

# **African Immigrant Innovations in 21st Century Giving**

**A US Diaspora Giving Project (U-DAP) Study  
Volume 3, January 2014**

**by**

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## Executive Summary

### Study Context, Purpose and Framework

*African Immigrant Innovations in 21<sup>st</sup> Century American Giving* is an in-depth analysis of the giving of today's African immigrants, especially the majority of Africans who are from indigenous sub-Saharan ethnic groups identified as black in a United States (US) context. This is the third study in the US African Diaspora Giving Project (U-DAP) designed to advance understanding of the giving traditions of US African-descent ethnic groups. Our hope is to deepen knowledge of the diversity of America's rich civic leadership and contributions.

U-DAP originated from the advocacy of the Pan-African Women's Philanthropy Network ([PAWPNet](#)), a national coalition of diverse African-descent women and their allies devoted to advancing all forms of giving in the African diaspora (Copeland-Carson 2012). With critical support from PAWPNet, and funding from the W. K. Kellogg Foundation, the African Women's Development Fund USA ([AWDF USA](#)), a public foundation committed to supporting African women's development, published a monograph overviewing US African immigrant philanthropy's cultural values, history and practices (Copeland-Carson and Okome 2013).

U-DAP has also included public outreach to raise awareness of African diaspora giving throughout the US, including a public campaign to promote Black Philanthropy Month (BPM). Recognized by the United Nations, BPM is an annual celebration of black giving created by PAWPNet in 2011. A successful [BPM 2013](#) campaign co-led by The Giving Back Project, Black Gives Back, the Community Investment Network with AWDF USA brought U-DAP's research to millions, increasing awareness of the diversity and global dimensions of black giving.

This current study is the collaboration of the three scholars, Drs. [Copeland-Carson](#), [Okome](#) and [Osili](#), who have written most of the research in the emergent African diaspora philanthropy field over the past 15 years.

**This study is the third segment in the multi-year, US African Diaspora Giving Project (U-DAP) to document and advance the philanthropy of America's diverse African-descent groups, starting with the billions of dollars in donations and volunteerism by African immigrants.**



There is a well-established movement and field of black philanthropy in the US that primarily focuses on the giving traditions of the “historical” diaspora, that is, the voluntary sector traditions of black Americans who are the descendants of US African slaves from the 17<sup>th</sup> through 19<sup>th</sup> century. Despite the 3.7 million foreign-born African-descent people who make up the country’s black population today, less is known about the giving traditions of foreign-born blacks such as African, African-Caribbean, Afro-Latin, Afro-European and Afro-Asian groups that also comprise today’s black American community.

Although there have been notable efforts to examine and promote giving of Latino and Asian diasporas, there is comparatively little effort to study the philanthropy of America’s African diaspora. The first two U-DAP studies established the broader context of African immigrant giving in the development of US black and American philanthropy more generally, as well as a related, emergent Pan-African movement (see Copeland-Carson and Okome 2013 and Copeland-Carson 2012).

*African Immigrant Giving in 21<sup>st</sup> Century America* builds on our prior identification of ten key African immigrant giving social structures and delves more deeply into the amount and dynamics of this understudied but critical component of American giving. We use a cross-cultural model of giving recognizing that private finance for the public good has different values, forms and dynamics worldwide that also influence the giving practices of US immigrants.

This study moves beyond standard notions of community and giving to include diaspora approaches that may not more explicitly be seen as “philanthropic” from a conventional or strictly mainstream Western point-of-view. We recognize that Africans—like everyone else in our increasingly global world—are creating novel practices including giving that mixes and matches traditions from the new and old worlds.

## Organization of the Study

The study is organized into four core sections, including:

### 1. Introduction

Beginning with a foreword by Dr. Una Osili, Director of Research at Indiana University’s Lilly Family School of Philanthropy, the introduction situates our research in the context of the emerging field of African diaspora giving and describes the study’s goals, objectives, methodology and limitations in detail.

### 2. 21st Century Africa in America

The US African immigrant community grew almost 200% the last 20 years and is now almost 30% of the African-American community.

Understanding the basic demographics of this growing, largely black population is a prerequisite to understanding any aspect of its socioeconomic or cultural practice, including philanthropy. This section overviews the US migration patterns and social issues that define the African immigrant community as a context for understanding its giving patterns.

### 3. African Immigrant Giving: Contemporary Trends

Analyzing the statistical data and the ten key African diaspora forms of giving, this section attempts to estimate the amount, motivations, challenges and opportunities of African immigrant giving. We use a mix of data including primary data from multilateral agencies, the research literature, popular press, social media and Giving Stories collected by us and others to piece together what we think is the most comprehensive picture of US African immigrant giving today based on the data available.

### 4. Towards a New Future for African Diaspora Giving

As will become evident, the primary data about African immigrant giving is limited and it is an obvious constraint in this study. In the study's conclusion, we outline a recommended research and advocacy agenda that funders and other policymakers can use to promote African diaspora giving, and to advance for inclusion of African immigrant philanthropy into the American philanthropy movement.

### Study Limitations

Primary data about the amount and scope of US African immigrant giving is very limited. Assembling the available quantitative and qualitative data with case examples from diverse African immigrant donors, we draw a rich picture of US African diaspora giving today. However, the picture is preliminary because of the lack of primary quantitative data about giving inclusive of the dozens of nationalities, ethnicities and language groups comprising African immigrants today.

In the future, we hope to conduct the first ever comprehensive US African Immigrant Giving Survey to ensure that the field has the data necessary for a more definitive understanding the amount of US African immigrant giving. Nonetheless, building on our previous identification of the ten core social structures of US African immigrant giving, this study does offer some key findings that advance the field's understanding of African diaspora philanthropy and other forms of social finance.

## Key Findings and Recommendations

- African immigrants in the US are not a homogenous population. There are significant differences in their socioeconomic class, status, religion, national origin, ethnicity, educational attainment, age and gender that impact giving trends.
- There is a strong ethic of generosity and sharing across the African immigrant community's diversity that may even be a defining part of its culture.
- African immigrant giving, reflecting the community's diaspora origins and the relative ease of transnational giving in today's global economy, tends to be "translocal," that is giving to places and causes both within the US and localities in Africa and other places worldwide.
- According to World Bank analysis of 2010 data, total US African immigrant remittances (including both charitable and personal giving) to Africa were at least \$11 billion exceeding the estimated \$4.6 billion given by US foundations grants to Africa in the same year by almost \$6 billion [World Bank 2012, 49 and 52](#) and [Hudson Institute 2013](#)). These are only conservative estimates as complete data on all African immigrant giving or American giving to Africa are unavailable.

These figures do not include all the undocumented volunteerism, financial and in-kind gifts by African immigrants to both US-based and African-based causes. The figures also do not include the individual donations that Americans who are not immigrants may have given directly to African-based or American-based nonprofits working in African or African immigrant causes in the US. More than half of the remittance giving by African immigrants to their home countries goes toward human capital, such as support for education, healthcare and short-term emergency support (Plaza, 2012; Clifton, 2012). The other 50 percent of remittances supports business investment. This means that even US African immigrants' charitable giving to Africa is a conservative \$5.5 billion—still surpassing the grants given by all US foundations funding Africa in 2010.

- Although quantitative data are limited, qualitative data suggest that, like most ethnicities, African immigrant women seem to take on primary leadership within families for giving both to US and African causes.

- Giving of in-kind support and volunteerism through mutual aid associations, religious institutions and non-profit corporations are critical components of African immigrant giving, providing the basis for a vibrant giving practice deeply rooted in broader African social structures and traditions.

African immigrant giving is an untapped resource for social innovation and change. Our hope is that this study brightens the spotlight on this largely invisible but important sector of American giving.

Please contact [udapstudy@gmail.com](mailto:udapstudy@gmail.com) with questions about this study or to share your comments.

## Acknowledgments

Studying an emergent social practice such as African immigrant philanthropy has special challenges. The research data lags behind the community's social practice. On-ground-innovators often do not describe their creations in terms that neatly fit into the boxes in which the field's social scientists and professional practitioners describe their work. Conducting such emergent research requires the collaboration of many people from different perspectives and disciplines.

The *African Immigrant Giving in the 21<sup>st</sup> Century* study pulls together the available data to chronicle the dynamic trends enriching both the black and American giving tradition more generally. This study is the third in the US African Diaspora Giving Project (U-DAP), a collaborative effort to identify and promote the giving traditions of America's diverse African-descent communities. It focuses on the African immigrant community, recognizing that there has been a 200 percent increase in this community's growth. Despite this community's growing presence, studies of America's rich African and black immigrant contributions are limited. This study attempts to fill in some important blanks in today's African immigrant giving experience as a first step to documenting the African diaspora giving of other communities as well.

I deeply appreciate the W. K. Kellogg Foundation for its support of U-DAP, including this study and our "Looking Back to Move Forward" African diaspora philanthropy report released in 2013 to commemorate the 50<sup>th</sup> Anniversary of Martin Luther King's Historic March on Washington. From support of PAWPNet's groundbreaking [Pan-African Women's Action Summit in 2011](#) to its support of AWDF USA's public outreach initiatives, Kellogg has helped to increase awareness of African diaspora community philanthropy in the black, women's and broader American philanthropy movements.

I am eternally grateful to the study's co-authors, Dr. Mojúbàolú O. Okome, a political scientist from City University of New York, and the study's senior advisor, Dr. Una Osili, an economist and research director for Indiana University Lilly Family School of Philanthropy, for their indispensable contributions to this project.

I have had the pleasure of collaborating with Dr. Okome on African diaspora philanthropy research for over a decade. Her perspective as a political scientist and someone who practices African immigrant giving herself is invaluable. Dr. Osili's fine studies as a researcher at Indiana University over the years adds a sorely needed economic analysis to African immigrant and black philanthropy.



My hope is that along with my lens as an anthropologist and philanthropy professional, we offer a multi-faceted framework for understanding African immigrant giving trends that are still in the process of emerging.

Several organizations at the forefront of creating African diaspora giving in the US have been instrumental in the study. I especially want to thank leaders in the Pan-African Women's Philanthropy Network and the African Women's Development Fund USA for sharing their stories of giving in interviews and testimonials.

I must also acknowledge the next generation of leaders from AWDF USA's intern program, including Kula Addy, Anne-Carine Frederique, Har Narayan, and Cesarine Ntanga for conducting, recording and transcribing Giving Story interviews. A special note of thanks to Kula Addy, who acted as our lead intern, managing the interviewing process, as well as doing this study's graphics. Ms. Addy and Ms. Frederique also acted as research assistants for the project. We are also grateful to Erin McGee for her assistance with interview transcription. Nancy Deyo, a communications expert and AWDF USA volunteer, must also be recognized for her support with copyediting and intern coaching. Your talents and generosity have made this study possible and represent the best in America's rich tradition of giving.

As the study emphasizes, today's African immigrants are building local communities throughout the US, Africa and worldwide. They are global citizens and Americans devoted to making the world a better place everywhere. We are releasing this new study in February to kick-off Black History Month. Our hope is that the study highlights the continuing role that community giving contributes to social change and progress. The new forms of giving and community being created by the African diaspora are vital resources for all interested in strengthening philanthropy for the unique challenges facing our country and the world.

Jackie Copeland-Carson, Ph.D.  
US African Diaspora Giving Project Director  
President, Copeland Carson and Associates  
Former Executive Director, African Women's Development Fund USA

## Foreword

American history is defined by diasporas: the scattering of people, language and culture from “old countries” from across the globe. The coming together of people from diverse countries has created a uniquely American philanthropy sector that continues to change as contemporary immigrants add their rich traditions to our country’s giving stew. One of the still emerging but largely untold stories of American philanthropy is the African diaspora’s. While classic studies of African-American philanthropy have been conducted (e.g. Carson 1993; 1989), the study of contemporary African immigrant giving, as well as Afro-Caribbean, Afro-Latin, Afro-European and Afro-Asian communities, is just being told.

The third publication in the US African Diaspora Giving Project (U-DAP), *African Immigrant Giving in 21<sup>st</sup> Century America*, brings together the existing literature with inspiring stories of giving to chart a path for researchers, advocates and policymakers to follow and promote the amazing civic contributions of these often unrecognized innovators.

The story of African immigrant giving is dispersed across popular press accounts, social media, reports, and a limited number of scholarly articles. In this study, Okome and Copeland-Carson draw all these sources together with the available but limited statistics to draw a multi-layered portrait of this emerging sector of community philanthropy. Using a cross-cultural framework for understanding giving that is inclusive of all giving forms in this diverse community, the study puts to rest once and for all the claim that people of African-descent do not give. It identifies African immigrant giving’s key dynamics and trends, including the:

- social structures and processes;
- development of institutional forms of giving, including foundations and other hybrid giving organizations;
- domestic and international giving patterns; and
- blending of philanthropic, social enterprise and personal giving into a dynamic economy of generosity and social development.

World Bank data conservatively estimates that US African immigrants gave at least \$11 billion to their home countries, exceeding the giving of all US foundations, individuals and corporations to the African continent.

As established by this study, African immigrants also give to US causes as donors and volunteers. Any effort to diversify philanthropy that does not include this generous community is missing an important emerging constituency and donor market.

The study's model and findings can be applied to the continuing study of African diaspora giving in other communities, but more primary data about giving motivations and levels is needed, including a long overdue survey of African-American giving that is inclusive of immigrants as well.

We look forward to continuing U-DAP's work to advance giving by all Americans, including the rich diaspora giving traditions that are defining new trends in giving in the US and worldwide.

Una Osili, Ph.D.

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# 1. Introduction

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## Research Context and Goals

*African Immigrant Innovations in 21<sup>st</sup> Century American Giving* is the third volume in a series of reports published by the Pan-African Women's Philanthropy Network ([PAWPNet](#)) and the African Women's Development Fund USA ([AWDF USA](#)). The publication series is part of the US African Diaspora Giving Project (U-DAP), an initiative to use convening, public outreach and research to advance understanding, collaboration and engagement of diverse African diaspora donors.

U-DAP was conceived as an action research to assemble and disseminate data and stories of African diaspora giving that would make all Americans more aware of black immigrant giving; empower these donors to be more strategic and collaborative in their giving to maximize social impact; and deepen the philanthropy field's understanding of this little known diaspora component of American giving.

The two previous U-DAP reports, "Pan-Africanizing Philanthropy," written by Jackie Copeland-Carson as chair of PAWPNet in 2011, and "The New Black Philanthropy" by Jackie Copeland-Carson and Mojúbàolú Olúfúnké Okome address the general history, social structures and issues in African diaspora domestic and international giving.

*African Immigrant Innovations in 21<sup>st</sup> Century American Giving* is a more in-depth analysis of the scale, scope and qualities of contemporary African diaspora giving. In particular, the study's three goals are to:

- Assemble and analyze the available data to better quantify US African immigrant giving, including cash, in-kind and volunteer support to US and African causes, as well as the impact of this giving.
- Better understand the dynamics, as well as the key social structures of African immigrant giving including donor motivations, contributions and challenges.
- Recommend research and advocacy strategies that philanthropists, activists, social investors and policymakers can use to support and promote African diaspora philanthropy.

## Understanding Local Philanthropy in a Global World

African immigrant philanthropy is local and global at the same time, as is much of diaspora and American philanthropy more broadly in our increasingly global economy. African immigrant donors give to local issues in the American cities and towns of which they are a part. At the same time, they are deeply concerned about global issues in Africa and other parts of the world. They bridge multiple worlds and do not necessarily feel a sense of conflict between allegiance to their local American and African homeland communities. The ethnographic and other data about American diaspora philanthropy ([see Johnson 2007](#)) requires that we transcend conventional, Eurocentric models of place and philanthropy that define community philanthropy as voluntary, altruistic, usually institutional giving to develop one particular place.

Like any social phenomenon, philanthropy reflects the shifting diversity of human culture and history. Although private giving for public purposes is a universal human phenomenon, it takes various forms across history, place and culture. Embedded in the concept of philanthropy as studied and promoted in many institutions is an essentially Western notion that philanthropy is the altruistic private giving of financial resources, usually promoted by some sense of noblesse oblige by the society's most advantaged groups, to those less fortunate. Despite the expansion of ethnic and cross-cultural philanthropy programs and the diversity of donor markets, this notion of philanthropy is culturally encoded and can be a barrier even to the most well intentioned efforts to understand philanthropic activity across various ethnicities and cultures. This task is even more complex today as the pace of cultural change has accelerated in our global economy. Everyone, everywhere can be almost instantaneously exposed to culture from any part of the world mixing and matching social structures and practices into dynamic new identities and innovations.

Philanthropy is no exception. An African philanthropy renaissance on the continent is deeply influenced by both indigenous and Western practices. And American philanthropy has been defined by African traditions since the country's founding.

The first task that a cross-cultural study of philanthropy such as this one is to establish a definition that encompasses the universality, diversity, and cultural dynamism of the field today.

Building on a paradigm of cross-cultural giving that the authors have each independently articulated in various ways, we see "philanthropy" as the voluntary pooling of private resources for some broader social good.



In the African-American church's "time, talent, treasure" model of giving, the philanthropic resources shared can be social, intellectual, or financial. The social structures through which these philanthropic resources flow will vary across countries, cultures and sub-cultures. So, formal structures such as foundations or donor advised funds can be philanthropic structures just as religious institutions, families, individuals and a myriad of other social forms can be as well.

The extent to which philanthropy is purely altruistic differs widely even within the most formal giving contexts in the US. Acquisition of social status and some level of social pressure to give are significant motivations for giving in many countries including donors with modest and major financial resources in the US.

The extent to which giving is "public" or given to strangers is variable too. For example, Terry Odendahl's now classic study, *Charity Begins in the Home*, as well as subsequent analyses, convincingly demonstrate a tendency among many wealthy American donors to give to charitable organizations such as major cultural and educational institutions where they have an affiliation, self-interest and social networks (see Odendahl, 1991; CBO 2011a and 2011b). We have learned over the years that many African immigrants see remittances to extended family to support their social welfare in the areas of education, health care, and basic needs, as a form of charitable, humanitarian giving akin to philanthropy. African extended families can include hundreds or even thousands of people across many countries, who are unlikely to meet each other over the course of a lifetime. Although they may share blood ties, such hyper-extended, distant family members may effectively be strangers.

Today the lines between private and public giving also are blurred more than ever as governments outsource or co-fund services with nonprofits including public foundations in the US.

Given the porous boundaries of what constitutes philanthropy, we prefer to see it as continuum of private *giving* practices and structures that can be combined in various ways to achieve a broader, or narrower public good depending upon the social or cultural context.

By focusing on private giving for the public good, we acknowledge that not all African or African diaspora practices are *philanthropic* from a strictly Western or mainstream perspective. But we also recognize that there is as much of a charitable intent in the giving of an African immigrant who sends thousands of dollars to her hometown to support construction of a school as it is for a wealthy American to make a tax deductible, charitable donation to her college alma mater to increase the chances that her college-aged child will gain a "legacy admission" as a result. Using their

own giving structures and practices, African immigrants are at least giving millions of dollars each year to American, African and other causes often without any tax breaks, making their distinctive forms of giving worthy of study for any American nonprofit or policymaker interested in maximizing the social impact of private giving here or abroad.

## **Methodology**

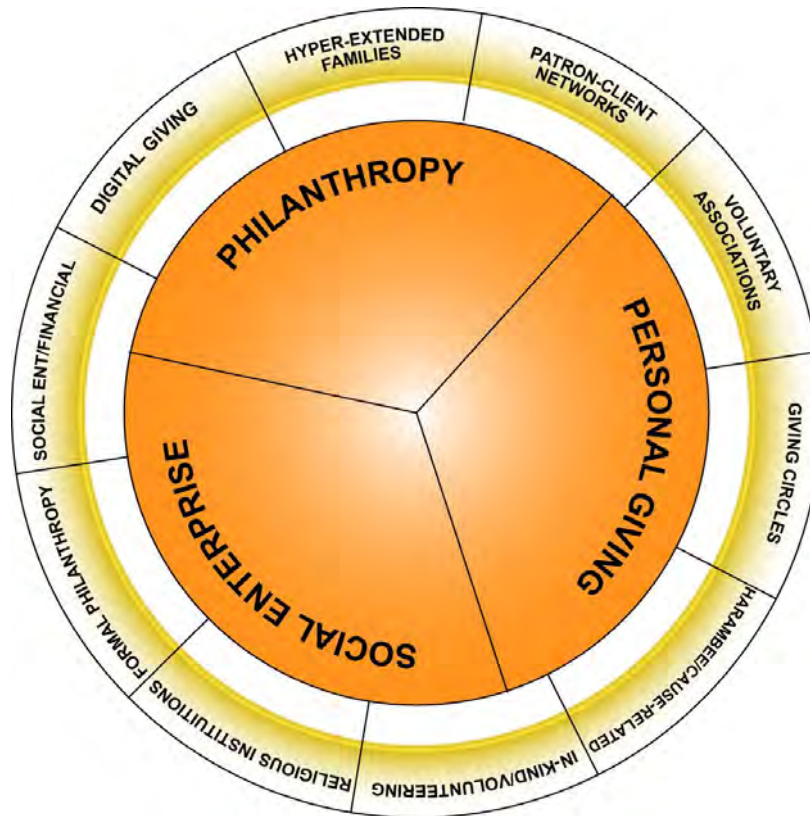
Contemporary African immigrant giving is in flux. Building on our cross-cultural giving framework, understanding it requires a mix of methods sensitive to the emergent nature of this little studied social phenomenon. Therefore, this is a formative study that combines the available primary data about US African migration with qualitative research including scholarly and professional books, journals and reports, popular press, social media review as well as case examples collected by us and others to understand and illustrate ten core US African immigrant giving mechanisms. We then use our analysis to identify key trends in African immigrant giving and recommend a research agenda to promote better understanding of this emerging sector.

