

THE STATE OF AFRICAN PHILANTHROPY

SETTING THE AGENDA

CONFERENCE PROCEEDINGS REPORT



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The Centre on African Philanthropy and Social Investment (CAPSI) in partnership with Harvard University Centre for African Studies, TrustAfrica, African Philanthropy Forum (APF) and Higherlife Foundation

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DELTA PHILANTHROPIES



THE STATE OF AFRICAN PHILANTHROPY: SETTING THE AGENDA



The 21st century will culminate in a unique convergence of opportunities and challenges on the African continent. The continent's population will reach an estimated four billion people by 2100, by which point the majority of Africans will live in the cities. Wealth will continue to flourish.

Despite decreased commodity prices, sub-Saharan Africa's overall gross domestic product (GDP) increased by 3% in 2016, which is twice the rate of the United States (US). Meanwhile, the World Wealth Report 2018 estimated that the size of high-net-worth individuals (HNWIs) in Africa reached 167,970 with a combined wealth of US\$1, 7 trillion. The size of the African HNWI population increased by 6.9% compared to 2, 1% growth in the Middle East and 9.9% in Europe. Moreover, HNWI wealth increased by 10,3% in Africa compared to 2,9% in the Middle East, 7,8% in Europe, 8,8% in Latin America and 10.3% in North America. This growth trend, which Africa has seen since 2008, makes for interesting reading and has wide implications for philanthropy.

In line with global projections, HNWI wealth could reach US\$100 trillion by 2025, with a concomitant increase in wealth in Africa. Yet against the backdrop of such immense growth and wealth, sit dire humanitarian crises, a demographic boom, public health epidemics, and, most notably, the looming threat of climate change – a spectre that undoubtedly haunts the poorest on the continent. In essence, Africa will serve as a major site of contestation for the most important issues of our time. This raises the question of the effectiveness of philanthropy in Africa. What is the blueprint for African philanthropy?

No doubt this century belongs to the African philanthropists, whose capital, influence, local knowledge, and moral authority have the power to address these pressing challenges. Philanthropy, in all its various forms, engages stakeholders from the private, public, non-profit, and religious sectors. It nimbly cuts across geographies, social classes, and demographic groups in a way that governments and businesses often cannot. The impetus for giving is clear: donors identify rampant need in their communities and, for various religious, social, moral, and cultural reasons, choose to give freely of their resources. But what is the impact of their giving? How can they give effectively and in innovative ways? What role does academia play in facilitating effective giving? Finally, what are the strategies that need to be crafted to build an infrastructure for transformative change in Africa through philanthropy?

It still remains less clear, particularly amongst academics, what the “nuts and bolts” of African philanthropy are – how it operates, who sustains it, and what challenges it encounters. With this in mind, we proposed a six-pronged conference agenda which prioritised the following:

Assessing the Need for Philanthropy: With myriad challenges facing the continent, philanthropists must selectively and cautiously allocate resources.

Which challenges will be most effectively addressed by African philanthropy? Which issues should be left to government or the private sector? How can all three engage productively? How do philanthropists decide how to allocate their resources?

Accurately Landscaping African Philanthropy: A dearth of accurate information exists about the size and scope of Africa's philanthropic sector.

Who are the major players in African philanthropy, both formal and informal? How do they allocate resources? How do they compete, converge, and connect with each other? What strategies do they use to address specific local needs? What do African philanthropists do differently to their non-African counterparts operating on the continent? The existence of many foundations in Africa, such as those formed by former presidents, sports personalities, international foundations and the HNWI population, raises questions about their roles and effectiveness.

HNWI wealth increase

Africa
10,3%

Middle East
2,9%

Europe
7,8%

Latin America
8,8%

North America
10.3%



Religion and Philanthropy: Africa is the most religiously fervent continent in the world, with Islam and Christianity playing a particularly strong role in public life.

How does religion impact the ways in which people give? Which religious institutions – formal and informal – serve as conduits for philanthropic giving? What constraints does religious philanthropy impose?

Legal and Policy Frameworks for Philanthropic Giving: Despite progress over the past decade, many countries in sub-Saharan Africa lack strong legal and regulatory systems.

How are states developing legal structures to encourage philanthropy? How do various tax, incorporation, endowment, and inheritance policies impact on donors? How are these regulations enforced? Outside of the official state legal narrative, what other customary regulatory frameworks govern philanthropy and who mediates this minimal space? In addition, with regards to new opportunities for giving (such as those provided by the imminent repatriation of African art from Europe) and questions about preservation and exhibition, the state of Africa's museums and curatorial practice, pressing issues in nature conservation and the preservation of historical sites, how can these be leveraged in making giving effective as far as Africa's historical, cultural and natural heritage is concerned?

Connecting African Philanthropy to the Diaspora: The African diaspora worldwide consists of some 150 million people and must play a major role in the upliftment and advancement of the continent.

What is the size of the purchasing power of the African diaspora? What philanthropic links do they maintain with Africa and by which mechanisms do they uphold these ties? How can African philanthropists better engage their counterparts in the diaspora?

We hoped that the conference, together with philanthropists (African and non-African), non-governmental organisations that work in this area, policy makers, the private sector, and academic researchers, would explore how we can formulate a coherent framework for African philanthropy. The 21st century can be Africa's, but Africans will have to claim it. ✦



**African
diaspora
worldwide
±150
million
people**

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The conference proceedings were kicked off by Dr Bhekinkosi Moyo, who heads the Centre on African Philanthropy and Social Investment (CAPSI) at Wits Business School (WBS). He shared the purpose of the conference and paid tribute to its partners who all saw the need to bring people together to focus on African philanthropy. The Higherlife Foundation, in particular Mrs Tsitsi Masiyiwa, sparked the vision to put together a conference that would track trends on African philanthropy. The conference was a culmination of two years of planning and collaboration between CAPSI, Harvard University's Centre for African Studies, Higherlife Foundation, the African Philanthropy Forum, and TrustAfrica. The conference also served CAPSI's mission to create awareness around the new centre on African philanthropy at WBS. In addition, the conference was a platform for connecting those that work in the philanthropy sector, many of whom have long desired to see such a centre come to fruition, and for showcasing research findings and the trends taking place on the continent.

