

# SUMMARY REPORT

## “The State and Nature of Philanthropy in East Africa”





*“Interpreter assisting during the data collection process in Dunga Community, Kisumu, Kenya”*

## Acknowledgements

This report is based on data from a qualitative study carried out in the three East African countries of Kenya, Uganda and Tanzania. The study, undertaken between December 2010 and June 2011, sought to document the nature and extent of philanthropy in the region.

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## List of Acronyms and Abbreviations

<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>ACK</b>	Anglican Church of Kenya
<b>ADRA</b>	Adventist Development Relief Agency
<b>ARV</b>	Anti Retro Virals
<b>CSR</b>	Corporate Social Responsibility
<b>HIV</b>	Human Immunodeficiency Virus
<b>PLWA</b>	People Living With HIV and AIDS
<b>EAAG</b>	East Africa Association of Grantmakers
<b>EA</b>	East Africa
<b>SME</b>	Small & Mediumsize Enterprise
<b>MDG</b>	Millenium Development Goals
<b>FGD</b>	Focus Group Discussion
<b>CDO</b>	Community Development Officer
<b>UNICEF</b>	United Nations Childrens Emergency Fund
<b>MAWODA</b>	Mafe-Kumase Women's Development Association
<b>PADEP</b>	Participatory Agricultural Development and Empowerment Project
<b>AMREF</b>	African Medical Research Foundation
<b>IMA</b>	International Missions Association
<b>CCBRT</b>	Originally stood for "Comprehensive Community Based Rehabilitation in Tanzania" but is no longer an acronym.
<b>SDA</b>	Seventh Day Adeventist
<b>CITAM</b>	Christ is the Answer Ministries
<b>UEFA</b>	Union of European Football Associations

This study sought to establish the patterns, nature, trends and issues of philanthropy in East Africa. It specifically set out to document the practice of philanthropy in four domains namely: Family/Individual philanthropy, Faith based giving, Community philanthropy and Corporate philanthropy. To capture these dynamics, the study adopted a predominantly qualitative approach in which research instruments with open-ended questions were administered to community members, corporate executives, entrepreneurs, entertainers, athletes, religious leaders and political leaders in Kenya, Uganda and Tanzania. In total, 140 in-depth interviews were conducted.

The findings show that in communities (whether fishing, agricultural or pastoralist), giving is a way of life. Those interviewed defined “community giving” variously including “coming together to empower and help each other”, “support the less fortunate” and “contribute to community projects”. Those who merit assistance range from the ‘poor’, ‘the poorest’, the disabled, the elderly, and widows to orphans.

The most typical material philanthropic activities include merry-go-rounds, lending money to friends and neighbours, helping the sick to clear medical bills, taking care of orphans, provision of food during shortages and assisting in education. Non-material activities identified were visiting the sick, counselling, condoling with the bereaved and attending funerals. Organised groups, whose membership ranged from 12 to 200, spent between USD 35 and 280 per month/group on philanthropy. Asked what motivates them to give, they talked of religious teachings, reciprocity and the desire to see change in the community.

While giving had positive impacts such as strengthening bonds, ‘women’s emancipation’ and empowering others, it had the negative effects of creating dependency and encouraging idleness. Community giving was said to be negatively affected by poverty, harsh economic times (e.g. when fish stocks dwindle or during drought), lack of transparency and appreciation among beneficiaries. None of the community members interviewed was aware of any legal provision regulating community giving.

With regard to corporate giving, 38 corporate managers across Kenya, Uganda and Tanzania were interviewed. Out of a total of 38 firms that gave interviews, 17 (44.8%) were large sized companies while the rest 21 (55.2%) were small and medium enterprises (SMEs). While the majority of corporate organizations (42%) channelled their giving through Corporate Social Responsibility (CSR) departments, others had unstructured/haphazard giving (26.3%) and a few (5.2%) had autonomous foundations. A sizeable number of firms (23.6%) declined to indicate the mechanism used. Beneficiaries of corporate giving ranged from orphanages, victims of natural disasters, talented students without school fees, street children to community based organizations (CBOs). While the majority (63%) gave directly to those in need of help, the rest (37%) used intermediaries (e.g. charitable organizations).

In Family Philanthropy, a total of 16 people with foundations were interviewed. Although it was relatively easy to identify such people in Kenya (7; 43.8%) and Uganda (6; 37.5%), it was apparently difficult in Tanzania where only 3

**None of the community members interviewed was aware of any legal provision regulating community giving.**

**“Some of the challenges they face include identifying ‘genuine’ beneficiaries, the needy being ‘too many’, being seen as having ‘inexhaustible funds’, tax policies, limited resources and difficulties partnering with others.”**

(18.8%) were interviewed. The imbalance notwithstanding, when asked what motivated them to start foundations, the philanthropists talked about the orphan phenomenon, children living with HIV, the need to empower poor communities, value for education, the need to promote talent, ‘coming from a pastoralist community’ (and therefore understanding what being needy means), social injustice and to improve sports. Sources of funding are mainly personal/family resources, local and foreign donations and international foundations (e.g. Ford Foundation). Family foundation budgets ranged from USD 10,000 to 3,000,000 per year. All had plans to raise more funds for operations. Some of the challenges they face include identifying ‘genuine’ beneficiaries, the needy being ‘too many’, being seen as having ‘inexhaustible funds’, tax policies, limited resources and difficulties partnering with others.

Faith based giving purposively targeted Christian, Islam and Hindu establishments. A total of 23 religious organizations were covered. All were involved in charity work. Findings show that religious organizations in East Africa participate in giving by running schools, health clinics/hospitals and children homes, provision of relief services during emergencies and having radio stations (to evangelise and provide information). As to what motivates them to give, they cited Allah’s teachings, ‘command from God’, Biblical teachings, ‘story of a good Samaritan’, having a bigger responsibility beyond preaching, as part of evangelism and religious teaching of love. The majority (82.6%) said that their followers were free to give either through the denomination they are affiliated to or directly to the needy. Unfortunately, 43.4% of the religious organizations covered in the study did not have a foundation or a department charged with the responsibility of giving. Philanthropic activities in these organizations therefore are unstructured, unsystematic and largely uncoordinated.