## **A Cross-Cultural Analysis**

From our previous research and review of all the African and African diaspora giving literature, we have identified ten core African diaspora giving structures that are the basis of US African immigrant giving and replicated in some form and degree in the worldwide African diaspora. Because philanthropy is universal these structures are not necessarily unique to African and African-descent people. Nor are they necessarily mutually exclusive as individuals and institutions often employ more than one giving tool. But these forms do have a particular history, cultural affect and trajectory in an African diaspora context. Understanding how African immigrants create, give and operate these giving structures from their own perspective is a major next step in advancing our understanding of giving in this segment of American philanthropy.

### **Diagram 1. Cross-Cultural Model of African Diaspora Giving**

An ethic of giving for some public good is universal. However, diverse cultures and ethnicities have different social structures to implement the giving impulse. This diagram is a graphic glossary translating the ten primary structures of US African immigrant giving into terms more familiar in the philanthropy literature and movement. You will note that each of these African diaspora giving structures can be used for multiple types of giving from more altruistic giving for the public good (philanthropy and charitable remittances) to market-based social finance (microfinance) and personal giving to kin (extended family remittances) as various hybrids that cut across categories.



Our methodology involved first assembling and analyzing key demographic trends to create a general profile of African immigrant demographics and community issues, providing the socioeconomic context for our study of its giving practices.

To better understand the level and scope of African immigrant giving in all its forms, next we collected the available but very limited primary statistical data on the subject.

We then added a comprehensive review of the qualitative data found in scholarly literature, policy research, popular press, blogs, websites and social media for insights and case examples to explain and illustrate the ten African immigrant giving structures, practices and trends.

Working within the constraints of the limited primary data in this emerging field, we were able to craft a multi-layered portrait of African immigrant giving today.

### **Limitations of the Study**

Even with the variety of data sources used, African diaspora giving is a new field. There are many challenges with the available data, which are reflected in the study's various limitations.

Much of African immigrant giving is informal and unrecorded.

There are no formal tracking mechanisms or surveys at this point to track and aggregate these millions of individual acts of giving into a definitive total amount of African immigrant giving. The available data suggests that most African giving is facilitated through the digital transfers of the major money transfer companies. Thus, their aggregated data about the dollar amount of transfers would be a good proxy indicator of the general level of at least African immigrant international giving.

However, after years of trying by the authors, the major US money transfer companies have refused to release even unattributed, aggregated remittance data for educational and research purposes such as U-DAP. Even if the major money transfer agencies would release their aggregate data in an annual US-African Giving report, one cannot necessarily determine that the American donors are necessarily African immigrants. And international money transfer reports would not indicate whether the ultimate end use was charitable. Another challenge is that they would not capture African immigrants' philanthropy, volunteerism or in-kind giving to US causes.

There is almost no coordination or collaboration between African immigrant and non-African diaspora donors. Although the Pan-African Women's Philanthropy Network has attempted to create such a forum through its [summits](#) and [online community](#), there is no professional association that is the equivalent of the US Council on Foundations to organize, coordinate and report on the levels and state of African immigrant or black diaspora giving. The major philanthropy associations tend to be oriented towards either professional African-American philanthropists serving as staff or board members in the case of the Association of Black Foundation Executives or the African Grantmakers Affinity Group. Generally, the field's conventional associations focus on private and public institutions and do not accommodate individual or alternative donors of any ethnic background or geographic focus easily.

The available albeit limited data on African immigrant giving is scattered and not disaggregated by state, ethnicity, national origin or gender. Information on Northern African immigrants is separated from those of sub-Saharan Africans. Consequently, there are many gaps in our knowledge about the size, weight and impact of African immigrant giving.

Available socioeconomic data from government sources such as the US Census do a poor job of disaggregating the black community by ethnic status. Furthermore, the Census figures only focus on African-born immigrants; the second and subsequent generations, are not included. The diversity of today's black community is generally subsumed into a broader "African-American" ethnic or racial category, masking the very

real national origin, cultural and language status that defines the community today. This same loss of black diversity data is replicated in state and regional government studies that, with few notable exceptions such as Minnesota's studies of African immigrant health, rely on the limited federal data.

Another limitation of this study is that even for those filing itemized tax returns, African immigrant donors do not generally seem to expect or report their qualified charitable contributions to claim a tax exemption. Thus, the various philanthropy studies that rely on IRS tax returns would not provide a good indicator of specifically African immigrant philanthropy.

We rely heavily on the best available quantitative indicators of US African immigrant giving, which are multi-lateral agency estimates of overseas remittances. Because so many remittances go unrecorded, these studies probably underestimate the level of giving. Furthermore, they do not typically distinguish giving for public charitable or personal benefit. The qualitative data suggest without question that African immigrants give to US causes that support both their ethnic and broader community. For the purposes of this study an obvious limitation with remittance data from agencies such as the World Bank is that they focus on only on overseas giving.

Given the study's data constraints, our findings are best seen as a series of well-founded hypotheses about African immigrant giving that establish a case and guide for future research. Although the available data do not allow a conclusive examination, the proposed research and action agenda will hopefully inspire the field to recognize and fully include African diaspora giving into the American philanthropy movement. As our findings show, we have much to learn from these largely invisible social innovators.



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## 2. 21<sup>st</sup> Century Africa in America

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The philanthropy field and the American public in general have very little knowledge of the US African immigrant population. Of course, the US has a long history of African migration starting as early as the 17<sup>th</sup> century with the transatlantic slave trade and even earlier in Central and South America (see Copeland-Carson and Okome 2013 for more on the history of America's African diaspora and its philanthropy). To deepen our understanding of African diaspora giving, we must have a clearer picture of the demographics and socioeconomic issues facing African immigrants.

Living throughout the US, the African immigrant population is not homogeneous and includes a wide range of national origins, ethnicities, languages, religions and socio-economic circumstances. The African [foreign-born](#) immigrant population in the US has increased steadily since 1960, when their population was 35,355. By 1970, the population increased to 80,143. By the beginning of the next decade, in 1980 there were 199,723 foreign-born African immigrants in the US. This represented 1.4 percent of all foreign-born immigrants in the US. By 1990, there were 363,819 foreign-born African immigrants, constituting 1.8 percent of all foreign-born. This population experienced further increase in 2000 when there were 881,300 foreign-born Africans (2.8 percent of all foreign-born). By 2007, there were [1.4 million foreign-born African immigrants in the US](#). This represented a 40-fold increase from 1960, and 3.7 percent of foreign-born immigrants. Between 2007 and 2009, 100,000 foreign-born African immigrants increased the population to 1.5 million (4 percent of 38 million foreign-born immigrants in the US). By 2010, there were 1.6 million foreign-born African immigrants in the US—an almost 200 percent population increase over the past two decades (4 percent of 40 million immigrants).

The steady increase of African foreign-born immigrant population in the US is not surprising since the World Bank estimates that in 2010, the US was the destination for 4 percent of African immigrants, and the number three destination outside the African continent for African immigrants. The US is also projected to become the top destination for immigrants from Sub-Saharan Africa in the near future (Capps, McCabe, and Fix, 2011, p. 3). Every year about one million immigrants come to the US from all over the world. 10 percent or 100,000 of this population is African (Capps, McCabe, and Fix, 2011, p. 7).

**There has been a 200 percent increase in the number of African immigrants to the US, the majority of whom would be considered black in a US context. Overall, about a third of the US black population is foreign-born, although the giving and social issues of these communities is generally understudied in the philanthropy field.**

[The World Bank Migration and Remittance Factbook 2011](#) describes the US as the “top migrant destination country in the world” (p. ix). African-born immigrants are one of the fastest growing groups of immigrants in the US. There was a 200 percent increase of African immigration to the US between the 1980s and 1990s; as well as approximately 100 percent increase in the 2000s. The total African foreign-born immigrant population in the US was 1.5 million in 2009 (4 percent of 38 million), and 1.1 million, or 74 percent of all African immigrants, and 3 percent of the foreign-born population in the United States self-identified as black African immigrants. To put these figures in context, there were 3.3 million foreign-born black immigrants in the US in 2009. Black Caribbean immigrants were 1.7 million in the

same year (Capps, McCabe, and Fix, 2011, pp. 1-2). Today foreign-born blacks are at least a third of the US black population.

Most African foreign-born immigrants are relative newcomers to the United States. [More than 75 percent](#) of them only arrived since 1990. About 3 percent of the African immigrants in the US arrived before 1970. 6.9 percent arrived between 1970 and 1979. 13.7 percent entered the US between 1980 and 1989. 32.5 percent entered between 1990 and 1999. In 2007, 44 percent of 1.4 million African foreign-born immigrants entered in 2000 or later (Terrazas, US in Focus: African Immigrants in the United States, 2009). However, some African immigrants have been in the US for over two centuries. Cape Verde, which is offshore West Africa, has the [longest history of African migration to the US](#) since Cape Verdean immigrants began coming to the US in the 1800s (Carling, 2002).

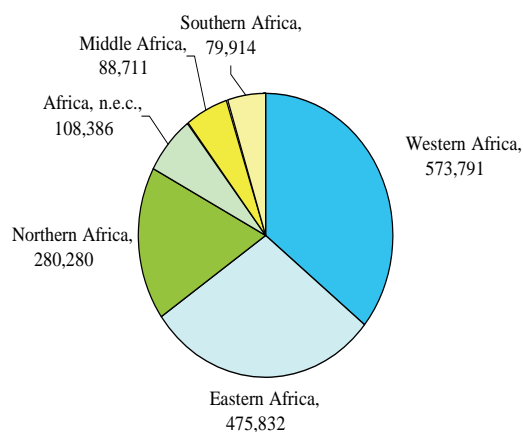
A significant number of the African immigrants to the US are well educated. Thirty-seven percent of all skilled African immigrants to [OECD countries](#) have the US as a destination, compared with 15 percent of all immigrants. Most of these skilled African immigrants are from Nigeria, where 59 percent of high-skilled immigrants have the US as destination; along with Ghana with 47 percent and Kenya with 29 percent (Capps, McCabe, and Fix, 2011, p. 12). In fact, Nigerians are the most educated

group of *all* Americans of any background (Casimir, 2008; Kaba, 2007). About 40 percent of African foreign-born adults had a bachelor's or higher degree in 2007 (IPC, 2012; Grieco, et al., 2012). African foreign-born immigrant men and women work a lot. Many hold multiple jobs or combine work with schooling. They have higher labor force participation than foreign-born men and women from other regions (Greco, et al., 2012; Terrazzo's, 2009).

Most black African immigrants to the United States are from English-speaking (Anglophone) West African countries, but their size as an overwhelming percentage of total African migration to the US is declining. "In 2009 the Anglophone countries of Nigeria, Ghana, Kenya, Liberia, Cameroon, and Sierra Leone together accounted for 46 percent of all black African immigrants (see Table 2), whereas in 1980 they had accounted for 62 percent. In 1980 Nigeria alone accounted for 37 percent of all black African immigrants; but by 2009, Nigeria's share had fallen to 19 percent. Today, no single country leads "as a source for black African immigrants" (Capps, McCabe, and Fix, 2011, p. 4). Other West African foreign-born immigrants come from Portuguese-speaking countries such as Angola, and French speaking countries like Senegal and Guinea.

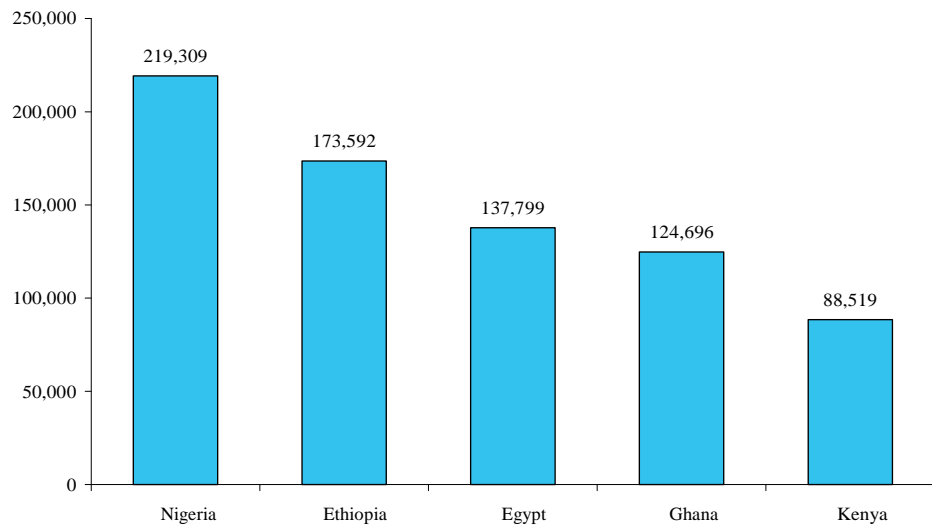
In [2007, about a third of African immigrants in the US were from West Africa, and the top countries of origin for African immigrants were Nigeria, Egypt, and Ethiopia](#). By 2010 almost half of the African immigrants in the US, i.e. 573,791 were from West Africa (IPC). 475,832 were from East Africa (IPC). The top five countries of origin for African immigrants in 2010 were from Nigeria, Ethiopia, Egypt, Ghana and Kenya (IPC).

### Most African Immigrants are from West and East Africa



Source: 2010 American Community Survey, Table B05006: "Place of Birth for the Foreign-Born Population in the United States."  
n.e.c. = "not elsewhere classified."

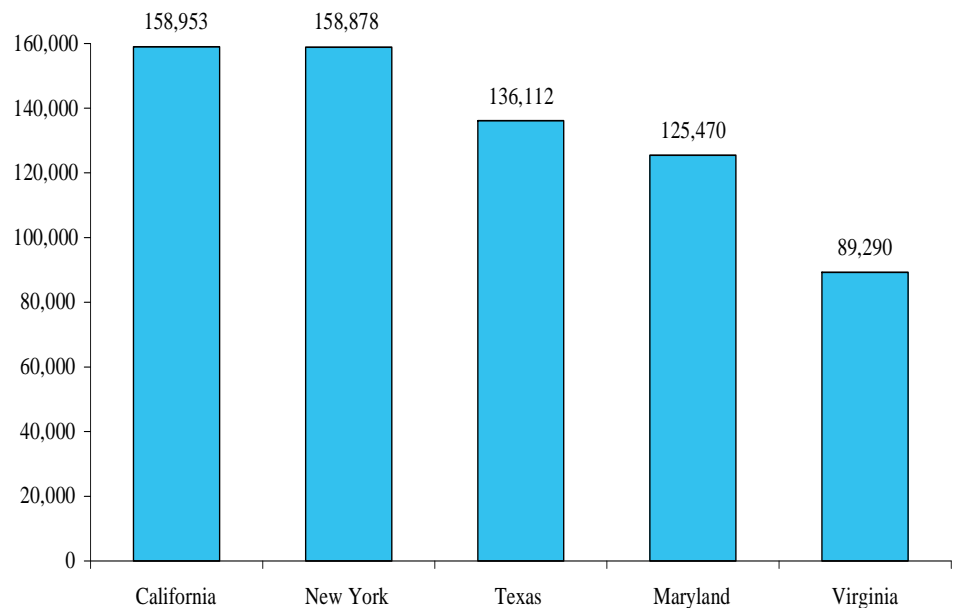
## Top Countries of Origin for African Immigrants, 2010



Source: 2010 American Community Survey, Table B05006: "Place of Birth for the Foreign-Born Population in the United States."

By 2010, the largest African foreign-born populations were in California, New York, Texas, Maryland, and Virginia (IPC).<sup>1</sup>

## States With Largest African Foreign-Born Populations, 2010



Source: 2010 American Community Survey, Table DP02: "Selected Social Characteristics in the United States."

<sup>1</sup> All three charts and graphs are from IPC. (2012, June 28). African Immigrants in America: A Demographic Overview. Retrieved from Immigration Policy Center: <http://immigrationpolicy.org/just-facts/african-immigrants-america-demographic-overview>

By 2000, the [top 10 cities with African immigrants](#) were: New York, Washington, DC, Los Angeles, Minneapolis, Boston, Houston, Chicago, Dallas and Philadelphia (Wilson, 2003). In 2007, a little more than one-third or 34 percent of the 1.4 million African immigrants in the United States lived in four metropolitan areas. Their distribution is as follows:

- New York-Northern New Jersey-Long Island, NY-NJ-PA (196,531, or 13.8 percent)
- Washington-Arlington-Alexandria, DC-VA-MD-WV (159,928, or 11.3 percent)
- Atlanta-Sandy Springs-Marietta, GA (64,567, or 4.5 percent)
- Minneapolis-St. Paul-Bloomington, MN-WI (61,228, or 4.3 percent) (Terrazas, 2009).

Minneapolis/St. Paul, with the most diverse black community in the nation, has the US's largest Somali, Kenyan and Liberian communities as well as large and growing Ethiopian, Nigerian and other African immigrant populations. With the exception of Minneapolis/St. Paul and Seattle, African immigrants tend to settle in major cities where there are large historic African-American communities. These regions also tend to have high levels of philanthropy and civic engagement in general and be hubs of formal philanthropic giving and social innovation to Africa. Nonetheless, sustained, local level collaboration between African immigrant and African-American, that is new and old African diaspora donors, is limited, perhaps reflecting a broader lack of interaction and often even conflict between these two communities. Furthermore, African immigrants, although much of their giving is to Africa, are generally not well represented in the formal philanthropy and social innovation networks of the top 10 US metropolitan regions where they live.

**Africa has 55 countries and more than 2000 languages and ethnic groups. America has immigrants from most African countries, although most are from West and East Africa and the majority speak English. The metropolitan areas with the largest African immigrant communities are New York, Washington, DC, Atlanta, and Minneapolis. California is the state with the largest number of African immigrants, followed closely by New York.**

Not all African foreign-born immigrants are black. In 2010, almost  $\frac{3}{4}$  (74.3 percent) of African foreign-born immigrants



identified as black. 20.0 percent identified as white; 2.7 percent Asian; 1.0 percent identified as other race and 1.9 percent claimed two or more races.

While by some estimates, African immigrants' median income in 2007 is as high as \$53,000 for those in the Washington, DC. area (Wilson J. H., 2013), others suggest that the median income rose from [\\$40,000](#) in 2002 (Takougang, 2002), to [\\$45,926](#) in 2010, according to the US Census Bureau (Grieco, et al., 2012). Given that there are many undocumented African immigrants, it is quite possible that the true median income is much lower.

From the 1980s to date, there have been more African foreign-born immigrant men than women but the percentage of men as a share of the population has steadily declined from 63.7 percent men and 36.3 percent women in 1980 to 53 percent men and 47 percent women in 2010.

Year	Men	Women
1980	64,640 (63.7 percent)	36,880 (36.3 percent)
1990	147,598 (62.9 percent)	87,195 (37.1 percent)
2000	317,398 (55.6 percent)	253,339(44.4 percent)
2007	552,977 (54.4 percent)	470,386 (45.6 percent)
2010	845,237 (53 percent)	761,677 (47 percent)

SOURCE: (Reed and Andrzejewski, p. 15)

### Immigrant Legal Status

Immigrant legal status deeply affects the opportunities and challenges they and their families face. Some of the African foreign-born in the US are refugees who are escaping political conflict and war, as well as asylees fleeing from their countries because of well-founded fears of persecution. In 2007, [about 1/3rd of all refugees and asylees admitted to the US were from Africa](#). Most are from Somalia, Burundi, Liberia, Ethiopia and Eritrea (Terrazas, US in Focus: African Immigrants in the United States, 2009).

Refugees are eligible for government assistance that may last anywhere from a number of months to a few years. Immigrants with Temporary Protected Status (TPS) and Deferred Enforced Departure (DED) are allowed to stay in the US temporarily (18-24 months with possibility of extensions) because their country has been affected by natural disasters or political conflicts. They can work and are not subject to deportation. However, they cannot attain permanent resident status and are ineligible for major public benefits. By 2009, 30 percent of all African refugees came from Ethiopia, Somalia, Liberia, Sudan, and Eritrea (Capps,

McCabe, and Fix, 2011, p. 6). By March 2011, there were 4,000 Liberians, Somali and Sudanese in these categories as compared to 300,000 to 400,000 Central Americans (Capps, McCabe, and Fix, 2011, pp. 6-7). Refugees remain concerned about family in their home countries and elsewhere in the world. They go to great pains to send remittances to their displaced overseas relatives, who may also be refugees (Gale, 2012).

The Dreamers are undocumented students brought to the US by their parents as babies or young children or who came on their own as minors, or are in the US on a temporary basis. The Dreamers have been able to garner much sympathy with the general public, given overwhelmingly positive media coverage, but they are also presented with a Latino face, and Africans are lost in the mix. According to *Black Expat*, there were 33,936 Sub-Saharan African students in the US, as compared with 29,936 in 2008 (Black Expat, 2008, p. 7). These figures do not necessarily give the full picture about the African immigrant Dreamers.

Twenty-one percent of African-born immigrants in the US are undocumented. They are vulnerable to the possibility of immigration raids or arrests; they have no legal status and many have uncertain employment prospects. They are also at risk of exploitation by employers, who pay them low wages and often do not have healthcare insurance coverage. Despite these challenges, undocumented African immigrants still make extraordinary efforts to give in the US, their home countries and other parts of the world where they have family and networks of friends.