Dr Moyo emphasised that the high point in this journey, in the long run, will be the connection between PhD students and practitioners, including senior academics in the field, some leading practitioners in the private sector, and those that have set up non-profit organisations in their philanthropic institutions. The showcasing of community philanthropy at the Gordon Institute of Business Science (GIBS) was listed as one of the ways the business sector can support those that are doing transformative initiatives on the continent.

The two-day conference culminated in a panel on legal and policy frameworks for philanthropic giving, informed by the insights of the preceding panels. By bringing the practice of philanthropy into conversation with academic research, this conference articulated paradigms of giving that are often not discussed in explicit ways.

For the future sustainability of the centre, Dr Moyo noted the importance of obtaining resources locally, i.e. to Africanise the curriculum, content and interventions. The centre should essentially be an African centre, supported by African philanthropists.

Dr Moyo's message to students and scholars interested in studying African philanthropy is that philanthropy is not a specialist field, but a multidisciplinary one, making it possible for anyone with an interest in it to contribute. The vision that CAPSI has for African philanthropy is that a decade from now a cohort of experts, who can take the work forward beyond the centre to all spheres in the continent, will thrive.

Dr Moyo indicated that he expected a change in the narrative around philanthropy and to see a rise in the use of African definitions. He also emphasised that the role philanthropy plays in Africa is expected to be increasingly recognised by policy makers, particularly as the continent positions itself for the private sector to lead economic transformation.

Finally, Dr Moyo thanked the delegates for attending the conference, including the vice- chancellor of Wits University, Prof Adam Habib, heads of other institutions and the collaborating partners. ✦



CONFERENCE OPENING REMARKS

Prof Emmanuel Akyeampong of the Harvard University's Centre for African Studies and Mrs Tsitsi Masiyiwa of Higherlife Foundation provided the opening remarks. Prof Akyeampong noted that the genesis of this journey started about two years ago (in 2017) when Mrs Masiyiwa approached him to determine if, between her foundation, the African Philanthropy Forum (APF) and the Centre for African Studies, they could conduct a workshop on philanthropy in Africa, in order to assess the state of the field and how giving could be more impactful. "It was an intriguing idea, but I know nothing about philanthropy," Prof. Akyeampong reflected. He therefore turned to two people he knows who do know about philanthropy: Dr Bhekinkosi Moyo and Ebrima Sall who were transitioning from heading their respective institutions (Southern African Trust and CODESRIA) to head CAPSI and TrustAfrica, respectively. "Thus, the partnership of two grew into a partnership of four, then five with the involvement of the APF, the workshop became a conference, and the result is this remarkable programme," he said. Prof Akyeampong then invited Mrs Masiyiwa to give her opening remarks.

Mrs Masiyiwa expressed her gratitude that a vision of like-minded people became something so powerful that it created a platform for people to come together to discuss how to move the continent of Africa forward using philanthropy, and finding solutions to challenges such as empowering the youth, women and children. She then provided economic development graphs relating to Africa, India and China. The choice of Africa, India and China, she stated, was based on the fact that the populations are very similar. The population of China is about 1.2 billion, Africa 1.2 billion, and India 1 billion.

According to Mrs Masiyiwa, the GDP of China has substantially grown from the 1980s, in comparison to India and Africa. "What, then, can philanthropy do, and what lessons can we learn?" she asked. She added that there is much in common between those countries, given the demographic characteristics of Africa now and what China was in the 1970s before its tremendous take-off. She proceeded to compare cellular technology across the continents, noting that Africa has kept pace with other nations. But how did Africa manage to keep up? Did something happen within government, private sector, philanthropy, or civil society that was an enabler for these kind of results? She challenged all participants with these questions: what are the critical factors needed to enable the public sector in Africa to make the environment conducive for progress, and for the private sector to play its role in job creation? And what should be the role of philanthropy - how do we catalyse the creativity for innovative space to ensure that we have the same kind of impact on the GDP as we have had on mobile telephones and telecommunications in general?

Ebrima Sall, the CEO of TrustAfrica, began his opening remarks by explaining the role of his organisation, and its involvement with civil societies in strengthening democracy and equitable development on the continent through grant making, capacity building and research. Sall's



conviction to increase African funding, African research, African civil society organisations (CSOs) and African transformation and development, drove his organisation to contribute to the conference. He said that the conference will be an opportunity for stakeholders to discuss the environment of philanthropy, the motivating factors, the causes being supported, the trends, the needs, and identify the gaps that philanthropy can fill, and also the blind spots. Sall noted that the African landscape has been changing, and that presents both challenges and opportunities within the field of African philanthropy.

The power of philanthropy Sall continued, is “its ability to address many challenges and critical issues, including supporting the struggle for democracy and transformation of society. Democracy is taking a new shape on the continent, given the space that the youth have taken in democracy in the last few years. A clear example is the Arab Spring of 2009 to 2011.”

Sall noted that most of these movements are struggling to be better institutionalised and need to be given capacity to engage with the very complex issues of governance on a daily basis. They need to scale and network across countries, and enhance their capacity in order to engage national governments, and regional economic communities, and even the African Union. They need to be pan-African. Sall challenged the delegates to deal with the shrinking spaces of freedom. He concluded by posing a critical question to the conference: can African philanthropy be different from the philanthropy we see elsewhere?

KEYNOTE ADDRESS

by Mr Frank Kilbourn – Executive Chairperson: Strauss & Co.

Frank Kilbourn, a businessman and philanthropist, shared some thoughts on philanthropy, and philanthropy in Africa specifically.

“We all know that Africa is rising and is the continent for the future”

He noted that Africa has been blessed with huge deposits of minerals and as well as abundant human resources, much of which is still untapped and underutilised. Strong economic growth will be fuelled by these resources, along with an increasing demand for African products, locally and internationally. The population is relatively young, and growing, which provides the impetus for long term wealth creation, potentially to the benefit of all Africa's people. This is in addition to the significant increase in GDP, including GDP per capita and personal income in recent years, which has created a legion of billionaires, millionaires and a burgeoning middle class, all of which provide a strong basis for philanthropic giving.