On the basis of the findings, it is recommended that inter alia, communities need to be sensitised on how to organise themselves to access other forms of giving (particularly corporate philanthropy), relatively wealthy individuals should be encouraged and legally facilitated to establish foundations, the middle-income earners should be given recognition as givers and faith based giving needs to be more streamlined and the faithful encouraged to monitor financial dealings of the clergy. Finally, corporate philanthropy needs to be structured (legally) to unlock its enormous potential. Generally, there is need of better synchronisation and networking among the various forms of giving.





The results of philanthropy are always beyond calculation.

*Miriam Beard*

## INTRODUCTION

**“The new strategy envisions a vibrant and organized philanthropy in East Africa promoting sustainable development and social justice.”**

The East Africa Association of Grantmakers (EAAG) was established in 2003. The principle goal of the Association was to promote the growth of local philanthropy in the region. This goal remains relevant to date and is captured in the EAAG new strategy for the period 2010-2014. The new strategy envisions a vibrant and organized philanthropy in East Africa promoting sustainable development and social justice. EAAG aims to increase local giving, build strategic alliances for the promotion of philanthropy in the region, develop and build a strong knowledge base and best practices of philanthropy and work towards building a strong and vibrant network of grantmakers and supporters of philanthropy in the region.

EAAG aims to be distinguished as an important resource centre for knowledge and information on philanthropy in East Africa. Its new strategy recognizes the need to invest in research and utilize the research results not only for the purpose of sharing information on philanthropy but also to inform the design of EAAG's on-going and future programs to guarantee success. Past experience for EAAG has demonstrated the usefulness of research in supporting the successful implementation of initiatives.

EAAG's rationale for promoting organized or structured giving is embedded in the philosophy and character of an institution that lives beyond its founders. In Kenya, foundations like the Rattansi Trust or the Chandaria Foundation have lived on far beyond their founders because they were established as institutions. The successful Foundations in the United States such as the Rockefeller Foundation, the Ford Foundation, and the Carnegie Foundation are other good examples. The practice of establishing Corporate Foundations in the private sector is gaining prominence among large corporations. In Kenya, companies like Safaricom, Kenya Commercial Bank, Cooperative Bank and East African Breweries have established foundations to enable the mother company concentrate on the core business while the foundation implements the philanthropic and CSR mission of the company.

### 1.1 Study objectives

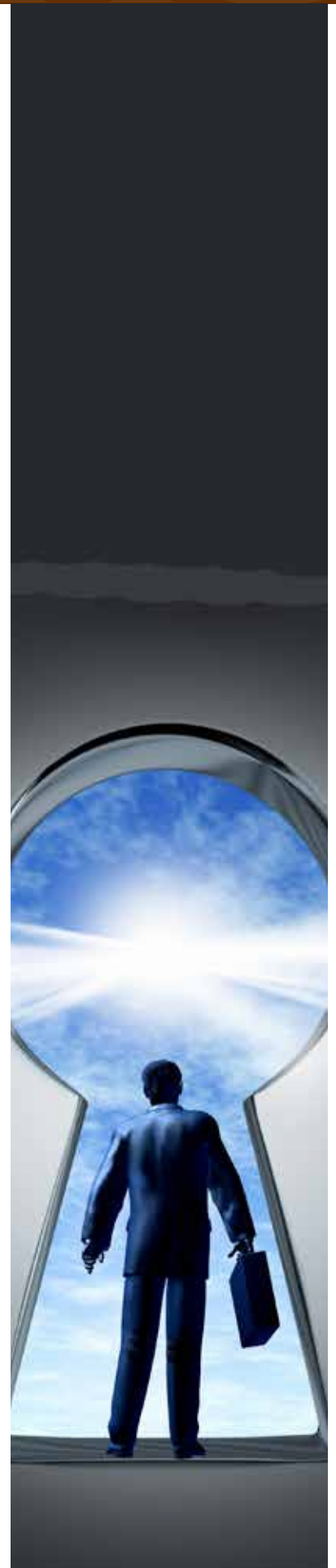
The study's broad objective was to establish the patterns, nature, trends and issues in philanthropy in East Africa.

Specifically, the study sought to document the practice of philanthropy from four perspectives namely: Family/ individual philanthropy, Faith based giving, Community Philanthropy and Corporate Philanthropy. Initial observations had indicated that local philanthropy can be categorized into these four forms/ perspectives.

The study sought to answer the following questions:

- a. What are the main forms of giving and how are they organized?
- b. What are the internal and external factors that support the establishment and growth of foundations in East Africa? What about community and faith based giving?
- c. What challenges do current foundations/trusts face in East Africa? What about community and faith based giving?
- d. What has been the contribution and impact of foundations in East

- Africa? What about community and faith based giving?
- e. Are there specific networks or platforms- formal or informal that bring philanthropists together?
  - f. To what extent have older foundations influenced the growth of new foundations?
  - g. How do foundations/trusts determine and evaluate the success of their work?
  - h. What are the giving patterns of high net- worth individuals in East Africa over the last 2 years?
  - i. What motivates communities, corporate, the faithful and the high net-worth individuals to give?
  - j. What is the level of willingness by the faith based organizations and high- net-worth individuals to establish structured giving in form of a foundation?
  - k. What legal regimes exist to regulate philanthropy in East Africa?





"Coming together is a beginning; keeping together is progress; working together is success."

*Henry Ford*





Philanthropy is a term which encompasses a series of activities by different actors, motivated by the love for humanity and human development, and targeted towards the ends of human survival, dignity and fulfilment of all people. Definitions and perceptions of the term “philanthropy” differ internationally. The Collins English Dictionary defines philanthropy as “the love of mankind” and “the practice of performing charitable or benevolent actions”.

Anheier and Daly (2006) define philanthropy as the voluntary use of private assets (finances, real estate, know-how and skills) for the benefit of specific public causes. Philanthropy is said to be exercised in various ways, like private giving to NGOs, ‘friends of’ organizations that collect donations for particular institutions abroad, like universities or museums, funding intermediaries like global fund that get funds and disperse them to particular, donor advised funds held with financial institutions, e-philanthropy and the use of the internet to distribute fund internationally.

