



AGENTSC

THE DUALITY OF GIVING

Contemporary
Perspectives on
Formalized African
Philanthropy

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FOREWORD

A Yoruba proverb,

*Ile la ti n ko
eso re ode.*

Simply translated, it means charity begins at home.

To elaborate, the proverb teaches that performing good deeds outside the home begins by learning good deeds inside the home. In this respect, philanthropy is learned locally and practised further afield.



Long before I picked up my first book or read a report explaining the concept of philanthropy, and long before I ever became a volunteer fundraiser, and later, an international professional fundraiser working with philanthropists, I had spent decades observing my mother practicing her unique brand of informal philanthropy.

Her giving remains intentional and unrelenting, even to this day. Her philanthropy, surprisingly, has no limitation. She gives to friends, family, strangers, and her church. She accommodates those she knows, and she houses those newly introduced to her. She gives in Nigeria and she gives to the diaspora in Great Britain—male and female, young and old.

My mother's brand of giving is the same brand that drives ubuntu all through the African continent. It is a democratic form of giving that, though comparably modest in its amount, is proportionate to her earnings and relatively important and dynamic in its impact. The in-joke in our family is the irony that when I send money home to my mother, she sends money home to her brother.

Her giving reaches important areas of education, health, transport, housing, and celebrations, such as birthdays, weddings, and funerals. She has provided start-up funds for micro-businesses as well as given loans to those in great need. Most times, my mother's philanthropy involves cash, and, other times, she literally has given the blouse on her back. I suspect that like my mother, millions of Africans in a position to help their brothers, sisters, aunties, uncles, friends, neighbours, children, and parents, do exactly the same thing as my mother. They give out of the abundance of their heart. This philanthropy is the type that goes unreported, unmeasured, and, therefore, unnoticed and uncelebrated, but it clearly tells us so much about what African philanthropy really is.

Almost 15 years ago, I began to read about a curious figure in Africa. Of all things, this man had set up a foundation that operated similar to my understanding of Western concepts of foundations. He, like the philanthropists I had worked with in England, dedicated a part of his wealth to grant-making. He had clear criteria for applicants and applied a degree of scrutiny to those who were fortunate enough to benefit from his generosity. This man was Mo Ibrahim.

To this day, I remember my sense of pride in finally identifying one African philanthropist and proving to my Western colleagues that Africans are philanthropic. Evidence was finally emerging that the Africans portrayed in the charity world as passive beneficiaries of aid would one day become one of bold benefactors for social good.

Today, Africa can boast of hundreds, if not thousands, of people who share Mo Ibrahim's philanthropic profile. Such philanthropists connect a formalized approach to giving and sustaining our communities.

In a Western context, philanthropy is viewed exclusively within its formalized arms-length practices that attract a tax receipt or at least a formal letter of gratitude. In the West, a philanthropist is known as one who donates time, talent, or treasure, or indeed, all three; and who seeks impact, recognition, and sometimes, engagement. Unlike Western philanthropy, African philanthropy is not derived from a share of one's surplus but from a share of what one possesses in general.

Furthermore, our research explores those engaged in formalized philanthropy and their motivations for giving. What we find is that informal giving, like that of my mother, for many Africans is the starting point for their formalized giving. One form of philanthropy has a symbiotic relationship with the other. The two

philanthropies, formal and informal, thrive together for the greater good. They do not cancel each other out. Neither is a threat to the other, as we fundraisers may perceive. In Africa, there is a perfect duality between giving that is formal and giving that is informal, much like how salt complements pepper in our favourite meals.

This research comes at a pivotal time in the trajectory of the African continent. There perhaps has been no better time to adopt a behavioural lens to philanthropy, as the continent finds itself in the throes of the global COVID-19 pandemic that is already affecting hundreds of thousands of Africans across the continent. In the West, we are also witnessing global demonstrations in response to centuries of systematic oppression towards Africa's global diaspora.

Now, more than ever, we need effective philanthropic collaborations to optimize homegrown, lifesaving measures. We also need informal donors, African governments, and the continent's leading philanthropists to support the important network of African charities and causes that are saving lives and spurring change on the ground.

I sincerely hope you learn from reading this report, as much as I have learned in undertaking this research. I also hope you feel empowered to dig a little deeper into your understanding of how and why Africans give. That is our intention in producing this important body of work—that you will use these findings to seek more answers.



Olumide Akerewusi
Founder and CEO
AgentsC Inc.

ACKNOWLEDGEMENTS

This research is the product of a uniquely shared interest for African philanthropy between Canada-based philanthropy consultants, AgentsC Inc., and globally recognized NGO, Doctors Without Borders/Médecins Sans Frontières, in Southern Africa (MSF Southern Africa).

We are deeply grateful to everyone who was involved in this project, for their guidance, wisdom, hard work, and inspiration. Thanks also to our formidable survey partners at Kantar and to Dara Akerewusi, who

painstakingly produced the interview transcripts that served to strengthen and inspire our appreciation for the wisdom shared with us during the interviews.



The AgentsC team could not have produced this report without the vision and generosity of the MSF Southern Africa team who share our passion for elevating awareness of philanthropy on the African continent.

We are also indebted to our non-profit community partners and colleagues, especially Dr. Camila Pereira, Elvira van Hooff, Atlegang Matlala, and Dr. Lorna Read, for whose invaluable expertise, support, and guidance we are deeply grateful.

Finally, we connected with 24 African philanthropists and organizations, hailing from Cameroon, Liberia, Nigeria, Senegal, South Africa, South Sudan, Tunisia, and Zimbabwe. Our thanks goes out to them, and to the 301 South Africans who took the time to participate in our digital device survey.



GLOSSARY

While recognizing the numerous meanings available, for the purpose of clarity, the following terms and concepts are defined according to how they are used in the present report.

AGENDA 2063: THE AFRICA WE WANT

Africa's blueprint and masterplan, first drafted in 2013 by the African Union, for transforming Africa into the global powerhouse of the future. It is the continent's strategic framework that aims to deliver on its goal for inclusive and sustainable development. It is a drive for unity, self-determination, freedom, progress, and collective prosperity pursued under pan-Africanism and African Renaissance.

CIVIL SOCIETY GROUPS/ORGANIZATIONS (CSO)

Non-state, not-for-profit, collective voluntary groups organized by local entities towards specific socio-economic, civil rights, or environmental outcomes, typically operating within informal activism and advocacy networks.

CORPORATE SOCIAL RESPONSIBILITY (CSR)

Business-led, community-focused practices that are intended to prioritize people before profit. Areas of CSR include corporate philanthropy, employee volunteering, and social impact investments that enable communities to access social, medical, economic, environmental, technological, and other resources.

DIASPORA (AFRICAN)

Peoples of African origin living outside the continent, irrespective of their citizenship and nationality, who identify with their African heritage and support the development of the continent.

DONOR

A person or organization that voluntarily offers their time, money, and/or expertise in support of a charitable organization.

FORMALIZED PHILANTHROPY

A type of monetized, charitable giving to registered non-profits that is characterized by systematic channels, processes, and recognition, including government tax exemption. These are referred to as formal charities in Section 4.

HIGH-NET-WORTH INDIVIDUAL (HNWI)

A person with investable assets in excess of \$1 million (USD). Ultra-HNWI is one with investable assets in excess of \$30 million (USD).

INFORMAL PHILANTHROPY

A type of charitable giving made to small, unincorporated voluntary groups, including family, places of worship, and friends, in contrast to giving to registered non-profits. These are referred to as informal causes in Section 4.

MIDDLE CLASS (SOUTH AFRICA)

Households where individual or collective annual income is above the South African average of R138,000.¹

NON-GOVERNMENTAL ORGANIZATION (NGO)

A non-profit, voluntary citizen's group that is organized on a local, national or international level to address issues in support of the public good. Examples of services include bringing citizen's concerns to governments, monitoring policy and programme implementation, and encouraging participation of civil society stakeholders at the community level.

ORGANIZATION FOR ECONOMIC CO-OPERATION AND DEVELOPMENT (OECD)

An intergovernmental economic organization with 37 member countries, founded in 1961 to stimulate economic progress and world trade.

PAN-AFRICANISM

A worldwide movement that aims to encourage and strengthen bonds of solidarity between all indigenous and diaspora ethnic groups of African descent.

PHILANTHROPY

A donation of time, skill, or resource intended to support others.

UN SUSTAINABLE DEVELOPMENT GOAL (SDG) 3: GOOD HEALTH AND WELL-BEING

A goal that seeks to ensure healthy lives and promote well-being for people of all ages, everywhere around the world.

UBUNTU

A term derived from the Zulu phrase "Umntu ngumuntu ngabantu" [a person is a person through other people]. The concept of ubuntu is rooted in traditional notions of common humanity, oneness, and reciprocity, and in humanist African philosophy, where the idea of community is one of the central building blocks of society.

THE UNITED NATIONS 2030 AGENDA

A 15-year global framework of action for people, planet, prosperity, peace, and partnership centred on a set of 17 sustainable development goals, adopted by 193 UN member states in 2015. It integrates social, economic, and environmental dimensions of sustainable development, as well as peace, governance, and justice elements.

UN SUSTAINABLE DEVELOPMENT GOALS (SDGS)

The 17 sustainable development goals, along with 169 targets and over 230 indicators, outlined in the UN 2030 Agenda for Sustainable Development.

WESTERN PHILANTHROPIC PRACTICE

Methods of philanthropy that are based on Anglo-Saxon and European cultural norms of giving, also witnessed in North America. This method of giving is noted for its formality through charities and foundations and for the tax incentivization and benefits that benefactors receive. Its most significant attribute is an "arms-length" distance between the donor and the recipient of the gift. Direct gifts to family friends and non-registered charities are seldom deemed as charitable or philanthropic.

EXECUTIVE SUMMARY



Contemporary research into the trends and practices in African philanthropy have helped to increase our understanding of a much-ignored question—how and why do Africans give to charitable causes? AgentsC’s research is borne out of a desire to further explore this burgeoning field and to contribute to the current understanding of philanthropy on the African continent.

A focus on the specific cause of health is inspired by AgentsC’s collaboration with Médecins Sans Frontières/Doctors Without Borders, in Southern Africa (MSF Southern Africa), who has helped to spotlight philanthropic practices within South Africa. Their work in relation to advancing global health goals and philanthropy warrants a special focus, and as such, is presented as a case study in Appendix II of this report.

We begin with a brief overview of the historic and contemporary forms of Western philanthropy. This serves as a contextual framework for subsequent discussions on formalized African philanthropy, including our attempts to discern its uniqueness or difference. In examining philanthropy from an African cultural perspective, we explore the intersection of informal and formal giving alongside homegrown giving traditions such as ubuntu. Philanthropy, as marked by the duality of informal and formal giving and principles of ubuntu, appears as a through-line in both our quantitative mass survey and qualitative study, based on interviews with philanthropic and NGO leaders.

Our quantitative survey revealed that African donors operate a careful balance of ubuntu that involves caring for their local community through informal donations to friends, family, religious organizations, and other groups, while also making formalized philanthropic donations to NGOs. It is thus

unsurprising that South African donors support an average of six or more causes within a year, both informal and formal, and cite limited finances as one of the most significant barriers to donating more. This type of generosity seems to display a unique facet of African philanthropy that is at once intimate and personal, as well as highly formal and strategic.

Another significant finding from the quantitative survey is that those who give to community-level and health-care organizations are most likely to give to other charitable causes. In fact, community and health-related giving are the most significant predictors of greater philanthropic involvement. This finding is also echoed in our qualitative interviews, where personal connections and a sense of moral responsibility for giving to home communities, were found to form a crucial part of African philanthropy.

Individual conversations with 24 African philanthropists and NGO leaders formed the basis of the qualitative study, which aimed to complement the mass survey by exploring the emerging themes in greater depth. In addition to offering their personal stories, philanthropists and NGO leaders shared their viewpoints on the role of philanthropy and the government in creating a healthy, prosperous Africa of the future.

From these conversations, it was clear that government was perceived to have more of a role to play in advancing formal and informal philanthropy in Africa, through tax incentives and promoting awareness, among other measures.

These findings have implications for how governments, policymakers, and NGOs, such as MSF Southern Africa, may more inclusively engage philanthropic and donor communities. The combination of community impact and improved health outcomes, for instance, spotlights the spirit of ubuntu and corroborates our claim that traditional beliefs are well-entrenched in formalized African philanthropy. As such, organizations seeking to raise funds from African communities would benefit from recognizing informal philanthropy as a complementary driver for formalised giving. This community-based approach to giving would be mutually beneficial for charities, NGOs and smaller, unregistered CSOs that are also making local impact.

Similarly, our concluding remarks and recommendations emphasize the need for cohesive relationships between

government, NGOs, charities, CSOs, and donors to build philanthropic cultures and partnerships for collective outcomes toward the Africa that we want. This is especially relevant in our present altered reality—at the time of writing, the world continues to find itself in the throes of a global COVID-19 pandemic.

The pandemic has brought to sharp relief the importance of global development goals, such as improving health outcomes for all—Sustainable Development Goal 3 (SDG 3), and the crucial role of philanthropy. In the context of the present research, it also warrants the inclusion of new topical perspectives gathered outside of the original research parameters. As such, the additional COVID-19 section highlights some of our original interview participants' views of philanthropy in the context of the pandemic, whose effects are especially pronounced in vulnerable parts of the world. There are now up to 1.2 million people on the African continent who are reported to be infected with the virus. Our philanthropists express heartfelt views about the role of philanthropy during these challenging times.



1. INTRODUCTION



This research was borne out of a need to understand the dynamism of formalized philanthropy on the African continent—how it is promoted, practiced, and channelled into everyday life.

Despite this wide-ranging outlook, this report is not a comprehensive survey of all forms of philanthropic practices on the African continent, nor an attempt to define African philanthropy. The report does not elaborate on the approach of distinct African cultures, and neither does it consider the obvious link between faith and giving. Rather, it is intended as a humanized portrayal of behavioural philanthropy across the continent in its various complex forms. This portrayal gives priority to the voice of everyday philanthropists—from billionaires to those with the humblest means—to create an understanding of philanthropy through the perspectives of people who give and of how they can accelerate sustainable change towards “The Africa We Want.”

This study is also intended to bring the role of African philanthropy into greater focus, particularly as it relates to global sustainability goals, such as health. The quantitative and qualitative sections demonstrate the potential areas of alignment for NGOs and philanthropists. As such, the research aims to highlight this important intersection towards accelerating change on the African continent.

As this study’s research lead, AgentsC focused on managing the research project from design to implementation. Together with MSF Southern Africa, we interviewed an impressive network of African philanthropists, philanthropic institutions, NGOs, and registered charities.



2. PHILANTHROPY IN AFRICA



AgentsC is an international consultancy whose guiding principle of equity philanthropy drives our research into homegrown philanthropy on the African continent. AgentsC is primarily keen to learn how formalized philanthropy in Africa can be mobilized, specifically, what measures can optimize philanthropy towards the development of the continent.

2.1. WESTERN PHILANTHROPY: FROM ROOTS TO CONTEMPORARY APPROACHES

The formalized philanthropy on the African continent today has its roots in American and British models of giving. Historically, successful American industrialists of the 19th and 20th centuries directed their philanthropy toward alleviating social challenges. Their consequent institutions and grant-making foundations represented a wide array of public interests, from arts and culture, universities, education, and community projects, to poverty alleviation. In comparison, British philanthropy had already established charitable organizations prior to the 17th century Elizabethan Poor Law of 1601. At the heart of the British concept of charity was an understanding that the aristocracy had a responsibility to build society by supporting the “waifs and strays,” the former slaves, the drunkards, and those perceived to have lost their moral and economic compass. It was later from this pursuit of public morality that some of today’s global charitable institutions were born—the YMCA, the Salvation Army, and the Scout Association, to name a few, and also introduced to the African continent through colonialism.

Today, both the American and British models of philanthropy are undergoing rapid transformation amidst wealth and income inequalities, famines and diseases, and climate change. Increasingly, questions

are arising about what more may be done with the vast wealth held by the richest people in the world.