“The majority of Africans today are still trapped in poverty with inadequate access to food, water, healthcare, education and meaningful employment. There is still a very significant challenge ahead. In many instances, governments are trapped by the legacies of the past, lacking the political will and institutional capacity to address the needs of its citizens in an appropriate, constructive, cost effective and results driven manner. Fortunately, we can recognise that this is changing for the better in many countries across our continent. There is a growing recognition that the solution for our challenges does not lie on the reliance on external funding or parties, but in the benevolent and disciplined utilisation of our own skills and resources. Taking ownership of the future is the most valuable thing we can do”, Kilbourn said.

“In order to do so, everyone has to play his or her part, to believe in themselves and their ability to provide for themselves and to improve the lives of others around them. Philanthropy does not rest with the rich and powerful only. In fact, it is most effective and transformative if it consists of a multitude of small acts of kindness and generosity.”

Kilbourn then proceeded to describe his journey and experiences with philanthropy, spanning back to when he was about ten years old, growing up in a maize farming family.

As a businessman, he has learned that much of Africa's current successes and future resides with business. Entrepreneurship, efficient allocation of resources, management of human and financial capital, the development and utilisation of technological innovations in harnessing

our resources can and should drive us forward. “This will only happen if we match business with the need to protect our environment and nurture our people. It is a sad truth that the bigger the business is, the more it objectifies the resources it uses, especially the environment and the people that are not directly involved with it. Africa needs to be a part of the global business community, with ambitious projects to transform itself into an economic powerhouse. However, this in itself, carries enormous risk. Governments are the primary agents tasked with providing the legal and institutional framework on which society should both flourish and be content. Unfortunately, power and greed are two gods, and while powerful on their own, become almost irresistible when combined. Our continent is riddled with examples of these forces in action, resulting in a disregard for, and abuse of, people and the environment,” Kilbourn said.

The only counter to greed and power is love. Philanthropy, he explained, is love in action. “Without philanthropy at every level, we will destroy as much, if not more than, we create. In order to be an effective counter to these powerful forces, philanthropy needs to learn the secrets of their success and employ those in a benevolent manner. While every good deed and initiative is significant, philanthropic efforts need to be coordinated, focused and results driven if you wish to optimise its impact and meet the challenge of greed and corruption. Kilbourn quoted Aristotle:



“...to give away money is an easy matter and is in any man's power, but to decide whom to give it, and how large, and when and for what purpose and how, is neither in every man's power or an easy matter...”

This was amplified by James Naismith who said that the greatest harms occur when gifts are bestowed haphazardly without regard to their effects”.

Kilbourn said that the conference will go a long way in providing critical analysis of the state of African philanthropy across the continent, its strength and challenges, philosophical roots and ambitions, funders, managers and objectives. “The better we understand who the players are and what areas of intervention are being targeted or left out, share the lessons we've learnt plus the successes and failures, the truer to our calling and the more successful as philanthropists we will be. Philanthropic acts invariably do what our governments are really supposed to do with our tax money, but often fail to do because of a number of understandable reasons, such as lack of income, competing priorities, limited executing capacities, and so on. There are also unforgivable ones such as disregard for its people, corruption and ineptitude. Sadly, the legislation is targeted to limit the amount of money one can give for philanthropy. This is because any amount given as philanthropy attracts some percentage of tax, hence discouraging people to give, a situation which is different in other countries, for example America, where any amount donated is tax deductible. This conference should aim for an ecosystem that lobbies governments to be more generous towards philanthropic giving.”

In conclusion, Kilbourn noted that philanthropic capital is substantial and needs to be utilised for maximum effects. “The mere absence of a profit motive should not be an excuse. It steals from the beneficiaries of causes we seek to promote, which are effectively in dire need.” he closed. ♦

PANEL 1

THE LANDSCAPE OF AFRICAN PHILANTHROPY

Panel 1 was chaired by Bhekinkosi Moyo and deliberated on the landscape of African philanthropy. The panel members included Tendai Murisa of the SIVIO Institute in Zimbabwe, Una Osili of the Lilly Family School of Philanthropy in Indiana, US, Niamani Mutima of the African Grant Makers Affinity Group (US), and Tracey Henry of Tshikululu Social Investments.



Dr Moyo introduced the panel members and defined the parameters of the discussion. He specifically impressed on the panellists the need to explore the opportunities that exist in the field, the gaps that remain to be tapped, and the way forward for philanthropy in Africa. He also noted that, given the broadness of philanthropy, it was necessary to have the perspectives of the private sector, academia and international institutions supporting philanthropy in Africa.

Tendai Murisa opened the conversation by highlighting the study his institute had been carrying out on the state of philanthropy in Africa. He stated that his institute (the SIVIO Institute in Zimbabwe) conducted a six-month research project covering 29 African foundations, which culminated in a book titled “African Philanthropy - Evolution, practice and challenges”. Organisations such as TrustAfrica pronounced that they are better interpreters of the landscape than organisations from outside the continent. These organisations therefore became the intermediaries between donors from outside the continent and the African communities and institutions.

Una Osili took to the podium. According to her, the definition of philanthropy and what it means to Africa is that philanthropy must start with the African donors themselves, the communities that benefit or that are involved in shaping the agenda in the continent. Undeniably, the continent’s greatest resource is its people, the youth being the majority, and fortunately there is not going to be a scarcity of this resource in many decades to come. “But what are we doing to make sure those young people are brought into this conversation? How can they mobilise other social agents for change in their communities? How do we start to teach them?” she asked.

“Thank goodness now there is CAPSI in South Africa to teach young people to essentially build foundations that can have greater impact in their own communities. Additionally, some of the young African entrepreneurs who are starting businesses should begin to build that component of philanthropy into their work,” she said.

Osili’s discussion mostly revolved around the lack of data on philanthropy in Africa. She noted that information about the state of philanthropy on the African continent is lacking despite the development deficit of US\$ 2.5 trillion, a gap which critically dents the dream of SDGs. This deficit, she says, should be filled by African philanthropists. “But what does that mean? Globally, where are those resources going to come from?” The private sector, she noted, is going to have to be part of that agenda and conversation.



Through the Lilly School of Philanthropy at Indiana University, Osili is ensuring that relevant data on the above highlighted forms of philanthropy on the continent is collected in order to share this knowledge. “This is because, even though we have learned so much from the rest of the world, as a continent we have a lot to teach the rest of the world,” she said.