The authors note that philanthropy is: “a desire to help mankind, especially as shown by gifts to charitable or humanitarian institutions; benevolence.” Philanthropy may be motivated by religious beliefs, a sense of civic duty, or simple compassion for those in need. The WK Kellogg Foundation states that philanthropy is the ‘giving of time, money and know-how to advance the common good’ (The Poor Philanthropist III, 2009).

Ngondi-Houghton (2006) argues that the process of philanthropy begins with the act of ‘giving’, the voluntary transfer of resources from a source to a recipient for a specific or general purpose. Giving in this regard takes two forms; one, ameliorative giving with the sole purpose of ameliorating suffering or deprivation, or to fulfil an immediate pressing need of the intended recipient. The second form of giving is the transformative giving whose overriding purpose is the furtherance of social causes that aim to transform society through restructuring social power grids, to enable people to assert control over their lives and to participate in their societies in a meaningful and effective ways that lead to better lives for all. This is also called Social Justice Philanthropy.

Ngondi-Houghton (2006) makes a distinction between philanthropy and charity. Philanthropy on one hand seeks to root out causes of poverty, suffering and inequality, and leverages results; inspiring and promoting individual growth as it nourishes human welfare. On the other hand, charity shows the potential for philanthropic development that abounds in the element of compassion from which it grows, and that of trust through which it flows.

**Philanthropy is: “a desire to help mankind, especially as shown by gifts to charitable or humanitarian institutions; benevolence.”**



“Anticipate charity by preventing poverty; assist the reduced fellow man, either by a considerable gift or a sum of money or by teaching him a trade or by putting him in the way of business so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and summit of charity’s golden ladder.”

*Maimonides*











To give away money ... is an easy matter, but to decide to whom to give it and how much and when, for what purpose and how, is neither in every man's power nor an easy matter.

*Aristotle*



### 3.1 Study design

The study employed both qualitative and quantitative research methods. It was therefore both a survey as well as a descriptive study. The qualitative approach was however the dominant methodology. Sources of information comprised primary data and review of documented information.

### 3.2 Sampling

Due to the complexity of the study, selection of a representative sample in each of the three East African countries was a challenge. Nonetheless, sample selection was preceded by drawing a sampling frame where possible. This was the list of the various forms of giving in each country. Since different countries had different concentrations of the various forms of giving, the sample selected for study varied from one country to another. An attempt was however made to pick a proportional sample.

**Family/individual philanthropy:** In the case of Family/individual philanthropy, the research team obtained a list of the registered trusts/foundations from the registration authorities in each country. The study further sought to understand unstructured giving. To achieve this objective, a list of high net-worth individuals in each country was drawn and purposive sampling employed to select about 10 individuals for interview. ‘High net-worth’ individuals were people generally known (either through the media or otherwise) to be wealthy.

The table below provides the details.

**Table 3.1 Selection of family/Individual philanthropists**

Registered foundation	Number targeted (per country)	Total (East Africa)	Actual number interviewed
Sports/entertainment	4	12	16
Business persons	4	12	
Politicians	2	6	
Beneficiary organization	1	3	
High net-worth individuals with no foundation			
Sports/entertainment	4	12	16
Business persons	4	12	
Politicians	2	6	
Beneficiary organization	1	3	
Grand total	22	66	32

“ Since different countries had different concentrations of the various forms of giving, the sample selected for study varied from one country to another.”

**“The researchers purposively selected the Christian, Islam and Hindu religions for study.”**

*Faith based philanthropy:* The researchers purposively selected the Christian, Islam and Hindu religions for study. This was based on the three religions' visibility in the region. In the case of Christianity, samples were selected from the two denominations, i.e., Catholic and Protestant. Included also were evangelistic churches and ministries, e.g. televangelists. In Islam, samples were drawn from the Sunni, the Shi'a and the Ismailia groups. Just like in the Catholic Church, sample selection in the Hindu religion was not stratified. Faith based giving not only focused on church/mosque/temple giving but also faith based foundations, e.g. Ummah Foundation.

The table below provides a guideline on sample selection.

*Table 3.2 Sample selection among Faith based organizations*

Religion	Denominations	Sample (each country)	Total (East Africa)	Actual numbers interviewed
Christianity	Catholic	3	9	50
	Protestant-Mainstream	9 (3 interviews @ 3 churches)	27	
	Evangelistic churches/ministries	3	9	
Islam	Sunni	3	9	
	Shia	3	9	
	Ismailia	3	9	
Hindu		3	9	
Total		27	81	50

*Corporate philanthropy:* Of interest were not only organizations with foundations or an established Corporate Social Responsibility (CSR) department, but also those without. More specifically, sample selection was based on the following sectors: Manufacturing/Industrial, Agriculture, Finance and Investment, and Commercial and Services. In each sector, two SMEs were targeted. In addition, a beneficiary organization was also sampled under each sector.

For details, see table 3.3 below.

**Table 3.3 Corporate philanthropy sample**

Sector	Sample (each country)	Total (East Africa)	Actual numbers interviewed
Manufacturing/Industrial	4 (2 SME)	12	12
Agriculture	4 (2 SME)	12	5
Finance and Investment	4 (2 SME)	12	7
Commercial and Services	4 (2 SME)	12	11
Not indicated			3
Beneficiary organization	1 per category (4)	12	3
Total	20	60	41

“Faith based giving not only focused on church/mosque/temple giving but also faith based foundations, e.g. Ummah Foundation.”



**Plate 3.1: A Maasai women's group being interviewed in Magadi, Kenya.**

**Community philanthropy:** A total of about 18 ‘communities’ or community representatives or groups were targeted in each country. The selection of communities was first and foremost on the basis of the rural/urban dimension. Care was taken to ensure that diversity in religion, ethnicity, economic activities, gender and age was captured. In all cases, the study targeted organized community groups. For details, see the table below.

Table 3.4 Sample selection among communities

Category	Sub-category	Sample (each country)	Total (East Africa)	Actual Numbers Interviewed
Urban communities	Urban settings where there is 'community life' e.g. slums and lower middle class areas	3 (of different income groups, ethnicity or religion)	9	2
	Resident associations	2	6	1
	Meeting areas that bring people from different classes together for charitable work	3 groups meeting (different activities , e.g. educational, wedding and funeral)	9	7
	Rotary clubs	1	3	2
	Professional association	1	3	5
Rural communities	Pastoralists	2 groups (1 for men and 1 for women)	6	17
	Agricultural groups	4 groups (2 for men and 2 for women)	12	
	Fishing groups	2 groups (1 for men and 1 for women)	6	
Total		18	54	34

**Key informants:** These comprised knowledgeable people carefully picked to provide insights in all the four areas of giving. They included heads of organizations/foundations, religious leaders, politicians, community leaders and government officials. The selection is shown below.