Darren Walker of the Ford Foundation best encapsulates this changing, introspective approach to philanthropy in his groundbreaking article, *“Towards a New Gospel of Wealth.”*² Mr. Walker argues that philanthropy should primarily exist to tackle inequality rather than support institutions of privilege. Other scholars, such as Anand Giridharadas in his work, *Winners Take All*, have gone further to note that philanthropy itself challenges the very foundations of democracy because it affords ultra-high-net-worth-individuals exemptions from their tax-paying responsibilities, while starving government of vital tax resources that can be used to improve the lives of all.³ Edgar Villanueva in *Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance* notes the inherent power imbalance that donors have over the organizations they support, leading to inequitable practices and negative/colonial biases in grantmaking.⁴

With these perspectives, we can better understand some of the issues that formalized African philanthropy is likely to face now and in the future. However in the interest of focusing our research, we leave a study of the application of these evolving topics to the potential for future research.

2.2. AFRICAN PHILANTHROPY

The kind of rapid growth that emerged in Western philanthropy is also occurring on the African continent. In particular, the growth in Africa's middle class is creating a new philanthropic trajectory on the continent. Emerging philanthropists are searching for sustainable change within their own community and beyond their locality, and are assisted by new technologies, such as mobile payments, crowdfunding, and social enterprise models. Interestingly, the spirit of ubuntu remains as much a driver to Africa's new generation of philanthropists as is the desire to create social impact. This has resulted in a duality of giving among Africa's middle class, where a balance is struck between giving informally to family, friends, religious organizations, and community, as well as giving formally to registered national and continental charities or NGOs.

These findings were drawn from the qualitative and quantitative studies involving 24 philanthropists and NGO leaders from across the African continent and 301 anonymous South African donors, respectively. Notwithstanding the valuable insight that these studies have afforded us, we recognize that in the context of Africa's population of a billion people, they represent only a small grain of sand in the expansive plain that is African philanthropy. Nevertheless, we turn to this grain of sand and its microscopic traces to catch a glimpse into African philanthropy and its uniqueness.

2.3. BRINGING AFRICAN VOICES TO PHILANTHROPY

A conclusive definition of African philanthropy proves to be challenging on the basis of the small sample of interviewees. Moreover, the scope of the research is primarily focused on bringing real-life stories of

philanthropy, in its myriad forms, to the forefront. For this reason, we stop short of ascribing a definition to African philanthropy and, rather, amplify the viewpoints of African philanthropists from all four corners of the continent. We also explore the relationship between two distinct but interrelated dynamics within contemporary African philanthropy:

- a. Formalized philanthropy as relates to formal giving to NPOs, NGOs, and other registered charities and the global development agenda;
- b. Informal philanthropy as it relates to informal giving within networks of family, friends, community, CSOs, religious organizations, and civil society groups, among others.

In particular, we draw an understanding of how African donors respond to both sets of compelling philanthropic imperatives—formal and informal. Compared to the kind of philanthropy practised in the West that is mainly characterized by an arms-length donation of surplus time, skill, and monetary resources to a formal charity, we found that African philanthropy reflects more intimate traditions as well. These include donations of principal assets to close family, friends, and community, as well as arms-length donations to formalized charities and NGOs.

Taken in this light, the Yoruba proverb, "*Ile la ti n ko eso re ode*," adds a new dimension to our understanding of African philanthropy. These are mainly expressed through the concepts of ubuntu [I am because you are], harambee [pulling together], or ujamaa [equality and self-help] — an ever-present force in cultures across the continent.⁵

To further illustrate this African context, the African Grant-Makers Network describes horizontal and vertical forms of philanthropy:

Horizontal philanthropy refers to informal giving, often done through indigenous vehicles such as self-help groups, cooperatives, rotation and savings clubs, church/mosque funds, communal collective efforts, one to one efforts and burial societies. Meanwhile, vertical philanthropy is a more formal, institutionalized form of philanthropy, which largely consists of giving or helping of poorer people by wealthy individuals through various means, including private foundations, trusts, corporate foundations, family trusts, community chests and more recently, community foundations.⁶

These examples further illustrate the duality of philanthropy where both the traditional notions of performing acts of good and the giving of one's surplus assets act in tandem. Furthermore, the idea of duality in African philanthropy also extends to the types of goodness, such as moral goodness—acts of kindness and spiritual goodness that affirm one's religious beliefs, as well as physical goodness—giving goods to those who are in need. This dualistic characterisation of philanthropy is helpful to better understand the uniquely African perspectives as expressed throughout this research.

2.4. AGENTSC'S PERSPECTIVES ON EQUITY PHILANTHROPY

It became clear as we undertook this study that formalized African philanthropy skillfully merges the duality of traditional and Western models, and this is what makes African philanthropy unique.

The groundbreaking work of the African Philanthropy Forum (APF), the Resource Alliance, and Shelagh Gastrow's pioneering research, amongst others, are effectively socializing formal philanthropy within the African continent. The fact that Africans are openly formal and informal in their philanthropies creates exciting areas of study for the future.

However, as much as this duality is powerful, it is also at risk from some of the criticisms we see in Western philanthropy. Namely, there appears to be a disconnect between Africa's most wealthy philanthropists and solutions to the societal challenges faced by Africa's most vulnerable. This imbalance challenges AgentsC's principle of equity philanthropy, whereby we believe the most critical causes of our generation should receive the most generous philanthropic donations. An equitable approach to philanthropy can establish real and lasting community based impact and prosperity in our world.

Like their Western counterparts, there are African philanthropists who use their philanthropy for passion projects, profile raising, and tax avoidance. Examples include African philanthropists who generously fund American universities, and in so doing, may be overlooking the vast needs of universities on the African continent.⁷ The disparities notwithstanding, this new phenomena among Africa's rising wealthy class can serve as an impetus for African civil society groups, policymakers, and charities to mobilize homegrown support. There are opportunities to build relationships with African philanthropists and create democratic platforms for dialogue and formalized philanthropy, so that charitable contributions can have the greatest impact on the continent.

3. METHODOLOGY



3.1. RESEARCH OUTLINE

There are three main components to this research: background research; mobile device survey of 301 South African middle-class donors; and in-person interviews with 24 African philanthropists and leaders of NGOs and philanthropic organizations. Thus, our methodology helps us to arrive at a snapshot of African philanthropy from a variety of perspectives.

Given the location of the research partner, MSF Southern Africa, as well as the country's advancement in formalized philanthropy, South African perspectives are well-represented in this research. However, we are careful to balance this with viewpoints from four corners of the African continent that draw perspectives from nationals from Cameroon, Liberia, Nigeria, Senegal, South Sudan, Tunisia, and Zimbabwe. As far as possible, we give priority to the voice of everyday philanthropists by capturing their stories and aspirations, so that we may better understand the human side of philanthropy.

3.2. BACKGROUND RESEARCH

This preparatory phase of the research involved examining various available literature—academic, grey, and mass media. We contextualize our present inquiry within recent philanthropic trends in Africa. The qualitative and quantitative data garnered from direct interviews and survey of philanthropists and donors are used to support the key literature findings and our research position.

As a topic that has not been given much formal attention, availability of data and prior knowledge on the issue of African philanthropy were limited. With this in mind, this study's primary objective was to conduct an original, quantitative survey and begin to build an understanding of the topic. An exploratory research

design was adopted because such an approach does not aim to provide final and conclusive answers to research questions, but focuses on exploring the research topic with varying levels of depth.

3.3. PARTICIPANTS AND SAMPLING METHOD

There were two sets of participants in this study—301 participants for the mobile device digital survey and 24 participants for the in-person interviews.

The digital survey selection criteria involved previous formalized philanthropic activity within the past year, namely, recent/current donors between the ages of 35 and 65 years who have given to South African not-for-profit, non-governmental organizations. The mobile device survey for this study was conducted by a third-party organization in South Africa. On the assumption that the future growth of philanthropic funding will come from this group, a target population of middle-class South Africans was chosen. The participants identified themselves as being actively involved in philanthropic giving, having made a donation to a registered charity within 12 months of the date of our survey. Fifty-one per cent of participants identified as male and 49% as female. The survey was distributed to a wide range of people within the target population using a mobile WAP (Wireless Application Protocol) methodology via their smartphones—a strategy that proved fruitful, as over 60% of South Africans use a smartphone. The mobile device questionnaire collected data on demographics and philanthropy, such as formal and informal giving.

The 24 in-person interviewees were chosen through selective sampling, based on time, sensitivity of topic, interest, and availability. As such, some interviewees had a previously established connection with either MSF Southern Africa or AgentsC.

The group was composed of many different roles within the non-profit sector. For example, 11 interviewees were employed at grant-making and service delivery foundations; four interviewees had founded their own charities and another four were private philanthropists who were unaffiliated with a formal charity. Finally, four interviewees were philanthropy and corporate social responsibility leaders.

The interviews were mostly conducted in-person, and where such a technique was not possible, we opted for video and telephone calls. Each conversation averaged approximately an hour in length. Though we had set questions, most interviews were unstructured and conducted with the purpose of gathering more personal and anecdotal stories and understanding first-hand the feelings and thoughts of charitable giving of our interviewees. While it is true that unstructured interviews cannot be replicated and make comparisons difficult, our goal was to engage in a discussion that would enable us to gather a behavioural understanding of the African philanthropic world as seen by interviewees.

As we embarked on this project, AgentsC operated on the assumption that many high-profile and recognized African philanthropists and subject matter experts would be open to sharing their perspectives, given the important nature of our topic. Another assumption was that philanthropy would be best exemplified by understanding the behaviours of the continent's wealthiest people and their attitudes towards giving. Beyond South Africa, we therefore adopted a more democratic viewpoint of philanthropy owing to the lack of participation by some of the continent's well-

known philanthropists and subject matter experts. This allowed us to view philanthropy from the perspective of activists who naturally did not perceive themselves to be philanthropists but bore the hallmark of incredible love and generosity to others who were less fortunate. We spoke with philanthropists who, through their own persecution rather than privilege, strived tenaciously to establish their NGO. We learned how superstitions and African traditions both stifled progress for one philanthropist and formed a catalyst for their ambition to give back. We learned how parents who had little for themselves demonstrated and inspired their children to give to others. And we heard from the people who are managing the foundations and wealth of HNWI's about the philanthropic-giving strategies of the people they represented. Overall, we found the selected philanthropists to be open to engaging our research proposal and generous in sharing their time and insights.

It is important to note that this research started out with an inquiry into how African philanthropists interact with the SDGs, specifically SDG 3, which is targeted towards health promotion. We quickly discovered that there was significant disconnect between African philanthropy and SDGs among our samples. While some interviewees were aware of the existence of SDGs, surprisingly, only one African philanthropist accorded the SDG framework as a meaningful driver for their giving. This then required a change in our research approach, in which we relied mostly upon traditional storytelling techniques within our interview formats, so that we could gain a more organic picture of philanthropy as told by those who practised it.

4. A QUANTITATIVE SURVEY ON PHILANTHROPY IN SOUTH AFRICA



4.1 BEHAVIOURS TOWARDS GIVING: TRUST AND MOTIVATION TO PARTICIPATE IN PHILANTHROPY

In this section, we present the results of our quantitative mobile device digital survey. We focus on the giving behaviours and motivations expressed by 301 South African donors, whose demographic profile can be found in section 4.2.

Trust and confidence in the work of a charity is an important motivation for giving*. Graph 1 below illustrates a high degree of trust amongst respondents towards charities, with 96% (289 out of 301) indicating their personal trust in the work of the charity they support.

Graph 1: Participants' Trust in Charities



However, trust in a charity is not the most important consideration when it comes to donors contemplating increasing their gift levels.

Graph 2 below shows that trust in a charity's work is a minor consideration when compared to actual barriers to increased giving levels. We find that 75% of respondents (226 out of 301) say that affordability is the main barrier to giving more to charities, as opposed to barriers such as trust, limited tax benefits, or lack of clarity on how to give. Affordability may also be viewed as the most significant driver for levels of generosity. With few significant barriers, donors who are most likely to increase their giving are those who have the financial means to do so.

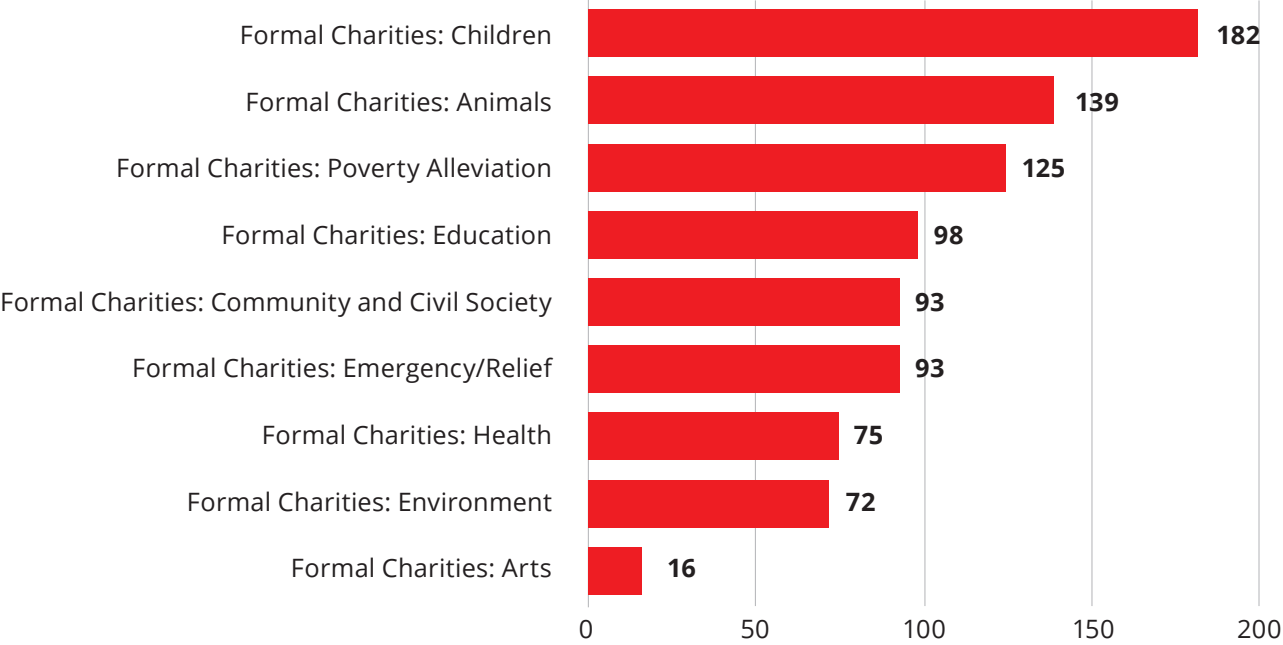
Graph 2: Barriers to Increasing Donations



*Murphy, c & Coopey, G. 2019, [Fundraising Around the World: The common threads and differences in public attitudes to fundraising and charities around the globe](#). More Strategic and NFP Synergy.

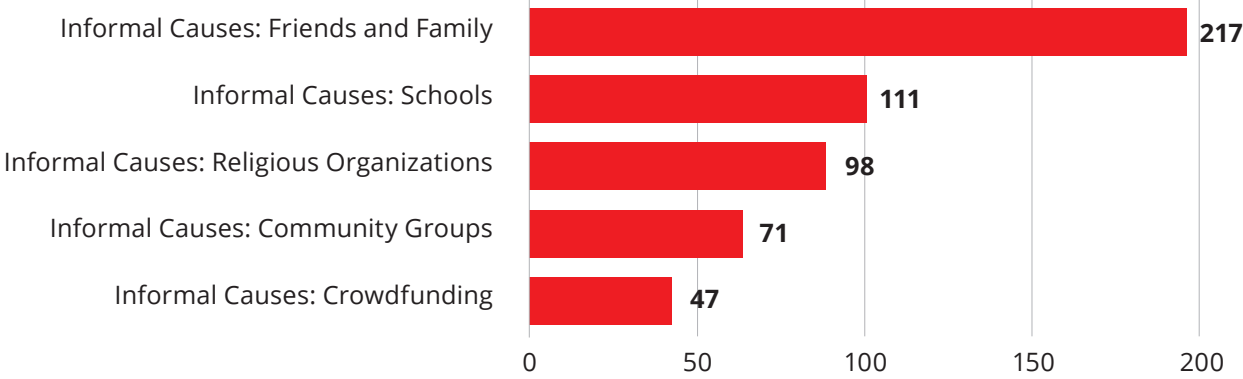
Graphs 3 and 4 compare two types of giving, formal and informal, respectively. The first type describes giving to a formal NGO or registered charity that represents causes, such as poverty alleviation, health, children, and animal welfare. The second form of philanthropy, termed as informal in this study, describes giving to causes that are not connected to specific NGOs or registered charities. These include, for example, gifts in response to crowdfunding appeals, giving to family and friends, religious giving, and monetary support to community groups. This informal method of giving, though not channelled through a formal NGO or charity, plays an important role in reflecting the more traditional attitudes toward African philanthropy that are closely aligned with the idea of ubuntu.