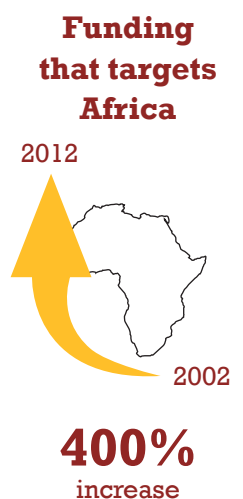
But this is where the challenge lies: data on African philanthropy is so scarce. Osili noted that there is a lot going on at the grassroots level and at the diaspora level, but much of this has not ever been captured or studied. There is often talk about the multifaceted and complex nature of our African philanthropy but there is a lack of coherent procedure in which this data is collected. At the Lilly School of Philanthropy, they’ve taken the first step in releasing a new index on the global and environmental effects.

Niamani Mutima works for the African Grant Makers Affinity Group (AGAG), primarily a US based network of private philanthropists that funds African philanthropic organisations and landscape of philanthropy support organisations in the US. AGAG is an organised group of private funders that tries to engage American private philanthropy as well as other stakeholders in supporting civil society.

Mutima noted that AGAG’s main aim is to bring together practitioners and to help people to understand the context of philanthropy in Africa. She then shared briefly about some research that they carried out in 2015 in which they commissioned the foundations to do the first ever examination of US foundation funding that is specifically geared towards Africa.

Their data set, which includes the top 1 000 private foundations in the US, representing about 75% of the international funding in terms of the US foundations, were asked to give an idea of funding that targets Africa. Their study looked at the period 2002 to 2012 and showed that funding that targets Africa has increased by 400% from as little as under US\$ 200 million to US\$ 1.5 billion. The Gates Foundation was a significant funder during this period. From those making more than one grant, the number of grants increased.

Tracey Henry described her previous role as a social worker at the Chamber of Mines in South Africa, providing counselling support to employees and miners. She presented on the nature of philanthropy in South Africa in relation to the needs of vulnerable members of society. She noted that many funding initiatives in South Africa are geared towards the social impact where many donors prefer educational initiatives which are deemed to be long-term investments and which are important to ensure sustainability. However, Henry continued, “a recent shift towards non-educational and systemic intervention has resulted in funding other areas that include environmental conservation, disaster relief, advocacy, think tank groups, lobby groups, policy units and faith-based organisations that help strengthen our democracy.” ♦



THE NEED FOR PHILANTHROPY

The members of Panel 2 included Nicolette Naylor of the Ford Foundation Southern Africa, Halima Mohamed, an independent philanthropy consultant, Stigmata Tenga of the African Philanthropy Network and Susan Maposa of CAPSI. The panel was moderated by Nancy Msibi of Konrad-Adenauer-Stiftung-Germany.



Maposa started the conversation by reflecting on some research work done on community philanthropy. She highlighted the role of community philanthropy and how it has sustained many African communities. Community philanthropy, according to Maposa, involves community members working together by pooling their resources to better address the glaring challenges to the community at a particular point in time. They also focus on improving the quality of life in the community. The study discovered two types of community philanthropy; horizontal and vertical philanthropy. In horizontal philanthropy, communities give among peers, people with the same economic challenges and characteristics in which they mobilise their scarce resources to help uplift each member of the community. Vertical philanthropy, on the other hand, is the typical philanthropy we know today – i.e, those with more resources giving to those with less.

Nicolette Naylor of the Ford Foundation then took the stage. She emphasised the language used to describe philanthropy in Africa. “It is never just about high-net-worth individuals,” she stated. She noted that the meaning has evolved to include money, however the real meaning is love of humanity where the intervention is rooted in love for humanity or community. She compared the meaning to a romantic relationship which involves sacrifice and not dependence.

She noted that philanthropy has been fixated with solving problems, by developing long term plans which in the end do not solve the immediate problems within the community. “What should be done instead is to involve the community in determining what they consider as a problem, rather than a few individuals seated in the boardrooms deciding on their behalf.”

She asked: “We also need to determine to whom philanthropy is accountable. Is it to the donors, to the community or to the government?” She noted that philanthropy can be disruptive, especially to the government, but it shouldn’t be. She gave an example of HNWI’s who run foundations that command financial capital larger than many African governments. These organisations can be disruptive, and hence replacing the role of government. There should be a need to cultivate diversity to solve the real problems in society rather than yielding to disruptive powers.

Halima Mahommed described her work in philanthropy by stating that “we don’t want to be held accountable for some assumed projections over the next three to five years over which we have little control. And we name goals, objectives and indicators at all different levels, all of which are made up, and we actually report on how these not-truths are becoming truthful...” She asked: “Can we be held accountable to that which we do have control over and that which we are making careful choices about?” To Mahommed, this is the meaning of philanthropy. She chooses to focus on private institutional philanthropy and the need to focus on dignity, rather than accountability.

An interesting question was raised around how philanthropy on the continent could be better understood. There was a suggestion to identify other ways of appreciating and generating knowledge and community memory, ways that are not limited to formal research processes and academia. ✦

Panel 3 elicited a heated discussion on the role of religion on philanthropy in Africa. The members included Marwa El-Daly of Maadi Community Foundation in Egypt; Bishop Hassan Kukah of Sokoto Catholic Diocese in Nigeria represented by Prof Emmanuel Akyeampong and Pastor Godman Akinlabi of the Elevation Church in Nigeria. The panel was moderated by Mosun Layode of the African Philanthropy Forum.



As the representative of the Bishop of Sokoto, Prof Akyeampong kicked off the presentation by reading a letter from the Bishop. The letter emphasised the role religion, especially the Catholic Church, has played in shaping philanthropy in Africa. The Bishop specifically noted that a very significant number of elites in Africa are beneficiaries of education offered by Christian missionaries. He also noted that it was the missionaries who offered the first professional healthcare to rural and remote communities in Africa. Education has been the most vital tool for evangelisation by the Catholic Church across the world, and the church has never used education to turn learners into Catholic believers or followers but saw education as a basic human need, to instil values and uphold human dignity.

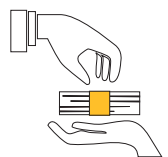
He gave an example of Nigeria where thousands of Muslims and Christians alike have benefited from a Catholic education and are now holding high offices in society, from bureaucrats, politicians to key traditional rulers such as Justice Halim who was the first female Chief Justice of Nigeria, among others.