*Table 3.5: Selection of Key Informants*

Category	Sub-category	No. of key informants targeted per country	East Africa Total	Actual numbers interviewed
Family/ Individual Giving	Foundations	1	3	2
	Unstructured	1	3	2
Corporate Giving		1	3	3
Faith Based Giving		1	3	1
Community	Urban areas	1	3	2
	Rural-Pastoralists	1	3	3
	Rural-Agricultural	1	3	4
	Rural-Fishing	1	3	3
	Community Development Officer (CDO)	1	3	5
Government Official	Minister or Permanent Secretary-Social Services	1	3	2
TOTAL		10	30	25

### 3.3 Methods and tools of data collection

The main methods of data collection included oral interviews, in-depth interviews, key informant interviews, focus group discussions, community forum approach, observation, desk review and photography. The tools that were used to gather data comprised of semi-structured questionnaire, key informant guide, focus group discussion guide, observation check list, camera, and desk review guidelines.

### 3.4 Methods of data analysis

The study generated both quantitative and qualitative data. Quantitative data, which was mainly collected through the semi-structured questionnaires, was analysed using the Statistical Package for Social Sciences (SPSS). The data was then presented using descriptive statistics such as frequencies and percentages. Qualitative data, comprising narratives, texts and conversations, were analysed using conversation/textual analyses, content analysis, micro-analysis and trend analysis. The aim here was to come up with key themes, forms/trends and patterns.



“I’ve always said that the better off you are, the more responsibility you have for helping others. Just as I think it’s important to run companies well, with a close eye to the bottom line, I think you have to use your entrepreneurial experience to make corporate philanthropy effective.”

*Carols Slim Hel*



## 4.1 INTRODUCTION

In this chapter, the data collected from the three East African countries are presented in a disaggregated manner. Community philanthropy data are presented first. This is followed by faith based philanthropy, individual philanthropy and finally corporate philanthropy. Besides, the findings are also presented separately for each country. However, there is a consolidated East African section at the end of the chapter.

There are quite a number of community foundations in East Africa, with the most vibrant being the Kenya Community Development Foundation (KCDF).

**Introduction:** The data for this section was obtained from both rural and urban communities. Rural communities interviewed included agriculturalists, pastoralists and fishermen. In each case, the researchers targeted registered groups. Urban groups were represented by the Rotaract Club, the League of Young Professionals, self-help groups among others. In addition, two urban meeting groups took part in the study in Uganda; a university alumni meeting and a wedding meeting.

**Group structure and organisation:** From the data gathered the period of existence of the groups studies ranged from as far back as 1960 to as recent as 2008. In Kenya, the structures of the groups were similar irrespective of whether they were rural or urban. However, in Tanzania the structure of the group depended on their main activity of the group. While the rural based groups had a fairly typical structure comprising a chairperson, treasurer, secretary and the ordinary members, a professional group (e.g. Tanzania Women Legal Aid-TAWLA) had in addition to the three office bearers, a secretariat and four task-specific committees.


Generally, community philanthropy in the three countries was found to be unorganized in nature and was basically needs based. As such these groups did not have any specific timeline for meeting towards philanthropic activities. The amounts raised towards any cause were largely determined by the magnitude of the problem at hand.

**Conditions for membership:** Even though membership conditions to the various groups differed, key considerations for membership in community groups were found to be residency in the particular locality where the group operates, age, commitment towards the group's rules and regulations, payment of a sort of joining fees and regular contributions.

Pastoralists' groups in the region provided very interesting scenarios. A pastoralist group in Kenya (from Magadi, Kajiado) required that each member must produce a cow before joining the group while in Uganda; one was required to own at least 20 heads of cattle.

A resident association in Dar-es-salaam called Sungusungu had the following conditions for membership: one 'should not be a thief', one 'should not be a drug user', should be a resident of the area, should be 'hardworking', 'responsible' and at least 18 years old. Generally, the number of members varied from one group to another with a low of 13 and a high of 350 members.

**The common objectives included bringing men or women together, saving and supporting each other in times of need, and promoting each other economically.**



**Goals and objectives:** Group goals and objectives varied from community to community. The common objectives included bringing men or women together, saving and supporting each other in times of need, and promoting each other economically. Some communities such as pastoralists further cited improving productivity of livestock and improving bargaining power of their products in the markets. Fishing communities cited maintenance of hygiene at the fish landing sites, ensuring that fishing is done within the law, economic empowerment of women, training of fishermen, and poverty reduction among members.

It was evident that most groups run merry-go-round schemes which are geared towards economic empowerment. The groups also parenthetically serve as convergence avenues where members socialize and exchange ideas.

**Meaning of community giving:** Community giving has different meanings and connotations throughout the region. For some it is simply supporting the less fortunate, coming together to help each other or contributing to community projects. To others, community giving is the easing of a member's suffering and pain through lending a helping hand. It also connotes realizing a need in the community. Some of the descriptions given were: 'helping those who are in need', 'helping people who cannot afford to meet their basic needs', helping 'those who are vulnerable due to sickness or any other cause', 'helping to overcome poverty', and 'giving spiritual advice and other basic human needs' such as food, clothes, school fees and money.

There are organized philanthropic pursuits which occur within organized groups popularly known as "chamas" in Kenya and unorganized giving which takes place at an individual level. One key feature of community philanthropy which emerged is that community philanthropy remains unstructured, unorganized and largely sporadic.

Interestingly, most of the participants in rural communities were not aware of any other forms of philanthropy apart from individual and community forms of giving.

**Giving activities, motivation and benefits:** Giving activities are largely influenced by the prevailing community needs and are also done within and outside the group. Common giving activities within rural groups include contributions in times of bereavement or weddings, settling of hospital bills, visiting and supporting the sick, donation of livestock to needy members, helping orphans and payment of school fees for needy students. Group members also help each other in planting, weeding and harvesting crops. Outside the group, members donate food and clothes especially for orphans, the sick and the elderly, contribution of livestock during funerals and weddings and providing free labour in community projects such as construction of water wells, roads, schools or churches.