Graph 3: Number of Responses Supporting Each Formal Charity



The above table shows how many times respondents indicate support for each formal charity. The table below shows the number of donors giving to informal causes or groups. Respondents were allowed to choose more than one category. We can clearly see that children, animals, and poverty alleviation were the most popular choices across formal charities, while friends and family and schools occupied the more popular choices from the perspective of informal causes.

Graph 4: Number of Responses Supporting Informal Causes



The two graphs above show the level of engagement by our respondents in each cause and type of giving within the past year. They clearly demonstrate that giving occurs in multiple ways, between formal and informal, and across numerous causes. We use the term polyphilanthropy to describe this multifaceted approach to giving.

Graph 3 demonstrates that 60% of respondents (182 out of 301) made donations to children’s charities, which is the most common form of charitable support among our respondents when it comes to formal giving.

Graph 4 shows 72% of respondents (217 out of 301) also made donations to friends and family, which is the most common cause that respondents support within informal giving.

Having established the presence of polyphilanthropy among respondents, we then asked two follow-up questions:

1. Is there a relationship between formal and informal types of giving?
2. Is giving to one cause connected to giving to many other causes?

These questions relate to the interconnected nature of formal and informal types of giving that are generally unknown in an African context. Understanding the interplay between traditional and modern forms of giving is important to understanding the duality that exists among African donors. Does one drive the other?

The answer to these questions required an initial understanding of the types of formal NGOs and charities, as well as informal causes that respondents

donate to. Within our survey, respondents were allowed to choose more than one giving category that they were actively engaged in. Based on the findings that children, animals, and poverty alleviation are the most popular choices for formal NGOs and charities, while friends and family and schools occupied the more popular choices for informal causes, we had a basis for further statistical analysis.

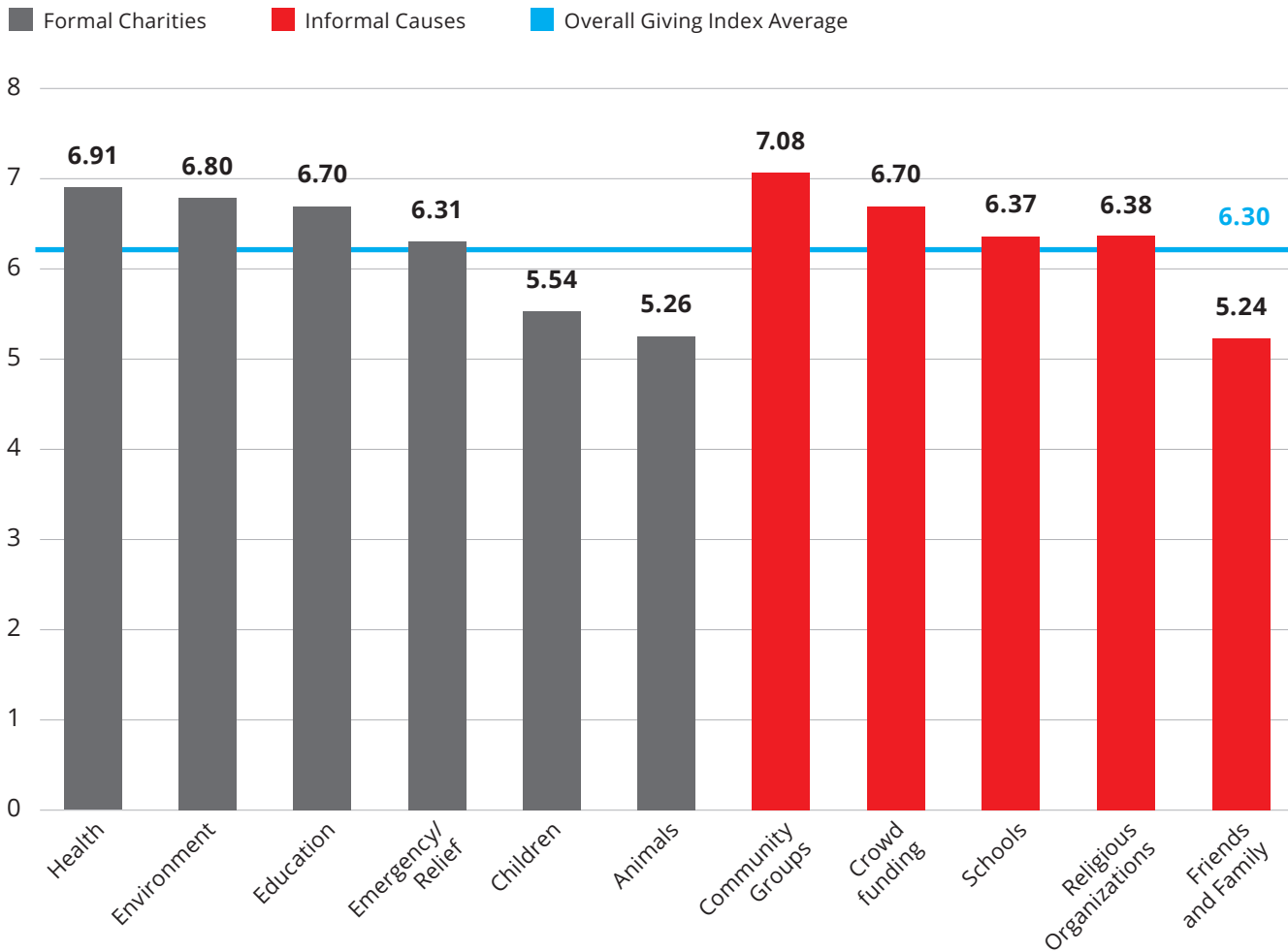
Having identified popularity among causes, we aimed to find a linkage between these causes and higher overall giving. To accomplish this, we created an index that measures the ranking of each individual type of giving (Table 1), and a graph of overall giving (Graph 5) that compares the formal and informal giving indices.

Table 1 reflects the overall index, called the Giving Index. It reflects the average number of formal NGOs and charities and informal causes that respondents support.

Table 1: The Giving Index

Type of Formal Charities and Informal Causes Supported	Index
Informal Causes: Community Groups	7.08
Formal Charities: Health	6.91
Formal Charities: Environment	6.80
Informal Causes: Crowdfunding	6.70
Formal Charities: Education	6.70
Informal Causes: Schools	6.70
Informal Causes: Religious Organisations	6.37
Formal Charities: Emergency/Relief	6.31
Formal Charities: Children	5.54
Informal Causes: Friends and Family	5.24
Formal Charities: Animals	5.26
Overall Giving Index Average	6.30

Graph 5: Giving Index - Types of Formal Charities and Informal Causes Supported

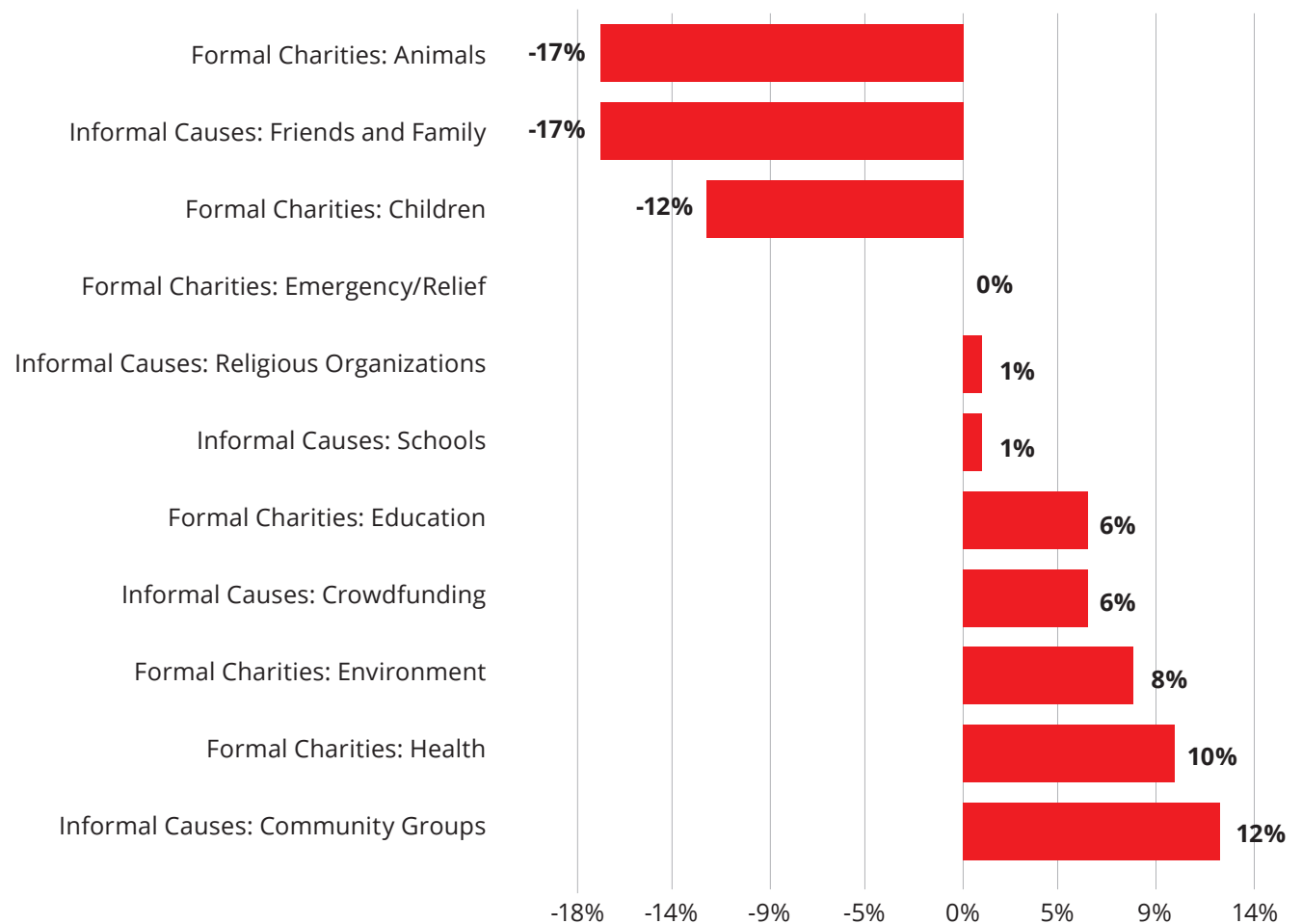


Additionally, we looked at the average overall number of charities and causes supported by respondents who also engage with informal community groups. We identified 71 respondents who, in addition to supporting informal community groups, donate to 7.08 issues in total—higher than the average Giving Index score of 6.3 among all participants.

Conversely, we identified 139 respondents who, in addition to supporting formal animal welfare charities, donate to 5.26 issues in total, substantially lower than the average Giving Index score among all participants.

This means that the 71 respondents who support Informal Causes: Community Groups have a higher level of overall philanthropic involvement than the 139 who support Formal Charities: Animal Welfare. This disparity is best demonstrated in Graph 6 that shows the percentage variance within our Giving Index.

Graph 6: Percentage Variance Within the Giving Index



While giving to community groups is the most popular informal cause supported by respondents, support for health charities is the most popular formal issue. This discovery points to significance in giving informally to community groups and formally to health organizations. Indeed, Graph 6 shows that respondents giving to community groups as well as to health-related charities are the most likely to give to other charities and causes, too.

We can, therefore, ascertain the following trends:

1. Increased giving among South African donors is limited mainly by how much they can afford to give, rather than by issues, such as trust and confidence in charities.

2. South African donors are polyphilanthropic: they donate to an average of more than 6 philanthropic interests in a given year.
3. South African donors express duality in their giving. They give to both formal and informal opportunities, interchangeably.
4. Among all causes supported, donors who give informally to community group causes and formally to health charities support the highest number of issues — 7.08, compared to 6.3 philanthropic interests, according to our Giving Index.

Therefore, cultivating donors who are engaged in informal, community-level philanthropy is likely to have the effect of growing the number of donors giving to formal, health-related philanthropic causes, such as Doctors Without Borders/Médecins Sans Frontières, and other local and global NGOs and charities.

What makes our findings so crucial to understanding South African philanthropy is its potential to also be reflected among other populations across the African continent, and indeed throughout the world. The more we encourage and recognize informal acts of giving, the more formal charities will benefit from this form of philanthropy in the future. Ubuntu may, therefore, be viewed as an important driver for formal philanthropy and further emphasizes the duality of giving among African donors.

Though we may not be able to guarantee that once a donor, always a donor, we do know that as far as Africans are concerned, their support for one charity or cause leads to support of a handful of other charities and causes as well.

The more generous African donors are, the more generous they become. There is, therefore, a high disposition for African donors to support several NGOs and community causes at once, with the one limitation being the availability of financial resources available to them for more generous polyphilanthropy to take effect. The ability to pivot and engage philanthropy between the formal and informal leads to a duality which we find to be remarkable and perhaps uniquely distinguishable from conventional forms of philanthropy found in Western practices. Could it be that philanthropic duality is a distinct characteristic of African philanthropy? Our qualitative survey in Chapter 5 of this report seeks to answer that question.

4.2. DEMOGRAPHIC PROFILE OF SURVEY RESPONDENTS

The demographic profile of our 301 survey participants is important in the context of better understanding their unique commitment to polyphilanthropy and duality of giving.

Due to the small sample size of our survey, drawing conclusions about giving behaviours based on specific demographic variables is difficult. For example, we are unable to ascertain with any certainty whether geographic location, age, education, gender, or ethnicity have any bearing on attitudes and actions towards giving. Race, wealth and location aren't seen as predictors for whether or not a donation is made.

Despite this limitation, one conclusive piece of evidence we can draw from demographics is one that supports the premise of our report: donors consistently demonstrate a propensity to be generous several times, over in both formal and informal ways, irrespective of wealth or background. Based on this finding, and that the single most influential determinant for increasing giving is one's capacity, a more telling question within the context of African philanthropy may not be: if people give but how much, how many causes, and to which formal charities and informal causes?

The implication of this finding cannot be underestimated. Firstly, we can confidently say that South Africans have a high sense of their civic responsibility to donate. Secondly, in support of this, we know that they are likely to respond positively to a request to donate if that request represents issues within the area of their concern, and if they have the financial resources to donate on top of the multiple causes they may already be giving to.

Table 2 provides a detailed breakdown of the demographic profile of our 301 survey respondents.