In conclusion, Bishop Kukah said that we should not see philanthropy as politics or economics because the focus would be on the size of the donations or contributions. People would then tend to focus on those billionaires who have so much money that they are now involved in giving it away to various causes, he said.

“To be sure, philanthropy will continue to be an exciting subject of debate and discussion, but it is important to recognise and encourage the ordinary things that ordinary people do, those little things that everyone can participate in, those little acts of kindness which make us human.”

El-Daly gave a personal religious perspective of philanthropy given that there is no data from which to make reference. From the Egyptian society perspective, she noted that there is a culture of giving in which over 60% of the households participate. People tend to give because of a culture that dictates that if one does not give back to society, it could be interpreted that one is stealing money. However, most of the community philanthropy in Egypt cannot be adequately captured in a scientific manner due to certain environmental constraints, such as giving food during Ramadhan, which is not development oriented but cannot be interpreted as a religious act.

Pastor Godman presented his experience in religious philanthropy as a pastor and evangelist. He noted that there are still high levels of poverty in the African communities where pastors like himself carry out their work. He looked at what perspective a religious institution should have towards philanthropy. He noted that Christians focus on how to get to heaven without looking at how to improve their livelihood here on Earth. There should be concern of the welfare of other people and humanity, making it almost impossible to separate philanthropy from religion.



Pastor Godman noted that religious people should be the hope of the world, starting with the people around them – that is what philanthropy is. He gave an example of his church's approach to religion, and that their focus is on the greater good for the people and the community around them: looking at ways to galvanize giving, moving from pity to a more purposeful giving that creates return on investment.

The Elevation Church started a form of data analysis to measure the impact of its philanthropic activities. This helped them to move from just religious giving to organised philanthropy, and culminated in a foundation that has created significant change through education and healthcare of the community around them, regardless of their religious affiliations.

A case in point was the recent healthcare intervention in February 2019 where the church brought doctors in to conduct surgical operations to more than 4 000 people, with over 200 major surgeries.

This was mainly possible because of their partnership with local private hospitals where they were able to significantly reduce the cost of medication to the vast majority of the community, and at the same time give it out for free, regardless of their religion.



Prof Akyeamong responded to some of the key questions from the audience beginning with African traditional forms of philanthropy and religion, and if Africans are more religious than the West. Prof Akyeamong referred to Prof Habib's lunchtime keynote by stating that the focus of African philanthropy is traditionally on kinship in community and that is how philanthropy is seen today, even in South Africa. He noted that there are those who have been wealthy from the second and third generations. These are not necessarily wealthy people, but they have resources. He also gave the example of Frank Kilbourn's keynote speech in which Kilbourn described how his grandfather did things which motivated him to do what he is doing today. He also noted that by the time one gets to the second generation, the perspective on philanthropy goes beyond the kinship and community. For most black South Africans, this is the first generation. They have not gotten to the point that they have that perspective, so they still give in very narrow ways.



THE DIASPORA AND AFRICAN PHILANTHROPY

This panel included Yvonne Moore of the Moore Foundation in the US, Almaz Negash, founder of the African Diaspora Network in the US, Prof Paul Zeleza of the United States International University-Nairobi and the Carnegie African Diaspora Fellowship Program and Gibril Faal, Director of GK Partners and the Institute of Global Affairs, a visiting professor in Practice Institute of Global Affairs London Business School (LSE). The panel was chaired by Ebrima Sall of TrustAfrica.



Yvonne Moore kicked off the conversation by reflecting on her journey as an African diaspora philanthropist supporting social causes on the continent. She elaborated on the role of her foundation, noting that it provides advisory services and connects passionate donors to solution-oriented change-makers to solve some of the world's most challenging problems. Yvonne's organisation focuses on elevating black philanthropy from the African diaspora, ensuring that they do not only connect with colleagues and friends, but the broader African diaspora community. She is more concerned about the potential to leverage the wealth, not just the diaspora living in the US, but specifically in New York City.

She noted that there is a lot of potential given the demographic composition of the African diaspora, especially in the US, where 40% of the 300 million people in the US are African Americans, 39% of whom come from the continent.

This forms a solid base for collaboration and then giving back to the continent.

Almaz Negash related her journey starting the African Diaspora Network in Silicon Valley. Starting from a business point of view, she began to listen to people talking about social entrepreneurship in Africa, but the majority of these people did not understand the continent. "There was also a lack of organisation among some of the African donors willing to contribute towards solving social problems on the continent," she stated. This drove Negash to bring 15 people together to purposefully think about philanthropy and impactful giving in Africa. She said that philanthropy is about loving and giving, noting that the diaspora is the greatest philanthropist to Africa, giving about US\$ 40 billion in remittances annually with no conditions attached. Negash noted that the majority of the people who send money to Africa includes the housekeepers, child caregivers and hotel attendants, among many others, who do ordinary, menial jobs.

She noted that if the diaspora are giving unconditionally, they need to ask questions such as who are they giving it to, why are they giving and what are the beneficiaries using the money for? This is what her organisation is trying to figure out because it is almost impossible to scale remittances. Once it goes to a family, they do not account for it.

Prof Paul Zeleza began by defining the diaspora, noting that there are two categories of African diaspora, namely historical and contemporary diaspora. He also noted that the African diaspora (both and historical and contemporary) is global, while people generally refer to the diaspora as being in North America and Europe. There is also Afro-Asian, Afro-Europe, and Afro-America where Brazil has the largest African diaspora. Zeleza noted that the African diaspora has become more cognisant of its power which propelled the African Union (AU) to recognise the diaspora as Africa's sixth region, and in turn many African governments have

recognised the diaspora by establishing a Directorate of Diaspora Affairs and implementing dual citizenship. These efforts have led to a change in the narrative from brain-drain to brain-gain and now increasingly brain-circulation, he said.

Prof Zeleza also touched on the forms of diaspora contributions which go beyond money. He noted that the first form of contribution is political: the famous pan-Africanism and decolonisation movements which were incubated in the diaspora. They also contribute in socio-cultural ways through collaborations across the members of the continent. Third, is economic contributions of the diaspora, of which there are different types, including:

- 1) Remittances which are mostly from the contemporary diaspora which has increased from US\$ 50 billion in 2017 to over US\$ 69 billion in 2019, led by Nigeria with US\$ 22 billion followed by Egypt. The diaspora is Africa's biggest donor.
- 2) Direct Investments which tend to be long-term commitments ranging from purchasing equity to lending to local businesses and direct investments in industries.