In urban groups giving activities within the group include merry-go-round schemes, loaning, and investment schemes such as buying land. Outside the group, the members also pursue some philanthropic activities such as paying hospital bills, school fees, providing food for those without and contributing towards funerals and weddings.



Community giving is motivated by several factors: to ameliorate the suffering of others, desire to alleviate poverty, enhance development and foster community unity. Others include the desire to see a change in the status of the less fortunate, religious convictions, empathy, communal spirit and religious teachings. For some giving is part and parcel of the African cultural orientation. In Tanzania, some groups cited awareness created by the Community Development Officers.

Despite its unorganized nature, community giving in the region brings certain benefits to the communities such as enabling poor children access education, orphans to live comfortable lives, providing a safety net, alleviating poverty and promoting empowerment. The act of giving fosters cohesion and accelerates development through the pooling of resources for social projects such as water, schools, and dispensaries.



*Plate 4.1: A water project in Magadi, Kenya.*

**Legal regime:** Awareness of the existing legal and policy frameworks on giving is very low especially among the rural communities. None of the members of rural groups interviewed was aware of the legislative and legal environment surrounding community philanthropy in Kenya. In urban areas however, there was some level of awareness. Unlike in Kenya where at least those in urban areas were somewhat aware of the legal provisions on philanthropy, nearly all those community representatives interviewed in Uganda and Tanzania appeared unaware of the existence of regulatory mechanisms.

**Role of technology:** It was evident that technology was taking root as a key driver of community philanthropy especially for those members living 'away from home'. The use of mobile money transfer technology was extensive and with far reaching implications. Mobile money transfer services offered by companies such as Safaricom, Airtel, MTN, Tigo and Vodacom had become popular and had revolutionized the financial sector in the region and communities were using this service in giving activities.

**“The act of giving fosters cohesion and accelerates development through the pooling of resources for social projects such as water, schools, and dispensaries.”**

“Unlike in Kenya where at least those in urban areas were somewhat aware of the legal provisions on philanthropy, nearly all those community representatives interviewed in Uganda and Tanzania appeared unaware of the existence of regulatory mechanisms.”

**Negative impacts of giving and challenges:** On the flip side, community giving has its own negativities such as creating dependency, laziness and abuse of donations as the system lacked transparency and accountability.

#### 4.6 FAITH BASED PHILANTHROPY

**Introduction:** This is the giving which takes place under the auspices of religions such as Christianity, Hinduism and Islam.

**Giving activities:** All religious organizations covered engage in giving. The areas in which they offer support include; education, health, relief and emergency supplies, water and sanitation, support for vulnerable groups like the sick, orphans, People Living With HIV and AIDS (PLWHA) and community development projects.

**Motivations for giving:** Giving was seen as a spiritual command from the almighty God/Allah. People said: ‘it is a command from God’, ‘to please God’, ‘belief in Christ’, ‘it is part of evangelism’, ‘Bible teaches us to help’, ‘the story of the good Samaritan’, ‘it is following God’s rule’, and ‘it is a joy to give to others’ (Hindu).

**Sources of funding:** The most common source for most religious organizations is contributions from their congregations. Some also receive donations from external sources both locally and internationally. They include Religious development organizations, departments and agencies of their affiliate religious organizations, contributions from donors, development partners etc. Other organizations have investments particularly in real estate.

Religious organisations in Kenya raise between USD 350,000 and 2.4 million per year for philanthropic activities while in Uganda, funds received per year for charity ranged from USD 10,000 to 150,000.

**Channels of giving:** These organizations use various mechanisms to channel their giving. These include benevolence and relief funds, community service departments and church development agencies, giving directly to those in need. Others include using religious organisations or spiritual leaders to pass their donations to the needy and giving through established development organisations affiliated to specific religious faiths, e.g. CARITAS for the Catholic Church, ADRA for the SDA Church, the Ahamadiyya Foundation and Sunni-Zakat among Muslims and ACK’s Social Development Department.

**Benefits of giving:** Religious giving has enabled poor children access education and made poor and marginalized communities access affordable health care. Religious giving was also said to have given a lifeline to communities ravaged by the vagaries of weather such as drought, famine and floods. This is usually done thorough the provision of relief supplies. In addition, it was noted that many children who could otherwise be in the streets have been housed in orphanages run by religious organizations.

Religious organisations engage in economic empowerment projects that im-

prove people's quality of life through water and sanitation projects. They have empowered communities materially and also through increased awareness.

**Role of clergy in promoting philanthropy:** The clergy have a big role to play in sensitizing the congregation on the virtues of giving. It was however felt that they should not just encourage their flock to give for the clergy's personal benefit. The clergy should create awareness among their followers on the believers' responsibility towards the less fortunate members in the community. The clergy too have an obligation to give what they receive.

**Legal regime for religious giving:** Unlike community giving, respondents in religious organisations were generally aware of legal provisions that regulate giving in Kenya such as requirements for registration of organizations and audit of public funds. In Uganda, the only legal provision regulating faith based giving in the country mentioned by few respondents is the one pertaining to the registration of organizations.

**Challenges of giving:** Lack of transparency in the management of funds and 'meanness' among the faithful. Besides, it was stressed that religious giving was prone to abuse by some 'unscrupulous' or 'selfish' members of the clergy. Few religious organisations subject their accounts to professional audit. There was concern that the 'prosperity gospel' preached by many televangelists was exploitative.

Religious organisations cited increased demand for services, limited resources, interference from politicians, fatigue from givers, 'some people cheat to be helped'/faking poverty to get help, soaring community needs and lack of awareness on responsible giving.

**“The clergy should create awareness among their followers on the believers' responsibility towards the less fortunate members in the community.”**


## 4.9 INDIVIDUAL/FAMILY PHILANTHROPY

Individual or family philanthropy can be categorized into two; the structured family giving which is administered through a registered foundation and the unstructured giving which is largely unorganized. Partly due to past government policies, family/individual foundations are relatively few in Tanzania compared to the other East African countries.