Given the many overwhelming responsibilities that they bear, undocumented immigrants fear that they may not be able to pay the fines and back taxes that might be required by the various comprehensive immigration reform policies being discussed in Congress. The fears of potential financial distress are compounded with thoughts of not being able to maintain their level of giving to families and communities back home. Many of these issues create anxieties for immigrants and increase stress levels. They could also have grave health implications.

If there is amnesty for people who are undocumented, they must go back to the end of the line in order to be able to apply for legal status. This means interminable waits and consequent uncertainty for the undocumented (see Black Alliance for Just Immigration 2013).

An uncertain US legal status also affects giving levels and dynamics.

## African Immigrant Social Issues

As suggested by the unique challenges facing undocumented or refugee African immigrants, the population is not all highly educated and prospering in America. In particular, black African immigrants, whether legal residents or not, are deeply affected by racial discrimination reflected most clearly in their differential access to housing, employment opportunity as well as racial profiling in the criminal justice system.

For example, despite their disproportionally high level of educational achievement and professional experience, the data suggest that black Africans, even more than other immigrant groups, are denied access to jobs commensurate with their training and skills (Kaba, 2007). This makes the giving done by African immigrants even more significant, since it is done regardless of the modest resources available to some. Anonyuo excerpts a statement by a Ghanaian nurse from a study by Sylviane Diouf that clarifies this situation: “The main reason I came here was to support my family. I send \$250 every month, which is more than I used to make. I am nothing without my family and I would never think of not providing for them, even when it gets difficult here” (Anonyuo, 2006, p. 117).

Nationally prominent cases such as the New York City police killing of Senegalese immigrant Amadou Diallo in 1999 and police brutality against Haitian immigrant, Abner Louima, in 1997, are just two of the most egregious examples of racial profiling and harassment experienced by many black and other non-white immigrants.

Also, the African immigrant population is struggling with high levels of HIV/AIDS and, especially with the second generation, escalating chronic diseases such as

**African immigrants have high levels of education compared with other foreign-born immigrants and some have significant professional success in America. Nigerian-Americans are the most educated group of Americans of *any* background. However, African immigrants do experience social problems, including racial discrimination, declining health status and other challenges in America, which can be worse for refugees or the undocumented. Emerging research shows that African immigrant social and health outcomes decline after one generation in America.**

hypertension, obesity, heart disease, diabetes and cancer. Although all immigrants' basic health declines by the second generation as they adopt a more sedentary, processed-foods, American lifestyle, African immigrant health seems to be declining even more rapidly. For example, the available data suggest that by the second generation African immigrant women's rates of infant mortality worsen significantly (see Venters 2011).

African immigrant giving still focuses on basic health and education services; however, there is some evidence that interest in advocacy issues is growing—a natural outgrowth of the increasing level of social disadvantage that second and third generations may be experiencing.

Because this community is just beginning to be recognized, much more data is needed to further understand the complex demographics and dynamics of being African in America today. However, the early signs show a community of great talent, dynamism and promise, and one that faces considerable challenges.

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### 3. African Immigrant Giving: Contemporary Trends

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African immigrants are diverse. But regardless of an African immigrant's socioeconomic or legal status, giving is a deeply rooted social practice they share. Generosity and mutual support are central ideals and an established social and philosophical ethic in African indigenous traditions, which remain alive throughout the US.

African immigrant giving is produced by key and vibrant social structures and mechanisms that blend indigenous with contemporary giving forms and are creating a new, emerging giving practice. These formal and informal institutions of philanthropy are not mutually exclusive, but are interrelated in their function, end-use, and ultimate impact. They do not represent some evolutionary or developmental scales with the more formal techniques being superior to more informal ones. Instead they represent a continuum of options that can be applied or combined in different permutations to achieve a particular social improvement goal. In some circumstances, a particular social structure can organize a project that is purely philanthropic and, in other instances, it can take on a more personal or market-oriented social finance function (see Diagram 1).

#### Hyper-extended Families

Africans have hyper-extended families, which go well beyond the nuclear family to include those who might only be considered very distant relatives in a Western context. Many Africans have become part of transnationalized families and communities who support and give mutual assistance to one another within the US, in the African continent and worldwide. Mutual support within the family is part of social expectations, and giving to even very distant family members is not only expected; it is often a social obligation. It also may be construed as doing for oneself, not as doing for others, since family ties are taken very seriously, and one's family is considered the same as oneself.



[Giving Story: New Jersey-Kenya](#)  
**Asenath Dande,**  
**Hometown Donor**

African immigrants maintain connectedness with their family and communities in their home countries and their social networks worldwide through many mechanisms, including remittances to their hyper-extended families. Many arrangements are made to aggregate donations that increase the size, value and effect of giving. According to Orozco, “Ghanaians are deeply transnational agents in the sense that their ties and obligations occur in both Ghana and their country of residence. Second, their attachment to the homeland is overtly manifested not only in remittance sending, but also through concrete material objects: investment, the purchase of homes and giving” (Orozco, *Diasporas, Development and Transnational Integration: Ghanaians in the US, UK and Germany*, 2005).

Osili also shows that Nigerian immigrants in the US, who have the highest level of remittances of all African immigrants, have the same tendencies that Orozco identified, and they remitted an average of \$6,000 per person annually in the late 1990s (Osili 2007, p. 11). The same could be said of many African immigrants in the US. Hometown associations (HTAs) for example, direct their remittances towards building schools, hospitals and roads, facilitating electricity and telephone access to rural villages, as well as addressing public health needs including access to potable water and health centers (Osili 2009, *The World Bank*, 2013; Okome M. O., 2004). Apraku’s 1991 study also shows that African immigrants’ remittances range from \$1,500 to \$10,000 per person annually (Apraku, 1991, p. 6).

These efforts are developing into more public institutional forms of “non-elite” philanthropy where decision making and project execution is more collective and participatory, and the non-elite philanthropists are principal stakeholders (Newland, Terrazas, and Munster, 2010). The HTAs often serve as surrogate families into which nuclear African immigrant families can embed themselves. They help such families adjust to conditions in the US and cope with some of the challenges of child-rearing within an African framework (Anonyuo, 2006, p. 122). There is no definitive information about the number of African immigrant HTAs in the US, and no conclusive data about African immigrants’ propensity to join these important organizations. However, according to Orozco and Garcia-Zanella, “57 percent of Ethiopians in the United States participate in an HTA; 23 percent of Ghanaians do; and 22 percent of Nigerians are members” (Orozco and Garcia-Zanella 2009, p. 1).

### **Patron-Client Networks**

Africans are part of complex patron-client relations where an influential individual is able to offer support to those in a network, and they relate in a system of mutual and reciprocal social exchange.

Patron-client relations continue in the US and frame some types of giving. Examples include mentorship, job and other referrals, assistance with significant expenses such as school fees and cost of medical care.

Like other African social structures, patron-client giving can be motivated by philanthropic, personal or social finance.

Another example is found again in African hometown associations (HTAs), which can operate as a type of patron-client network that attract immigrants who embrace and maintain social practices prevalent in their home countries. Immigrants join HTAs in order to do philanthropy that makes a difference in their home country (Orozco and Garcia-Zanello, 2009, p. 2).

There is a consensus among scholars about the importance of HTAs in sustaining African diaspora identity and social ties. Anuonyo's study of African immigrants in the Atlanta Metropolitan area confirms this. She found that most of her respondents put great stock in the value of joining such organizations out of a sense of commitment to their home communities; and by so doing, they are able to honor deeply felt commitment to giving back (p. 127). HTA leaders can become patrons of families and community organizations, transforming these organizations into classic patron-client networks common throughout Africa (see Barnes, 1986).

For Orozco and Rouse, "political culture, family links, material circumstances, cultural identity, and levels of integration" are possible factors that motivate people to join HTAs. New immigrants may also need to mediate the harsh realities of their new situation by joining HTAs. Longer-term immigrants tend to lead HTAs, and they may be motivated by a desire to help others navigate and solve problems they previously encountered, or they may have few other opportunities to exercise power, or they may desire patron-client relationships with fellow immigrants (Okome M. O., 2004, pp. 182-183).

HTAs cater to social welfare needs in African immigrant communities. They offer avenues for informal socializing and organize mutual support in times of need, for example: financial assistance for burial costs, for transporting a body back to the home country for burial, child naming (outdoorings) ceremonies, weddings and graduations.

They are a source of informal counseling for the youth, and may be used to resolve marital conflicts, for job and professional advice, as well as for relationships be they of friendship or dating. And they provide an avenue for leadership of a group that validates the immigrant's gifts, expertise and skill. The associations may also provide



development assistance to individuals and groups in home communities. Such assistance includes the provision of funds for scholarships for indigent students at all educational levels (Okome, 2004, p. 183).

### **Voluntary Associations**

Africans have vibrant associational life that pull people who do not have kinship ties together around a common purpose. Some of the oldest historical forms are age grades and secret societies that offer mutual support, a social network and platform that facilitates the achievement of common objectives. Voluntarism continues in Africa and the US using both old and new mechanisms.

Transplanted to America, African immigrant voluntary associations are multi-purpose collective groups organized around a common interest or cause that, unlike a formal nonprofit or nongovernmental organization (NGO), do not have paid staff, official recognition or tax exempt status. They are ubiquitous in Africa and its worldwide diaspora as a way to convene people who share a common social affiliation. A hometown, professional, ethnic, trade association, women's group or a myriad of other social affiliations can be the basis of a voluntary association. All of these groups can engage in collective giving for the betterment of their members, US, African and/or other causes.

Although they would not be found on most nonprofit or philanthropy directories, in addition to their socializing functions, these voluntary associations give funds, in-kind support and they volunteer for causes in the US and Africa. While some make individual efforts to causes selected on the basis of their social networks and affinity, others draw upon group and organizational efforts that also sometimes collaborate with state or international institutions to carry out their projects. In-kind contributions include not just the time and skills, but the very human resources that deliver services on a voluntary basis, and their "professional experience, technical expertise, contacts and direct services" (Newland, Terrazas, and Munster, 2010).

There is increasingly more research on immigrant voluntary associations that give to their home countries. According to Manuel Orozco, considering the case of Mexico, "In towns with populations under 1,000 people, HTA donations can amount to up to seven times the public works budget" (Orozco and Rouse, 2007). This is a useful guide to considering the weight of donations made by African associations to their home communities. Osili (2013) and Okome (2004, p. 183) also highlight the importance of community transfers, showing that migrants maintain strong economic ties with their hometowns or communities of origin,

providing significant resources for both personal and community advancement.

HTAs contribute donations that are used for educational and medical goods required by local organizations, much needed infrastructure such as “clinics, classrooms, parks and homes. They will also donate money for special occasions or circumstances, such as a religious celebration or to repaint or repair a local church”.

[The Ebusua Club of Northern California](#) is a Ghanaian immigrant voluntary association that supports causes in the US and Africa while providing a forum for mutual aid for its members. Ebusua, which means “family” in the Akan language considers itself an extended family network responsible for the livelihood of its community in the US and Africa. The organization arranges social activities for area Ghanaians, including naming ceremonies. Ebusua members volunteer for California breast cancer awareness walks, soup kitchens and other causes in their California community. They also organize a gala every two years that raises funds for a Bay Area-based organization providing direct support to improve the lives of people living in Ghana. In 2013, Ebusua expanded its African giving to include other African countries as well.

[Eko Club, Houston](#) is a voluntary association of Nigerian immigrants whose hometown is Lagos, the megacity that was the capital city until December 1991. There are also Eko Clubs in Nigeria, [Atlanta](#), [New York](#), [Minnesota](#), and Ohio, as well as an umbrella group: [Eko Club International](#). Eko Club Houston was founded on November 15, 1997 and its [mission](#) is to encourage the economic, social and political development of Lagosians in Lagos State and Houston, Texas; and to promote the culture and tradition of Lagos State; mutual welfare and assistance to members, particularly in emergency situations. It has an [Ambassador of Hope](#) program which is geared to contribute to the welfare of Lagosians and Houstonians, and since 1997, has had an annual Thanksgiving dinner “for the under-privileged” in Houston. It also does food and clothing drives and has given over \$100,000 toward this initiative. Its philanthropic efforts include health awareness programs in Houston and Lagos State. Together with Eko Club International, it undertook three medical missions, as a result of which more than 200,000 patients received medical care. As a follow up, it intends to raise \$100,000 for a clinic in Isolo, Lagos Metropolitan area. It also gives medical supplies and equipment to Massey Children Hospital in Lagos. Thus far, over \$150,000 was donated for new born care, and a further \$30,000 was proposed for 2011-2013. Other initiatives include scholarships for youth, and the provision of school supplies for elementary school children (Eko Club Houston, n.d.).

Approximately one million Americans volunteer abroad per annum. Immigrants overall tend to volunteer abroad to a greater extent than native-born Americans, since almost 200,000 first and second generation immigrants volunteer overseas per annum. Time, talent, expertise and energy are donated to initiate, groom and strengthen significant connections to family, friends, social networks, communities and countries by Americans worldwide.

The important contributions of diasporas to overseas development efforts devoted to community development projects; pro bono professional advice; training to individuals and institutions in their home countries.

These efforts are yet to be comprehensively documented, and they could be obscured due to the ability of diasporas to undertake in-kind philanthropy in informal settings that fly under the radar, being “outside the framework of organized volunteer programs”. These efforts would only increase over time, driven by increases in skilled migration and increased population of skilled native-born Americans with ancestors and ties to other countries, particularly in the Southern hemisphere (Terrazas, 2010, p. 2).



[Giving Story: Bay Area-Ghana](#)  
**Augusta Graves, Ebusua**

Some volunteer efforts are organized by African immigrants in partnership with international NGOs based in the US. For example, the Twinning Center in Washington DC organized the Volunteer Health Corps (VHC), to recruit volunteers with healthcare expertise to work on various programs. It has programs in Ethiopia, Tanzania, South Africa, Mozambique and Botswana. In a 2006 partnership with the Network of Ethiopian Professionals in the Diaspora (NEPID), a non-profit founded by [Tedla Giorgis](#), began to place diaspora volunteers, majority of them Ethiopian Americans in its VHC programs in Ethiopia. By 2010, the partnership has placed 36 volunteers (Terrazas, 2010, pp. 13-14).

[Here and Home, Inc.](#) a non-profit in Massachusetts organized by Rwandan Issumael Nzamutuma in 2005 provides opportunities for members of the African diaspora to volunteer to teach courses in Adventist universities in Rwanda (Terrazas, 2010, pp. 30-31).

Nzanutuma is also launching programs with support from Atlantic Union College for African diaspora youth to volunteer in the US.

Services and need-based projects are increasingly provided by such associations, including civic education, immigration counseling and assistance with filing taxes, registering voters, and providing legal and social services, or teaching a native language or culture to the children of immigrants”. One of the primary dynamics of African immigrant voluntary associations is the conversion of many of them into formal nonprofit organizations, particularly 501(c) (3). Many of these nonprofits, which are described below, retain their original mission of supporting both US and African causes on the continent and are expanding into direct service—a natural expansion of their mutual aid and assistance functions.

### **Giving Circles**

Africans have historically used various types of Giving Circles that accumulate and mobilize financial resources that offer “revolving community funds” to members.

Many of these rotational saving schemes and funding strategies, including esusu (Yoruba word for rotatory credit), were taken from Africa by both its old and new diasporas in the US as early as at least the 18<sup>th</sup> century, and are still used today. They resemble credit unions, insurance schemes and savings clubs in some of their functioning but also differ in significant respects (Bascom, 1952). Members of these groups decide collectively to contribute a given amount either weekly, monthly or annually, and the rotating order by which each member accesses the entire pool of money. The money is used for a variety of purposes, including philanthropy (Copeland-Carson and Okome, 2013).

What the Yoruba call esusu, the Ibo, another Nigerian ethnic group, calls, isusu. Osondu (2011) documents some of the activities of isusu Rotatory Credit Schemes in Houston, Dallas and Atlanta. These savings clubs use tried and true strategies of organization, and also invest their funds in the stock market and real estate ventures. The Houston isusu group emerged from an HTA, which is effectively its parent organization. Members must contribute, a minimum recommended amount, but they are allowed to increase their contributions. The money is saved. There is a 12-month cycle at the end of which the funds are divided proportionally based on each member’s contribution. The group can also serve a credit function to its members who can borrow zero percent interest rate during each cycle. This enables them to cope with emergencies in a very painless way (Osondu, 2011).

Another isusu group in Dallas has 10 members, all of whom are Ibos. Each contributes \$1,000 per month. Members receive the entire pot each month until the cycle is over. The order of receiving funds depends on the order in which each member became a group member, but members sometimes make private arrangements to switch turns. Although many such groups operate informally, the Dallas group has its bylaws in writing, and members sign it once admitted to the group. Membership to fill vacant slots is by recommendation from one of the existing members of the group (Osondu, 2011).

An Atlanta isusu group has 16 members, and 24 shares. Each member contributes \$500 per share, and \$200 more, which is put in a common fund. Members can take more than one share, based on their contribution. The group has written bylaws and requires mandatory presence and promptness at its meetings. A member who is absent thrice must pay a \$50 fine. For tardiness, there is a \$5 fine. These fines are added to the common fund and invested. The group invests in the money market, and in real estate. It allows members to borrow up to  $\frac{3}{4}$  of their equity share from the investment fund (Osondu, 2011). Giving circles have now become a mainstream community philanthropy tool in the field. While there are African-American giving circles with African names as well as women's and other mainstream giving circles with a focus on Africa, they typically do not include African immigrants or their giving circles.

### **Harambees and Cause-related Events**

Harambee is a Kenyan community self-help tradition of special events to support individual, family or community causes. "Harambee" literally means "all pull together" in Swahili, a lingua franca in many East African countries. The harambee-type tradition, although called different names, exists in many parts of Africa and is sustained throughout its diaspora, including the US.

Community efforts to do fundraising for special projects could be as modest as collectively paying school fees, or as ambitious as funding a rural electrification project or founding a nonprofit organization.

Harambee-type efforts can be organized by an individual or organization for personal or community benefit causes. Many Kenyan-Americans tell stories of how their relatives in Kenya organized a harambee to raise funds for their school fees and travel to study in America. In fact, Kenya's first community foundation, the groundbreaking Kenyan Community Development Foundation, uses a harambee ethic and organizing strategy to raise grant funds in Kenya, the US and worldwide to support its work.

In an interview, Kenyan-American, King'ori Kanyi, chairman of the Bay Area, CA-based, Harambee Foundation, noted that his mother organized a harambee in his hometown that raised enough funds to support his travel and school fees to study in America. Using the same harambee model, King and other Bay Area Kenyan community members use this same model to raise funds to start the Harambee Foundation, which makes gifts and supports community causes in the US and Kenya. The foundation routinely organizes harambee fundraisers to support a variety of community and member needs, including burials, scholarships and community convening.

Harambee-type fundraising campaigns are primarily organized by informal voluntary associations with grassroots members, although the harambee ethic and events is sustained by a wide variety of African immigrant professional and alumni associations, community based coalitions and other nonprofits. Most of the resources are devoted to educational and health projects as well as relief in cases of natural disasters and catastrophes.

Various fundraising strategies are used, and many revolve around community and cultural events like picnics, “concerts, raffles, and sports tournaments” as well as fashion shows, gala events and talent shows (Okome M. O., 2004, p. 183). Some HTAs actively solicit funding from businesses within and outside their community; some seek sponsorship from local, national and international NGOs including nonprofits and philanthropic institutions. However, most voluntary associations have very modest resources and are only able to raise equally modest funds, approximately US\$20,000 annually. The non-members of an association who are from the same hometown tend to participate in social events as audience, donors and sometimes volunteers (Orozco and Rouse, 2007).

Services and need-based projects are increasingly provided by HTAs that engage in civic education, immigration counseling and assistance with filing taxes, registering voters, and “providing legal and social services, or teaching a native language or culture to the children of immigrants”. Many HTAs also help keep their cultural practices alive and assist fellow immigrants in their community to maintain connections to social practices that make life more meaningful.

The services provided by HTAs to immigrant communities tend to be much needed because they are often, although not exclusively provided to people who are underserved, vulnerable, and often lacking in local knowledge about alternatives. The same is true of services provided to their home countries where some engage in development projects that they sometimes partner with more affluent, and sometimes better established organizations.



Activities undertaken include community development projects to “support income generation (microenterprises, agricultural activities, etc.)”. HTAs don’t only partner with international development organizations, they also partner with local community institutions in their home country for project implementation.

As significant and extraordinary as these contributions are to the communities that receive them, they are modest in the larger scheme of things, because the problems they are trying to address are structural in nature. Many of the poor who are the targets of the efforts have major problems with financial and food security, and the households, communities and countries need sustainable development. HTAs therefore make substantive and substantial contributions to:

improving the quality of life in the communities they serve, [but] their influence is further limited by both funding and organizational restraints...

Group leaders, for the most part, are not necessarily trained or experienced in the organization, implementation or evaluation of development projects. Many HTAs do not work effectively with local community stakeholders and therefore do not understand their development priorities; they also cannot ensure that the community will properly care for new facilities or donations (Orozco and Rouse, 2007).

### **In-Kind Giving: Volunteerism**

African social values embrace and encourage sharing of skills, knowledge, material and financial resources. This contributes to considerable giving of assistance that might be hard to quantify, from food shared with a family in need to volunteering to perform a task in one’s area of competence or expertise. An example of volunteerism is many African immigrants’ willing and routine interpretation and translation for others who do not have requisite language skills.

Many African immigrants make in-kind contributions to family or others in their home countries (UNCTAD, 2012, p. 19). There is increasing recognition that in-kind contributions include “time, labor, assets, expertise” (Mahomed, 2012). Many African immigrants engage in such volunteerism in their communities of settlement and in their home countries. There is also considerable giving to religious causes in the US, their home countries and internationally. However, these forms of giving are yet to be quantified and comprehensively documented.