Table 2: The Demographic Profile of Survey Respondents

		Total	Age Group				Gender		Ethnic Group			
		Base	35 > 39 years	40 > 49 years	50 > 59 years	60 > 65 years	Male	Female	Black	White	People of Colour	Indian/Asian
Age Group	Base	301	98	119	50	34	154	147	77	157	33	34
	35 to 39 years	98	98	-	-	-	50	48	38	33	16	11
	40 to 49 years	119	-	119	-	-	57	62	29	57	14	19
	50 to 59 years	50	-	-	50	-	27	23	9	37	2	2
	60 to 65 years	34	-	-	-	34	20	14	1	30	1	2
Gender	Base	301	98	119	50	34	154	147	77	157	33	34
	Male	154	50	57	27	20	154	-	45	72	15	22
	Female	147	48	62	23	14	-	147	32	85	18	12
Ethnic Group	Base	301	98	119	50	34	154	147	77	157	33	34
	Black	77	38	29	9	1	45	32	77	-	-	-
	White	157	33	57	37	30	72	85	-	157	-	-
	People of colour	33	16	14	2	1	15	18	-	-	33	-
	Indian/Asian	34	11	19	2	2	22	12	-	-	-	34
Province	Base	301	98	119	50	34	154	147	77	157	33	34
	Eastern Cape	17	8	4	4	1	5	12	3	11	3	-
	Free State	3	1	2	-	-	2	1	1	2	-	-
	Gauteng	136	51	45	28	12	69	67	53	64	9	10
	KwaZulu-Natal	51	14	24	7	6	26	25	5	22	2	22
	Limpopo	8	2	5	1	-	6	2	5	3	-	-
	Mpumalanga	5	-	3	1	1	3	2	2	3	-	-
	North West	6	3	3	-	-	3	3	-	6	-	-
	Northern Cape	3	2	1	-	-	2	1	1	1	1	-
Western Cape	72	17	32	9	14	38	34	7	45	18	2	

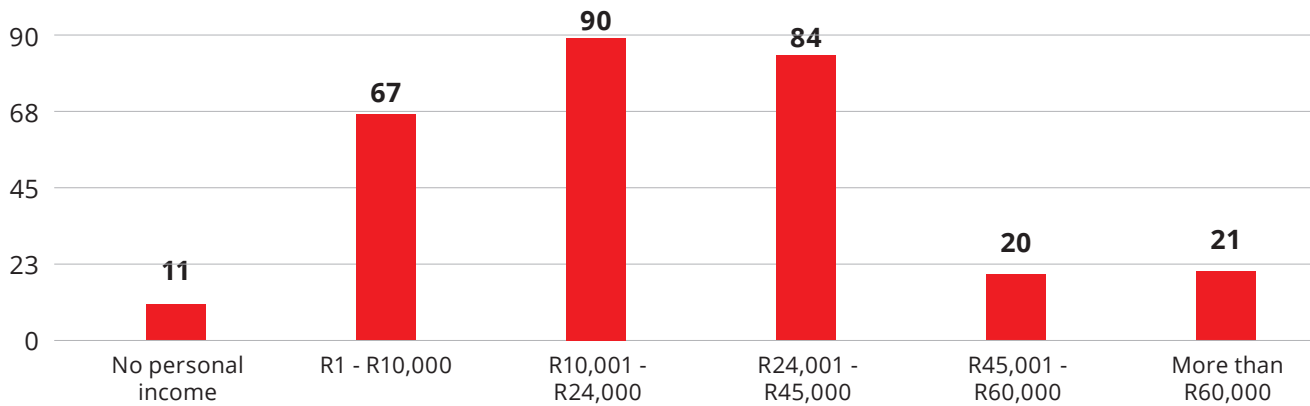
It is important to reiterate that all survey participants had made at least one philanthropic donation to an NGO or formal charity within the year in which our survey was conducted (2019), and therefore, they represent a cohort of people currently engaged in philanthropy of one kind or another.

Graph 7 reflects respondents' personal monthly income. Eighty per cent of all respondents reported

having a personal income of between R1 – R45,000. However, eight respondents did not declare their income and 11 had no personal income of their own.

It is important to note that our survey was geared towards middle-class respondents. This involved people with a personal or total household income above the South African average household income of R138,000.

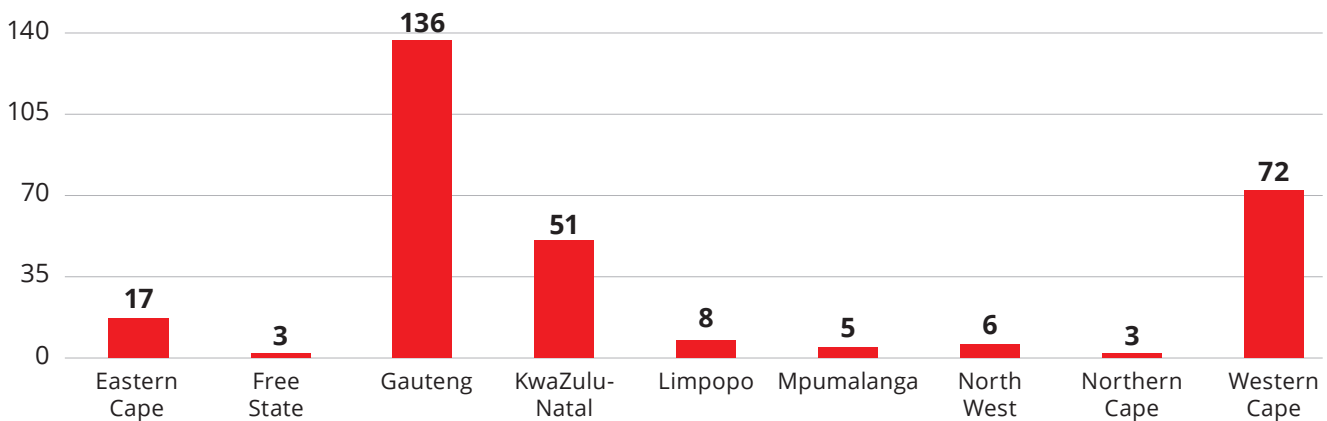
Graph 7: Survey Respondents' Personal Monthly Income (ZAR)



Income is but one component in a donor's overall level of wealth. For example, we did not account for savings, assets of property, bonuses, business ownership, inheritance, or spousal income. Such a measure was out of the scope of this survey; however, any future survey would take this into account, in order to provide a fuller picture of the donors' economic class standing.

Graph 8 shows survey respondents' home province. The geographic distribution of the respondents is primarily centred around Gauteng and the Western Cape—two provinces that account for 69% of the surveyed group. Adding the next most popular home province, KwaZulu-Natal, pushes the total up to 86%. Respondents from the Free State, Limpopo, Mpumalanga, North-West, and Northern Cape only made up 8% of all respondents.

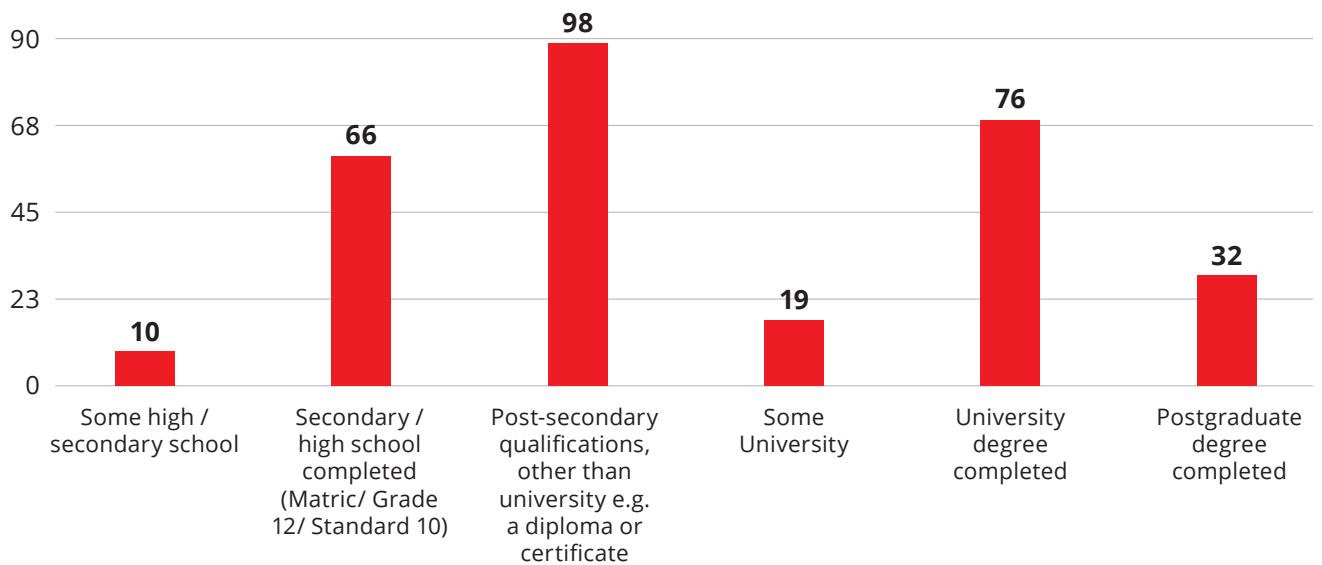
Graph 8: Survey Respondents' Home Province



The geographic distribution of respondents across Gauteng, Kwazulu-Natal, and Western Cape provinces also reflect the population distribution among South Africa's major conurbations. This means that our survey sample was most likely to be made up of urban dwellers in the metropolitan regions of South Africa. This leaves room for the question about variances in attitudes in philanthropy according to rural, suburban, and urban populations which a future survey could address.

Graph 9 indicates survey respondents' level of educational attainment. In line with their middle-class classification, 75% of all respondents had completed some form of post-secondary education and only 3% had not finished high school.

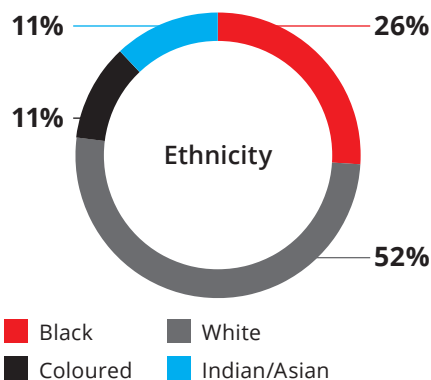
Graph 9: Survey Respondents' Level of Educational Attainment



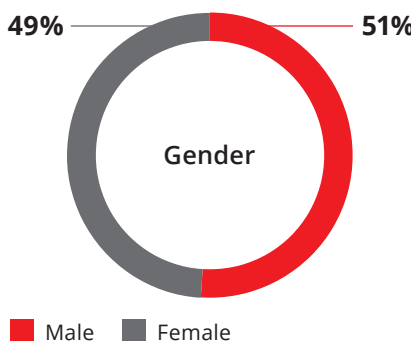
Though we are not able to establish a link between education levels and giving through this survey, the high proportion of post-secondary education attainment among our respondents could be connected to their attitudes toward giving.

Graph 10 reflects survey respondents' ethnicity. Twenty-six per cent (77 out of 301) of the respondents self identified as black and 52% (147 out of 301) as white, while people of colour and Asian each represented 11% (33 out of 301) of the survey population. According to the most recent South African Census of 2011, the country's racial demographics were 79.2% black, 8.9% people of colour, 2.5% Asian, and 8.9% white.⁸

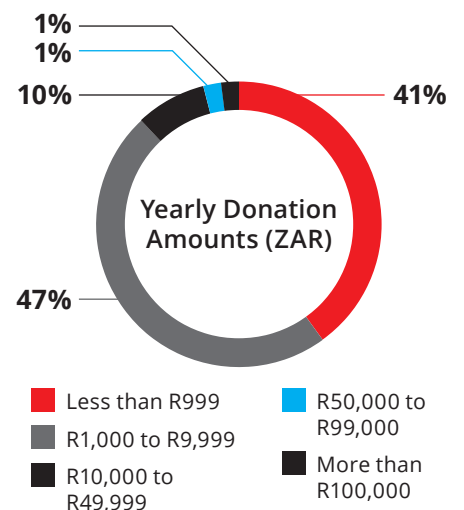
Graph 10: Survey Respondents' Ethnicity



Graph 11: Survey Respondents' Gender



Graph 12: Respondents' Yearly Donation Amounts (ZAR)



Due to economic wage disparity among South Africa's black and white population, as well as our respondent criteria—middle-class participants, geographic spread, gender balance, and annual philanthropy, we saw reduced representation among the black community in this survey, despite them representing the majority of South Africa's population. Furthermore, increased statistical representation of black respondents was difficult to establish using mobile device survey technology among our survey group.

A future study may need to involve a mixed-method approach to surveying black respondents using a combination of mobile technology, as well as word of mouth communications, online, and email-based survey techniques.

Graph 11 shows that our survey achieved almost equal gender parity between those who identified as male and those who identified as female. Forty-nine per cent of respondents identified as female (147 out of 301), while 51% (154 out of 301) identified as male.

Though our survey had significant representation among both genders, we saw no clear distinction in giving attitudes among male and female respondents. A future study of interest would be how female philanthropy may differ to that practised by males. This may also include disaggregated insights according to age, religion and race—factors which our current sample size prohibited our researchers from spotlighting.

Graph 12 reflects respondents' yearly donation amounts. The yearly donation amounts (ZAR) to registered NGOs or charities show that the vast majority 88% (266 out of 301) of all donations made by the respondents was under R10,000.

A major principal of our survey is to avoid defining philanthropy according to specific amounts donated. We recognize that irrespective of how much is donated, philanthropy is first and foremost the expression of love and concern for others, and not an expression of one's wealth. As such, our focus looks at the attitudes of givers more so than their perceived wealth.

If we continually define philanthropy according to the amounts given, we risk ignoring the many millions of important small donations that transform the lives both of those who benefit from giving donations and those who benefit from receiving them.

Wealth plays a role in the potential to give more of what one possesses. This is especially true about our understanding of donor behaviour in South Africa, which challenges fundraisers and fundraising organizations to celebrate the breadth of generosity among donors rather than the amounts given.

Celebrating this special attitude towards giving is key, as is respecting and protecting donors from donor fatigue—a situation in which donors may become overwhelmed by the number of requests they receive for support and develop a negative reaction that serves to minimize their engagement as donors rather than optimize.

Notwithstanding, strong and effective donor stewardship strategies and practices must necessarily complement the generosity we observe among donors giving at every gift level. In the following chapter, we explore the viewpoints of philanthropists across the African continent from a qualitative research perspective.

5. A QUALITATIVE SURVEY ON PHILANTHROPY IN AFRICA



In addition to quantitative research, AgentsC also adopted a qualitative approach, creating a platform for discussion and storytelling among a select group of philanthropists, NGO leaders, and CSR experts. This approach gave us a unique perspective to assess the nature of African philanthropy.

In this section, we share what we found when we engaged 24 diverse interviewees from across the African continent in a discussion about philanthropy. Although each had a unique viewpoint, the recurring theme of their sentiment was the importance of a sustainable authentic African approach to philanthropy. Our interviewees' thoughts aligned closely with their actions in using philanthropy to create opportunities for positive social change in Africa. As change-makers, they have tremendous insight, personal stories, philanthropic interests, and hopes for the future.

From our discussions, we also understand how African philanthropists view their role in accelerating the imminent transition from Western charity to homegrown, sustainable change in Africa. What resonated with us was the strong overlap with African Union's vision for Agenda 2063: The Africa We Want.

5.1. TOWARDS THE AFRICA WE WANT

The Africa We Want is an aspirational policy and strategy blueprint, outlining The African Union's plan to transform the continent into a powerhouse. It is a drive for unity, self-determination, freedom, progress, and collective prosperity pursued under pan-Africanism and African Renaissance. In philanthropic terms, our interviewees showed that they are contributing to this agenda as they speak about the following topics: ubuntu and pan-Africanism, the role of government, sustainable change, and innovation.

5.2. UBUNTU, PAN-AFRICANISM, AND PHILANTHROPIC DUALITY

No other theme was as ever-present in these interviews than that of the central role played by giving back in African philanthropic ventures. While not every interviewee had the same experiences at the community level, all acknowledged, in some way or another, the importance of how philanthropy in the African continent should be structured, with Africans at the forefront. What is clear from these perspectives is that African pride and culture appear to facilitate the philanthropic duality which our study consistently observes.

Through the President's Young Professionals Programme of Liberia, Hh Zaizay is investing in young people and their homegrown skills and strengths. He explains,

I strongly believe that the solutions to Africa's problems are right here on the continent. And Africa is coming up this way. That's where just a lot of great, innovative and creative ideas that create sustainable and lasting impact on the continent, in terms of improvement, come from.

(H. Zaizay, personal communication, September 30, 2019)

Keratiloe Mogotsi, a South African philanthropist, social-entrepreneur, philanthropy manager at the African Centre for Philanthropy and Social Investment at Wits Business School, and an organ donor, shares her perspective on African solutions and the future of African philanthropy:

It's growing and it's also changing because the face of the philanthropist is changing as well. So traditionally, it's an old, white man – very rich, has millions and stuff like that – who is now giving back. Now, there's lots of rich people on the African continent... I say, in essence, it's growing and it's changing because the face of the philanthropist is getting African.

(K. Mogotsi, personal communication, August 23, 2019)

Sharing a personal story of what inspired them to become engaged in philanthropy, the Zimbabwean couple, Dr. Norman Musewe and his wife Endra Musewe, originally from Trinidad and Tobago, elaborated on the idea that charity begins at home. Norman shared how his father-in-law's generosity set the stage for he and Endra to also practise philanthropy:

Endra's father used to run grocery supplies to poor people in the village where they live. Also, in a sense, I think it's deep, deep roots that, over time, gradually led us to recognize that giving has to be a lifestyle, part of what we are.