### 4.9.1 Family/Individual Philanthropy with Foundations

**Motivation for starting foundations:** The reasons which motivate the establishment of the foundations greatly vary. These include promoting democracy, the quest for social justice, the need to give back to the less fortunate, unpleasant childhood experiences such as a sick family member or a depraved upbringing, and the desire to improve livelihoods of marginalized groups such as orphans and destitute. Others include the love for sports, the need to develop talent among the youth, the need to develop the latent potential of bright but poor individuals and contribution towards national development. One respondent cited the reason of starting a memorial in honour of “a son who was a philanthropist”.





**Giving activities:** There are a number of projects which family foundations have undertaken. These include the initiation of livelihood projects, street children rehabilitation programs, provision of employment, teaching and nurturing young children, motivational talks in schools, organization of peace races (Tegla Lorupe Foundation), payment of school fees for needy students, provision of sports equipments and nurturance of talents especially in sports and games.

**Criteria for picking beneficiaries:** The most targeted groups are the orphans, the destitute, bright needy students, upcoming sportspersons and the vulnerable groups such as women and girls especially in marginalized areas and warring communities.

**Sources of funding:** They include internal and external donors, family savings, proceeds from personal business, corporate donors, fundraising activities, government and contributions from friends locally and internationally. For those who indicated, the budget ranged from a low of USD 25,000 to a high of USD 600,000 per year. Some foundations had received some kind of support from the government or other organizations (e.g. Ford Foundation).

**Network/platforms for individual giving:** Most of the respondents (71%) were not aware of any specific networks which bring family philanthropists together. This implies that many people with foundations hardly come together to support a common cause.

**Factors influencing growth of foundations:** Various reasons which influence the growth of family foundations in the region were identified. These include the founder's personal background, his/her character, values of such individuals, religion, passion to perpetuate the founder's legacy, the desire to uplift the lives of others, the desire for change and a desire to give back to society.

**Legal regime for giving through foundations:** Most respondents stated they were aware of legislations regulating family foundations in Kenya. These were identified as tax policies and auditing of accounts of the foundations. In Uganda, two of the respondents said they were aware of such legislations especially those related to taxation. Two reported that they were not aware of any such legislation while one said that the legislations did not exist at all.

**Challenges of running foundations:** The most critical is the high expectation from the community and the inability to distinguish the 'genuinely' needy members of the community from the 'pretenders'. There are also financial limitations amid a sea of pressing community needs. Another challenge faced by family foundations is the feeling that in spite of one's noble intentions, his/her efforts are not meeting the expected results, shortage of qualified personnel and misuse of funds meant for the poor.

#### 4.9.2 Individual/Family Philanthropy without Foundations

**Introduction:** As noted above, the other form of individual giving is individual/ family philanthropy without a foundation. This is the most widespread way of giving by individuals in the region.

**Composition of respondents:** Individuals drawn from the political, business, sports and entertainment fraternities were sampled for the study under this category.

**Giving activities:** All of them stated they were involved in philanthropy in such diverse areas as promotion of sports talents in schools and institutions of higher learning, education (scholarships for needy students), financial support to children in orphanages, 'less privileged women', 'ghetto based projects' (e.g. fighting drug abuse), health care, helping the poor start income generating activities (IGAs), SME support and donation of food and ARVs. Others include contribution towards social functions such as funerals and weddings and for development projects like schools.

**Budget and timelines for giving:** Those interviewed stated that they donated regularly towards philanthropic endeavours. The amounts they donated ranged from USD 6,600 to USD 20,000 per year.

**Motivation for giving:** As to what motivates the respondents to give, they cited 'motherly love', empathy, 'to please God', the desire to improve the lives of others, personal success, empathy towards the less fortunate, compassion for the needy, religious convictions and the 'expectations' when occupying a leadership position. Empowering the less privileged, giving one an opportunity to give back to the community and to help those in need were mentioned. Giving was also said to fulfil God's calling.

**Benefits of giving:** Benefits cited included 'self-satisfaction within', transforming the lives of others, needy students accessing education and ensuring many had access to medical care and giving young people a chance in life.

**Legal regime for family giving:** When asked whether there were legislations that regulate individual giving in Uganda, 20% said yes, 30% said no while the rest 50% did not know. Those who said there were such legislations cited tax exemptions for registered NGOs. Interestingly unlike those with foundations, none of the respondents without foundations in Kenya were aware of any legislation governing individual philanthropy in the country.

**Future direction of giving:** Most of the interviewed philanthropists expressed their desire to register a foundation in the near future so as to ensure accountability and to prudently monitor the projects they were funding.

**Collaborations:** 90% of the respondents were having some form of collaboration with other givers and they opined that this was a strategy for making a greater impact since they could reach many beneficiaries when united.

**Challenges of giving:** These include lack of appreciation by beneficiaries, poor management of donations, lack of a follow-up mechanism to ascertain the progress of the funded projects and too many needs amidst limited resources.

**“When asked whether there were legislations that regulate individual giving in Uganda, 20% said yes, 30% said no while the rest 50% did not know.”**

“In order for our business to thrive, we must ensure that the lives of the community members where we live and work are constantly improved through sustainable efforts”

#### 4.12 ‘Small Acts’

The famed Chris Mburu’s documentary, ‘A Small Act’, in which the story of Ms Hilde Back who supported Mburu through his education is narrated, gives useful insights on individual philanthropy. One critical lesson is that when it comes to giving, we should not just focus on the ‘high net-worth’ individuals but also the ‘small’ givers like Heide who was a teacher with a meagre salary at the time she started engaging in charity. The documentary also shows that we should learn to give ‘quietly’ as this is the true spirit of giving. Heide did not seek any publicity over what she did. It took the effort of the beneficiary (Mburu) to trace Heide in Europe.

#### 4.13 Corporate Philanthropy

**Composition and size of corporate entities:** A total of 38 corporate managers across Kenya, Uganda and Tanzania were interviewed. Out of a total of 38 firms that gave interviews, 17 (44.8%) were large sized companies while the rest 21 (55.2%) were small and medium enterprises (SMEs).

**Channels and timelines for giving:** While the majority of corporate organizations (42%) channelled their giving through Corporate Social Responsibility (CSR) departments, others had unstructured/haphazard giving (26.3%) and a few (5.2%) had autonomous foundations. A sizeable number of firms (23.6%) declined to indicate the mechanism used. Other companies also give through their public relations or marketing departments. The frequency of giving ranges from monthly, quarterly to annually while some of the companies only give on a needs basis.