When they originate from developing countries, the departure of skilled professionals from their home countries and permanent or long term



settlement in developed countries is generally considered a great loss, indicative of a brain drain. Some analysis presents the hemorrhage of MDs from West Africa as indicative of a brain drain (Hagopian, et al., 2005). The same point is made in a 2004 publication on MDs from developing countries<sup>2</sup>, which shows that there are 5334 African trained medical doctors in the US. 2158 of them are Nigerian. South Africa, with the second largest number, has 1943 (Hagopian, Thompson, Fordyce, Johnson, and Hart, 2004). However, there are also creative arguments about these skilled migrations being instances of [brain re-circulation and brain gain, because their migration results in significant intellectual and other investments, such as philanthropy, to their native countries.](#) African nurses and doctors are not the only examples of professional, technical and skilled migrants, but they are significant.

According to Giorgio and Terrazas, there are approximately 1.4 million immigrant medical professionals in the United States. This amounts to over one of every six medical professionals. Almost 1.1 million (over four out of every five) come from developing countries and more than 120,000 (almost one in 10) are from Sub-Saharan Africa. Even though Immigrant Medical Graduates (IMGs) from sub-Saharan African (SSA) are only approximately 1 percent of all Medical Doctors (MDs) and less than five percent of the IMGs in the US, [the loss of these doctors is catastrophic for the African continent](#) (Tankwanchi, Özden, and Vermund, 2013).

Tankwanchi, Özden, and Vermund, (2013) present more recent statistics, derived from workforce analysis by the World Health Organization and a 2011 American Medical Association's Physician Masterfile. Their findings reveal that 10,819 MDs in the US were born or trained in 28 Sub Saharan African (SSA) countries. Sixty-eight percent or 7,370 were SSA-trained, 20 percent or 2,126 were trained in the US, and 12 percent or 1,323 were trained outside the US and SSA. They conclude that the emigration of MDs from SSA to the US is likely to increase if no active measures are taken to stem the tide (Tankwanchi, Özden, and Vermund, 2013).

These figures can be misleading because the Middle East and North Africa are conventionally separated from Sub-Saharan or black Africa. With 5266 medical doctors, the AMA puts Egypt as 10<sup>th</sup> in the top 20 countries with international trained graduate doctors in the US (AMA Governing Council, 2010, p. 4). Also, these assessments do not include immigrants who have education in the medical professions but are without

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<sup>2</sup>Hagopian et al's SSA medical doctor statistics: Nigeria: 2158, South Africa: 1943, Ghana:478, Ethiopia: 257, Uganda 133, Kenya: 93, Zimbabwe: 75, Zambia: 67, Liberia: 47, Other: 12, Total: 5334

a job or are employed in other fields, (Giorgis and Terrazas, 2011, p. 2) a phenomenon described by some as a “[brain waste](#)”.

Philanthropy and other forms of giving to develop origin countries helps to mitigate brain drain’s negative impact. It is clear that a comprehensive picture of the philanthropic practice of these health care professionals is impossible without careful research that gathers data from a statistically significant sample. However, given the significant size of the Egyptian and Nigerian population relative to the total, a focus on medical doctors from both countries and their philanthropic efforts provides some initial sense of African-born immigrant doctors’ philanthropy. (Hagopian, Thompson, Fordyce, Johnson, and Hart, 2004).

The Egyptian American Medical Society, (EAMS) has a nonprofit foundation in Astoria, New York. It expressed concern for the doctors’ country of origin on its website where it posted the notice: “[Urgent Announcement: All donations are now accepted for rebuilding in Egypt.](#)” EAMS organizes [medical missions to Egypt, does public health outreach and treatment in the United States; raises funds for its initiatives through various events such as fundraising galas, including gala events; and provides information and assistance for medical students.](#)

The Coptic Medical Association of North America (CMANA) does [charity, education and networking](#) as parts of its core mission. It sees the geographical scope of its activities as the US, Bolivia, Egypt, Ethiopia, Kenya and other African countries. However, it does not present detailed information about [past](#) and [future](#) medical missions on its website.

The [Association of Nigerian Physicians in the Americas](#) (ANPA), a nonprofit organization incorporated in 1995, has 4,000 members in the US, Canada and the Caribbean. ANPA organizes medical missions to Nigeria and other African countries as well as the Caribbean. It also does medical outreach in the various locations in the US, Canada and the Caribbean where it has chapters. As well, ANPA offers technical assistance in Nigeria, and engages in advocacy aimed at improving the healthcare system in Nigeria.

ANPA reports that it has organized [more than 40 medical missions to Nigeria](#); and in almost 20 years, delivered direct clinical care to over 150,000 Nigerians all over the country. ANPA also opened an office with staff in Abuja, Nigeria’s capital after a 2009 meeting there. It established strategic partnerships with the Nigerian Medical Association, (NMA) and the Federal Ministry of Health.

Out of its concern for the significant inadequacies and challenges in the Nigerian medical system, ANPA worked with its partners to train 125

people to deliver Basic Life Support care at the Ministry of Women's affairs in Ondo State. It trained and licensed 36 Instructors in BLS/ ACLS, and at the University of Ibadan and offered BLS and ACLS provider courses to 44 faculty members and an ACLS instructor refresher course for 25 instructors.

ANPA members also volunteered to give emergency medical care, and made donations to the people of Haiti after the earthquake. In addition, the organization gave more than \$36,000 through the Project Hope Foundation.

ANPA gives funding to the Distinguished Nigerian Physicians of Tomorrow, (DNPT), which is its “student-led organization... of medical students of Nigerian origin.” ANPA has supported DNPT in donating textbooks to Nigerian medical institutions. It also funded the development of “an electronic web-based version of a case-study tutorial content which is accessible to Nigerian Medical Students during their clinical years of training.”

In 2010, ANPA secured funding from the United States Agency for International Development (USAID) to collaboratively work on reforming the curriculum for training medical and dental practitioners in Nigeria with the Medical and Dental Council of Nigeria, (MDCN), National Universities Council, NUC, Nigerian Medical Association, NMA, National Institute for Postgraduate Medical Research, NIMRAT, Guild of Medical Practitioners and the Federal Ministry of Health.

In 2010 ANPA collaborated with the Nigerian Federal Ministry of Health and the National Primary Healthcare Development Agency, NPHCDA to provide training materials for primary health workers in rural communities.

ANPA also helped the Nigerian medical system save money by advocating that it cease its policy of back payment for Nigerian physicians and dentists, resident outside the country.

ANPA has sought funding from the Bill and Melinda Gates Foundation, ‘Grand Challenges’ Program to cover the costs of its maternal and child health programs in Nigeria (ANPA, 2011).

There are 31,023 African-born immigrant nurses in the US (Terrazas, 2009), a number far more than medical doctors, making fears of a brain drain gain increased significance. However, the effort of African immigrants to give both in the US and to various African countries also give credence to arguments that there is possible brain recirculation and brain gain. Nigerian nurses are statistically dominant and some of their giving practices can be explored to gain some insight into the subject.

The [National Association of Nigerian Nurses in North America \(NANNNA\)](#) describes itself as an umbrella association of Nigerian Nurses Associations and Nursing School Alumni in North America. Its goal is “to improve the health and quality of lives of Nigerians at home and abroad... implementing strategies that will help influence health care policies and the Nursing profession in Nigeria”. On its webpage, NANNNA says there are probably more than 6,000 nurses of Nigerian origin in the Americas. It also gives as part of its core mission, a dedication to the improvement of the health care system in Nigeria and the Americas. As well, it is committed to the betterment of Nigerians’ quality of life and wellbeing through advocacy, dissemination of best practices and cutting edge research and collaborative work to improve training and delivery of care to Nigerians both at home and abroad (NANNNA, 2013).

NANNNA [programs and projects](#) reflect its mission. This is evident in four of its programs—finding solutions to domestic violence, and its consequences; engendering academic excellence in training of nurses in Nigeria to meet the healthcare needs of Nigerians; providing healthcare access to remote communities through a proposed “health on wheels” program and engaging in nursing missions to Nigeria. NANNNA has collaborated with the Center for the Right to Health (CRH) and Nursing and Midwifery Council of Nigeria to reward professional excellence in nursing practice in Nigeria; it does fundraising; and advocates for healthcare reforms with policy makers in Nigeria North America (NANNNA, 2013).

### **Religious Institutions**

Christian, Muslim and other religious organizations encourage and participate in the redistribution of resources for charitable purposes. Tithing and donations are used to fund missions that support indigent members and larger social causes.

Religious institutions established by diasporas are often vectors through which mutual support, charity and philanthropy could be organized delivered within the community, the institution’s immediate surroundings and the home country or other areas. The Copts from Egypt established [The Saint Mark Coptic Orthodox Church of Washington DC \(SMCOC\)](#) in Vienna, Virginia in 1976. It subsequently moved Fairfax, Virginia where it currently occupies 17 acres with facilities including a pre-K to 6 elementary school, an Arabic language school and a library. From a pioneer group of 80 families, the church’s membership now numbers over 3,500. It assists new immigrant members to find and furnish apartments, schools for children, and has a free medical clinic (Epatko, 2013). It also offers [comprehensive social services](#).

The upheavals set in motion by the “Arab Spring” led to significant population displacement. Although much attention is focused on non-Muslim Egyptians, [sectarian conflict also affects Muslims, who are both internally displaced and part of external refugee flows](#). The flow of Coptic refugees from Egypt to the US increased after the “Arab Spring”. The migration was to California, New York and New Jersey, which already had substantial Coptic populations (Wallace, Bruce, 2013). Churches like [Saint Mary and Saint Antonios Coptic Orthodox Church of Queens](#) in New York served as sources of information, advice and support for these refugees.

African immigrant Muslim institutions also feature prominently in giving to their communities in the US and to Africa and other continents where they have networks. The Murid Sufi community in New York City has become a distinctive part of the cityscape. It is part of a predominantly Senegalese trade diaspora centered around 116<sup>th</sup> Street in Harlem, but with networks back home in Touba, Hong Kong, Paris and Jeddah in Saudi Arabia. Its trade and remittances are estimated to be approximately \$200 million per annum (Krase, 2012). In what has become known as “Little Africa” or Africa Town and 125<sup>th</sup> Street and 7<sup>th</sup> Avenue, which is now named “African Square” in Harlem, as well as in “Fouta Town” in Brooklyn’s Bedford Stuyvesant, Francophone Muslim West Africans from Senegal, Guinea, Mali, Burkina-Faso and other Sahelian countries have established mosques, Islamic schools, businesses and community based associations through which they organize their giving.

The mosques collect weekly charitable contributions much in the same way that churches do.

Harambee-type efforts are undertaken to raise funds for important initiatives such as the visit of the Murid Shaiykh from Touba, when \$75,000 was raised in a matter of 2

weeks to purchase a limousine. Touba Murids were reported to have remitted \$15,000 monthly to the Islamic city of Touba in Senegal at least a decade ago. Also, through the New York branch of the [Banque de l’Habitat du Senegal \(BHS\)](#), in 1993, savings and remittances of \$900,000 were reported, and in 1994, \$4 million. More funds were remitted in 1994



[Giving Story:](#)  
[Los-Angeles-Liberia-Guyana-Uganda](#)  
**Cynthia Chea**

due to the need to help families weather the crisis caused by the drastic devaluation of the CFA franc and the economic crisis that affected all French West African countries (Abdullah, p. 45). BHS, which is Senegal's largest mortgage bank, now established a second New York branch in 2004. It charges lower rates for electronic funds transfers to Senegal and is patronized robustly by Senegalese immigrants instead of Western Union, whose charges for these transfers are more expensive (Kane, 2011).

### **Formal Philanthropic Institutions**

Many indigenous social structures and processes of giving are retained and adapted by African immigrants in the US. However, increased formalization of previously informal arrangements has occurred both in Africa and in regions outside the continent such as the US where African migrants have settled.

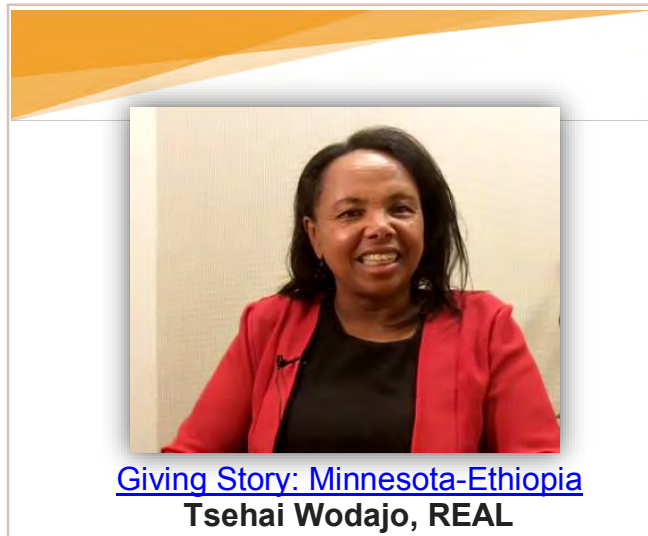
Some African immigrants have established community based and nonprofit organizations to address the issues that arise for African immigrants, refugees and asylees. As is generally case for this entire field, there is no definitive survey or census of these nonprofits. A preliminary analysis of global giving data provided by the Urban Institute for this study, identified 2,600 Africa-focused US public charities using a keyword search of IRS data. Unfortunately, the available data cannot confirm whether these public charities provide services, grants or some combination. The data do not consistently indicate whether they are African immigrant-created or lead (Urban Institute 2012). Case study and other qualitative research studies suggest that such organizations often blur the conventional lines of a grantmaking, grantseeking and direct service organizations, combining all three in some combination to achieve their mission.

For example, The Coptic Ethiopian Diaspora is predominantly from Egypt, where it is a religious minority. The members of this diaspora established [Coptic Orphans](#), a nonprofit organization with presence in the United States, Canada, Australia, Egypt and the United Kingdom. One of its programs involves child sponsorship and another is to build networks "of village-based volunteers supported by local churches and organizations" that support orphaned children's education and social wellbeing (Hollenbeck, 2012).

Some of the many other examples are [Sauti Yetu Center for African Women and Families](#) (Sauti Yetu) in New York, founded by [Zeinab Eyega](#), who is originally from the Sudan; [Minnesota African Women's Association](#) (MAWA), founded by [Nyango Melissa Nambangi](#) (MAWA, 2003-2008),



originally from Cameroon; and the [African Development Center](#), founded by the late [Hussein Samatar](#), originally from Somalia (ADC). Tsehai Wodajo, an Ethiopian immigrant, created REAL (Resources for the Advancement of African Lives), a public charity that addresses youth and women's issues in her native Ethiopia but also in Minnesota (her Giving Story is featured in this study's sidebar).



Featured Giving Stories from PAWPNet's and AWDF USA's African network demonstrate the ingenuity of this new institutional phase of African diaspora giving.

Chingwell Mutombu, a Minnesotan originally from the Democratic Republic of the Congo (DRC), established First Step Initiative to educate

Americans about African women's issues and make microloans to empower DRC women entrepreneurs.

In northern New Jersey, Asenath and Maurice Dande, born and raised in Kenya, after years of making charitable remittances to support scholarships and building schools in their home country, have now created a US-based non-profit, Hitaji Development Initiative (HDI) to foster sustainable economic development, empowerment and independence for disadvantaged women and girls in the rural areas of Migori County, Kenya.

The organizations cited above and highlighted in some of the study's Giving Stories are public charities that raise funds in the US to make grants or microloans to causes in Africa. They combine contemporary fundraising techniques with traditional African ones such as giving circles or HTA aid.

Hyacinth Ahuruonye, a Nigerian-born San Francisco-based accountant and president of his company HCA Accounting, Inc. is a prominent regional, national and global philanthropist. His corporation has an active corporate giving program and he gives personally as well although not through a foundation. A patron of the arts, he has supported major US cultural institutions in the Bay Area and other states. In addition, he actively supports women's and other development programs in Nigeria



and Liberia. A dedicated volunteer, he has also served as the treasurer of the Alpha Phi Alpha Fraternity, Inc., a historic and powerful fraternity of college-educated African-American and other black men.

There is need for mapping to create a comprehensive database of such African corporate, diaspora grantmaking and microloan organizations to provide information to African immigrants who need the services and to the funders, policymakers and researchers who need the information.

### **African Diaspora Institutional Philanthropy**

African immigrants are also innovating a new era of institutional foundation giving to various causes and nonprofits in the US and Africa. This trend actually seems to have started about twenty years ago with the first foundations of 1980s African immigrant celebrities and sports figures. Of course, given the nascent nature of this phase of African immigrant giving, there are no studies that comprehensively survey or tally the total number or giving levels of African diaspora institutional philanthropy.

African immigrants such as [Akeem Olajuwon](#) and [Dikembe Mutombo](#) are prime examples of African immigrant celebrity foundations. Akeem Olajuwon's Dream Foundation, which is registered in both the US and Nigeria, supports youth and humanitarian interests in the US, Nigeria and Jordan. Olajuwon [partners with corporate interests and other athletes](#) to support his philanthropic initiatives in Nigeria. He also gives through his American-based mosque, Islamic Da'Wah Center in Houston, demonstrating how African immigrant, like other American donors, can use multiple types of giving to support their charitable interests.

The Dikembe Mutombo Foundation funds education and healthcare initiatives and in 2007, completed construction of the [Biamba Marie Mutombo Hospital](#) in Kinshasa. The hospital has treated 100,000 since then. It has partnered with many hospitals and universities in the US to provide care in the Democratic Republic of the Congo. The foundation also gave philanthropic assistance toward youth educational development and empowerment in Soweto, South Africa, and in 2011, opened a bank that does microfinance.

There seems to have been about [30 African immigrant NBA players](#) since the 1980s, most of whom have had some sort of non-profit or foundation, especially the older, more well-known players who came to fame in the 1980s and 1990s.

Truly global citizens, the diversity of these African immigrant philanthropists is underscored by the story of NBA great, Steve Nash, who often cited as one of the country's [most philanthropic athletes](#).

Born in Johannesburg, South Africa to British parents in the 1970s, he emigrated as a child and was raised in Canada, where he still has citizenship and maintains a home. Playing for the Los Angeles Lakers now after a long, distinguished career with the Phoenix Suns, he also lives in Arizona and southern California. [The Steve Nash Foundation](#), which is a private family foundation, focuses on youth causes and has separate Canadian and US arms. Despite his South African roots, his Foundation focuses its giving exclusively on the Americas, including Canada, the US and Paraguay. However, in the past few years, he has been active as a kind of [ambassador of basketball in South Africa](#). In addition to his financial support of nonprofits, Nash has been known to use his celebrity to speak out about social causes, most notably, [Arizona's controversial law](#) allowing police to stop, question and search any person somehow suspected of being an undocumented immigrant. Other African immigrant athletes mirror Nash's cosmopolitan background and giving interests.

African immigrants playing in other sports are taking the lead of Olajuwon and Mutombo to create foundations as well. Nigerian-American women's soccer player, [Kasia Muoto, founded the We Play to Win Foundation to empower youth](#). [Amobi Okoye](#), an NFL player, created the [Amobi Okoye Foundation](#) in 2007. Both Muoto and Okoye foundations work in the US and Nigeria. Okoye's foundation has a US presence, [Kick Off for Kids](#), and an international arm, [Changing Africa Through Education \(C.A.T.E.\)](#). Besides sports, it works on enhancing access to health, water, nutrition, education, information technology, HIV and AIDS awareness, as well as breast cancer treatment in Nigeria. Both have aspirations of doing similar work in other African countries.

[Meb Keflezighi](#) originally came to the US from Eritrea. He won a silver medal in the marathon in the 2012 Olympics. In 2010, he was the first American to win the New York City Marathon since 1982. He established the MEB Foundation shortly thereafter. Meb was brought to San Diego in 1987 by his parents as a 6<sup>th</sup> grader. They were refugees who came via Italy. He benefitted from his teachers' generosity in securing running shoes and funds that made it possible for him to train for his newfound interest in running from the 7<sup>th</sup> grade to high school. He



[Giving Story: California-US-Nigeria](#)  
**Hyacinth Ahuruonye, HCA**

expressed commitment to paying it forward by giving back to others (USTAF, 2013).

His foundation promotes education, sports and health in its work with youth. In a May 2013 interview with US Track and Field, Meb said, "Running is part of my life, and I can't just stop, but I want to find ways to give back to the community both in the U.S. and overseas... Over the next four to five years I want to go into motivational speaking to share my story and help people to live up to their potential and see the glass as half full" (USTAF, 2013).

There are early signs that African diaspora athlete philanthropists are starting to collaborate. Nigerian-origin National Football League members, Osi Umenyiora of the NY Giants, Amobi Okoye of the Houston Texans, as well as Adewale Ogunleye and Israel Idonije of the Chicago Bears established the [Athlete in Diaspora: Community Interventions \(ADCI\)](#). In 2008, the initiative gave scholarships to students in 10 Nigerian universities, HIV kits to medical clinics, water wells to a village that lacked potable water and outfitted a youth soccer team (Branch, 2008). The group grew larger, and in [2009](#), the trip included Nnamdi Asomugha of the Oakland Raiders, Chinedum Ndukwe of the Cincinnati Bengals, Ike Ndukwe of the Miami Dolphins, Xavier Adibi of the Texans, soccer star Kasia Muoto and African-American Tommie Harris of the Chicago Bears (Brooks R. 2009). Other examples of US African diaspora entertainers and celebrities who have foundations include Grammy winner Angelique Kidjo's Batonga Foundation and model Liya Kebede's Foundation, both of which focus on African women's and girls' issues.