(Dr. N. Musewe, personal communication, October 4, 2019)

Indeed, the theme of single, or several, community leaders and their responsibility to their communities, was present in others' testimony as well. As James Thuch Madhier from South Sudan notes:

You know, for Africans that will be [reading this], when you [read] the word 'rainmaker,' I think one of the things that come to mind is every African ethnic community has a rainmaker. Someone that is there to safeguard the community and guide them to its prosperity and abundance and joy.

(J. Madhier, personal communication, November 4, 2019)

The Musewe family's perspectives and that of James Madhier demonstrate that African philanthropy is built on a heritage of what has been learned at home through our elders, combined with the shared cultural norms that inform giving on the continent.

To gain a sense of the power of collective impact on the continent, we draw on a story shared by Tunisian anti-human-trafficking activist and Not 4 Trade founder Racha Haffar. For her, once philanthropy becomes a cultural norm, it can then also be collectively mobilized for desired change, even through informal channels of giving. In citing the 2018 floods in Tunisia, she recalls:

I see how people come together instantly when they have the will and they see the need. They come together so fast. They created a number for a SMS donation, and it went viral on the radio and everyone was donating whatever money you can give. And [in] like a couple of days, they had a huge number and they were giving towards the communities that were drowning and inhabit the

area where the rain hit. So, I do see that people can go around this formal way of philanthropy and come together and in solidarity and work for something that they believe in.

(R. Haffar, personal communication, October 21, 2019)

Ms. Haffar perspective is a reminder that the opportunity for philanthropy on the continent occurs informally and complements formal responses—emphasizing the duality of giving.

Finding solutions to common problems facing Africans and the continent as a whole is a top priority, but even more important is that the voice steering the creation of such plans must be necessarily African. Therefore, we observe the reciprocal nature of African philanthropy, not necessarily through a tax benefit structure as observed in Western philanthropic practices, but more so, as a driver for sustaining African philanthropic practices. Philanthropic reciprocity in an African context is linked to the practice of giving and receiving in the most African of ways – through music, arts, and cultural exchange, for example. As two interviewees, Marion Stewart from South Africa and Baba Sylla from Senegal, note on this topic:

You talked a little bit about African philanthropy as different. I mean, for too long, we've kind of had a northern [Western] perspective... And so, I think that is something that, as African philanthropists, we need to think about and be more assertive on.

(M. Stewart, personal communication, August 22, 2019)

Being from Africa, I can only be true to my roots, and raise funds in what I see as the African way, which is all about sharing – I do something for you, and you give me something in return. Always from the heart. It means for us that we are doing a lot of events [with music, arts and sports] in which we raise funds.

(B.S. Sylla, personal communication, August 28, 2019)

With the emphasis on African solutions to African problems also came the discussion about a Pan-African, and even a global, approach to philanthropy. Indeed, for these philanthropists, the two complement each other. It is feasible to support one's local community in Africa as well as a distant community on the continent. Although the continent is often portrayed as poor, our philanthropists sought to highlight how an influential middle class, that is highly engaged in their communities, has been developing for years. Speaking about how she uses her resources in her native Cameroon and in other countries, Ronaldine Taku Ankengfuet reveals:

Seeing needy people every day, many of them approach me asking for assistance. I therefore prioritize giving to our community. However, I have a habit of supporting at least one cause in every part of the world I visit or study in.

(R. T. Ankengfuet, personal communication, September 8, 2019)

While acknowledging the growing middle class and awareness, South Africans, Neville Gabriel, CEO of The Other Foundation and Masego Madzwamuse, CEO of the Southern Africa Trust, also stress a South African approach linked to the importance of mobilizing channels and resources to drive broader engagement in philanthropy:

There is kind of a growing, emerging, middle class – educated young people, particularly large numbers unemployed, but significant numbers employed in environments where people are kind of socially conscious but don't have the channels through which to express that and don't want to be front-line activists.

(N. Gabriel, personal communication, August 27, 2019)

The potential of raising resources within the local landscape, tapping into individual givers. From the middle class, but also mobilizing resources from communities themselves. And with that is really to dispel this notion that aid and resources for development work necessarily come from outside. And to build into the African spirit of giving.

(M. Madzwamuse, personal communication, August 28, 2019)

The importance of having an African solution, as well as having a personal connection to either the issue or the community is central to performing philanthropy the “African way.” Engaging potential donors in this way is crucial, as it builds trust between donors and recipients. When speaking about what motivates donors to give or to defend causes, South African, Maxine Gray pointed out that a philanthropist’s connection to the cause needs to be genuine. For her, growing up in Durban made her aware of climate change and the increasingly polluted ocean surrounding the city. As such, convincing her to donate to an environmental cause would be easy, since the personal connection is there. She explains, “You need to focus on where it becomes real to you. And that is more than likely in your backyard, or at least in a community that, you know, where you can actually see it and feel it.” (Maxine Gray, personal communication August 14, 2019).

Similarly, Neville Gabriel observes that philanthropy and solidarity occur at the community level and in multiple degrees of wealth:

Have you seen the book, The Poor Philanthropist? So that was the publication in South Africa that looked at community forms of solidarity as philanthropy. So, people in families basically subsidize each other in a big way...There was this big push to say that philanthropy is not just about wealthy people distributing money internationally to NGOs, but there's a whole lot of philanthropy that goes on in communities.

(N. Gabriel, personal communication, August 27, 2019)

Elaborating further on community level philanthropy, South African philanthropy expert Shelagh Gastrow explains in terms of connecting philanthropists personal values and beliefs to their giving:

I don't think it's about selling what you do. I think it's about sharing your values... The important thing is for people to understand that you have shared values that you know, whether they donate money to your programme or somewhere else depends if they find common ground in terms of beliefs and values.

(S. Gastrow, personal communication, August 29, 2019)

Indeed, the notion of giving back and solidarity with the community is critical to how these philanthropists see African philanthropy. James Thuch Madhier sees African philanthropy as reciprocal. From his perspective, communities come together for the common good and for separate agendas. He uses the example of building a house:

If you have a house that you want built within three days, you enrol the community members. You invite the community to provide the labour. So, these are philanthropists because they're providing you with the time and energy to come and put up this house in return as the person has the house, you prepare a meal.

(J. Madhier, personal communication, November 4, 2019)

In essence, philanthropy is an ongoing, reciprocal solidarity-building process at the community level that seeks to involve more and more of its partakers through a uniquely African philosophy, ubuntu, which, at its core, means caring for those around us. In discussing his interpretation of ubuntu, Baba Sylla (personal communication, August 28, 2019) notes, "African philanthropy is about sharing your good fortune with your neighbours and community. You can call it ubuntu, although that is more about taking care of your extended family and village."

For Zimbabwean businessman and philanthropist Joseph Makamba Busha, ubuntu inherently lacks the expectation of reciprocity. In its simplest form, ubuntu means giving without expectation or prompting:

The philosophy of ubuntu, as it should be, is about giving without expecting anything in return, without even expecting a thank you... Ubuntu was really something that was done naturally, without any expectation. The biggest challenge with philanthropy is that a lot of us would work and possibly make money. After a while, when you have made a lot of money, then you start donating – very late in our lives. But [with philanthropy] no one says from day one, for every one rand I have or every one dollar I have, I want to give away one cent.

(J. Busha, personal communication, August 20, 2019)

Marion Stewart (personal communication, August 22, 2019) of the Zenex Foundation envisages ubuntu, or African philanthropy, through the lens of the person who is helped one day being in a position to pay back their support. Again, we see an approach geared towards sustaining giving practices through reciprocal understanding: “This is what it means. You could be a beneficiary of an educational programme, but one day, you could give back to the Zenex Foundation.”

To summarize, the concepts of community, cultural giving, sustainability, and reciprocity help us understand the characteristics of ubuntu that is central to our understanding of African philanthropy. As equally important to ubuntu are principles of pan-Africanism and finding African solutions to African problems. This involvement reflects the duality of African philanthropy, which can be informal to the point of specific cultural norms—giving to friends and family—as well as formally practised in accordance with structured charitable regulations for donating to a registered charity.

This finding is interesting when presented alongside of the primary finding in the quantitative analysis, where we noticed that among the individual informal philanthropic measures, involvement in community and local causes was the single biggest predictor for future formal involvement in philanthropy. While the exact number of charities that the interviewees support is unknown, that they discuss community-level causes as essential to philanthropic success in Africa supports the idea that informal giving within their community is an important indicator of future giving to formalized charities. Although it is important to distinguish the two—ubuntu being a cultural practice of taking care of one’s community and philanthropy being the act of giving and participating in a formal cause—it is clear that the two are interwoven.

On the intersection of ubuntu and philanthropy, Dr. Norman Musewe observes:

It grows. It’s like circles. It’s like the first circle; the tightest circle of ubuntu is the family, but it doesn’t stop there. The next circle, which is a bit wider, involves nephews, nieces, uncles and aunts and extends beyond that to the village. And I think it’s just like a ripple. If you drop a rock into a pond, the strongest ripples are the ones that are closest to the rock.

(Dr. N. Musewe, personal communication, October 4, 2019)

The conditions are optimal for philanthropy to transform Africa in the coming decades—there is a burgeoning class of middle class and wealthy Africans wanting to give back; philanthropy as an institutionalized practice is gaining recognition amongst other sectors of society.

5.3. THE ROLE OF GOVERNMENT IN PROMOTING PHILANTHROPY

Among the non-Development Assistance Committee (DAC) of the OECD, African donor countries (including Kenya, Tanzania, South Africa, and Uganda) rank amongst the top 11—led by Brazil, China, Colombia, and India. In 2013, Kenya provided \$580,000 (USD) in official assistance and \$39,000 in private philanthropy to developing countries. In 2014, Kenya also sent \$216 million in remittances and invested \$6 billion in private capital flows to developing countries. Kenya’s total economic engagement with developing countries in 2014 is estimated at \$6.3 billion.⁹

Additionally, South Africa provided \$148 million in overseas development assistance. In 2013, Ugandan government assistance accounted for \$100,000, while \$38,000 was disbursed in private philanthropy. It is estimated that Uganda’s total economic engagement with developing countries from 2013-2014 was \$142.1 million. Many more African governments are engaged as

donors to other countries; however this story is seldom highlighted in narratives about overseas development assistance. As such, Africans may not always be aware of the role that their own governments play on the international stage in terms of donating resources to other African Union countries and across the world.

There are two reasons why data relating to African assistance is important:

1. Governments play a major role in promoting domestic philanthropy. Quite often that role involves leading by example.
2. It is important to challenge current stereotypes of African countries and African people as passive recipients of aid. More people in the world should be informed about how Africa's governments serve as donors to the world, and how Africa's people also actively engage in philanthropic activities on a continental and global scale.

In Western philanthropy, governments play a major role in promoting and steering formalized philanthropy, and quite often that role involves establishing tax incentives for people who make donations to registered charities. Such incentives can serve to encourage more people to give and may also be seen as a reward to those who make charitable donations.

In addition, trends in philanthropy heavily depend on philanthropy and NGO legislation, tax deductibility, encouragement or limitation of private initiatives and corporate social responsibility (CSR) legislation. For instance, in South African CSR legislation obliges large companies to spend 2% of net income on CSR programmes. Through an awards system the government can also direct philanthropic funds towards certain causes.

However, while South Africa has by far the most sophisticated arrangements and statutes, such strong organization of the philanthropic/NGO/CSO sectors is not reflected across the continent. For example, Ugandan CSOs face common problems related to the lack of a central governing body for the tracking of philanthropic receipt and to institutional obstacles that limit NGO capacities. Civil society organizations face challenges that range from the lack of a central governing body that regulates information such as philanthropic contributions that NGOs receive, to laws that limit NGO capacities. For instance, the government of Uganda requires that all foreign funding be sent to the government-operated Bank of Uganda, which also allows for additional monitoring of government interests.¹⁰

In light of the potential that governments can bring to optimize philanthropy, there was frustration on the current state of affairs. The Mesika Brothers Foundation's Eyal Mesika (personal communication, August 9, 2019), who shares dual nationality as an Israeli-Nigerian observes, "When you see what is happening in Nigeria, you cannot rely on government alone to take care of people."

Similarly, Baba Sylla (personal communication, August 28, 2019) describes the current situation in his home country, "Basic health care is a human right. Everyone is entitled to health care and a healthy life. In my country Senegal, there is no public health-care system to speak of. It's an outrage!"

A major theme that was echoed in the interviews was the necessity of balancing personal priorities with those of local governments; these two were not always in concert with one another. Indeed, many causes still do not receive any financial support from the local governments. Moreover, there were several of those that we interviewed who were either openly wary of working with African governments or pessimistic that governments could play a positive role. Keratilloe Mogotsi described the sentiment in this way:

Philanthropy comes in to fill gaps where government can't. So, government needs this voluntary sector and civil society space to address societal and environmental issues that they may not necessarily be able to do.

(K. Mogotsi, personal communication, August 23, 2019)

When asked what role governments should have in funding NGOs in Africa, the Cameroonian anti-human-trafficking campaigner, Francisca Awah Mbuli (personal communication, September 26, 2019), who herself was a victim of human trafficking and has since vowed to end it through philanthropic work, shared her reservations, "You know, you fight human trafficking. It has 4 P's: prevention, protection, prosecution, and partnership. The prosecution is so corrupt. So, I don't even know what role the government can play, because they are corrupt [too]."

Joseph Makamba Busha (personal communication, August 20, 2019) also concurred and emphasized, "I don't involve government at all. We don't get any help from government and I've never sought to get help from the government, and I won't seek to get help from government."

For Sam Otoboeze, there is a disconnect between governments and those they are supposed to serve:

To be honest, I've never had, not even the minutest support from government, and you know government is made up of politicians who rather think that [philanthropists are] a threat... not the minutest [support], down to a level of a bottle of water, nothing.

(Bar. S. Otoboeze, personal communication, August 20, 2019)

Sam Otoboeze's last statement highlights a concern of some African governments: the idea of losing power to a private foundation or an NGO. This sentiment was echoed by Shelagh Gastrow and South African board member at the Resource Alliance, Dr. Colin Habberton:

I've given a lot of thought to this because in South Africa, and I think most governments; they want any spare money to go to the fiscus. They don't want wealthy people making decisions about developmental issues when they have their own agenda. And those might clash. Even more, they don't want people investing in organizations that criticize them. So, you don't really find an enabling environment for the establishment of endowed philanthropic foundations with strategies of their own.

(S. Gastrow, personal communication, August 29, 2019)

I think for government to play any positive role in the process, there needs to be transparency, there needs to be integrity, there needs to be accountability to the parties that they choose to work with. And I think the sad reality is that in Africa, there are very few examples of governments that manage to fulfil those three requirements.

(Dr. C. Habberton, personal communication, August 28, 2019)

However, many of the interviewees had constructive criticism to share of their governments as well. Furthermore, some organizations, such as Hh Zaizay's PYPF, were already receiving, or were in the process of asking for, financial support from their governments. As such, there is a strong will to either establish or improve their working relationship with the government. This can be achieved through constructing effective partnerships or creating new laws that give financial support, whether direct or through tax reform, to NGOs.

When asked what the government can do to address the issue of human trafficking, Racha Haffar offered her detailed, to-the-point recommendations:

First of all, sign and ratify the Palermo Protocol. Then come up with a national law and a committee against human trafficking. ... After putting in place the law and the committee, you start partnering with local, civil society organizations, with the hospitals, with the police officers, you know, with all these stakeholders and start building their capacity around the topic; teaching them on how to do [their] job.

(R. Haffar, personal communication, October 21, 2019)

In addition to building partnerships and empowering stakeholders, Ronaldine Taku Ankengfuet (personal communication, September 8, 2019) espouses “[...] a need to devise strategies that are practical and human-centred on health and then commitment to sustain progress made.”

Similarly, Etienne Piek of the Mergon Foundation and fellow South African Lusungu Kanchenche of the Southern Africa Trust offered an optimal strategy that takes a collaborative approach to forging impactful public-private partnerships between governments,

NGOs, religious institutions, and business communities, in order to build domestic capacity:

I think our barrier is often policies and red tape, lots of nonsense and leadership that is sometimes, I think, not competent enough or not there for the sake of the people that we are working with. But that's not stopping us. We're continuously looking and seeking for ways to better engage with government; to better engage the business world; to work in good relationships with government and to bring the faith community into play.

