. While it is challenging to quantify the value of the many T's of philanthropy with the exception of "treasure," this research indicates that those who are civically engaged are also philanthropically engaged. Nonprofits and foundations should invite everyone committed to civic minded actions to also participate in philanthropic causes. And finally, when framing a call for donations, invite people not just to donate their time and money, but to become more civically engaged through an organization.



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