African immigrants from other professions are starting to create foundations too. The case of Patrick Soon-Shiong, a South African immigrant to the US of Chinese ancestry, is also a good example of the African diaspora mega-giving. A billionaire surgeon and professor at University of California Los Angeles, who made his money in the pharmaceutical industry, he has become recognized for philanthropy in the US.

He and his wife, Michele Chan are generous philanthropists who established a family foundation, and some nonprofit organizations that contribute to US causes (Kahn, 2013). "They're signatories to [Bill Gates'] and Warren Buffett's giving pledge, sustainers of the tony St. John's Health Center in Santa Monica" (Whitford, 2013) to which he pledged \$135 million (Kahn, 2013). Soon-Shiong also pledged \$100 million toward the re-opening of Martin Luther King Hospital in South Central Los Angeles, and announced that he would give up to \$1 billion to other causes in the future.

He donated walk-in refrigerators and provided funding for a truck for a feeding program run by the Resurrection Church in East Los Angeles (Kahn, 2013).

Dr. Godwin Onyema, a Nigerian physician and his family, who lives in Los Angeles and Chicago, has established the [GEANCO Foundation](#). His son, Afam Onyema, a Harvard and Stanford-educated attorney, also serves as the chief operating officer. The Foundation organizes medical missions to Nigeria, has educational and sports initiatives for youth, and plans to establish a 200-bed [hospital](#), specializing in knee and hip replacements, in Awka, Anambra State, Nigeria. Starting to garner growing press attention for its efforts, it has developed a relationship with Stanford, University Hospital, Afam Onyema's alma mater, to provide in-kind donations of medical equipment and expertise.

James Otieno, a former Hewlett Packard executive and long-time Californian originally from Kenya, has established the Karibu Rafiki Foundation to support the education of children in his home country of Kenya and South Sudan. In addition to his foundation giving, he owns and leads a company developing alternative energy technology in Africa. With a primary interest in education, mental health, the environment and wildlife, Otieno is a deeply dedicated Bay Area local volunteer and donor to public causes. He serves as board chair of Palo Alto University and Child Advocates of Silicon Valley and also supports many other organizations in the region.



African diaspora foundations also are being created by Africans who are primarily living in Africa, but with ties in the US.

The African Leadership Foundation raises funds to support the Johannesburg-based African Leadership Academy, a Pan-African school based in

Johannesburg, South Africa by CEO, Fred Swaniker, a Stanford graduate.

Patrick Awuah is a Ghanaian-American Microsoft millionaire who quit his job and returned to his native country to create Ashesi University, a liberal

arts college in Accra. He founded the US-based Ashesi University Foundation, a public foundation, to raise funds and in-kind support for Ashesi University.

Nash's and Soon-Shiong's foundations are private. However, it seems that most African diaspora foundations are actually public foundations raising funds from multiple sources to advance their missions.

It may be that non-profits organized by African immigrants to provide both services and grants for education or health services or other forms of social finance such as microloans may be the predominant type of African diaspora institutional giving. REAL and First Step would be examples of such nonprofits. Although not necessarily conceived as such, these types of nonprofits can be seen as operating foundations, because they do combine grantseeking with direct services and grantmaking to achieve their missions.

Much of African immigrant institutional philanthropy has been invisible to the broader field because the hybrid organizations, operating foundation-type may not be seen as "philanthropic" because they also raise funds. Many mainstream philanthropy association membership categories do not accommodate for these organizations or individual donors who may be giving through a company they own. Also, a consciousness of philanthropy is just emerging among the African immigrant leaders establishing these types of organizations throughout the region. As indicated in the Giving Stories featured here, many of the African diaspora giving leaders we interviewed are less concerned about fitting into mainstream philanthropy's conventional categories. Instead they combine various types of nonprofit mechanisms flexibly to meet their charitable interests—an increasingly common practice in all of American philanthropy as the literature and countless cases show (Battilana, Lee, Walker, Dorsey 2012; Cohen 2012).

However, as our examples suggest increasingly a number of African immigrant donors are creating public or private foundations to organize their giving. Although there are a few exceptions such as the Nash family's private foundations, most African immigrant foundations are actually public foundations. As seen from the examples in this study, these public foundations may be established by African civic leaders themselves as supporting organizations with funds restricted for a favored nonprofit as in the case of the African Leadership Foundation's sole support of the African Leadership Academy.

Or they can be established by African immigrants who live in the US structured to provide grants to multiple nonprofits or as hybrid operating

foundations to raise US funds, in-kind support and coordinate volunteers or other pro bono expertise for African projects and NGOs as in the case of Geanco. In all these cases, charitable beneficiaries may be either US-based or overseas charities usually in Africa.

A review of the 990 tax returns of many African immigrant public foundations suggests several challenges on the horizon. Several seem to be financially healthy, particularly those raising funds in the US for innovative Africa-based nonprofits with robust outcomes. However, the past few years of data suggest that a number of the most prominent African diaspora public foundations have had declining public support, perhaps a result of the rebounding post-recession giving.

It is a growing trend that several of the more mature African diaspora philanthropies that give directly to Africa are considering registering in African countries especially those such as Ghana, Nigeria, Kenya, South Africa and Ethiopia experiencing strong investment from overseas companies, exceptional economic growth and growing classes of wealthy indigenous donors increasingly interested in philanthropy. For example, wealthy Africans on the continent, with support from US and European corporations and philanthropy associations, established the African Philanthropy Forum (APF). APF's leadership includes some of Africa's wealthiest business leaders and donors.

As African philanthropic capital markets are better organized, it is likely that African diaspora nonprofits worldwide will seek local registration in Africa increasing competition for funds just as African-based NGO leaders also establish US, British and other overseas arms to raise support in these countries.

The use of public foundations is common in Africa diaspora philanthropy. Many of the public foundations have public charity status but operate essentially as supporting organization making grants only to their foreign-based nonprofit founder. The IRS regulations on this point are murky. They indicate that a supporting organization cannot retain its tax exempt status if it acts as a passive conduit for funds to a foreign-based nonprofit. There is uncertainty among many African diaspora public foundations about the degree of supervision required to demonstrate active oversight over the organizations supported. Furthermore, some do essentially act as passive conduits for grants to one overseas organization in possible breach of the regulations.

To avoid re-classification as a supporting organization, African diaspora public foundations established to support one foreign charity, may wish to consider organizing as a "friends of" public charity.



These public charities are exempt from the due diligence and public support fundraising tests of public foundations. They can help avoid the compliance risks that come with public foundations acting as a supporting organization.

African diaspora foundations that make overseas grants are faced with some of the same challenges that face all American international grantmakers. The new requirements of the 2006 Pension Act and post-9/11 anti-terrorism laws require that all international donors undertake particular measures to ensure that foreign grantees are not supporting terrorists. Like many new foundations, African diaspora foundations are managed by people who may have had astounding success in their fields and a strong charitable commitment. However, lack of awareness of nonprofit regulations can create public relations challenges such as when Olajuwon's Dream Foundation provided a humanitarian grant to an organization in Jordan that was on the US's terrorist watch list. Olajuwon was apparently unaware of the Jordanian organization's censure by the US and had not intended to support a suspected terrorist group. However, lack of currency in the law created an unwanted public relations issue for his brand and foundation.

The African diaspora foundation sector will likely grow as wealth from Africa and its diaspora continues to expand and grassroots immigrant donors in the US create coalitions to better coordinate and increase the social impact of their giving. However, it is critical that the emerging sector include professional foundation managers who are expert in US nonprofit standards but also competent in African-driven giving traditions, issues and opportunities.

### **Social Enterprise and Innovators**

New forms of social finance that cut across sectors are being created by African immigrants to foster development in their home countries and the US. This innovative social finance includes information and communications technology but extends beyond it now to arguably include filmmaking and other aspects of the arts.

Some African immigrant giving combines profit-making with social enterprise and the voluntary use of skills to solve problems about which immigrants have specialized and intimate knowledge.

For example, the Silicon Valley African Diaspora is actively involved in sponsoring new investments in information and communications technology in their home countries. Mbwana Alliy, a Tanzanian-born venture capitalist who was educated at Stanford, and worked for Microsoft



as a product manager for four years before moving back to Africa both to invest in technology and mentor technology entrepreneurs in the intricacies of venture capitalism. Alliy does pro bono prospecting for investors in the US and mentors entrepreneurs on how to market their products and secure funding that increases the scale and profitability of their businesses. He has become one of the bridges between entrepreneurs in Africa and Silicon Valley and venture capitalists in both places who want to invest in cutting edge projects (Frier, 2013).

By June 2013, Alliy was able to partner with other Silicon Valley investors to establish Savannah Fund, a \$10 million seed capital fund in Nairobi, Kenya, contributing to what is now popularly called “Africa’s Silicon Valley” (also see page for more on African diaspora social innovation. Savannah invests in promising high tech startups and mentors the entrepreneurs to increase their chances of success (Nsehe, 2012). This examples shows that African diaspora innovators adapt indigenous giving structures such as patron-client networks to create contemporary philanthropy and social investment.

Other examples of African diaspora-initiated social innovation include [Ory Okolloh](#), a Kenyan woman educated at the University of Pittsburgh and Harvard Law School, who after she returned to Kenya, blogged about the country’s politics, and contributed to disseminating information that brought more transparency to the political process. Okolloh’s website, [Mzalendo](#), means “patriot” in Kiswahili. During the Presidential elections of 2007, Okolloh also co-founded [Ushahidi](#), meaning “witness” in Kiswahili, as a means of gathering and interactively mapping reports of electoral violence by eyewitnesses via text messages and Google Maps. Ushahidi is a nonprofit organization. Its mapping tool has been used all over the world, for example, in monitoring elections and mapping the natural disasters such as the Haiti earthquake in 2010. Okolloh, who was Ushahidi’s Executive Director, is now Google’s policy manager for Africa (Okolloh, 2010).

Other examples include the Bay Area’s [Magatte Wade](#), born in Senegal, educated in France, Germany and founder and CEO of Adina World Beat Beverages, which she established in 2004. She stepped down as CEO in 2009, maintained a stake in the company, and founded [Tiossan](#), an organic cosmetics business. Both businesses source the ingredients used for their products from small scale African farmers. They also combine Senegalese and African recipes with the best of green preservation technologies from California chemists. Magatte is not only an entrepreneur, she is a powerful advocate of positive change in business, gender roles and Africa (Nsehe, 2012; World Economic Forum). She is a

role model for young women of African descent on the possibilities of entrepreneurship and success in business.

As recounted in the Africa diaspora magazine and website, Applause Africa, social entrepreneur Sarah Kaba Jones of FACE Africa, is a Bostonian raised in Liberia. At eight years old, she left her country just before the civil war broke out. In 1999, after having lived in Cote D'Ivoire, Cyprus, Egypt and France, she came to the U.S for college. Nearly twenty years later, in 2008, Ms. Jones returned to Liberia and found a country in desperate need. She made it her mission to help those in need in Liberia. After five years work with the Singapore government, Ms. Jones left a lucrative career and founded FACE Africa, an organization that provides access to clean and safe drinking water to communities in Liberia. Ms. Jones is also an advocate for women, and young girls, working to empower them through education, skills training, and financial literacy. A winner of many awards, Forbes Magazine named her one of the "20 youngest power women in Africa" (Applause Africa 2011).

Jason Njoku, CEO of [iROKOTv](#) and IROKO Partners, who shuttles between Lagos and multiple US locations, was educated in the UK. IROKOTv's efforts contributed to the reduction of piracy against Nigeria's Nollywood films (Nsehe M., 2013). It has also influenced the production, archiving and digital dissemination of

Nollywood movies, reaching up to 178 countries, and approximately one million viewers a month, thus creating new sources of wealth and influence. In May 2003, Njoku, his business partner Bastian Gotter and wife Mary Remmy Njoku founded SPARK, to build and groom new internet startups in Nigeria. By the

end of 2013, SPARK had nine fledgling startups. Njoku also freely shares practical information about how to establish and manage upand-coming internet businesses with other young entrepreneurs. The modeling of innovation, grit, tenacity and success inspires younger entrepreneurs to venture into using the internet to disseminate the artistic productions and popular culture (BellaNaija.com, 2013).



[Giving Story: Minnesota-Congo](#)  
**Chingwell Mutombu, First Step**  
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African social enterprise and innovators are increasingly successful in both creating wealth and doing philanthropy. There are some efforts to capitalize on their track record by encouraging diaspora businesses to do more of the same. In 2010, the African Diaspora Market (ADM), funded by the US Agency for International Development (USAID) and Western Union, organized a competition that culminated in a final presentation in Washington, DC. The finalists were fourteen diaspora investors to seven African countries. They got matching grants of \$50,000 to \$100,000 as seed money.

One of the sponsored businesses was founded by Raymond Rugemalira, a Kenyan immigrant from Crestline, California. Rugemalira's business, Uza-Mazao, which developed an algorithm that could be used with SMS messaging on cell phones to "connect small scale farmers, producers and traders in Kenya". Buyers and sellers are able to get up to date information on "prices, quantities and locations" and reduce the cost of doing business and accessing information. Numerous small farmers are also able to convene "virtual cooperatives," they are able to trade more efficiently; buyers are able to find them more easily, and distance is not a forbidding barrier. Potentially, both buyers and sellers benefit and so does the larger economy.

Other ADM sponsored businesses range from a commercial plant tissue culture business that uses biotechnology to increase yield and quality of produce for Ethiopian agriculture producers to a franchise business model that will empower female nurse entrepreneurs to improve access to healthcare and reduce the burden on government hospitals in Ghana (Gordon and Abdullah, 2010).

Other examples are found as a result of increased focus on [diasporas](#) by the US government under President Barack Obama. One example is [TMS Ruge](#), who was born in Masindi, Uganda, and has lived in Uganda, Kenya, Canada and the United States, co-founded Project Diaspora, a social media platform using cutting edge information technology to facilitate connections in the African diaspora community. In Uganda, he founded Uganda Medicinal Plant Growers, [UMPG Limited](#), in his hometown to contribute toward encouraging developing and marketing value-added exports by farmers. He also co-founded [Hive Colab](#), a technology incubator site in Kampala, Uganda. To commemorate the 10th anniversary of the Millennium Development Goals (MDGs) in 2010, Ruge also used social media as a platform for [Villages in Action](#), which live-streamed a conference from a village in Uganda. He also hosts [iTunes' Digital Continent Podcast](#).

At a White House Diaspora Champion of Change award ceremony in 2011, Ruge said:

If I can describe myself ....I will probably say that I am the unpaid social media activist in defending Africa...In terms of social media I would have to say it is the hidden weapon I think for us in this age in awakening the capabilities of the African diaspora.

....If you look at the continent just by itself you're looking at about half a billion mobile phones you're looking at a continent with 450-500 million youth that are under the age of 15 and we're looking at a diaspora that is sending remittances to the tune of \$40 billion.

I look at what that promise is for us and where the future lies and one of the things that I see that makes that connection happen is social media...a lot of the Champions here I have met through social media and we've taken years before we've actually met but we've used that conduit to be able to collaborate and to discover each other (IDEA, 2012).

[Dr. Ashifi Gogo](#) is originally from Ghana. He's the CEO of Sproxil, a social enterprise that developed mobile technology to help consumers in developing countries to detect counterfeit medicine. Sproxil developed and holds the trademark for the Mobile Product Authentication (MPATM) technology, an application that has won major awards and is recognized as a major player in fighting against the \$600 billion counterfeit goods industry. MPATM "has been used on over 100 million products by more than two million consumers to verify the authenticity of their medication". Sproxil's MPA is also used "in many industries including pharmaceutical products, automotive, garment, and fast-moving consumer goods" (Reuters, 2010).

[Abdi Roble](#), a Somali-American is the Executive Director of the [Somali Documentary Project](#). He campaigns for human rights, social justice and civic engagement through his art and photography, leading various efforts around the world to create awareness among, and about Somali refugees and internally displaced people, through speaking engagements, fundraising and advocacy. Abdi's work has been exhibited in high profile venues worldwide. "The Somali Community;" "Against Forgetting, Beyond Genocide and Civil War;" and ["The Somali Diaspora; A Journey Away"](#) are a few examples of this work (Somaliproject.org; Poleon, 2012). The latter was also published in a book cowritten by Abdi Roble and Doug Rutledge, and was published in 2008 by the University of Minnesota Press.

Mohamed Malouche is one of the [young Tunisian-American professionals](#) who uses social networks and social media to deploy their transnational

experiences to sustain the democratic transition in Tunisia (TAYP, 2013). Malouche obtained a master's degree from Telecom Paris Sud in France and a Masters in Telecommunications from Michigan State University. He is a Senior Manager with Deloitte Consulting and founder of Promo Tunisia (Malouche, 2012). The democratic revolution popularly known as the "Arab Spring" began in Tunisia on January 14, 2011, when the youth led in ousting the country's twenty-three-year-old dictatorship. Motivated by the courageous acts of their compatriots at home, the [Tunisian American Young Professionals Association \(TAYP\)](#) decided to support the democratic transition through working to strengthen economic ties between the US and Tunisia by acting as a bridge between Tunisian businesspersons and U.S. financiers. The organization also mentors and offers technical and financial support to fledgling Tunisian businesses. It provides a social and professional networking opportunities and venues for the Tunisian diaspora in the US.

### **Digital Giving**

Information technology and the innovations it made possible have transformed giving. Many African immigrants now use digital technology to facilitate remittances for charitable and other giving to their home countries. Money transfer organizations (MTOs) like Western Union and Money Gram, transfer massive amounts of money daily collecting huge fees of up to 10 percent. Although money transfer companies still are huge players in international remittances, technological innovations out of Africa such as mobile phone transfers are providing alternatives. A pilot program started by Vodaphone and Safaricom, a division of Vodaphone, made Kenya one of the first countries to make money transfers by phone viable in the mid-2000s (Copeland-Carson 2007). They are now ubiquitous throughout Africa. Despite recent concerns about its use for criminal activity, some are considering ways that Bitcoin, a new internet-based currency, can be applied to reduce remittance fees, enabling more funds to go to recipients for personal and community development (see [Andressen, 2014](#)). For example, BitPesa Ltd., a Kenyan start-up, has created a pilot program that starts in March 2014 using this virtual Bitcoin currency for remittances ([see Ombok, 2013](#)).

Kenyan immigrants in the US can use internet-based businesses like Mama Mike's to send service vouchers to family members who can redeem consumer goods at retail stores in Kenya. Bank transfers from the US can also be accessed from cell-phones in African countries, including remote locations that do not have access to other banking services. Senegalese immigrants in the US can also pay for home appliances like televisions and refrigerators at Matlaboul Fawzayn on West 116<sup>th</sup> Street, between 8<sup>th</sup> and Lenox Avenues in Harlem, and their

family member receives the goods on the same day at Matlaboul Fawzayn's store in Senegal (Kane, 2011, p. 89).

African diaspora fundraisers for various types of organizations now commonly use online fundraising strategies to solicit donations. Some also take part in social media fundraising campaigns like the "Giving Tuesday". While it is unclear whether African immigrants were sampled, a recent study suggests that African-Americans are more likely to engage with social causes online (Georgetown University, 2011). However, the mapping, careful documentation and analysis of this form of giving is yet to be done.

### **Scale and Scope of African Immigrant Giving**

This study's various case examples show that African immigrants have created a vibrant, entrepreneurial form of giving to the US, their African home countries and elsewhere to better their communities and humanity more broadly. Despite all this activity, the actual hard data about the scale and scope of African giving is woefully incomplete. Remittances, which may be cash or in-kind, are the most readily available of the data.

Thus, remittances provide an important albeit limited indicator of total US African immigrant giving practices, as they do not indicate giving to US causes; nor do they typically separate charitable overseas remittances from personal ones for immediate family members. They also do not capture in-kind giving and volunteerism. However, because it seems that a significant portion of African giving is remittances to home countries and since it is the most complete African diaspora giving data set, we analyze these giving statistics as a partial indicator of African immigrant giving overall.

Cash remittances have become the largest external source of finance inflows to Africa. They are larger and more valuable than Foreign Direct Investment (FDI) and Official Development Assistance (ODA). It is important to recognize that approximately 13 percent of remittances to sub-Saharan Africa are from other African countries. The flows increased annually from 2010 after the meltdown and downturn caused by the 2008 world financial crisis.

According to the World Bank, African immigrants in the US made \$11 billion in remittances to Africa in 2012.

In 2009, the total remittances from all African migrants worldwide was almost \$40 billion, or 2.6 percent of Africa's GDP (Ratha, et al., 2011, p. 47). For Somalia, remittances amounted to over 50 percent of GDP. By 2011 total remittances from African migrants from all over the world had



increased to \$56.9 billion. There were further increases in 2012 and remittances from African migrants worldwide were \$60.4 billion (World Bank, 2012b). Compared with global flows, “Remittances to Africa represented 11 percent of global remittances in 2012, compared to 8 percent in 2001.

These estimates do not include the unrecorded flows through formal and informal channels. If these unrecorded flows are factored in, the true size of remittance flows to Africa is expected to be even larger” (2013 African Economic Outlook, 2013).

The top receivers of remittances in Sub-Saharan Africa are Nigeria, which receives 30 percent to 60 percent of remittances followed by countries such as Lesotho, Sudan and Senegal. Most workers’ remittances to developing countries in 2001 went from the

United States, with a total of \$28.4 billion. “Most international migrants send between \$100 and \$1,000 per transaction. Intraregional and domestic remittances are generally significantly lower” (Cerstin, 2003 November).