(É. Van Piek, personal communication, August 30, 2019)

Partnerships may also take on a domestic, as well as an international perspective:

I think for me, one of my hopes would be that African philanthropy would be what domestic financing would be for us in Africa. Some years ago, we were supporting the government of Rwanda to help them form a philanthropy strategy. And I think that's the way to go. That Africa should begin to look to philanthropy for development financing. My other hope is that the enabling environment, needs to be much stronger to allow for philanthropy to grow - that we would have a new narrative about African philanthropy.

(L. Kanchenche, personal communication, August 28, 2019)

For Endra Musewe, a long-time philanthropist who along with her husband, Dr. Norman Musewe, fund health programmes in Ghana, South Africa, Zimbabwe, and Canada, philanthropy is an important vehicle in setting an example that sparks future government participation:

I used to think, the government in Africa is not doing what it's supposed to do. And if we're helping these clinics, are we enabling the governments to just continue on as they do? But the thought that recently struck me was that in a lot of cases, in other countries, things actually were started by individuals and then maybe the government will take it over from them. So it was OK to be doing what government was not doing yet.

(E. Musewe, personal communication, October 4, 2019)

Finally, these philanthropists call for African governments to make it easier to engage other passionate philanthropists and activists who may want to give but are not incentivized to do so.

Richard Stuart-Findlay (personal communication, August 30, 2019), a director at Stonehage Fleming Group, a financial group that, among other dossiers, assists its clients in philanthropic investing, called the limited amount of tax incentives one of the “greatest threats to advancing philanthropy on the continent.” This view was shared by Maxine Gray (personal communication, August 14, 2019), who notes, “From a philanthropy perspective, changing tax laws and making it easier to give, you know, making it easier to receive funds from elsewhere to be able to give. So, I think the government’s role is pivotal.” Shelagh Gastrow also echoed this sentiment, observing that:

In South Africa, we have an enabling environment, in that you are free to set up a philanthropic foundation. But there is no tax incentive to do so. So, if you’ve got 500 million rand and you want to set up a foundation, you get nothing for putting that money away.

(S. Gastrow, personal communication, August 20, 2019)

The insights shared here shed light on perhaps the most important theme of all: the necessity that the NGO sector and the government find a way to work together. This is easier for some to do than it is for others. However, the theme that ties it all together is the desire to collaborate with a public sector that supports the important work being done on the ground. To this end, Maxine Gray, a South African wealth investment expert reflects:

I think it's everyone's responsibility. Because, in my mind, you know, even government can deploy resources, but it's really up to people that are living every day to transform a society. And in that way, you know, I always say for the economy, there's three central pillars and that's: business, government and civil society.

(M. Gray, personal communication, August 14, 2019)

5.4. SUSTAINABLE CHANGE AND INNOVATION

The growth of African philanthropy has been encouraged by innovations within the NGO and CSO sector itself, including new technological and financial variations. New philanthropic channels and modes ranging from mobile giving, crowdfunding, and impact investment to social entrepreneurship have also characterized the non-profit sector within Africa. This sector-wide shift has translated into new demands for data and impact tracking that recipients of philanthropy have been asked to respond to.¹¹

In addition to traditional forms of philanthropy, there have recently been many examples of African endeavours to tackle pervasive issues through a social enterprise model that combines business approaches with charitable solutions. The World Bank Group's 2019 report, *The Last Mile*, highlights the powerful alchemy of traditional and innovative philanthropy. Social enterprise business models facilitate community health workers, telemedicine programmes,¹² NGOs, and hospitals to improve health outcomes in rural areas.¹³

Such social enterprise models are thought to be more sustainable than formal and informal giving models which may appear to be more sporadic and less dependable as long-term solutions. The ability to design projects that are either long-lasting or permanent was also a primary concern discussed by almost every interviewee in this research. Many of the problems that they are trying to solve are highly complex and deeply rooted, and require sustained philanthropy.

With this stark reality comes the desire to try new, innovative approaches. Bridget Fury was attracted to working at the Oppenheimer Foundation partly because of the availability of "flexible money" or "risk money." As Ms. Fury (personal communication, August 27, 2019) explains, these are funds that can be used

in new and innovative ways, and "not just necessarily writing cheques or grant-making, but investing or providing seed funding... And that's really where we want to play more than we have in the past."

Although an approach more focused on risk-taking and innovation can sometimes lead to failure, the conversation quickly re-centred around how best to learn from failure as an essential step to success. At the heart of this important conversation, as well at the heart of Bridget Fury's understanding of sustainability, was convincing donors to be permanently engaged in philanthropy. According to Ms. Fury (personal communication, August 27, 2019), it is about, "...being upfront about the failings and the learnings. And that for me is also important, that you try by doing and then you see what works and you see what doesn't." For others like Allan Gray Orbis Foundation's Yogavelli Nambiar, from South Africa (personal communication, August 30, 2019), there is greater value in taking steps towards innovation, even if such steps end in failure: "You know, we're not scared of being wrong. We're scared of being stagnant."

Other interviewees offered various perspectives on the necessary steps and components to creating sustainable change, from shifting old mindsets to meaningful strategies founded on context. In speaking about a fundamental barrier within the non-profit sector, James Thuch Madhier (personal communication, November 2019) notes, "The biggest challenge that we have is really first, moving away from this mindset. You know, the beneficiary mindset that has been pushed down on people from the top."

The beneficiary mindset is one aspect of what needs to change in the narrative for sustaining African NGOs and CSOs, however, there appears to be reluctance on behalf of Africa's most wealthy to act upon the philanthropic potential:

The level of wealth that is sitting in people's hands and pockets is immense. And I think that if those people can channel their resources through philanthropy and become effective... I see a massive difference being able to be made.

(M. Gray, personal communication, August 14, 2019)

However, there are other barriers to sustainability from a philanthropic perspective. Even if philanthropists decide to be active through their generosity, being strategic about philanthropy appears to be a “vision” hurdle to overcome.

I think a good vision, strategy and flexible plan will sell not only to individual philanthropists, but to governments as well. What has been missing in my opinion is putting context into existing plans and strategies. We may be all humans, but there are certain practices, policies and projects that are specific to each context and can't work effectively in another. Once this is fixed and positive results are seen from engagements and donations, then more people will want to come on board.

Ronaldine Taku Ankengfuet,
(personal communication, September 8, 2019)

This “good vision” manifests itself often in programming with the goal of changing things gradually, but permanently, over the long term. Yogavelli Nambiar (personal communication, August 30, 2019) is involved with the Allan Gray Orbis Foundation that seeks to invest in young people, “who have already shown great academic progress but have the entrepreneurial potential.” The goal of the programme is to train the participants as effective, socially conscious, responsible, high-impact entrepreneurs who will eventually be able to help reduce poverty. The foundation pays all of its students’ academic fees from secondary school, all the way through to university, while also giving its scholars training in entrepreneurship.

As such, this long-term approach forsakes short-term outcomes for more sustainable goals, building a sustainable, scalable community of individuals who are motivated to stay in South Africa and contribute to its economic future.

I just find that people don't understand the long-term investment model. And this kind of work, when you want to take a generation out of poverty, you've got to be able to invest the time, and then it will bear fruit. Maybe after we're dead and gone. But, you know, then it will be sustainable change... It comes down to that long-term investment. He [Allan Gray, founder] believe[d] that patience [would] provide reward in the end.

(Y. Nambiar, personal communication, August 30, 2019)

This desire to contribute to something durable and move away from quick-fix solutions is also shared by others, including James Vos of the Discovery Foundation in South Africa:

When we look at an organization to start funding or continue funding, we look at sustainability. You know, you don't want to put money into a cause that's not sustainable because that money could go elsewhere. [This] key feature of sustainability is what happens when you lose your donors. And we've seen it. Donor funding is fickle in nature and so it is a benefit to prove that you are sustainable. That can be through donor funding and long-term partnerships.

(J. Vos, personal communication, August 28, 2019)

Innovation, sustainability, intentionality, and commitment are mentioned as key components of philanthropy by those we interviewed. However, like Ms. Nambiar and Ms. Fury, Mr. Van Piek agrees that involvement/engagement is as well an important factor in the conversation about effective African philanthropy. The way in which a donor not only gives and ensures the correct application of that gift, is just as important as the donor guaranteeing their involvement in the projects they fund.

The old, typical foundation model is you come and share a few proposals about projects. We look at our budget. We approve your application. Give you the money. And after a year or two, you

give us a final report and we all smile. And we've got a few pictures that we can put in our newsletter. And we all feel good. We say that's not long-term sustainable change. If we want to change fibre of a nation, we really need to get hands-on involved.

(É. Van Piek, personal communication, August 30, 2019)

Put simply, sustainability does not simply mean the ability to continue giving or receiving philanthropic donations. From the perspective of African philanthropists, sustainability is also an integral concept when considering how as donors they will interact with the programmes and participants they support. Getting to know what has been achieved in the communities they fund 5, 10 or 15 years in the future appears to be an emerging model of best practice for philanthropy on the continent. Much like informal donations are relational, formal donations also hold the potential to be relational over time.

A good part of our business and sustainability plan is to look at how we get to the level where we have a partnership with these networks to support the work that the trust does and the work that civil society does on the ground. Because I think that kind of coordinator programming and funding of projects and ideas would lead to more effective delivery than, you know, the fragmented space as we see now.

(M. Madzwamuse, personal communication, August 28, 2019)

To summarize, the interviews show that the word sustainability implies several different aspects for how an organization survives and thrives, whether it is about financial stability and integration with the local community or about pursuing meaningful partnerships. The insights shared also demonstrate how keen philanthropists are to make a lasting impact in communities, to create sustainable solutions towards long-lasting change.

The diversity of perspectives given on philanthropy by those we interviewed does demonstrate that philanthropy itself is alive, dynamic, and active on the African continent. Not only is philanthropy being practised among Africans, our research shows that on a day-to-day basis, some of its most complex issues are being tackled.

Central to the debate of an ever-evolving philanthropic landscape on the African continent is the question of what role government may play and how may engagements be effectively structured among donors and recipients of philanthropy?

Much of what we discovered in our discussions with our 24 pioneering interviewees suggests that formalized African philanthropy is still in its early stages. We therefore suggest that a philanthropic catalyst is yet to emerge on the continent. There does still remain a gap in incentivizing more of Africa's sizable middle-class population to explore formalized methods of giving that expands their current practices in ubuntu.

If our understanding of philanthropic duality is correct, then it stands to reason that the more middle-class people culturally practice ubuntu, the more a potential audience of formalized philanthropists will grow. This symbiotic relationship between the formal and informal philanthropies means that NGOs have significant latitude to grow their African supporter base, and thereby make transformational strides toward the Africa we want. Notwithstanding, African governments must now create legislation and protocols that speak to this potential. They must demonstrate a model of legislated reciprocity, for example, tax-effective giving laws, to incentivize formalized giving on a far broader scale than they currently realize. We discuss this further in section 6 of this report.



6. SUMMARY OF RESEARCH FINDINGS



6.1. FORMAL AND INFORMAL: THE DUALITY OF UBUNTU

Our mass survey of 301 middle-class donors reveals that South Africans operate a careful balance of ubuntu. This balance involves the duality of caring for their local community through informal donations to friends, family, and local groups as well as identifying formal charities and NGOs worthy of formalized philanthropic donations. Such generosity seems to display a unique facet of philanthropy in South Africa that is at once spontaneous, intimate and personal, and by extension, highly formal and strategic. We also found that:

- a. The sample of South Africans are highly engaged in giving. On average, each respondent is engaged in supporting at least six philanthropic causes.
- b. Any distrust of charities does not seem to prevent participants from giving.
- c. Since this group of 301 donors were already giving to philanthropic causes, the barriers they faced were related to their ability to give more.
- b. Those giving to community-based and health-care organizations are the most likely to give to other philanthropic causes. Current philanthropic engagement appears to be the most significant predictor for future philanthropic engagement. In other words, those who give generously are inspired to keep giving and keep giving more – the more generously they give, the more generous donors continue to be.
- e. Personal connections to people and a particular cause make up a crucial part of African philanthropy, without which, engagement in a charitable cause (formal or informal) becomes more remote and therefore less likely. There are two main conclusions for charities and NGOs from this finding:
 - (i) Building authentic relationships with African donors is the key to attracting and increasing philanthropic support. Therefore,

marketing campaigns and engagement strategies on the African continent would do well to emphasize how issues affect the local populations directly.

- (ii) There is opportunity to discover more about donors who give informally to civil society groups, friends and family. Informal donors are actually the most likely to give to a wider variety of causes, including to registered charities. This is a crucial discovery. It means the spirit of ubuntu can be borne out of both formal and informal acts of giving.

Given what we know about African philanthropy, charity fundraising should focus on promoting and celebrating the informal giving of Africans in order to raise awareness about opportunities for formal giving. For example, showing acknowledgement to successful personal crowd funding campaigns for health related issues. Such a community-based approach would create a win-win for NGOs and smaller unregistered civil society groups.

6.2. PHILANTHROPIC BEHAVIOUR

- a. Our sample of African philanthropists operate independently of the UN SDGs. The SDGs are not a major driver for the implementation of the philanthropic strategies and practices among the Africans we spoke to. Personal motivations and philanthropic support outweigh obligations to SDGs. Much of what is given by donors and philanthropists (though it may relate indirectly to an SDG outcome), is more immediately viewed by philanthropists as personal support for their community, rather than a strategic attempt to achieve an SDG.
- b. Giving to community groups and health causes are seen as the biggest indicators for further involvement in philanthropy. When donors give in their community or to health causes, they are also more likely to give to other causes as well.

- c. Through our individual conversations with African philanthropists and NGO leaders, it is clear that a knowledge of how to generate and attract philanthropic partnerships is scarce. The question arises of how the most critical causes on the continent can attract the most generous philanthropic investments, and how bridges may be built between funders/donors and respective civil society and community groups and charities in need of philanthropic investment.
- d. African philanthropists have a long-term vision for Africa and are looking to make long-lasting and sustainable changes in their communities. They harbour a passion to move away from the charity model towards an investment model, where sustainable social returns may be gained. Investments in education and health initiatives are common because these causes typically yield desired long-term results, which incidentally align well with the SDGs.

6.1.2 INCENTIVIZING DONATIONS

As mentioned, the global framework of the UN SDGs does not appear to be a guiding instrument in philanthropic behaviour. This is as true for the 301 middle-class South African donors who responded to our mass survey, as it is for the 24 individual philanthropists from across the continent who each generously detailed their philanthropic vision.

An opportunity therefore exists for African governments to:

- a. Prioritize knowledge-building about the SDGs within their countries, so that philanthropic giving to SDG-related causes may become more widespread.

- b. Incentivize giving to SDGs and related causes through tax allowances for donors giving to formalized charities and NGOs. Committed implementation of tax-incentivized giving could be the key to unlocking growth and increased philanthropic commitments across the continent.

6.1.3 TAX-INCENTIVIZED GIVING, GOVERNMENT, AND SOLIDARITY

We believe that South Africa possesses some of Africa's most advanced and robust tax laws relating to incentivized charitable giving. Retired attorney and South African charity law expert, Richard Rosenthal notes that in the 20 years since the country's tax laws were updated, there is still room for improvement to advance South Africa's public benefit organizations (PBOs). Philanthropic strategist Shelagh Gastrow states,

It has also been argued that, apart from levying new and increased taxes against income, capital, and consumption, South Africa's tax structure needs to give greater recognition to the importance of encouraging and rewarding voluntarism and philanthropy.¹⁴

The need for African governments to encourage volunteerism and philanthropy is a common theme among the 24 people we interviewed. These participants also voice the need for African government to do more in supporting charities and to view charities as partners in governments' civil agenda. Tax laws and charitable giving incentives are therefore an important part of the dialogue around how government is coming around to understanding, measuring and incentivizing formal philanthropy.

In the face of limited government involvement in funding homegrown human welfare causes in Africa, an opportunity to grow philanthropy does exist. In building policies and practices that incentivize tax-effective philanthropy, governments can galvanise private philanthropic support to close the enormous gaps in public services, such as education, health care, and social change.

At the same time, however, the philanthropists interviewed in this research expressed the opinion that NGOs need to work more closely together with governments to make changes that are lasting and sustainable.