According to Gibril Faal, the African diaspora contributes beyond dollars, they also give of their time and talent. While responding to a question about dollarizing philanthropy, he posed that the reality today is that a significant part of our welfare is counted in monetary terms.

Faal pointed out that there is something called "Africa gives you" where younger people in the diaspora contribute in different ways to programmes in Africa through welfare. Historically, he noted, the provision of welfare was traditionally by civil society. Government's role was to provide protection. Before the colonial era, for many of the different African Kingdoms, the gap between rich and poor was much narrower because many cultures did not like the over accumulation that was happening. Therefore, it is irrelevant for philanthropy today to still use that same template as a new form of measuring the impact of philanthropy in the society. ✦

COMMUNITY PHILANTHROPY SESSION

The Trust hosted a partners' reception during the two-day African Philanthropy conference. The reception provided a platform to exchange information and ideas on giving and the State of Philanthropy in Africa. The Trust invited two community foundations to share how they leverage community resources and involve their community members to address challenges and improve the quality of life.

Community Philanthropy Foundations have proven to be a critical strategic resource for facilitating sustainable development and change at the local level. The partners' reception honoured the work of Community Foundations who bridge the gap between philanthropy in word and practice. In South Africa organisations such as Ntsikayezwe Development Foundation and Diski Nine9 have begun to enjoy recognition for the impact that their work has had in addressing challenges in their local communities.

Ntsikayezwe Development Foundation, established only in 2017, has been honoured by LeadSA as a community hero for its efforts to empower young girls through coaching and encouraging servant leadership and volunteerism amongst communities and encouraging participatory development. Ntsikayezwe Development Foundation aims to instil a positive impact in society by focusing on the social development of underprivileged children by instilling a purpose-driven spirit through education. It promotes reading, operates a mobile library, and provides reading and colouring sessions. It currently services the Early Childhood Development group at Lion Park Primary School and Amazing Grace Children's Home in Randburg and Eikenhof, respectively.

Established in 2015, Diski Nine9 uses sports as a tool to engage, educate, and empower young South Africans. It aims to provide education and solve youth unemployment through sports. They see sports and physical education as fundamental enablers of the early development of children and youth. The skills learned during play, physical education, and sport contributes to the holistic development of young people and encourages community involvement which will drive nation-building and develop future leaders.

The reception provided these community foundations with an opportunity to not only participate, learn, share knowledge but also network. Furthermore, the attendance of these community foundations provided the conference attendees with a chance to understand how ordinary citizens give to each other to solve or resolve basic needs.

The 2019 African Philanthropy Conference was an exciting opportunity to strengthen links between research institutions, global philanthropy, and community philanthropy organisations. ♦



PHILANTHROPY AND ACADEMIA

This panel looked at philanthropy as a field of study and how it has linkages to several fields in academia. The panel was chaired by a seasoned professor in philanthropy studies, Prof Alan Fowler of CAPSI, who opened the discussion by describing how academia fits into philanthropy, and then facilitated the conversation with all panellists. The members of the panel

included Dr Jacob Mati of the University of South Pacific in Fiji, Prof. Ali Awni of the American University of Cairo in Egypt, Prof Kathleen McCarthy of City University of New York's Centre for Philanthropy and Civil Society and Prof. Imhotep Alagidede of Wits Business School.



Kathleen McCarthy opened the panel by reflecting on her Centre's vision of obtaining research fellows and investigating the field of philanthropy outside of the US which, at the time, was very ambitious. She zoned in on the first cohort of fellows enrolled from all over the world to focus on the study of philanthropy, and she emphasised how this investment had been worthwhile as all fellows have gone on to do tremendous things in the field.

Jacob Mati proceeded to highlight the multi-disciplinary face of philanthropy, pulling together experts from sociology, religion, management and economic sciences, as examples. He challenged management sciences, in particular, to look at governance and management in philanthropic institutions. Ali Awni echoed the sentiments, illustrating how psychology is a key school he works with at his university, further displaying the multi-faceted nature of philanthropy. Awni discussed the mission and core function of universities and how this links to the goals of philanthropy. One of the pillars of his school, he stated, is to produce responsible leaders, and philanthropy is at the core of this in creating social change agents to implement social innovations in communities

While responding to questions on why the Centre is located at the Wits Business School, Prof Alagidede said that it was based on an initial feasibility study, and that the business side of things is emphasised at business schools where there is training of management leaders. But beyond that, there are also core courses such as the Master of Management programmes cutting across entrepreneurship and innovation, digital business, marketing, and HR. All of these speak to the needs, structure and format of the Centre. There is also the issue of a cross-national research agenda, which the Centre has already set up to address the issue of students not necessarily needing to be registered at Wits University.

Academics can also collaborate with other academics from the continent and beyond where there would be staff and student exchanges, conducting joint projects that would be funded across different areas of specialisation.

Academics can also collaborate with other academics from the continent and beyond where there would be staff and student exchanges conducting joint projects that would be funded across different areas of specialisation. Finally, there will be a Master's programme that will be partly taught and partly researched with different courses on offer, such as how to raise funds, the philosophy behind philanthropy and the various foundations in existence, etc. Ebrima Sall also contributed to this panel through a comment. He noted that the academies and centres are also beneficiaries of philanthropy. ✦



NEW OPPORTUNITIES TO GIVE

The members of Panel 6 included Paula Kahumbu of Wildlifedirect.org, Henry Nii Agyiri Wellington of the University of Ghana, Nelson Makamo an artist and exhibitionist, and Barbara Shubinski of the Rockefeller Archive Centre, New York. The panel was moderated by Elana Brundyn of the Norval Foundation Museum, South Africa.