A few studies provide information on the kinds of giving made by African immigrants to the United States. Osili for example, shows that Ibo immigrants in the US give support to their “origin household” in Nigeria for living and educational expenses, as well as emergency assistance to cope with income shocks such as “illness, job loss [and] crop failure”.

Remittance is also made to immigrants’ savings accounts in Nigeria, and they go toward investments including financial assets, housing, land and small businesses. Community-based transfers are also made. These are sent to finance development projects in the community of origin or community needs (including schools, health supplies, libraries, hospitals, erosion control, water supply, computer equipment, church buildings). Orozco’s study of Ghanaian immigrants in the US, UK and Germany claims that “In the U.S. case, Ghanaians send on average US\$ 380 and do so regularly 13 times a year” and much of the remittances is dedicated to constructing houses in Ghana (Orozco and Rouse, Migrant Hometown Associations and Opportunities for Development: A Global Perspective, 2007. p. 7). Migrant remittances and other forms of giving may be used to support such things as development projects and programs, poverty alleviation, investment in housing and “the funding of small enterprises” (UNCTAD, 2012, p. 19).

It is difficult to make categorical claims and accurate assessments of the amount of giving by African immigrants because there is incomplete data. In another study where he laments the impossibility of getting accurate

information on remittances, Orozco estimates that African immigrants from the US send an average of \$2,400 per person per year to the Central, East, Southern and West Africa. He also estimates that African immigrants send an average of \$3,000 to \$6,000 per person per year to these four regions (Orozco, Estimating Global Remittance Flows: A Methodology).

Another estimate comes from [The Coptic Diaspora Survey](#), which in reporting the findings of a study of Copts in the US, Canada, Australia and the UK said:

“Respondents remit on average \$4,890 per year, over \$400 per month. Two years ago, one respondent reported remitting \$1.5 million. This same respondent reported purchasing real estate for personal use. Excluding this outlier, the average annual remittance drops from \$5,884 to \$4,890” (Brinkerhoff and Riddle, 2012).

More information on the impact of African immigrant giving is found in other literature on remittances. According to Ratha, “Migrant remittances contribute to international reserves, help finance imports, and improve the current account position of recipient countries. They are associated with reductions in poverty, improved health and education outcomes, and increased business investments” (Ratha, et al., 2011, p. 47).

It is worth reiterating that the literature is top-heavy with information, analysis and data on remittances. The consensus on remittances is that they were made more difficult after 9-11 due to restrictions on transfers \$1,000 and over; and due to restrictions on some forms of transfers, for example, hawala-transmitted funds, and transfers to some countries alleged to be hotspots of terrorism, for example, Somalia.

Some migrants became unemployed or had substantial declines in earnings as a result of the economic recession, due to weaker labor markets. Hence, remittances were lower in the period immediately following recession but have undergone resurgence. According to an UNCTAD study, “countries where remittances account for such a considerable share of GDP are particularly vulnerable to recession in the main immigration economies” such as the United States. UNCTAD found that there was a six percent decline in remittances in 2009. This was especially distressing given that remittances to developing countries had increased almost tenfold between 1990 and 2008, and there was double digit growth in the years before 2008. By 2010, remittances resumed growth (UNCTAD, 2012, pp. 19-20). The impact in the case of the 9-11 restrictions and post-recession effects is to make life more difficult for US African migrants and their families, communities and other recipients of their remittances.

The true size of remittance flows to Africa is expected to be even larger. Remittances are an important source of revenue for some 120 million people in Africa to support consumption, education and health expenses” (2013 African Economic Outlook, 2013). Migrant remittances and other forms of giving may be used to support such things as development projects and programs, poverty alleviation, investment in housing and “the funding of small enterprises” (UNCTAD, 2012, p. 19).

As governments throughout the world cut budgets and support for safety net programs, migrant remittances and philanthropy are even more critical sources of private development assistance. Thus, African governments and NGOs are attempting to access the philanthropic impulse of African migrants to support country and local development agendas. “Remittances are an important source of revenue for some 120 million people in Africa to support consumption, education and health expenses” (2013 African Economic Outlook, 2013). The significance of remittances is underscored by the fact that by 2012, remittances were the largest external source of finance inflows to Africa, and had become larger and more valuable than Foreign Direct Investment (FDI) and Official Development Assistance (ODA) (UNCTAD, 2012; Doyle, 2013).

Below is some data on remittances from the US to Africa from 2010 to 2012 from The World Bank, “Prospects: Bilateral Migration and Remittances” (The World Bank, 2013).

#### **Remittances from US to Africa, 2010-2012**

<b>Country</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
Algeria	\$14m	\$13m	\$12m
Benin	\$8m	\$1m	\$1m
Botswana	\$19m	\$2m	\$2m
Burkina Faso	\$1m	\$0	\$0
Burundi	\$0	\$1m	\$1m
Cameroon	\$28m	\$16m	\$15m
Cape Verde	\$29m	\$24m	\$24m
Central African Rep	\$0	\$0	\$0
Chad	\$0	\$0	\$0
DRC	\$0	\$0	\$0

**Remittances from US to Africa 2010-2012 (continued)**

Rep Congo	\$1m	\$0	\$0
Cote D'Ivoire	\$13m	\$7m	\$6m
Djibouti	\$1m	\$1m	\$1m
Egypt	\$857m	\$614m	\$880m
Equatorial Guinea	\$0	\$0	\$0
Eritrea	\$0	\$0	\$0
Ethiopia	\$172m	\$177m	\$181m
Gabon	\$0	\$0	\$0
Gambia	\$12m	\$14m	\$14m
Ghana	\$40	\$33m	\$33m
Guinea	\$ 7m	\$ 3m	\$ 3m
Guinea Bissaa	\$0	\$0	\$0
Kenya	\$565m	\$239m	\$315m
Lesotho	\$4m	\$1m	\$1m
Liberia	\$43m	\$161m	\$166m
Libya	\$ 3m	\$0	\$0
Madagascar	\$0	\$0	\$0
Malawi	\$0	\$1m	\$ 0
Mali	\$12m	\$5m	\$4m
Mauritania	\$0	\$0	\$0
Mauritius	\$3m	\$4m	\$4m
Morocco	\$224m	\$225m	\$214m
Mozambique	\$2m	\$1m	\$1m
Namibia	\$3m	\$1m	\$2m
Niger	\$6m	\$1m	\$2m
Nigeria	\$4.214b	\$6126b	\$6.126b
Rwanda	\$7m	\$3m	\$4m

Remittances from US to Africa 2010-2012 (continued)			
Senegal	\$88m	\$66m	\$61m
Sierra Leone	\$14m	\$13m	\$13m
Somalia	\$0	\$0	\$0
South Africa	\$154m	\$123m	\$114m
Sudan	\$578m	\$98m	\$77m
Swaziland	\$4m	\$0	\$0
Tanzania	\$2m	\$4m	\$4m
Togo	\$19m	\$9m	\$8m
Tunisia	\$34m	\$28m	\$31m
Uganda	\$169m	\$70m	\$73m
Zambia	\$11m	\$4m	\$4m
Zimbabwe	\$0	\$0	\$9

Sources: “Bilateral Remittance Estimates for 2010 using Migrant Stocks and Host Country Incomes (millions of US\$)”

“Bilateral Remittance Estimates for 2011 using Migrant Stocks, Host Country Incomes, and Origin Country Incomes (millions of US\$)”

“Bilateral Remittance Estimates for 2012 using Migrant Stocks, Host Country Incomes, and Origin Country Incomes (millions of US\$) (May 2013 Version)”

Eritrea is one of the countries whose remittance information is not provided by the World Bank but “According to President Issaias Afewerki of Eritrea in 2000, \$100 to \$150 million annually is remitted by Eritrean immigrants in the US to their country of origin as gifts and investments” (Okome M. O., 2007). Also, the gaps are part of the challenges experienced in adequately capturing the terrain. As the World Bank notes in its *Migration and Remittance Factbook, 2011*:

There are pitfalls of using the data on international migration and remittances, which are often missing, lagging or lacking in cross-country comparability. Capturing data on irregular movements of migrants and remittances remains a big challenge (The World Bank, 2011, p. xiii).

The same point is made in an IMF study that assessed the impact of the world economic recession on remittances to Africa (Barajas, Chami, Fullenkamp, and Garg, 2010).

Clearly remittances are a significant source of foreign exchange and income for the continent, as well as a source of some development funding and investment (UNCTAD, 2012, p. 19). There is a steady increase in the volume of remittances to Africa from the US and the continent's share in worldwide flows. However, there is a dearth of data on other kinds of giving and need for careful mapping, documentation, and analysis of remittances and other forms of giving. There is also need for careful, comprehensive and statistically valid research that provides accurate information on remittances and other kinds of giving by African immigrants in the US.

Approximately \$400 billion is contributed to the world economy annually from the philanthropic sector (Terrazas, 2010, p. 6). According to the Index of Global Philanthropy and Remittances, "U.S. philanthropy consists of contributions from foundations, corporations, private and voluntary organizations (PVOs), individual volunteers, religious organizations, and universities and colleges". "In 2010, U.S. foundations, corporations, PVOs, individual volunteers, colleges and universities, and religious organizations contributed a total of \$39 billion to the developing world". Seventy percent of the grants were multiregional. Twelve percent or \$4.68 billion of the grants went to Sub-Saharan Africa (Center for Global Philanthropy, 2012, pp. 11-12).

The importance of African immigrant giving from America becomes clear when compared with giving by US-based foundations. According to the Foundation Center's most recent data, American foundations gave \$1.4 billion to

Africa in 2011, the latest date for which figures are available (Foundation Center, 2013). In this same year, African immigrants gave \$11 billion to the continent (World Bank, 2012), about 50 percent of which went to charitable causes (Clifton, 2012).

**African diaspora, and other diaspora giving forms, do translocal giving--building place and social connections across multiple US and overseas communities. They demonstrate that for Americans of many backgrounds in today's global economy, the conventional, hard dichotomies between local ("community") and international ("global") giving are much more porous. More acceptance of alternative notions of community would advance diversity in philanthropy and its social impact.**



## Women in African Immigrant Giving

Women account for a growing share of the world's migrants. At 95 million, they are almost half of the 190 million migrants worldwide. Gender affects the incidence, amount and types of remittances—and the impact on the origin household (World Bank, 2013; Osili U., 2007). Female migrants can have a significant impact on their communities of origin through their remittance flows. More study is needed but there is reason to believe that women are the loci of giving in their families. Also, Osili served that the survey shows that:

Female headed households are more likely to send remittances, holding other variables constant. Migrants also maintain broad economic and social ties with origin families and communities, and beyond remittances, US immigrants gave significant human capital, skills and experiences in the origin country.



Factors such as gender also reflect on the levels and types of giving made. Women are more likely to be givers than men. “Female-headed households in the country of origin are more likely to be recipients of remittances and receive larger amounts. Female remitters often target their remittances toward “education, health and

youth projects”.

[Wanjiru Kamau](#) exemplifies African immigrants' giving to causes in the United States. She came to the United States from rural Kenya. She resigned from her job at as a university administrator and adjunct professor at Penn State University in 2000, withdrew \$10,000 from her retirement account, moved to DC, and established [African Immigrant and Refugee Foundation \(AIRF\)](#), a nonprofit organization.

Initially, AIRF assisted refugees from Rwanda to settle and adjust in the United States. Later the organization broadened its scope, and to date has assisted over 6,000 new immigrants and refugees adjust to the US (AARP, 2012; Encore.org, 2011).

[Nunu Kidane](#) is from Eritrea. A University of California, Berkeley graduate, resident of the San Francisco Bay Area, she has worked for over twenty years on Africa policy, African development, “debt cancellation, migration, resource extraction, land rights/human rights, social and racial justice”. Kidane also writes on all these subjects and on HIV/AIDS. She is a co-founder and Director of [Priority Africa Network \(PAN\)](#). PAN does advocacy on Africa and works with grassroots African communities in the Bay Area and other parts of the US. PAN emerged as an umbrella organization in April 2003, out of a collaboration between activist individuals and organizations in the San Francisco Bay Area. A central part of its mission is capacity building, facilitating access to information and community building among African immigrant and African-American activists and grassroots organizations in the Bay Area. It also collaborates with likeminded organizations in the US to campaign for social and economic justice in the African continent. PAN builds on the experience and knowledge that many of its founding members garnered in the anti-apartheid struggle to push for justice in Africa as well as promote and disseminate “positive images and messages about Africa/Africans and building new relations with the diaspora” (PAN). In 2012, Nunu Kidane received a Champions of Change Award from The White House (The White House, 2012).

[Fatima Hassan](#) co-founded [Iftiin “Light”](#), the Somali Forum for Leadership and Development, to connect Somali professionals, students and communities worldwide. Hassan is also an independent consultant who researches relief and development efforts in the Horn. She is a Stanford University graduate and was in 2012, a first year student in the JD/MPH degree program at Harvard Law School and Harvard School of Public Health. Iftiin uses social media like Facebook, Twitter and professional networks to organize fundraising and public education campaigns for causes including aid to Somalia and other countries in East Africa during the 2011 famine. It also does youth mentoring and mutual assistance geared at responding to the challenges faced by refugees within the Somali community (Iftiin). Hassan was one of the recipients of the 2012 Champions of Change Award from The White House (The White House, 2012).

[Haben Girma](#), who is the first deafblind student at Harvard Law School, learned very early to advocate for herself. She combines these practical skills and experience with knowledge of the law in reaching out to students with disabilities both in the US and abroad, whom she mentors to hone their self-advocacy skills. She also encourages families and educators to set high expectations in numerous workshops and speeches for students and educators in the US.

Girma did not let her disability stop her from volunteering for three weeks to help build a school in Mali. Given her experiences in college and Harvard Law School, Haben gained insights and devised solutions that she hopes to apply to creating accessible “digital instructional materials at colleges and universities” (Girma, 2013; Bacon, 2013).

[Semhar Araia](#), an Eritrean-American, does her giving in the United States. She is the founder and Executive Director of the Diaspora African Women's Network (DAWN). DAWN was founded in 2007 and has women from 28 African countries, the United States, the Caribbean, South America, Europe and the Middle East. It works to promote a positive image of Africa and challenge pervasive negative stereotypes about the continent in order to “develop and support talented women and girls of the African diaspora” focused on African affairs. Emphasizing that Africa is the land of opportunity, success and resilience, DAWN mentors women and girls to network and develop their capacity to succeed as professionals. It also engages in community service programs and mutual support (Araia, 2012; DAWN, 2013). Semhar Araia was selected for a 2012 Champions of Change by the White House (The White House, 2012).

In 2010, [Isuroon Project](#) was founded by [Fartun Weli](#), a Somali-American woman in Minnesota. She was motivated by her infertility to establish a support group for women with the same concerns and issues. Now Isuroon Project works on increasing literacy among Somali women and girls, doing public health information campaigns and advocacy for health equity and wellbeing (Isuroon Project, 2013-2014).

Given that there is no comprehensive database of African immigrant women’s giving, there is need for mapping of African immigrant women’s giving to better capture the terrain. In addition, more research is needed to disaggregate immigrant remittance and other giving by gender, and to further analyze the motivations, consequences, significance and general impact of giving by gender.

### **Challenges to US African Immigrant Giving**

Altogether, there is profound lack of comprehensive information on philanthropic transfers to Africa and giving in the US by African immigrants. As suggested by the foregoing, a high level of giving facilitated by various structures is part of the culture, creating special challenges.

- High rates of giving place high levels of stress on African immigrant families and their financial well-being, including: tension within nuclear family caused by demands from extended family

- African families in the US feel guilt, heightened anxiety and misery due to inability to meaningfully respond to family demands back home
- Living standard lowered by multiple demands on family resources
- Having to work more jobs and longer hours to access resources to give
- Insufficient saving or no saving due to weight of giving vis-à-vis available resources
- Poor preparedness for retirement and emergencies such as long term illness (no catastrophic health coverage) or sudden death (no life insurance)
- Knowledge and consistent practice of the regulations governing US institutional philanthropy
- Lack of knowledge about US tax incentives and planned giving that could reduce the financial stress of high African immigrant giving levels

Diaspora philanthropy is evolving as the global mobility of talent results in a rapidly developing community of successful diaspora with considerable assets and interest in philanthropy. At the same time, there are increased restrictions on charitable transfers that negatively impact giving due to concerns about terrorist financing.

Information about US African diaspora philanthropy is scattered and disparate, making it impossible to give clear-cut and conclusive information and data on the breadth and size of these contributions. Newland, Terrazas, and Munster, 2010 demonstrate how difficult it may be to find data in spite of the breakthroughs made possible by information technology.

Their search for tax-exempt organizations yielded 51 results with the keyword diaspora in the search term, compared with 249 results for keyword search for groups with migrant in their title (Terrazas, and Munster, 2010).

There is an abundance of data on remittances, although such data is hardly comprehensive (Orozco, Estimating Global Remittance Flows: A Methodology). Much of the information on remittances provides global data. There is still need for disaggregated as well as comprehensive data on remittances. Among other things, disaggregation should address the purpose and motivation of remittances, and the gender of remitters.

There is also need for more reliable estimates of informal transfers. The growing awareness about remittances to Africa within the recent past is partly attributed to increased migration from developing to developed countries, fueled by economic opportunity and facilitated by affordable international travel. Most Africans send remittances through informal channels that are difficult to track. Many immigrants make informal cash or in-kind transfers that could be carried by the individual, or by relatives, friends, or trusted agents. These are yet to be meaningfully quantified.

Some concerns and challenges concerning migrant remittances include barriers like the high cost of making wire and bank transfers, inconveniences attached to making and receiving transfers, need to increase competition, and thereby lower the costs of transfers; the need to build increased confidence and trust in the transfer mechanisms, as well as governments putting institutions in place that ensure an enabling environment for transfers to be made more easily (Osili, 2007; The World Bank, 2013).

More research on tax policies in developing countries must be done, although their tax systems are less sophisticated than those in developed countries. Even then the range of implications is too wide and layered to navigate by laypersons.

While it is well documented that diasporas make considerable and extensive philanthropic contributions to their home countries, and they successfully mobilize and motivate “issue-based giving among diaspora communities,” their potential impact is limited by challenges including lack or inadequacy of infrastructure, and underinvestment. Levels of diaspora giving may be negatively affected by mistrust of the government and NGOs in their home country due to fears of corruption and inefficiency. Some may also be reluctant to give much because of previous bad experiences, including lack of accountability and transparency by organizations or groups with whom they partner.

Regarding volunteerism, Terrazas and Giorgis, identify challenges that militate against more robust efforts as including feelings by immigrants that they are excluded from the traditional volunteer opportunities. However, these challenges are transformed into opportunities when immigrants create their own initiatives. Such initiatives may be informal and smaller in reach, but they are important nonetheless. The critical barrier to recruiting diaspora is identifying them. In addition to these important observations, volunteering could put additional stress on families, and on women specifically, due to the lack of an extensive social network and resources offered by the volunteer and consequent inability to meet recurring family expenses and ongoing obligations. Lack

of knowledge of US tax incentives for volunteer activities undermine capacity for volunteerism in mainstream US nonprofit activities.



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## 4. Towards a New Vision of African Diaspora Giving

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This study provides detailed exploration of the many giving practices of African born immigrants in the US. It reveals key trends, issues and innovations in African immigrant giving and suggests a new paradigm of American philanthropy to Africa that encompasses contemporary place-based and global giving interests. We found that African foreign born immigrants in the US are a diverse population and their philanthropy encompasses both formal and informal institutions. African immigrant philanthropy includes giving done in the US, to the home countries of immigrants, to other African countries, and to countries in other regions. It also includes giving done in partnership with state agencies and international organizations.

Our research found and analyzed significant examples of the ten key giving structures of African immigrant philanthropy identified in our previous study:

- Hyper-extended families
- Patron-Client Relations
- Voluntary Associations
- Giving Circles
- Harambees and Cause-related Events
- In-Kind Giving and Volunteerism
- Religious Institutions
- Formal Philanthropic Institutions
- Social Enterprise and Innovators.
- Digital Giving

However, it is clear that there is need for further research, mapping, documentation and analysis that more fully presents the landscape of African immigrant giving. According to Una Osili and Dan Du, “It is often argued that successful integration of new immigrants into host societies is important for economic progress and social cohesion”. Charitable giving, being a form of civic engagement, is useful for assessing the level and extent of immigrant assimilation. Osili and Du argue that charitable giving is an avenue through which individuals and communities can demonstrate

trust and connectedness, as well as contribute to “economic and social well-being through cooperative behavior”. The high levels of giving suggested by our analysis do not mean that African immigrants are necessarily well integrated into the US. For example, although they are among the most educated immigrants in the United States, African immigrants also are the most underemployed given the degree to which their skills are not rewarded by appropriate work and remuneration in the workforce (Capps, McCabe, and Fix, 2011, pp. 17-18).

More strategic and concerted collective action would strengthen African diaspora giving. At the same time, it is important that the innovation that is part of this giving is encouraged instead of being forced into off-the-shelf conventional notions and structures (Newland, Terrazas, and Munster, 2010).

It is clear that what affects an African immigrant would affect their family and networks both here in the US and in the African continent. Conversely, what affects their family and friends in the continent would affect an immigrant here. Most people now pay attention to remittances, which according to the World Bank, amounted to \$60.4 billion in 2012, are estimated to increase to \$64 billion in 2013, now outweigh Official Development Assistance to Africa; they support up to 120 million Africans in the continent who use remittances to pay for education, living expenses and healthcare (African Economic Outlook, 2013).