Sustainable change depends on whether the work that is being done by an NGO or foundation can survive the initial project intended to bring that change. Most important here is capacity building, or the transfer of skills, to continue the work after an initial philanthropic investment is made.

African philanthropists do have a long-term vision for Africa; however, they are also seeking lasting and sustainable changes that move away from a dependent charity model. This is a primary motivator for philanthropists when investing in education and health initiatives – causes that are typically expected to yield long-term results and measurable societal improvements.

While philanthropists recognize societal challenges, they also champion solidarity in believing in an Africa that has the power to influence social change continentally and on the world stage. Yet, this solidarity now needs to extend beyond private aspirations and be bridged with deeper partnerships alongside the broader formal charitable and NGO community, as well as informal civil society and community groups. This is truly how the African continent will make major strides towards the Africa that we want.

This research informs us that, even though the roots of formalized philanthropy may be steeped in the Western world, Africans have truly redefined the concept of giving to fit their unique circumstance. For Africans, ubuntu represents a sense of local community and the duty that stems from upholding traditions of generosity at home. However, ubuntu also represents an appreciation that formalized charitable institutions must continue to grow for the improvement of all of society. African philanthropy is reflective of the dual appreciation of the near-familial and a recognition of the broader societal importance of giving. The more Africans practise this duality of giving (informal and formal), the more they become committed to it through acts of generosity.

While our instincts may tell us that \$1 given to an informal cause is \$1 not given to a formal charity, our research challenges this zero-sum narrative to suggest that \$1 given to an informal cause means \$1 is also most likely to be given to a formal charity. This duality is an important driver of contemporary ubuntu. Africans are skilled and accustomed to philanthropic duality, creating a situation for all people involved in making a difference, formally and informally.

We believe there is an important connection between duality and sustainability. Meaningful partnerships between civil society groups, local community groups, and charities and NGOs are highly likely to spark sustained philanthropic support, as well as beneficial change that is sustainable and long lasting for society as a whole.

Where duality seems to be at its weakest is in an acknowledgment among philanthropists and donors that the SDGs are not a useful reference point in guiding philanthropic activity. More work is clearly required by the UN and local governments to better emphasize and showcase the importance of SDGs as a framework for the Africa that we want.

The unique viewpoints and stories of philanthropists outlined in this report demonstrate the significant potential for African philanthropy.

African philanthropists are convinced that the solutions to African problems should be conceived by Africans, through solidarity and collective outrage at social injustice. This pan-African approach to solving social problems also demonstrates that African philanthropy has the power to transform the world's existing narrative from Africa being primarily a philanthropic beneficiary, to one in which she can become a real

force in the world through her homegrown as a benefactor of to philanthropy.

Outside of South Africa, philanthropists spoke of the minimal role played by the government in supporting NGOs incentivizing donations through tax benefits, incentives for donors, and championing a wide variety of causes, including human rights, people trafficking, and health promotion. Governments across the continent may benefit from adopting a model for tax incentives for giving, as outlined in South Africa's legal framework for not-for-profit, non-governmental organizations.



7. CONCLUDING REMARKS AND RECOMMENDATIONS



With this research, the role of AgentsC has been to further contribute to the health-promotion debate and to spark conversations about, philanthropic engagement and community-building.

It is our hope that this research will provide a reference point for civil society and community groups, charities and NGOs, funding partners and philanthropists, as well as policy makers and governments alike, for engaging in productive dialogue on how best to catalyze social change through philanthropy by using the following recommendations as a starting guide:

1. Adopt a pan-African lens towards social change and philanthropy:

- a.** The solution to African problems should come from African minds. NGOs firmly rooted in Africa and represented by Africans are more likely to be supported by African donors. This will place a challenge on international NGOs, which will have to prove their Afrocentric approach to service delivery and philanthropy, grounded in cultural understanding and respect toward the local traditions of those they support.
- b.** Philanthropists seek a very personal connection with the cause they support or a very personal reason to get involved in philanthropy. This may explain why amongst the African philanthropists surveyed, they were more inclined to look for African solutions to the problems they want to solve.
- c.** They trust civil society groups, yet have little trust of government, and want to be in control of the finances and of the operations they fund.

- d.** A directory of African philanthropists, grant-making organizations and non-profit organizations should be developed so that a more informed and integrated approach to identifying social change resources and potential partner organizations may be readily available for philanthropists and charities/NGOs alike.

2. Prioritize community engagement:

- a.** African philanthropists are interested in giving back to their community in the spirit of ubuntu, which is usually close to where they are from or where they are rooted geographically. This means that civil society and community groups, as well as charities and NGOs, should work to determine and directly deliver locally grown solutions to community challenges.
- b.** The following factors must be considered by charities and NGOs:
 - (i)** Marketing campaigns and engagement strategies on the African continent would do well to emphasize how issues affect populations in philanthropists' locality.
 - (ii)** Marketing on its own is unlikely to convert interested parties into generous donors. This may explain why amongst the African philanthropists surveyed, they were more inclined to look for African solutions to the problems.

(iii) Informal donors are actually the most likely to give to a wider variety of causes, including to registered charities. This is a crucial discovery. Given what we know about African philanthropy, charity fundraising should focus on promoting and celebrating the informal giving of Africans in order to raise awareness about opportunities for formal giving. Such a community-based approach would create a win-win for charities and NGOs as well as smaller unregistered civil society and community groups.

3. Refocus the sustainability agenda:

- a.** African philanthropists are looking for sustainable change, yet the SDGs bear fairly minimal importance to them as a driver or conduit to the desired change. Leading philanthropic institutions and individuals have the power to more deeply explore the relationship between the SDGs and their philanthropy.
- b.** In order for NGOs to work with African philanthropists in the long run, they need to show sustainable results, report on the impact they are making in a community, and become part of that community

4. Mobilize government incentivization for philanthropy and collaboration

- a.** African governments and policy-makers should look to amplify existing tax-incentivized giving models so that formalized philanthropy may be both recognized and rewarded as a means to creating social change on the continent.

- b.** In addition to establishing bodies, such as the African Union Foundation (a grant recipient body), the African Union should also facilitate the expansion of formalized African philanthropy. This can be achieved by establishing a continental body for promoting local philanthropy to support government, NGO, and civil society agendas. Such a body may also support further research into African philanthropy to identify methodologies for continental growth in philanthropy.

Given that the SDGs are subject to relative inertia among African philanthropists, we see a role for government to elevate SDG achievements in partnership with philanthropists, charities, NGOs, and civil-society groups. This will serve to both raise awareness as well as to achieve SDG goals through partnership.

As we conclude our study, we know that there is more to be discovered about African philanthropy. Despite answering some important questions, we have many more lines of inquiry to pursue in understanding the uniqueness of continental acts of generosity.

That true philanthropy is driven by love is indisputable, and perhaps the traditional Yoruba poem “Ifẹ́ l’akoja ofino ol’aiye o” [The fulfilment of this Earth’s law is love] best encapsulates our sentiment for deeper exploration at a future time while shining a light on the Africa that we want:

**So, brothers and sisters let us practise love!
Love is above the law, and it is the law completely,
Without love there will be no help of one another, O’
the fulfilment of this Earth’s law is love,
So, brothers and sisters, let us practise love!**

**SPOTLIGHT:
HEALTH-RELATED PHILANTHROPY**



Part of this report's research focus is the influence of global development goals, such as UN SDGs, on African philanthropy. In this special spotlight section of our research report, we expand upon our findings to include philanthropic perspectives on the Sustainable Development Goals, specifically SDG 3, which is centred around health promotion. We provide this spotlight in recognition of the important health-related work of MSF Southern Africa.

1. GLOBAL DEVELOPMENT GOALS AND PHILANTHROPY

The United Nations' 2030 sustainable agenda, comprising 17 sustainable goals, was launched in January 2016.¹⁵ As a "global blueprint for dignity, peace and prosperity for people and the planet, now and in the future,"¹⁶ the goals and targets were intended to address pressing, emergent issues, such as gender equality, ecology, and global partnerships.

A 2018 UN report illustrates how the shared visions are being realized in national development plans and strategies.¹⁷ The progress updates indicate that Africa is the most challenging region in which to attain SDG targets, with health (SDG 3) and peace (SDG 16) being among the most difficult goals to attain. Moreover, for 14 of the 17 goals, no African country has been seen to be on track to meeting the established goals. The report also found that no country in Africa, in fact, is on track to meet SDG 3 by 2030.¹⁸

Ronaldine Taku Ankengfuet (personal communication, September 8, 2019) of Visionary Women in Development concurs, "In some countries like Cameroon, armed conflict, corruption, bad governance, and withdrawal of key funding undermine efforts to push forward the SDG health target."

A 2018 UN report on the SDGs concluded that insufficient progress has been made, particularly

amongst those in most disadvantaged areas.¹⁹ In 2015, 2.3 billion people still lacked the basic level of sanitation. In 2016, the number of undernourished people actually increased from 777 million from the year prior, to 815 million. In the following year, 151 million children under age 5 were recorded as suffering from stunting, 51 million from wasting, and 38 million were overweight.²⁰

However, the study also found that there was progress in the past three years for each of the SDGs. For instance, among several health targets: the maternal mortality ratio in sub-Saharan Africa had fallen by 35% and under-five mortality rate has dropped by 50%. Ronaldine Taku Ankengfuet made the following observation on the progress to date in her interview:

I think Africa as a continent has made progress in the health sector with key breakthroughs. For instance, developing a vaccine against the deadly Ebola virus, ensuring the availability of drugs to HIV patients, and much progress towards developing a vaccine, training of medical personnel in renowned institutions, and access to clean and drinkable water.

(R.T. Ankengfuet, personal communication, September 8, 2019)

When asked in the interviews, there was great variation in the awareness, perception, and applicability of a framework like the SDGs, amongst the respondents. In general, respondents were generally not too keen on actually using the SDGs for planning purposes. As Neville Gabriel (personal communication, August 27, 2019) of The Other Foundation notes, “The UN system is a sponge. It absorbs huge amounts of money that never gets out. So nice for framing the discussion, not nice for actually getting real stuff done.”

For others, there was a perceived lack of awareness on the SDGs and their relevance. Nigerian Barrister, Sam Otoboze’s foundation is involved in community-level health work, he acknowledged that he did not feel well-informed about the SDGs. Mr. Otoboze (personal communication, August 20, 2019) explains, “Okay, I don’t know what that is [SDG 3]. To be honest, I said I was going to [read up on it] when I saw it as one of your topics, but I couldn’t, I have been very busy.”

On the other hand, there were interviewees, such as Étienne Piek, who were highly aware of the UN SDGs and used them in his organizational strategic planning. According to Mr. Piek (personal communication, August 30, 2019), “It’s a part of all of our conversations. It’s something that we take note of and try to make part of every single conversation when we speak about strategy.”

Yet, Mr. Van Piek’s was the only philanthropic organization that spoke with this type of enthusiasm on incorporating the SDGs in their work. Perhaps a reason for the apparent lack of enthusiasm has to do with how the SDGs are presented and the infrastructure required to implement them. In this regard, South African, Neville Gabriel’s earlier quote about the SDGs usefulness in discussions, but not for actions, is telling.

Implementing the SDGs at the organizational level may simply be a luxury that philanthropists and

NGOs do not have the capacity or resources to undertake; there appears to be other, more pressing needs. When Bridget Fury joined the Oppenheimer Foundation, she recommended incorporating the SDGs, but found that it was not a feasible approach for the foundation. She recalls:

I said, should we be looking at the SDGs or should we be looking at some framework and then decide to carve out a piece of it or not? Quite quickly, I realized that wasn’t an approach that was going to fit this organization. It is much more personally driven. It’s much more about being within the context of all of the SDGs.

(B. Fury, personal communication, August 27, 2019)

To summarize, although the development goals did not occupy a central place for the majority of the philanthropists we interviewed, the reasons were unrelated to the goals’ applicability. The interviewees expressed that either becoming involved with this type of framework went beyond the scope of their daily programme, or their organizational approach did not fit a programme model around which the goals could be meaningfully based or measured.

2. HEALTH AND PHILANTHROPY

Regarding their own involvement and that of others in philanthropy, the most significant theme present in each of the interviews was the personal connection of all interviewees with the community they support. We were specifically curious to learn how this personal motivation related to the improvement of health outcomes on the African continent. All philanthropists have a personal stake in health promotion, whether it

be their family, community, or region, and their main motivation for being active in philanthropy appears to relate to them giving back. However, each appeared to have a different perspective on health promotion in Africa as it relates to their philanthropic practices. All interviewees relate to a personal experience that sparked their interest, indignation, or sense of (in) justice as per their views on health.

For instance, Orange Babies' founder Baba Sylla's personal connection with his cause was borne out of a life-changing event that happened while visiting his family in his home country of Senegal over 20 years ago. A pregnant woman affected by AIDS had come to visit Mr. Sylla's father, a man well-known for his generosity in his community. The infected woman asked Mr. Sylla's father if she could give birth in one of the many houses he owned and, afterwards, to stay there to die. Baba Sylla explained to his father what AIDS was and advised him to say "no" and the woman was turned away.

Baba Sylla went back to the Netherlands where he was living at the time, and there realized the ramifications of his awful mistake. Mr. Sylla (personal communication, August 28, 2019) recalls, "I had sent away a sick, pregnant woman from the place where she could have gotten help. I felt so guilty, I had to make it up." Not long after, he founded Orange Babies, an organization dedicated to the care of HIV-infected mothers and children in Africa.

The personal story of Keratiloe Mogotsi, is equally as touching. When asked why she is so passionate about health and improving the health of South Africans in need, she elaborated:

I'm passionate about health because it's something that affects me personally. My son has a kidney condition that he was born with; his kidneys don't work properly. And in the process of living

with him, I've just seen how super-expensive it is, how it's so dramatically changing lives. And I just imagined if someone in the rural areas, God forbid your child had that thing, it's just an absolute nightmare. The one time he was hospitalized for three months, [we got] the bill back for 800,000 rand.

(K. Mogotsi, personal communication, August 23, 2019)

Being compelled to act because of a personal experience was a recurring theme in the interviews. Dr. Norman Musewe, a medical doctor, spoke about why he and his wife, Endra Musewe, chose to fund health-related causes:

One of the things we are very conscious of, and perhaps it's because of my medical background, is maternal and child health. These are a part of the Achilles' heel of issues in Africa because they have so many implications for individual lives and communities, and indeed for development in Africa. So, I think that it's quite clear that as people's health improves, their socioeconomic status also improves.