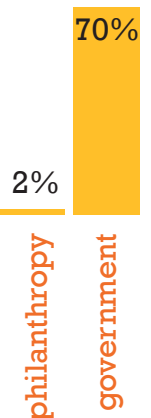
The discussion was opened by Kahumbu, who noted that Africa is a hotbed of megafauna where many film makers produce major stories. Unfortunately, however, many of these stories are not available in Africa. Paula noted the importance of protecting the biodiversity not just for tourism but also for the environment in general. The African biodiversity is a source of revenue. Besides revenue, government contributes about 70% towards the protection of this biodiversity while philanthropy only contributes 2%, which makes it a huge gap. The Ford Foundation has contributed about US\$ 7 million in East Africa for environmental conservation. She also highlighted the protection of endangered wildlife such as elephants, which contributes significantly in terms of tourism revenue for a country like Kenya. She highlighted the challenge of poaching in Tsavo National Park in Kenya. 2009 saw the highest rise in poaching where hundreds of elephants and rhinos were killed through poaching. The question is why is Kenya a safe haven for poachers? She discovered that there was lack of prosecution of poaching cases, and the problem is exacerbated by corruption. She and some Kenyan corporates therefore started advocating to protect the elephants, which forced the government to declare poaching a national disaster. Through this advocacy, the number of poaching incidents has been significantly reduced.

Henry Wellington followed by providing an overview of his work in Ghana that focuses on heritage and archaeology. He presented some of his research projects, including the slave castles in Ghana and historical sites, for which he is pursuing protection. He emphasised that there is a need for strategy with regards to philanthropic investment in conservation and heritage issues, so that humankind does not lose its history.

Nelson Makamo shared his views on how to give as an artist, giving a personal story as a young artist, and his journey to contributing to philanthropy.

Barbara Shubinski presented on the role of the Rockefeller Archive in preserving philanthropy records, the Archive being the largest depository of community philanthropy in the world. She noted that these Archives are available for research, and that they also encourage people to give their own records such as individual or family philanthropy, community organisations or larger institutionalised philanthropy. ✦

Revenue towards the protection of African biodiversity



AFRICAN PRESIDENTIAL FOUNDATIONS

This panel included Max Boqwana, CEO of the Thabo Mbeki Foundation in South Africa, Baffour Agyeman-Duah, CEO of the John A. Kufuor Foundation in Ghana and Raphael Ndiaye of Leopold Senghor Foundation in Senegal. The panel was moderated by Bridget Fury of Oppenheimer Horizons.



Baffour opened by reflecting on the democratic stability in Africa and observed that presidential foundations have blurred pathways to achieving their missions because of unstable political contexts. He stated that the funding of presidential foundations is often clouded by perceptions that presidential foundations are wealthy because of the presence of a former statesman. It is crucial that the style of leadership and dignity of the former statesman is intact in order to attract funding and defer perceptions of corruption and greed, which is unfortunately the perception many African leaders face.

Max Boqwana echoed these sentiments by drawing attention to the question of how to achieve Africa's potential without exploiting the resources - human and material. In this context, the presidential foundations serve a particularly important role. The phenomenon is not new, and many African countries are not consistent in their approach to dealing with former heads of state.

Boqwana identified patrons as an example of a potential definition of philanthropy. He explains that patrons are very important, citing their own patron, Thabo Mbeki, as an indication of a commitment to the service of humanity. For instance, former president Mbeki spent almost 30 years in exile sacrificing his profession for the sake of freedom, justice and equality for South Africa.

Areas of intervention of the Thabo Mbeki Foundation include developing policies through research, such as comprehensive agriculture policy, the status of women, the position of youth on the continent, the Fourth Industrial Revolution, the Continental Free Trade Area, and international trade. These research intervention policies and programmes respond to many of Africa's challenges such as how to deal with crises on the continent. Since the establishment of the Mbeki Institute almost six years ago, they have graduated more than 1 700 students.

The Institute undertook a comprehensive process of using primary sources in looking at the history of the liberation of South Africa from 1955 to 1996, which revealed a very interesting story - that the liberation of South Africa was a collective effort of people of the world, not only South Africans.

The Institute categorises volumes that deal with South Africa, the Frontline States, countries that hosted the anti-apartheid movement in Europe and in the US. The Institute is currently finalising a volume on Latin America and Brazil to contribute to its comprehensive history of the liberation struggle of South Africa. They are also working towards making it available in school text books, for the teaching of history in South Africa.

Raphael Ndiaye closed the session by providing some history of their patron Leopold Senghor of Senegal. Protecting African heritage is a key focus of the Leopold Senghor Foundation and they do this by supporting research on African heritage. Senghor himself began reviewing and supporting research in anthropology, philosophy, sociology and the arts which enables the foundation to continue to support these initiatives. Presidential foundations therefore succeed and leverage on the strengths of their patron. The audience highlighted the need to document the history of Africa's presidents, whether their stories are good or bad for learning and development. ✦

The participants in this panel were from legal and policy backgrounds. They included Brian Kagoro of UHAI East Africa, Faith Kisinga Gitonga, an advocate of the Kenyan High Court, Masego Madzwamuse, CEO of Southern Africa Trust and Bongi Mlangeni, CEO of the Social Justice Initiative. The panel was moderated by Bhekinkosi Moyo of CAPSI. Moyo introduced the panel by noting that one of the issues central in philanthropy is the policy and legislation environment for the promotion of philanthropy. He gave an example of the legislative environment in Rwanda, a country that has developed a philanthropy strategy.



Brian Kagoro began by painting a picture of state regulations on philanthropy in Africa. He noted that there are about five approaches to regulation. The one is the legalistic approach which purely posits the function of law to define the role and the parameters with regards to philanthropy. This has tended mean a basic view of certain nuances, and the state has not been as effective as it could be in development, including job creation. Therefore, the state uses philanthropy, or what is called acceptable charity, to take care of the poor because most of the states are after structural adjustment. So, philanthropy becomes the safety net expansion system. The second is the incentive to do well, a notion that, given tax exemptions, the owners of capital do extraordinary acts for the people. This regulation takes the old approach of supervision and surveillance, especially the legal regulation is premised on the notion of the state under threat from its own citizens. The other is the containment of commission where philanthropy is used to skip the rigors of market competition.

The context of regulation must be understood through the many African states that are fragile and donor dependent, and getting deeper and deeper into debt. They may want philanthropy, but they are suspicious of it because they are only focusing on the money elements of philanthropy and no other element. This is the danger with any analysis of regulation.

There is global acceptance that Africa needs alternative sources of development finance.