Internet-based philanthropy is new. Although it is significant in scope and reach, and it features prominently in contemporary giving, some scholars (Newland, Terrazas, and Munster, 2010) suggest that it is premature to assess its impact. Given that African immigrants give on the internet and use social media to do fundraising campaigns, further study of this phenomenon is warranted.

Philanthropy is a part of the cultural fabric of many communities and is driven by complex individual social dynamics. But it is also affected by public policy. Such policy can encourage or discourage philanthropic giving. Policy can also build capacity of philanthropic groups through tax policy and matching grant programs, internet based platforms, charities and nonprofit groups. Public policy should support and encourage diaspora efforts to do philanthropy (Newland, Terrazas, and Munster, 2010).

Tax policy has profound effects on private giving, but many people of modest means give without consideration to receiving tax write-offs. Many African immigrants in the US are in this category. Policies that promote and build capacity for responsible and strategic giving such as reforms in the tax policy would encourage more giving. Large scale

philanthropy is driven by low tax burden, but small scale is less dependent on tax structure. Tax incentives to diaspora, technical support for charity registration in the US, and incentive funds to promote social innovation and the creation of responsible giving forums for high profile donors would contribute to increased interest in philanthropy (Newland, Terrazas, and Munster, 2010).

Many of the giving practices and processes are not visible to external observers and non-members of groups that engage in philanthropy, but the use of social media and contemporary tools of information technology has also brought some efforts to the fore. There are many small scale philanthropic efforts by groups organized along ethnic, kinship, and national lines. There is also emerging pan-ethnic philanthropy among African immigrants in the US. Although many African immigrant organizations are male dominated in leadership and decision making, there are also outstanding examples of women's activism in founding and leading organizations that do philanthropy, suggesting that more effort should be made to document and highlight the contributions of women to African immigrant philanthropy.

African immigrant philanthropy puts strong emphasis on volunteerism. But the efforts made by these volunteers are under the radar due to insufficient documentation and analysis. For example, many groups, organizations and individuals go on medical missions and participate in community development projects, but these efforts are not collected in easily accessible databases that give information on them to the mainstream philanthropic sector and researchers on this subject.

Influenced by the historical experience of their members, many associational philanthropic efforts manifest high interest in foreign policy issues, and U.S. foreign policy toward Africa is much discussed, and debated. But at four percent of the total foreign born population in the US, African immigrants are yet to have the numerical advantage that could make their voices heard, and their influence felt in policy advocacy circles. However, we found evidence of African immigrant groups making their voices heard within policy circles on various forms of giving.

Elders tend to be privileged in positions of authority in the African social order, and this is reflected in associational behavior; but young people have also made great contributions to leading philanthropic efforts. Some examples were given in this study.

Gender, class, religion, prestige and ethnicity are some of the factors that define lines of power in group efforts organized by African immigrants to do philanthropy, but the leadership works hard to encourage members

that it understands and actively promotes group interests. Although these philanthropic groups and institutions, “are not immune from relations of power... they are largely well meaning, and they perform significant socially meaningful acts that are not widely known or understood” (Okome, 2004, p. 182).

Careful, painstaking and time-consuming additional research is needed to capture the full extent of African immigrant giving, including disaggregating immigrant remittance and other giving by gender. Our study suggests a high, perhaps growing and evolving African diaspora

giving sector. Nonetheless, there are still significant data gaps in African immigrant giving and other foreign-born black groups as well. More importantly, given its innovative contributions to giving practices and its substantial weight as well as potential impact, the study of African immigrant giving practices should be incorporated into American philanthropic studies.

**Given its significance and potential impact, African diaspora giving should be incorporated into American and global philanthropic studies and movements. US African diaspora givers would also benefit from more knowledge about US tax exemptions for charitable giving and volunteerism. While more strategic and coordinated giving would increase African diaspora giving’s impact, its dynamism and innovation should be encouraged.**

The giving practices of some specific populations within the African immigrant community are even less well known. In addition to women, these groups include the refugees and asylees, second and subsequent generations of African immigrants and the undocumented. There is much we do not understand about the in-kind contributions that African immigrants make in the US and their home countries. Despite growing recognition of the variety of in-kind contribution that includes time, labor, assets, expertise, contacts, skills and experience, we have no way of quantifying these forms of giving. Many African immigrants volunteer extensively in the US and their countries of origin. Some also volunteer in other developing countries. There is also sizeable giving to religious causes in the US, their home countries and internationally. It is necessary to map, quantify,

comprehensively document and evaluate their impact.

We also need to better understand the scale and scope of African immigrant giving. How much giving is done? Where is the giving, including but not limited to remittances going? Also, what is the level of volunteerism and in-kind support? Our overview of traditional and contemporary giving and voluntary sector practices builds on AWDF USA's recent summary report but more work should be done on this important subject.

We presented information on giving structures and mechanisms of giving to show how African immigrants give. However, more information about the motivations and gender relations in the emerging African giving sector are needed. For example, what are the primary issues that African immigrants support? Do women take on a primary leadership role for organizing giving through families or other social institutions? Does it seem that women's roles are any more or less than among other Americans?

Given the centrality of giving as an established social and philosophical ideal and ethic in African indigenous traditions, it is no surprise that African migrants bring many of these traditions with them to the US. These giving practices are diverse and they are a means of maintaining connectedness between African immigrants and their families and networks in the US, Africa and worldwide.

African immigrants engage in many group and associational efforts to give. As examples, we presented information on the activism of HTAs in giving above. However, it is necessary to conduct comprehensive and rigorous research to better document and further analyze the size, relative weight and impact of HTA and other diaspora donations to Africa and the US.

Due to interest in collecting data about them by many countries and international governmental organizations, it appears as though individual remittances are the most widespread form of diaspora giving. But since there is still much that we do not know about other forms of African immigrant giving, it is unwise to make categorical claims about the role of remittances as compared with other forms of giving. In addition, while there is considerable and ever growing interest in it, there is yet to be comprehensive information and data that captures the entire landscape of these private transfers.

This study identified the gaps in our understanding and knowledge of the important subject of African immigrant giving. To bridge these gaps, it is necessary to undertake research that comprehensively and exhaustively documents the trends in African giving practices.

We suggest as part of a new research agenda, a multi-year study of African immigrant giving that would fill in the data gaps. Such a research agenda would further contribute to answering the following core questions, which we only begin to answer in this report:

- What key demographic and socioeconomic issues must we know about African immigrants that would give us a clearer understanding of their giving practices?
- How much giving is done by African immigrants in the US?
- What are the primary issues that African immigrants support?
- What are the primary motivations for giving?
- Where is the giving going? What forms of giving?
- What is the situation with informal remittances, volunteerism and various types of in-kind support?
- Do women take on a primary leadership role for organizing giving through families or other social institutions?
- Is African immigrant women's role in giving any more or less than among other Americans?
- What is the impact and significance of African immigrant giving?

More in-depth studies of the unique challenges facing the various types of African immigrant grantmaking organizations from giving circles, voluntary associations, public charities, various types of foundations and hybrid organizations would increase African immigrant giving's capacity in the US and overseas.

Public outreach, convening and education to provide information and training on US tax incentives for giving as well as various planned giving techniques to help immigrants use US tax incentives for giving while maximizing the financial health of our country's generous African families would be helpful.

America's non-African donors to Africa seem largely unaware of African immigrant giving for either domestic or international callings. Social networks, cultural sensitivity, as well as recruiting African immigrant staff and board members would help nonprofits of various backgrounds better cultivate donations from this very philanthropic community.

Finally, convening and inclusive multi-ethnic giving associations that enable African immigrants and other American donors to identify shared



interests and collaborate in addressing them are necessary to advance the field.

African immigrants, and other diaspora communities, are a fast-growing, unrecognized new constituency and market for African nonprofits and philanthropy service providers. Fundraisers that are able to reach out to their giving networks and organizations are in a position to understand and create programs that include their interests and represent their communities.

African immigrants today are adding an exciting new chapter to America's centuries-long tradition of African-descent giving. As both local and global citizens, they are pioneers in helping American philanthropy chart a new paradigm of translocal giving that strengthens our local communities here in the US and worldwide.

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## Appendix

### Giving Story Transcripts and Biosketch Links

Click the hyperlinks throughout the study for audio or video of the Giving Stories highlighted in the study. Transcripts of the Giving Story interviews and testimonials are also below.

#### AUDIO

[Hyacinth Ahuruonye Giving Story](#) Principal, [HCA Accounting](#)

#### Transcript:

What causes do you give to and where?

Primarily in the United States, anything that involves youth leadership development and educational attainment for minorities, business opportunities for men and women of color. I believe in the global village that we all help each other out. I've been blessed with some small resources that I am willing to share with others.

Why do you give?

The need is there. I happen to be someone that is very passionate in causes that I believe in. I believe in putting your resources where your priorities might be. I am more of a self-motivated donor. I don't need to be badgered or arm twisted to donate my support. If I see a cause that I believe in, usually I will seek out the organization's party that are orchestrating that, or if I'm approached it will make it easier for me if I generally believe in it. As you know, there are a lot of causes out there, so you get bombarded with solicitations. I like to put my money where I can make the most impact, so that change can be sustained and leave a lasting legacy and imprint.

Do you share a combination of your time, talent, and treasure?

All of the above actually. For the last three days, I've been working on a report for my national organization. I am the national treasurer Alpha Phi Alpha, Fraternity Inc. You want to invest your time and as an accountant, a CPA, when I saw the office I knew that I could make a difference and provide investment decisions and guidance and additional resources to the house. I'm happy with my efforts. My committee, we raised over \$800,000 4 1/2 years. I also invest my own resources, heavily in the Leadership Development Institute. I sponsor several brothers every year. We have five regions. We usually select two brothers from each region to

go to the Alpha Phi Alpha Leadership Academy in Baltimore, Maryland. Sometimes I pay for their tuition, their accommodation, their transportation, depending on what the needs might be. I also try to match resources, identify them and match them with appropriate individuals to make sure that folks get access. There a lot of folks getting left behind so I believe we all have an obligation to reach out and touch someone in a positive way. So yes, I do deploy my time, treasure, and talent in any way that I feel I can make a difference and an impact. On Leadership Academy--We select key leadership members, expose them to leadership doctrine, service, community advocacy, expose them to political environment, they visit the various state and municipal governments, just to see government in action. Most of these guys come back to their communities and become strong leaders and advocates.

What does philanthropy mean to you?

To extend a helping hand. Folks that have need, you support. If you can help, if you can support, if you can advocate on their behalf. Philanthropy doesn't have to be money. It could be advocacy, helping someone to understand a situation they might be in, knowing that their present situation is not their final destination. They may be temporarily sidelined, but there is a rainbow at the end of the tunnel. Of course you still need the tangible money cash to be able to influence certain issues. Philanthropy to me is a combination of your time, talent, treasure, access, resources whatever you have to support a cause. It has to be something that is genuinely felt. You're compelled to give, you're compelled to do, compelled to advocate. If I see a cause I believe in, I will support. There may be instances where I have no knowledge of circumstances, so if someone brings a cause to my attention and if I see where I can provide meaningful support then of course I can give. I don't throw my money in the bucket just because everybody is doing so. I like to make sure there are quantifiable deliverables, that will impact and change lives.

Would you describe yourself as a philanthropist? As a philanthropist, why do you think this term accurately describes your giving?

I think so. Some people look at philanthropy as large institutional donors or large corporations doing corporate good, but you can bring that to the lowest denominator. I think of myself as a community advocate. I don't want to elevate myself because I haven't given to the level as a big philanthropist. I've given over my lifetime \$200,000 to various causes, but I don't brag about that, because I know people have given a lot more. But I do try to give with the little that I have. So would you call me a philanthropist? I don't know. I'm just a guy that will do what I can to help.

How much do you give per year, and if time were monetized, what is that amount?

It varies, depends on what cause I'm interested in, and what my resources are. I give what I can afford and what I can honor. One year I gave \$30-40,000, starting with \$25,000 to MoAD when they were starting up because I believe in the mission; of telling the stories of Africans and the diaspora all over the world. It resonated with me, so when they approached me during their capital campaign, a good friend who was on the committee who I trust implicitly assured me that the funds would be put to good use. I donated \$25,000 then. Years I give \$5,000, others \$10,000. I'm not a ten percenter, but I give as much as I can.

A lot of time. I looked at my revenue and if could quantify that, my revenue dropped about \$100,000. And the only thing that changed was that I became the national and international treasurer for Alpha Phi Alpha Fraternity, Inc. Because of the enormous amount of time required. I manage a portfolio of over \$10 million dollars, and work with investment advisors that requires a lot of time on my part. We have five regions, I attend all the regional conventions many weekends during tax season in March and April; that's losing a lot of money. So it requires a lot of commitment, it's not for the faint of heart. You have to really believe it that's a sacrifice if you're not willing to make it can break you.

What differences have you made with your giving?

I saw that MoAD is now a destination point for a lot of visitors and a cultural icon. I'm proud to say that I'm a part of the people that supported that institution. I also provide auditing services pro bono which usually costs \$25,000. I discounted fees too, to make sure as much of their resources went towards their programs. I watch young men that I mentored over the years, one of my kids interned at the White House. To see him with family, taking pictures with the President, it gave me goose bumps to see one of the kids I helped. When he was trying to go to there, he came to me because he didn't have any money. His parents couldn't afford it. I told him if he raised this much I will match this much. And he did. So we've kept in touch over the years. A lot of young people I've helped over the years send postcards from wherever they may be as doctors, and lawyers. So maybe one day I will call on them for help.

What concerns might you have about your giving?

I give to organizations, or boards that I serve on which require you to give annually, or attend and support events. You want to make sure individuals that run these organizations are ethical and credible.

My money doesn't come easy or cheap, so I don't want to see scandals or the money being misused. Those are some of the concerns I have, but I've never had that issue because I vet folks that have been fortunate of organizations that I have supported have been credible. It's always a concern. The other concern is if the resources are not being directed to programs or initiatives that change lives. If you're not impacting and changing lives, you're wasting people's resources. But I've never had any instances where there have been scandals or problems. So choose organizations wisely. I do present financial workshops about smart giving too. There are a lot of ways to make sure organizations are doing what they say they will do.

Advice for someone wanting to make a difference in his or her community?

Everybody can serve. You have a treasury of time. Ideas are relevant and sometimes more important than dollars. Volunteering time, ingenuity and creativity might even help to generate dollars to provide solutions to meet the challenges of the community. Not having the financial wherewithal does not excuse you from being a part of the community. I would encourage one to find their passion, find their support for community advocacy and invest your time, energy, and don't be afraid to share ideas. Never know who is listening. John Lewis working with Dr. King didn't have money, but had passion. That passion is an asset. Ingenuity is an asset. Your interest in the welfare of others is an asset.

Anything else?

One of the concerns I had is Africa's bad publicity and fraud. Not to say that it's unique, see American prisons etc., but you always have folks that extend hands with a promise of helping others, when that's not what's going on. Dr. Brown assured me that rigorous, robust control and evaluation and assessment and continuous monitoring to ensure that resources would get to the desired individuals. That really allayed my fears and concern, but I haven't given a whole lot yet. I do plan to explore ways I can give more to AWDF USA.

**[Asenath Dande Giving Story](#)**  
**Co-Founder, [Hitaji](#) Development Initiative**

**Transcript:**

What does philanthropy mean to you?

I see philanthropy as giving to help a cause, giving selflessly without expecting anything back. The feeling that comes from within that you want to help. So that's where I'm coming from. Where I just feel that there is a need somewhere that needs to be dealt with. You don't have to have a lot of money. Most of the time when people think philanthropy, they think you have to have a lot of money, which I don't have. Therefore, for me, it means whatever little that you have you can share and help. That's how I see philanthropy and however little it is it could help with a cause that you may never to what extent but however little it is, you can give. It may not seem so significant to you, however little it is, whether it be your time, be money or be clothing it could go a long way to help.

Would you describe yourself as a philanthropist?

Yes and no. No, again because I don't have that much money. When you think about philanthropist or when you hear about philanthropist, you hear about the Bill Gates, all those people with lots of money, which I don't have. Yes, I see myself as a philanthropist because I'm able to give whatever little that I have, whichever way that I can. Monetarily or with my time or with advising or any way that I can contribute, makes me see myself as a philanthropist. When you watch TV, all you hear about is all these people giving millions of money. But the people who give little you don't hear much about. However you share will be counted as philanthropy, so in that sense I see myself as philanthropist. I am making a difference somewhere however little it may be.

What causes do you give to and where are your causes? In Africa, the US and other places?

For the most part my causes are in Africa, but also in the US in a smaller scale, I don't know how to describe it, but I do a lot of volunteering in my church to help with the little ones; just to guide them and to teach them some values and show them how to volunteer and involve them in volunteering in the community and things of that sort. But most of my giving is in Africa. In Kenya specifically. That's my home country.

Why do you give?

I give because I have seen, coming from there, I know where I came from and I know what some of these people are going through and some of them are very close family members, that's where some of my philanthropy has happened. I give because I've seen people that are not able to afford very basic things that we take for granted, mostly girls that are not able to pay for their school fees..... I mean in my own family I've seen that. Where a girl or a child loses her parents to a disease and are

left with no help. So I have come in such cases where they are lacking school fees to continue, they don't have clothing or no one to buy them clothing. I have step in to do that. My causes have been mostly educating girls cause that has been my passion in helping women, those with disadvantages in society.

How do you give..... on top of the women that you support and your family, with money, your time, talents, ideas, or material goods, or a combination?

Right. As I mentioned earlier, I have educated a few girls from my family who were pretty much orphans, all the way from primary school and now the few of them are in college, it's exciting! One of them was sponsored to come to the US, so she's a senior now. I see the fruits of it, from their childhood to this stage, which has been very, very, very fulfilling. So these are people that I have packaged things and sent to back home basic clothing because there is no one else really to buy for them even basic needs such as clothing. I have met with them with ideas, just basically telling them "Look you can do it, you can do it" for encouragement, for the most part. Constantly counseling them and checking up on them to make sure they are not going astray and focusing on their education so that comes with the school going and kids, and mostly girls. I've also provided healthcare for family members and the women in the village who are trying to build themselves economically and for some reason they can't make things work, so I provide small funding for them to jump start their business, small business, to continue hopefully that will help them support themselves. It may seem little but when it's received, it's received with gladness and it does go a long way. But most of my concentration has been on education and trying to help really desperate situations with women who are trying to support themselves financially or economically pull themselves up. Of course to be able to make it they have to get the grades to go to college, I've helped them to have basic training so that they can have some income to support themselves, sustain themselves.

What difference do you think you have made with your giving?

I'm just proud of the girls who've been able to make it to college. I think that's the greatest fulfillment that I have, have seen, and just the fact that I sent \$100 or \$200 to this lady in the village who was able to start a small business and they are now coming back to ask me money. So even such small contributions so that, they are going to come back, I try to help them sustain their business, once and a while I will check back and say, how are things going, and say finally they are not coming back to ask for



the start-up funds. So that has been great. In terms of the education I've been wanting to do more, and therefore I decided to start something of an NGO...which we are still in the beginnings of it to help solicit more funds to educate girls, so that's something I've been keen on. I'm going to keep working on so that I can uplift the girls in my village especially. May of last year. I've fully registered---the certificate---I just need to obtain the funding to get it running.

If you give money, how much do you give per year, or how much time do you give in a year, just an estimate or on average?

I would say perhaps at least \$2000 in a year or it could be more actually because I know I have one other one in college that I'm paying for so I'd say perhaps \$3000 in a year. In terms of time, that's difficult to quantify, because I'm here mostly but I spend time on the phone which I call at least every week three different people to keep up with them and make sure things alright and each call is probably half an hour so in a year I don't know how that could be calculated. For saying time in weeks, it could be at least 2-3 hours a week. In how many weeks we have in a year--52 weeks?

What type of advice would you have for someone who wants to make a difference in his or her community?

What I would tell them is that give however little it may seem because when you're looking at \$100 it seems very little here, but then wherever it goes it helps and makes a big difference. I remember attending a conference a couple of years back with my professional association and the primary speaker was if you have any knowledge of who she is, the late Wangari Maathai....an activist in Kenya who championed women's causes until her death and environment and she gave this great example she used a hummingbird, which is very interesting, she said look, the forest was burning and people were afraid to get close to that forest because the heat was so high that everybody was afraid they were going to die. But the hummingbird didn't care however little however small it was it kept making trips with water in its beak several times, for the hummingbird it was still doable however little however many trips it was going to make. That's how I see myself and people who are interested in giving. That whatever they are giving it may seem very little it may seem they don't see the significance of it or they cannot see the big difference but I don't see that as a reason to not give. That people should give whatever they have, however they can give it, whether be it monetarily, be it with goods, be it with their time, any giving will make a difference. Sure. People think big money. And say wow, I'm not a Bill Gates or when you're giving you don't

think you're doing philanthropy work, you see with certain things you say wow! This girl has gone through primary, secondary school and is in college and they don't see it. But when you start and now consider and think back it is truly philanthropy work that is making that difference. Where I come from and my husband's village, there are so many people who are here in New Jersey who are from the same village and the economic power in that village is much higher because of philanthropy from this end. Because if everyone is sending to the family \$100 every month they are able to sustain themselves they can buy food it is a big difference consider if you compare with other adjacent villages. It is very interesting to see.

Do you have any concerns about your giving?