(Dr. N. Musewe, personal communication, October 4, 2019)

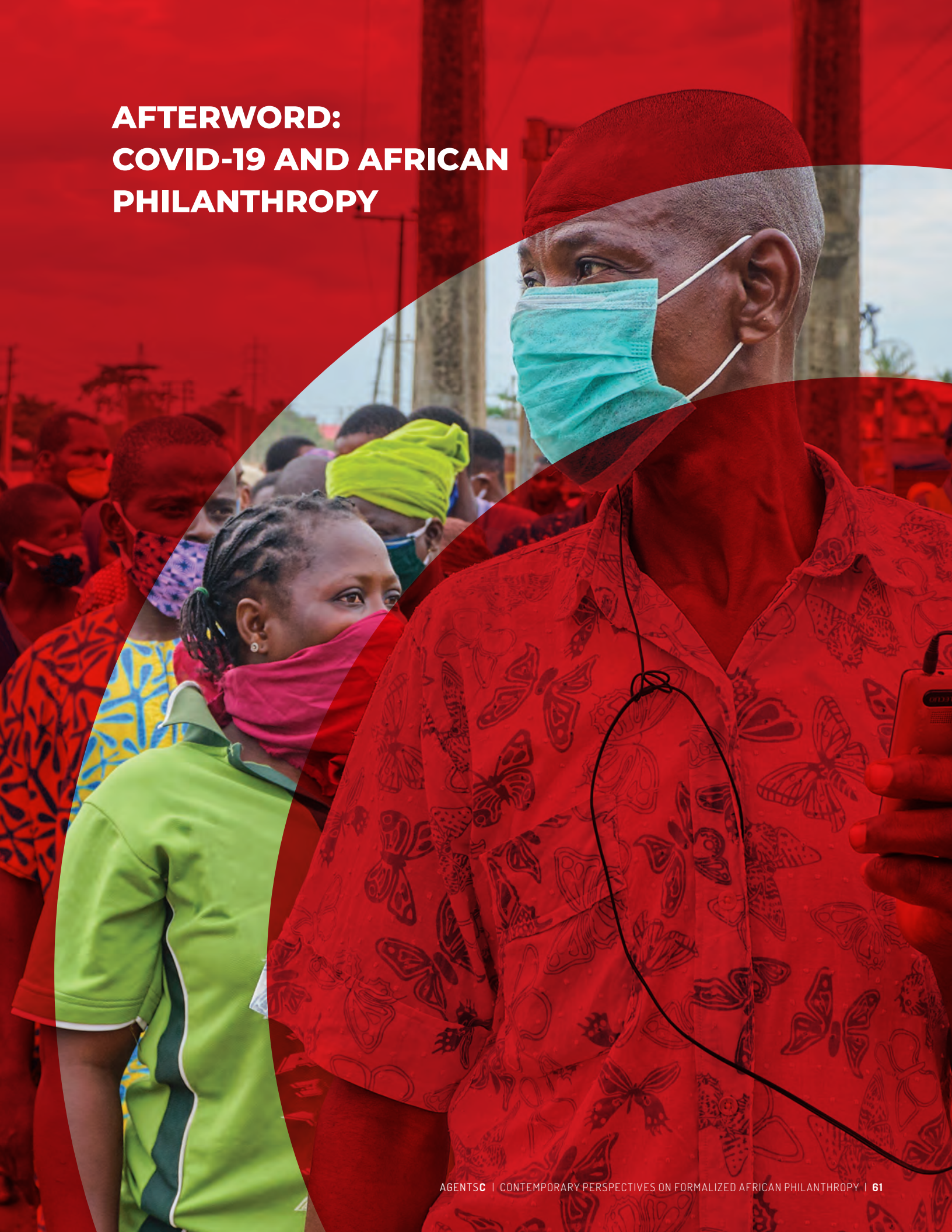
To summarize, there is clear disconnect between the African philanthropists' high sense of importance in promoting health-related outcomes, and the UN SDGs that seek to improve health on the continent. This is why MSF Southern Africa's work is so vitally important. Given its reputation as a leading medical humanitarian organization in Africa, MSF Southern Africa and other health-related NGOs can benefit from increased awareness about their work and be confident

that in doing so, African philanthropists will respond generously to their cause.

One key approach for NPOs and CSOs to secure health-related philanthropy, be it a cure for diseases or funding a poverty-eradication organization, is that the affected community must be seen as the central beneficiary of the philanthropic activity, and not the organization, the policy or the project itself.



**AFTERWORD:
COVID-19 AND AFRICAN
PHILANTHROPY**



Increasingly, we know how the negative health consequences of the climate crisis disproportionately affects people living in precarious situations who already live with poorer health outcomes. Many people have been forced to move to overcrowded, informal urban settlements, or are repeatedly affected by food and water scarcity, environmental contaminants, and extreme weather events.

Examples are the severe cyclones Idai and Kenneth and resulting floods in Southern Africa, or the droughts in the horn of Africa causing severe food insecurity. NGOs and CSOs are continuously looking at ways to adjust their programmes to care for the people affected by new natural disasters and even epidemics and pandemics.

As of the time of writing this report, Africa finds itself in a global COVID-19 pandemic outbreak. According to the World Health Organisation, there are now 1.2 million cases in Africa, at the time of writing this report. NGOs and CSOs respond to this latest crisis in their own characteristic way: where the need is highest and in collaboration with local actors on the ground.

Some of our interviewees had additional words of encouragement to share through this report:

The actions of some individuals and organizations in response to the international demand for collective efforts to fight COVID-19 significantly challenged my understanding of charity as the rendering of help to those in need, without an expectation for anything in return. Instead of purchasing and donating the critical equipment or essential commodities, required to directly fight the pandemic or support the people, most organizations and individuals rather

donated or announced the donation of billions of monies to the government, as their contributions towards the fight against COVID-19. It is my humble opinion that charity should go direct to the less privileged or through NGOs, instead of through the government, so as to make a clear distinction between charity and inducement for political patronage or other benefits in return. The role of the government is essentially that of providing for the need of the people in good and bad times – it is not philanthropy.

(Bar. S. Otoboeze, personal communication, May 11, 2020)

The COVID-19 pandemic in the world and in Nigeria, in particular, has made it more apparent the urgent need to support the poorer communities in the country. Such help is indispensable for any nation to develop and emerge victorious during this world crisis.

(E. Mesika, personal communication, May 11, 2020)

The COVID-19 crisis has brought into perspective some of the uncomfortable truths of our existence. Firstly, we are fragile. For all the world spends on security and technology, we were unable to predict or prevent the various degrees of global devastation we have witnessed. Secondly, we need each other. The only way to overcome the damage, which is yet to be fully realized, is through collaboration. Thinking that our personal position or national pride can withstand systemic disruption is foolish and expensive, in all terms. Finally, we are, after all, human. Some have more, most have less and unless we find ways to reduce inequality, increase access to opportunities and share in the pain of shifting each of those wicked problems in the right directions, we remain culpable for the misery of our brothers and sisters. Right now, we are all called to be philanthropists.

(Dr. C. Habberton, personal communication, May 7, 2020)

As for COVID-19 and its impact on my philanthropy, for sure we have had to think more carefully about finances, have had to tighten our belts in some areas, and I sense that most everyone is doing the same. My GoFundMe fell short of the goal, I suspect, partly because COVID-19 came just as we were getting going. Perhaps people's focus

has changed in such a way that holding on to resources has become the priority until things change. I personally see an amplification of needs and a surge in volume of needs and would hope that we are prepared as a family to help when that comes.

(N. & E. Musewe, personal communication, May 5, 2020)

During this crisis, I think we have all realized that the speed with which you can do things, and the creativity you can bring to the process of social investment, as well as the need to break down silos between the donor, private and public sector, has been paramount. And I hope that these lessons can be taken with us when we return to whatever the new normal is.

(B. Fury, personal communication, May 5, 2020)

We extend our thoughts and prayers to those who have lost loved ones and friends as a result of the COVID-19 pandemic.

Currently, good health strategies and systems are vital to minimising the impact of the pandemic on the continent. From our interviews, there appears to be a vital role that philanthropist are willing to play by directing support towards life saving measures.

Philanthropic action within respective communities, cities, and countries can positively impact the trajectory of COVID-19 on the entire continent. Our hope is that a winning formula to curtail the pandemic may be achieved through important collaborations between government health providers, NGO's, CSOs and philanthropists.

APPENDIX



APPENDIX I: QUALITATIVE STUDY INTERVIEWEE LIST

Below is a list of respondents to the individual interviews conducted for this research.

1. PHILANTHROPY AND CORPORATE SOCIAL RESPONSIBILITY LEADERS

Name	Organization	Profile	Country
Maxine Gray	Investec Wealth & Investment	Consultant at Investec Wealth & Investment Philanthropy who manages strategic direction and administration of Private Client Charitable Foundations. Also, One Young World ambassador and board member of imagine.nation (NPO).	South Africa
Shelagh Gastrow	Advisor	Philanthropy and advancement consultant with many years' experience in advising the philanthropy, non-profit and university sectors.	South Africa
Dr. Colin Habberton	The Resource Alliance	Trustee and member of the board of directors; co-founder, Relativ Group, serving organizations seeking inclusive impact for people and the planet.	South Africa
Richard Stuart-Findlay	Stonehage Fleming	Director and the head of accounting, tax compliance and fiduciary services. He is responsible for helping clients realize their philanthropic visions, as part of achieving their broader wealth and succession planning goals.	South Africa

2. GRANT-MAKING AND SERVICE-DELIVERY FOUNDATIONS

Name	Organization	Profile	Country
Eyal Mesika	Mesika Brothers Foundation	Israeli businessman and entrepreneur and founder of Mesika Brothers Foundation in Nigeria that directs most of its efforts to assist abandoned children and underprivileged youth.	Nigeria/Israel
James Vos	Discovery Foundation	Head of product management at Discovery Vitality and a trustee of the Discovery Foundation/Fund that seeks to strengthen the South African health-care system.	South Africa
Étienne Piek	The Mergon Foundation	Regional manager of the Mergon Foundation, which is rooted in the Christian faith and seeks sustainable, long-term, social change.	South Africa
Yogavelli Nambiar	Allan Gray Orbis Foundation	CEO of the Allan Gray Orbis Foundation, which makes social-impact investments in the education and development of individuals with entrepreneurial potential within Southern Africa.	South Africa
Masego Madzwamuse and Lusungu Kanchenche	Southern Africa Trust	Ms. Madzwamuse serves as CEO and Ms. Kanchenche as executive manager of the Trust. The Trust acts to reduce poverty and inequality by through public policy, official poverty-reduction processes, human rights, stakeholder engagement, human and economic development, research, training, and capacity building.	South Africa

APPENDIX I: QUALITATIVE STUDY INTERVIEWEE LIST

Below is a list of respondents to the individual interviews conducted for this research.

2. GRANT-MAKING AND SERVICE-DELIVERY FOUNDATIONS *(Continued)*

Name	Organization	Profile	Country
Marion Stewart	Zenex Foundation	Director of the foundation that began funding schools in the 1980s and has since added the theme of broader social change to its goals. This entails rethinking and instructing government on how to provide better education in impoverished black neighbourhoods in South Africa.	South Africa
Neville Gabriel	The Other Foundation	CEO of the foundation that advances equality and freedom with a particular focus on sexual orientation and gender identity, by making grants and raising funds.	South Africa
Sam Ootoboeze	Barr. Sam Ootoboeze Foundation	President of BSOF that is committed to improving security, safety and peace in local communities by empowering youths, women and children through skills acquisition training, scholarships, grants and provision of social support such as shelters for widows and facilitation of donation of prosthetic limbs to amputees.	Nigeria
Hh Zaizay	President's Young Professionals Programme (PYPP) of Liberia	Executive director of PYPP—a programme comprising of competitive two-year fellowships to prepare young Liberian college graduates for future services in Liberia's civil society. The organization PYPP recruits and places recent Liberian university graduates in important government roles and provides them with training and mentorship as they support the government's top priorities.	Liberia
Bridget Fury	Oppenheimer Philanthropies	Head of the Oppenheimer Philanthropies that focuses on providing catalytic funding in underfunded areas of social investing with investments in entrepreneurship, job creation and ethical leadership, as well as research into shared value and sustainable conservation.	South Africa

3. INDIVIDUAL PHILANTHROPISTS

Name	Organization	Profile	Country
Dr. Norman and Endra Musewe	Dr. Norman N Musewe Medical Professional Corporation	Medical professional and philanthropists who are engaged in medical missions and public-health programmes in Africa, driven by their Christian faith and compassion for the world.	Zimbabwe/ Canada
Joseph Makamba Busha	JM BUSHA Investment Group (Pty) Ltd	Founder, managing director, Zimbabwean businessman, philanthropist, and presidential candidate for Zimbabwe who targets his philanthropy through peace-building, sports, and culture programmes.	Zimbabwe/ South Africa
Keratiloe Mogotsi	Wits Business School	Philanthropist, social entrepreneur, and manager of the African Centre for Philanthropy and Social Investment at Wits Business School. She is also a campaigner for organ donations in South Africa.	South Africa

APPENDIX I: QUALITATIVE STUDY INTERVIEWEE LIST

Below is a list of respondents to the individual interviews conducted for this research.

4. CHARITY FOUNDERS

Name	Organization	Profile	Country
Baba Sylla	Orange Babies	Founder and director of Orange Babies—a charity that helps HIV-infected pregnant women and their babies in Africa through concrete, measurable actions, in order to reduce transmission.	Senegal/ Netherlands
Francisca Awah Mbuli	Survivors' Network	Founding director and human-trafficking survivor who established, the Survivors' Network to help victims escape their trafficking situations and find temporary housing, vocational training and other essential services for successful reintegration.	Cameroon
James Thuch Madhier	Rainmaker Enterprise	CEO and founder of the Rainmaker Enterprise—a non-profit social enterprise that transforms lives in conflict-affected regions through solar-powered water infrastructure for food-secure, stable, and self-sufficient communities.	South Sudan/ Canada
Racha Haffar	Not 4 Trade	Founder and president of Not 4 Trade—the first anti-human trafficking NGO in Tunisia that is committed to raising awareness about the crime of human trafficking and educating the public about its dangers and prevalence.	Tunisia/USA
Ronaldine Taku Ankengfuet	Visionary Women for Development	Founder and former program coordinator, International Development Professional.	Cameroon

APPENDIX II: MÉDECINS SANS FRONTIÈRES/DOCTORS WITHOUT BORDERS AND THE PHILANTHROPIC LANDSCAPE

MSF AND ITS HUMANITARIAN ENGAGEMENT FOR ALMOST 50 YEARS

Doctors Without Borders/Médecins Sans Frontières (MSF) was established in the 1970s in response to social injustice taking place in the Biafra conflict in Nigeria where groups of vulnerable people were excluded from health care. To this day, all the organization's activities are guided by universal, medical ethics and principles of independence, neutrality and impartiality. Irrespective of race, religion, creed, or political convictions, MSF as a medical humanitarian organization provides assistance to people affected by natural or man-made disasters, armed conflict, epidemics and exclusion from health care.

Our medical humanitarian choice is rooted in the "here and the now," the immediacy of saving a life, of providing the best care we can to people we see at risk or in danger. This is what pushed us to start treating HIV patients with antiretroviral therapy, and to use new drugs to treat resistant forms of malaria. This is also what drove us to save lives on the Mediterranean Sea, to support Syrian doctors in the war zones we could not access ourselves, and to step up the provision of safe abortion care. This is what drives our freedom to act, our independence of mind and voice. The basis of our testimony and bearing witness is the here and now; the urgency of the moment, of what we see and do to assist people, with our own limitations and uncertainties.

In addition to emergency response, we have been consistently active in the provision of medical health care to communities in need around the world, including in Southern Africa. In collaboration with local actors and communities in South Africa, MSF has helped to successfully make significant progress in achieving some of the UN's ambitious goals, related to the eradication of HIV/AIDS. MSF's community-based program in Eshowe, KwaZulu-Natal has been running since 2014 and recently showed that 90% of participants with HIV knew their status, 94% were

actively on antiretrovirals and 95% had a suppressed viral load. These results go beyond the 90-90-90 UN target for 2020, in which 90% of HIV-positive people are aware of their status, 90% are taking antiretroviral and 90% have a suppressed viral load. When asked what made the project successful, MSF deputy field coordinator Musa Ndlova said:

I would say it's the power of partnership. We had the total commitment of the traditional leadership, and close collaboration with the departments of Health and Education at each stage. In the early days of this project, it was almost impossible for people to even imagine talking about HIV. Today, people even stop our MSF vehicles and ask for an HIV test. We didn't do it for the community, we did it with them.²¹

MSF AND PHILANTHROPY

The principles of impartiality, neutrality and independence make it possible for MSF teams to reach people most in need of health care and in very difficult situations. One way to safeguard these principles is to ensure that we remain financially independent. MSF does not accept funds from any government or industry that has conflicting interests with their humanitarian mission, such as arms, military, tobacco, alcohol, oil and gas, mining, or pharmaceuticals. Over 95% of MSF's funding comes from private donations from around 6 million supporters around the world; 50,000 of whom hail from the Southern African region.

APPENDIX II: MSF AND THE PHILANTHROPIC LANDSCAPE *(Continued)*

Private donors from all over the world are key to the continuation and development of MSF activities. As an organization, MSF strives to involve benefactors such as African philanthropists to actively support its programmes. In 2019, around 50% of MSF operational budget was spent on the African continent, where MSF has been operational since its inception.

As very little information is currently available on African philanthropy, MSF was mutually interested and keen to uncover the findings of this research project undertaken by AgentsC, to keep learning from the African philanthropists' experiences and insights,

while fostering a better philanthropic environment. Additionally, to facilitate optimal engagement with African philanthropists, meeting their expectations while ensuring that necessary funding of operational needs is increased. Ultimately, the key driver for MSF's understanding of African philanthropy, is to ensure greater continued impact towards communities in need of health care around the African continent.

MSF extends its sincere thanks to Olumide Akerewusi and his team at AgentsC for their research.

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