**Motivation for giving:** The main reason advanced for giving in all the three countries was the desire for the companies to give back to the society from which is also their customer base. One company put it thus “*in order for our business to thrive, we must ensure that the lives of the community members where we live and work are constantly improved through sustainable efforts*”.

**Target beneficiaries:** Corporate philanthropy targets a wide category of beneficiaries. These include the youth, street children, orphans, women and generally the poor. Their projects cut across all the major socio-economic spheres such as education (particularly public schools), sports, health facilities, economic empowerment, and food relief during emergencies and orphanages.

**Budget for philanthropy:** Though some companies did not give an exact figure of the amount they spend on philanthropy annually, most hinted that their budgets range between a low of USD 2,200 to a high of USD 3 million. Some simply said that they spent 1% of their earnings.

**Gauging success:** There are a number of techniques employed by corporate entities to gauge the success or failure of their philanthropic activities. These include monitoring and evaluation, feedback from communities, documentation of success/failure cases, surveys and through performance tracking. However, a few indicated that they did not have any mechanism

in place to evaluate success or failure of their philanthropic activities. Some companies had fulltime technical staff to undertake monitoring and evaluation of the projects they fund while others hire experts from time to time to carry out evaluations for them.

**CSRs standard of excellence:** On the issue of Corporate Social Responsibility standards of excellence, some of the respondents felt that the standards are quite low and need streamlining while there are those who felt that they are good.

**Collaborations:** Asked whether they donate money to other ‘smaller’ charitable organisations, a majority of those surveyed said they did, while few said they do not. Those who donate argued that community/faith based organisations are often better placed to implement development projects as they operate within the target areas. Of those companies that do not fund grassroots organisations, three said they had not been approached for assistance, while two said they had not identified a ‘good’ trustworthy organisation to channel their funds. Nearly all the firms involved in philanthropic work felt that the other forms of philanthropy, that is, individual, faith based and community philanthropy should be encouraged so that they could supplement the corporate giving.

**Networks for corporate philanthropy:** Three companies identified East Africa Association of Grantmakers (EAAG), the East Africa Corporate Social Responsibility and the UN Global Compact as some of the networks/platforms which bring together corporate philanthropists. Eight of the respondents in Kenya were not aware of any such networks or platforms. Ugandan Corporate entities seem to have more organizations providing platforms or networks for pursuing their philanthropic activities than their Kenyan counterparts. The networks identified included Uganda Manufacturers Association, Uganda Chapter for Corporate Responsibility, United Against Malaria and Eastern European Corporate Club. Five of the companies surveyed were members to these networks.

**Benefits of corporate giving:** Corporate giving has tremendously transformed the lives of many communities and individuals. Generally, corporate giving has enabled communities to improve their lives through the initiation of economic empowerment projects. Some of the specific benefits cited include access to clean drinking water and medical care, nurturance of youth talent in sports, sponsorship for needy and disabled children to attend school and vocational skills for young people out of school. Lastly, through giving, companies have cultivated a positive corporate image in the eyes of the public.

**Legal regime for corporate giving:** Nine of the respondents in Kenya said there exists a conducive environment for companies to engage in philanthropy while one disagreed with the observation. Five of the respondents said the laws in place are sufficient while four said they were not. In Uganda, the companies were split almost at the middle on whether there exists a congenial environment for businesses to support charitable work. The companies which felt that there is an enabling environment said that giving was entirely voluntary while those with a contrary opinion argued that the cost of doing business in the country was too high thus leaving companies with little funds for giving.

“Generally, corporate giving has enabled communities to improve their lives through the initiation of economic empowerment projects.”



“ Besides, corporate giving has also led to some negative effects like promoting the dependency syndrome among recipient communities. It has also, arguably, promoted complacency among government departments charged with the responsibility of providing services to the public.”

They also said that the process of giving was fraught with a lot of red tape.

A similar pattern emerged on the question of whether the legal regime in the country facilitated corporate giving. Five companies said it did arguing that there were incentives offered by the government to companies engaged in giving activities. Another five companies felt that the legal regime was silent on giving and that this needed streamlining so that businesses can be guided by clear legal mandates on giving. Five of the company respondents felt that the legal climate for Tanzanian businesses facilitated giving. Three companies felt otherwise.

**Challenges of giving:** Corporate giving, like all other forms of giving, appeared to have its own share of challenges. These are; poor coordination among stakeholders, lack of support from government especially in regard to tax policies, lack of enough resources to reach out to all needy situations, political interference, identification of target groups, lack of expertise among community members on project management and poor follow-up mechanism for disbursed funds. Besides, corporate giving has also led to some negative effects like promoting the dependency syndrome among recipient communities. It has also, arguably, promoted complacency among government departments charged with the responsibility of providing services to the public.

Other challenges identified include; too many expectations from the public, difficulties of identifying groups with genuine needs or difficulties in picking the right projects to fund and public misconception on why companies give.

#### 4.6 CORPORATE PHILANTHROPY: A CRITICAL ANALYSIS

It is critical to clarify a few things about corporate philanthropy. First and foremost, corporate philanthropy is just one part of corporate social responsibility (CSR). In addition to this, there are also shareholders' benefits, and environmental support among other things. Attempts have also been made to establish whether there is a distinction between 'charity' and CSR. Some see CSR as simply a business strategy within an organization. But it has also been observed that since CSR cuts across many interests within an organization, where there is poor CSR, there is poor corporate philanthropy. Others have also questioned whether we should talk about 'corporate philanthropy' or 'corporate marketing'. But perhaps more important is to seek to find out whether there are times when corporate bodies give for 'marketing' purposes and other times when they give 'genuinely' to help needy communities.

Partly due to the controversies surrounding CSR, some organizations now prefer to use the term Corporate Social Investment (CSI) instead of CSR. One hopes that in such a shift, corporate organizations will continue to see helping the poor as part of their 'responsibility'.



## 5.1 Recommendations

The recommendations below are based on the findings in chapter four and are disaggregated according to the various forms of giving.