Do I have any concerns? I think sometimes it is a challenge because the more you give the more people come. Asking and what goes around, what spreads, it's just the level of need that in those individuals that you can't meet everyone's needs can be frustrating, you want to help but you don't have the resources to help. For the most part people need money, they need food, they need clothing, and all of it boils down from here to money for the most part. It's a challenge and frustration that you don't have enough to give and be able to support everyone and if you keep track of your giving and keep track who's receiving it, for the most part people do well with it they put it to good use, in some cases someone asks for this money to take this kid to school but they end up doing something else but they come back again for the same reason. So you have no control, you hope whatever you give is towards good use towards the same cause you think you're helping with, but sometime that doesn't happen that way so you have to give twice. They may be asking, but sometimes the honesty isn't there. You hope that people you are assisting are honest, and they will put to use whatever you are sending them, but I have people up checking on them.

I'll say, go find out if they are taking their child to school, so the next time around I may not be as generous. And that's my reason for trying establishing something that would help a lot more people. Say I establish some training place where these girls or women that somebody can go to get some training and be able to set up something and sustain themselves, it is a much better way to go than trying to give individually, so that's the frustrating part where some people don't put to use whatever you give for. When you look at the successful cases and say wow, this is good. And that gives you the motive to keep going. So you just weigh everything case by case basis and determine where you need to put your energy.

Do you have any other giving concerns or lessons learned our questions did not address?

I think that's pretty much it. Again, I just wish for something of a larger scale than how I do it and hopefully can establish something that can sustain the communities than trying to help individuals with small scale which can be overwhelming, because my main objective really is for economic empowerment and for me it boils down to education and training help with the knowledge of how to run small business which all boils down to education. Yes, definitely that what I'm focusing on, on a much larger scale

**Augusta Graves Giving Story**  
**President, Ebusua Club of Northern California**

**Transcript:**

What causes do you give to and where?

Both. In the US, I have some local causes I give to, and I also participate in the organizations. I give to St. Anthony's Foundation in San Francisco. I am on the board of directors for Santa Clara School Health Clinic, which provides free health care for children in Santa Clara, ages 0-18. I also support AWDF USA and some other local causes. I volunteer at the Ronald McDonald House in Palo Alto.

In Ghana, I do help students with tuition to educate them. Also over the years, we've raised money for causes like called Medicine on the Move, which provides rural healthcare using airplanes. It's a multi-faceted group in Ghana. We raised funds to help them, the same as we did for AWDF USA, over the years for malaria prevention and other causes in Africa.

Why do you give?

I give because I think I have something to give. I give because I do have something. If somebody needs something that I think they can use my help, I do give. Basically, that's it.

Do you share a combination of your time, talent, and treasure?

Yes, I do. I give in all forms of giving. I do time, I do money, I do talent. I do a combination of all that.

What does philanthropy mean to you?

I don't do well with labels, but I would say it's basically sharing what you have to share. Anything that you have to share, if you can share it, in my

mind that's philanthropy. Your talents, time, money. Everybody has gifts that they can share. It's a question of looking inside you and figuring out what you have that someone else can benefit from and sharing that. We do underestimate ourselves, saying this is not important, but you'd be surprised the wonderful gifts that everybody has that you could share. It could be as simple as giving a smile or giving an idea or a little bit of kindness. You'd be amazed how it affects other peoples' lives.

Would you describe yourself as a philanthropist? And does it accurately describe your giving?

For my definition it applies. From the normal sense, from defined sense of philanthropy in our social circle, maybe it does apply, but people think of philanthropy as people who have a lot of money and a lot of assets and a lot of resources that they can give. In that sense, I don't know. But in the sense of sharing what I have, I guess I could consider myself a philanthropist. I never thought of myself as a philanthropist, but if in that sense, I guess I could.

How much time do you give in a year (just an estimate)? On the average, what is the estimated amount of time your in-kind (that is giving of goods or services) giving?

On a monthly basis, I probably volunteer at least 10 hours a week, but it depends on what project I am involved in. if I take this year, the events that we put together for AWDF USA, it took us about a year to put it together, so I probably spent about 20% of my time this year.

What differences have you made with your giving?

I don't think about it. I used to be worried; is this money going to the right place? Is it fruitful But I've stopped doing that. Simply because if it affects one person in a moment, that's enough. So I've stopped evaluating that because I get to pick the causes that I get myself involved in, and I know for sure that they do affect people lives. So I don't go through the extra effort of trying to figure how much of someone's life they affect. If it affects one person, that's enough for me. If it changes one life for the better that's good enough for me.

What concerns might you have about your giving?

I don't have a lot. I just do what I can in the moment and I don't think about the next moment.

Advice for someone wanting to make a difference in his or her community?

I would tell them to look at themselves and figure out who they are and what they have to give. That is a good starting point. Look at yourself and figure out what is out there. First you have to want to give. If they want to give, they probably know they have something to give. It's a question of figuring out what you are good at. What do you do best? What do you have to share? Then, get involved in local communities that they're in. Either Immediate community or if they are immigrants, there is probably a local community from their country they can get involved in. There are always people out there that need help or direction. Start from there and one leads to the other and eventually you'll find causes that are comfortable for you, that are good fits for you where you will really be able to share what you have.

Anything else?

I think a lot of Africans really don't see themselves as givers because it's so inbred in us. It's a part of our culture. It would help if people saw the gifts they give to others in what they do. If I look at our Ghanaian community here in the Bay Area, everybody seems to be connected to somebody. You don't find people who are in dire need of housing, clothing, or shelter. The community bonds very well to make sure that everyone is taken care of. We take it for granted. That's the way we are raised. We are raised to take care of each other. We take that for granted. If you are new and you come to the bay area, you find one Ghanaian, you find a home. You will never be alone. At some point we need to sit down, take a look at it, be thankful for it, and do more of that not just for ourselves, but the local communities we live and others around us. We have a lot that we can teach a lot of people.

**James Otieno Giving Story**

**Co-Founder, PV Technology, Inc. and Karibu Rafiki Foundation**

**Transcript:**

What causes do you give to and where?

This is a two phase answer because I separate the personal giving from a number of the activities that I actually conduct from a philanthropic standpoint:

1. We give to cause in United States and Africa, we as in my, wife and I, for example the Carter Center that President Jimmy Carter and his wife started a while back. And a number of causes related to education in Africa.

2. I am currently a chair of the board for Child Advocates of Silicon Valley, a nonprofit that caters to kids in the foster care system. It is a consortium, a national organization, but the one I give my time and money to, is in Silicon Valley. We have about 1200 kids in the foster care system and our mission is to provide advocates to marshal the kids through the court system to lead them to a better life once out of foster care.

I am also a member of the board of Children's Health Council in Palo Alto, we take kids that are behaviorally disadvantaged, for example those with autism, and provide them with professional help in hopes that they can be back in mainstream society and also learn strategies to cope with those issues. A board member for nine years and provide funding as well. I am also chair of board at Palo Alto University, we train clinicians... a school of psychology for undergraduate and graduates. We train clinicians to go out and provide mental health services to people that need it. We engage in community projects, sometimes in the local greater Bay Area or abroad. We are involved with the Rwanda Project, after the genocide, a number of clinicians went to help with the healing process. And we are still there. Working with the government and the people of Rwanda. When Katrina hit, our students and clinicians went to help. I am also engaged with the Silicon Valley Education Foundation, getting middle school kids to be engaged in STEM. We provide Algebra lessons for kids that are not quite making it in the public school system and provide them with additional help to pass algebra. Kids who master this have a greater probability of succeeding in college and careers. We try to get the underserved kids in Santa Clara to master these skills in Algebra and Science post high school.

I got engaged with them through Encore Fellows. This was a precursor to the ....Act, started by an organization called civic ventures. A program where executives from the corporate world are partnered with non-profits in the hopes that skills from executive world can transfer, operations IT, marketing, etc. Ten people were a part of the pilot group, but now are over 200 fellows. They use 1-2 years to partner with them and either transform the organization or be able to work on a particular aspect. So I did this with the Silicon Valley Education Foundation, developing a five year strategy for the organization, putting together some human resource processes and board governance.

Finally after retiring from Hewlett Packard, I formed Karibu Rafilki (Swahili for Welcome Friend) Foundation that focuses on underserved women and children in Kenya and South Sudan. We don't necessarily go out and build schools, but we provide organizations on the ground

(teaching services, nutrition) with funding to help meet the needs of those in rural areas. To date, we have focused on one particular project; Rubondo School in Migori County in Kenya. It is in a very rural area that started out as a school for orphans but has grown since, and is now accepting neighboring children who aren't able to go to other schools. We've been able to provide funding as they've been able to mature. Four years ago, the first student from that school graduated and went to university and since then 10-12 have moved on to university within and outside of Kenya. Our giving is also to organizations within the US. Our focus tends to be children's education, mental health services, environment, and wildlife.

Why do you give?

It is my fundamental belief that everybody should give; that we are put on this earth to do good. I spent most of my early life in the corporate world, I had a fruitful and engaging career. Towards the end, I'd done everything I wanted to do and so transitioned to the social sector.

I give because there are lots of people that suffer and don't have the means. And by giving to them or to organizations that can help them, it allows uplifting. The more individuals and groups that we can uplift, the better off the world will be. The more people educated, the better choices they will make in sustaining themselves. Those are the reasons that we give. It makes for a better world to see people sustaining themselves and able to accomplish what they can if others can lend a helping hand.

Do you share a combination of your time, talent, and treasure?

I do. The Silicon Valley Education Foundation experience was really a way for me to take my skill set and share with the organization; to build an infrastructure to be a more effective organization in delivering their services to the community. It's also true with chairing Palo Alto University, is utilizing my skillset to be able to help them: one to become a world class university that's well managed and ultimately provide appropriate tools to students who choose to come to the university and are paying for that education. Those are the ways in which my skillset can be translated. Other organizations that I am a part of the board, we are not just giving boards, but active boards. We form task committees and lend our expertise to areas that can actually benefit from it.

What does philanthropy mean to you?

It's a similar answer to the question of why do I give. I covered in two parts, the monetary part, for those individuals that are wealthy and would



like their money to be used for the common good and they give their money to organizations that are going to do that. That's a part of philanthropy; giving [money] in hopes that organizations will use it for social good. The other part is giving of your time is very philanthropic. Time meaning your resources, your talent, or the idea that you might have to make a community prosper. That's also very philanthropic in nature. Most people associate philanthropy with just money, I don't. There's another aspect that is service in time.

Would you describe yourself as a philanthropist?

With the definition I just gave, yes. But I'm more under service and time. We certainly are well off. But we are nowhere close to immense, considerable wealth, but we are well off.

As a philanthropist, why do you think this term accurately describes your giving?

It doesn't accurately describe my giving, but I think it portrays the sentiment of my giving, particularly on the time service commitment aspect of it.

How much do you give per year, and if time were monetized, what is that amount?

Not in dollars, but we give 12% of our income. In terms of time, on a yearly basis, I give probably 60% of my time to philanthropic causes. If I were to monetize that time, time that I'd be using for consulting on a non-profit basis, I would say over a million dollars. Rough estimate.

What differences have you made with your giving?

I see that from the organizations I am a part. It's not a result of MY giving, but a collective result of others and myself giving to what we believe is a good cause. I see changes being made. I see individuals who otherwise would have not received help they need in a lot of cases for free, because of the giving of myself and others. So I wouldn't ascribe my own giving as the change agent, but collectively me being a part of that, we've been able to make changes in mental health areas. And in education, where we see our direct giving actually has an impact on an individual level is through scholarships. Where we see individuals who are utilizing funds that have been given to help them work their way through school, by way of scholarships, assistantships, and fellowships. And it pleases me greatly, we actually do get letters from people who have received scholarships in our name, and it's quite gratifying when you see that you

are making a difference in someone's life. If you can help an individual, a child, a family, it's all good. The more we can do, the better off we are.

What concerns might you have about your giving?

I really don't have major concerns, because I choose to give either my time or money where I want to do it. And in those cases, I'm usually well-versed in the organization that I'm giving to, or the service that I'm giving to, or the function I'm giving to. So I really don't have major concerns about that. Eventually we could run out of money, but it's not a huge concern because you always have time.

Advice for someone wanting to make a difference in his or her community?

I would suggest they find their passion for causes they'd like to see prosper or ills to be alleviated. I'd advice going in with a very open mind, and to not approach it from a monetary standpoint, but from a service, and a cause standpoint, and to ensure that whatever infrastructure be in place to help the cause become a success. And that giving, in the end, there is great value in seeing the result of individual and collective giving that raises the level of society so that others who are suffering or unable to obtain a certain level of education, or whatever the cause may be can actually rise to it because some other people cared enough to make it happen.

Anything else?

Not major concerns. Questions are pointed towards monetary side of philanthropy and as I said I view the other side of philanthropy being exceedingly important. The money is good, but the service and time, in some case is more important because you're giving of yourself and of your passion. The money is just there to make inroads. I'm quite comfortable with the questions you're asking with the allotted amount of time.

## **VIDEOS**

### **[Cynthia Chea Giving Story](#)**

#### **Transcript:**

Hi, my name is Cynthia Chea. I'm in the United States and this is my Giving Story. In 2007, I traveled to Uganda on behalf of, Mending Kids International, the organization I was working for at the time. I went to take back a client of ours and also to facilitate medical visas for other clients

while I was there. I met a family of four, Overson, Rebecca, and their two children Primrose and Prime. While I was there I really got to know the family and I came to learn about the obstacles that are faced not only with quality medical care but with quality education as well in the developing world. Being the child of immigrants, everything that I've experienced every opportunity that I've had in this country is a result of education. My parents came here for higher education and because of that they were able to provide a life for my brother and I and also to support family back home in their native countries of Liberia, West Africa and Guyana, South America. So when I met this family they were a wonderful family, a hard working simple family, and I decided that I would do what I could do to give back to the future. So what I decided what I would do was I would give \$100 a month towards their children's education. So beginning in 2007, once a month I began sending \$100 a month towards their education for it to be used however their parents wanted to use it but for education. In this country there are loans, there are grants we can get for education, in most of the developing world, it's the haves and have-nots, so there really isn't an opportunity to take advantage of education if you aren't one of the people that has money. So that was how I decided to enact my philanthropy was through giving back to the future of Africa through education. And that is my story. Thanks for listening.

### [Tsehai Wodajo Giving Story](#)

**Founder, [ResourceV for the Enrichment of African Lives](#) (REAL)**

#### **Transcript:**

Hello. My name is Tsehai. I am from Ethiopia. I have lived in Minnesota, US for twenty years. I came to America by myself, and then I brought my kids and their father. Then, I brought all of my sisters, and then my nieces and nephews to this country. Because of this giving, they now all lead very successful lives and are very well educated.

Giving is just in my blood. And when I say "my," I mean actually in the African blood. I remember a time growing up that even though we weren't that rich and we ourselves could have one meal a day, but our mom would pray for people to come and share this good food. And she would say, "God, I pray that someone come when we have this very delicious food; this food, which is cooked only during holidays for people who do not have a lot". I would say that just growing up, that type of giving was in my blood. As I grew up, and since a very young age, I was contributing

to my family, and also to myself for my growth. That was what was instilled in me.

I came to this country and I saw opportunity here. Where I came from, issues for women are very difficult. So I thought, “Where should I start?” And at that time, I already had my master’s degree in Social Work, so I thought that while working, I could contribute back. That brought back a memory for me of a Swedish woman, who put me through high school and made a huge difference in my life. She was only twenty years old when she came to where I grew up, and she only stayed for six months. Her contribution made it possible for me to complete my high school. So that experience also added to my giving.

Then I started non-profit organization called, Resources for the Enrichment of African Lives to start educational support for girls and young women who are orphans or very poor. We have now nine locations in Ethiopia. At each location we have a mentor who works with fifteen girls to have them be successful in their education, and to work on the issues they face in their lives. Therefore, they can be empowered to say what can empower them. So that they are empowered to say that early marriage is not a good thing. They are empowered and they can say that circumcision is not a good thing. They can say that beating women and abuse is not okay. They are empowered and they can say so many things that impact their lives. They can also say that this is not only about us women and girls; this is about our community: family, community, and our country. Those mentors work with them to empower them in that way.

They are also learning to give. They have actually started to give. In each location we have fifteen girls, and they get together, and they go visit people who are on the streets, or visit people in the hospital or clinic, and give back that way. Also, they look as a model, me, who is contributing back to them. And they say, “Once we complete our education, and become successful, we will contribute back to girls and women”. So, it is having triple effect in reaching out.

They are also starting to save. We match them up with sponsors. We do not give them large amounts of money, but we put it towards their sponsorship. We encourage them to put some money aside. This was they can become financially successful and selfsufficient. Growing up I didn’t have any clue. Actually, even after I graduated from college in Ethiopia, and I was working as a radio journalist, I don’t remember a time that my money was enough to save or put into a bank. But these girls, each one of them, has a bank account, and they save their money.

This way they can have the funds to buy house, do gardening, and go to the convenience store. Their families also save money with them so that they can be self-sufficient and break the cycle of poverty, and then also give back. There are a lot of successful stories. We started this program in 2004, as I said we now have 9 locations. Actually, we have six girls in university. There are girls in vocational training who are pursuing to be nursing. Some girls are researchers, surveyors, journalists, and others in a wide range of areas.

This is the story of me about giving. It empowers me a lot. It just gives me purpose. As I said, I do this, and have decided to do it as my work. Our organization is open to its volunteers. I take my vacation and I go and I visit these girls and their stories empower me and encourage me to do more. That is the story of giving that I have.

**Chingwell Mutombo Giving Story**  
Executive Director, **First Step Initiative**

**Transcript:**

My name is Chingwell. I am the Executive Director of First Step Initiative, which is a micro finance initiative that works with women in the Democratic Republic of Congo where I originate. For me the story the giving really goes back to when I was growing up as young girl, as far as I can remember, probably six years old, even younger. I grew up in a village with my family. My parents said I used to follow my mom a lot, everywhere she went. My mom organized and led a group of women in the village, and they formed their own farming cooperative. What they did is that collectively they raised their own funds to create this small cooperative. They met every Sunday, and I remember going every Sunday to be with them. What they did with the funds that they raised together was to help them with whatever happened in the community. In case of illness: when one of the family members or one if the women had an illness, the family would then have the funds to provide for that woman or to take the child, or whoever was ill in that family, to the hospital. It is so they had the funds. And most of the time, the men didn't even know that the group existed. So to me I knew growing up that I wanted to really follow in those footsteps. I never thought about it as in terms of giving; it was just really part of what the women did. So to me when I look at giving, when we give back to the community, it's not necessarily just giving back to the community: what we are doing for the community, we are doing it for ourselves. So we are part of that giving experience.

**Transcript:**

I am Zainab. I am originally from Somalia. I mainly grew up in a family where giving was a part of our lives (especially with the influence of my mother who was very much involved in the community). She has been known to be somebody who really gives to people: whether it is her time and energy or her material giving. When I was growing up I actually didn't quite like that because sometimes she would even give away our clothes if she didn't have cash or non-perishable food items. She would especially give to people who would come from the countryside and who are nomads. They would come to the city to get things for their family and their children, especially during the droughts. The environment was detrimental and not nourishing for animals or for the people and their entire families. So, I grew up in that sense of giving, not quite liking it especially when my things were given to other people without me having any say in it.

But as I grew to become a mature person, I became involved in the local community here in Minneapolis, Minnesota, as well as with some community members who work and do projects in Somalia. I have been involved in education, health care projects, local community organizing, immigration issues, human rights and social justice. I have been involved in a lot of campaigns, and I have been volunteering my time, as well as also giving yearly to organizations that I really believe in the work that they do.

In my daily work, I am involved in philanthropy because I am a program officer. I read a lot of proposals, work with a lot of non-profits, do all the reviews and recommendations for funding, and work closely with both some of the public sector projects, as well as most of the non-profit organizations who are our grantees. I get to be involved in giving in a lot of different levels: whether it's international or local, or organizationally or individually.

I am actually planning to develop a fund, so I conduct some institutional giving so that I could give to organizations institutionally as well. This way our community will also learn that we give a lot every day in small ways; whether it's giving family members who are refugees abroad in Kenya, Ethiopia, Uganda, Yemen, etc. Our community, the Somali community, it one of the largest communities dispersed around the world. So we have relatives, friends, and neighbors back home who are actually around the world, and who call us and ask us to support them, especially when they

are refugees and are having difficult times. So we give to them a lot but we don't do a lot of institutional giving. We, of course, sometimes support projects that will do some work back home. This includes building schools, supporting hospitals, giving to projects that would dig wells for water. For instance, in emergency situations like the crisis right now with the droughts in Somalia that is causing famine for the people. I am involved in a project right now where we are collecting donations and sending back home so people would have at least some money to buy food. This will especially go to help those who live in the countryside and are nomads. These will help those who had animals that died because of the drought. This will help those who don't have anything. They don't have food, water, clothes, or shelter. So they are internally displaced and are located in the specific cities that they traveled to, especially in south central region. I am involved in that project right now, collecting donations so families can at least temporarily and for short period have some food, medicine, and water. I think for me, giving and philanthropy gives me some sort of self-satisfaction; it makes me feel good about myself. I think as a community and as a Muslim woman there are some obligations into giving. Each year at least twice we have to give. One is about our assets. We have to give at least 2% of our assets. Then during the end of Ramadan, before the next day, the holiday, you also have to give at least a day's worth of family, that you know, an equivalent of a meal for a family. So at least those two are required, but we give a whole lot more than that. To me, I have to be thankful for being healthy, for being able to work, and to be able to live a comfortable life. I feel it is my obligation to give back to the community. I also support some of my family members and relatives. I pay for the university of one of my nephews who is in Turkey because he, of course, cannot pay his own tuition, so I support him. Hopefully, when he graduates, he will have a better job and he will give and support others in return. I do a lot of different things and hope to do more when I can. I am so glad to be part of this project, and to be involved in the Pan African Women's Action Summit



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