### 5.1.1 Community giving

#### *Communities:*

- There is need for community leaders to readily reach out to other forms of support particularly corporate bodies which are often beyond the reach of 'ordinary' villagers.
- Community leaders need to identify ways of utilising the resources they get in a better way as most of these end up in short-term or unsustainable ventures.

#### *Governments and NGOs:*

- There is need for governments and NGOs to assist communities in their local initiatives, including capacity building.
- Governments and NGOs should work with communities to address the rampant problem of dependency.
- Governments and NGOs should also avoid supporting short-term and temporary projects whose effects are short lived. There is need to empower communities economically through income generating activities (IGAs).

#### *Research:*

- There is need for further research on the dynamics of community philanthropy in East Africa. There is still a lot that is not known about this form of giving as societies increasingly become more urbanized and families more nucleated.

### 5.1.2 Faith based giving

#### *Communities:*

- There is need for increased accountability in faith based giving. Much of the giving in religious organizations is uncoordinated.
- Faith based giving should not be restricted to a particular faith but to all those in need.
- There should be a forum which brings together either faith based givers across religions and denominations or philanthropists in general.

#### *Government:*

- While the government should not interfere with people's freedom of worship, there is need to monitor closely the philanthropic activities of religious organizations. It is important to ensure that the faithful are not taken advantage of by the clergy.

“The government needs to support individuals with foundations through legal provisions that are facilitative”

### 5.1.3 Family/Individual Philanthropy

- There is need to encourage not only ‘high net worth’ East Africans but also those of ‘middle-income’ to embrace the culture of giving, particularly structured philanthropy. It is important to encourage ‘small givers’ like Hilde Back to give.
- The government needs to ensure that philanthropic foundations are not used for political ends or personal gain.
- The government needs to support individuals with foundations through legal provisions that are facilitative.
- To avoid looking at community’s needs as ‘bottomless pits’, it seems prudent for givers to focus on a particular area of need instead of spreading the available resources thinly.
- Unclaimed assets: This is an area with a lot of potential. There is need to pursue it as a possible source of funding for charitable causes.

### 5.1.4 Corporate Philanthropy

- There is need for these firms to be more visible at the local levels so that rural communities can easily reach them.
- There is need to encourage corporate giving across the board as some organizations do not give while others give relatively very little.
- It is necessary to strengthen the corporate’s monitoring and evaluation mechanisms.
- In arid and semi-arid lands, there is need for corporate bodies to support long term and sustainable ventures such as irrigation.
- Giving should also be across the East African region as a way of enhancing the East African Cooperation.

## 5.2 PROGRAMME AREAS

Based on the findings and recommendations, a number of intervention areas for EAAG are proposed below. The programmes proposed fall in two categories, development-oriented and research.

### 5.2.1 Development Programmes

**Coordinating mechanism:** A significant outcome of the study was that networking among philanthropists was limited both within (intra) and across philanthropic domains. EAAG should find ways of creating forums to bring different philanthropists together and encouraging them to create synergies that would have more lasting impacts. For instance, there is a lot of potential in faith based giving.

**Identifying priority areas:** While many philanthropists have ways of prioritising needs and therefore where to channel their funds, others do not seem to use any criteria to determine where to give. As an association keen on research and information gathering, EAAG could be at the forefront in iden-

tifying areas that require assistance and making specific recommendations to philanthropists.

**Monitoring and Evaluation:** One outcome of the study was that M&E is quite weak particularly in faith based giving, family/individual giving and community philanthropy. As a result of this, a lot of money meant to assist the poor is being lost. EAAG could set up an M&E section to fill in this glaring gap.

**Publicity:** There is need to create awareness on many critical issues. EAAG could establish a publicity desk for awareness creation. It emerged from the study that there is a lot of giving that is neither documented nor publicised. EAAG should also aggressively counter the notion that giving promotes laziness as it could easily be used as an excuse to scale down giving. There is also widespread ignorance about the legal regimes governing giving. Mechanisms should be put in place to create awareness on this.

### 5.2.2 Research

EAAG seeks to be a leader in information gathering and dissemination. This noble objective could be achieved if the association sets up a research department or desk complete with a library and headed by a research officer. Some of the immediate tasks of this department are outlined below. EAAG could also start a scholarship programme so that those keen on pursuing research on philanthropy are supported and coordinated.

**Forms of philanthropy:** While this report provides useful information, it was impractical to provide detailed information on all the four forms of giving in the East African region. EAAG could use the report as a basis to conduct country-specific studies and perhaps focusing on a particular form of giving.



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## APPENDIX

**List of companies visited**

**Kenya:** Cooperative Bank Foundation, Barclays Bank of Kenya, Safaricom Foundation, East African Portland Cement Company (EAPCC), Davis and Shirliff-Kenya, Craft Silicon Foundation, Wilham (K) Limited, Everest Enterprises Limited, Bell Atlantic Communication, Aquamist, Tononoka Rolling Mills Limited, Micro Enterprises Support Programme Trust and Jamii Bora Trust.

**Uganda:** MTN Uganda, Stanbic Bank Uganda, Finance Trust Bank, Opportunity Uganda, Uki Uganda Limited, Mt. Elgon Millers Limited, Phema Logistics, Crest Foam Limited, Kampala Pharmaceutical Industries, Ugacheck, Bugisu Cooperative Union Limited, Fireworks Advertising, Africana Hotel and Dameo Logistics Uganda Limited.

**Tanzania:** Shamo Industries and Company Limited, Panasonic Energy Tanzania Company Limited, SBC Tanzania Ltd (Pepsi), Cashewnut Board of Tanzania (CBT), CRDB Bank PLC, Finca Tanzania, National Microfinance Bank (NMB), Tropical Trails Company Limited, Zantel, Afriq Engineering Limited and AM Trailer Manufacturing Industry.

**List of religious organisations visited**

**Kenya:** The Catholic Church, ACK, SDA, CITAM and the Islamic Foundation.

**Uganda:** Hindu, Ahmadiyya Muslim Community, Sunni Islam, Ismailia Community, the Catholic Church, Gaba Community Church, Full Gospel Church and Pentecostal Church.

**Tanzania:** Sunni, Shia, Ismailia Muslims, Seventh Day Adventists (SDA), Anglican Church of Tanzania, Lutherans and the Tanzania Assemblies of God.





*“Water project built by part contributions from community members”*

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