Thus, part of the regulation now is not about philanthropy in and of itself, but the need for alternatives to the exhausted model of development and of financing transformation. The tragedy being that philanthropists have not invested sufficient time in studying what went wrong with the international NGOs. What went wrong with the other actors supposedly funding the poverty bashing?



Faith Kisinga looked at the enabling environment for philanthropy, especially in Kenya, and the things that have helped to support local philanthropy. She attended to some of the gaps that exist in Kenya and the supporting elements which, apart from the law, are fundamental to philanthropy. She also considered the aspects that have been putting a strain on philanthropy, especially laws that have been used to constrain philanthropy. She elaborated on the existence of laws in Kenya and the different aspects of the organisation of local resources. One of the key laws she is glad to have been a part of bringing about is the charitable donations regulations. This has been touted as one of the most enabling frameworks for charitable donations anywhere in the world - it means that individuals and corporations can actually deduct the whole hundred percent donation from their pre-tax income.

The law also provides for how one can contribute property as a charitable donation. This enables one to escape duties which allows people to make the request of their land to donate in their wills. The property or land, if donated one year after the person dies, the person who is inheriting it will be able to receive it without any taxation. There are laws that allow people to donate financial securities as long as they are listed on the Nairobi Stock Exchange. Those are the main supporting regulations, and it is important to recognise the issue of accountability and trust, and that giving is dependent on self-regulation, especially in the non-profit sector.

Bongi noted that she is happy with the Social Justice Initiative's approach by treating the world as it is rather than as it should be. She described her experiences of interacting with high-net-worth individuals in South Africa through her organisation, which was created in 2013 to grow the economy and do social justice work. She focuses on forming relationships with three types of people, including those who have inherited wealth and continue to grow, those who start making their wealth from the beginning, and corporate leaders. They impress upon these three groups of people the importance of investing money in social justice causes, to address injustices and be accountable in society, especially to the most vulnerable. They also support investigative journalism.

Esi Emerhi of TrustAfrica then described the history and work of the Trust in the Niger delta. She described the regulatory and legal space in Nigeria, acknowledging that it is not explicit, thus resulting in some confusion and non-compliance from certain organisations. This makes it difficult for the Trust to insist on legal and registered documents when it is the norm to operate without them. She called for stronger partnerships between high-net-worth individuals and governments.

The panel was closed with some questions from the audience before the organisers wrapped up proceedings of the two day panels. ✦





CONCLUSION AND RECOMMENDATIONS

The conference identified a number of areas that need further attention:

1 Firstly, there is a need to further clarify conceptual issues around both philanthropy and African philanthropy. It is generally understood that ‘philanthropy’ refers to the love of humanity. This is found in every culture, and on every continent. What then is African philanthropy? Put differently, what is African about philanthropy on the continent? Answers are found in the philosophies of Ubuntu, ‘nyo ko bokk’ and others, inherent in different African countries and their languages. These philosophies are further expressed through the concepts of solidarity and dignity.

2 Secondly, there is a need for philanthropy today and into the future. Philanthropy can address issues such as:

- The current state of development in Africa, including transformation currently taking place (positive and negative); democracy building; the rise of citizen movement and the increase in the numbers of social entrepreneurs; the creativity driving the formidable development of the ICT sector on the continent, and managing disasters in a context where states are absent or incapable of dealing with social issues.
- Development finance: philanthropy is recognised as an important alternative, or major supplementary source through domestic resource mobilisation and diaspora remittances.
- Wealth creation: the number of HNWIs is on the increase - they are setting up foundations, and are willing to support start-ups and social and economic initiatives.

3 Thirdly, there are several issues with the state of the philanthropy landscape in Africa that need to be addressed, including the fact that there is no quality data and there has not been a full mapping exercise of the sector in Africa. Therefore, there is a need for a “deep dive” into specific aspects and issues, such as:

- Religion (Islam and zakat; Christianity and tithing, etc.)
- The diaspora—both globally and in Africa. This is the biggest resource and the greatest contributor to African development, as well as to family and community welfare. (Their contribution includes financial; expertise; politics, and investment in various economic sectors).
- The academy
 - i. The location of philanthropy research centers and institutes—WBS is a good home for CAPSI, but it could have been located elsewhere.
 - ii. The academy and research on philanthropy: there is a need for a multi-disciplinary / disciplinary approaches to the study of philanthropy.
 - iii. The academy as a philanthropist: providing community service.
 - iv. The academy as a beneficiary of philanthropy (from the private sector, HNWIs and international philanthropy, without which research, laboratories and research centres would struggle to get funding);
 - v. The epistemic issues and the relations between theory and practice.


- vi. Legal and policy issues, including:
 - o The fact that regulation is driven by politics, underpinned by particular philosophies and narratives;
 - o Philanthropy seeks to achieve social justice which regulations don't address. Regulations are seen as purely technical exercises;
 - o Who is interested in regulation? The second generation (in South Africa, the "nouveau riche") not the older HNWIs;
 - o Regulation is not specific to philanthropy but to NGOs; it favours international philanthropy, and it is designed to protect the state against hazards and threats like money laundering and terrorism. Therefore, it is more about policing or disciplining the sector, restricting the amount of funds from outside that any CSO or NGO can receive.

4 There is a need for additional capacity building for institutions and individuals, as well as for policy reforms and policy development. The conference identified that Africa lacks incentives to give, and that the environment is not enabling. The question of the research agenda for philanthropy in Africa was also raised.

5 The key messages from the conference need to be taken to African governments, the African Union (AU) regional economic communities, the private sector, the HNWIs, universities and civil society.

6 Finally, there is a need to re-think what philanthropy is, and bring back the notions of solidarity, dignity, and the love for humanity, making it empowering for everybody. African philanthropy also needs to be productive and exit-oriented so that we avoid creating new dependencies. It needs to be forward-looking, thereby helping to prepare our continent and people with regards to:

- the doubling of the population in less than a generation from now, and its rapid urbanization, including education and training, food security, housing and infrastructure;
- climate change;
- changes brought about by the 4th Industrial Revolution;
- developing disaster preparedness and mitigation strategies, and
- Strengthening regional integration. ✦

 **YouTube** The proceedings were recorded and available for viewing on our YouTube channel:

- Overview: https://youtu.be/-_3Hn-5vz0E
- Panel 1: <https://youtu.be/f8exPAKRkWO>
- Panel 2: <https://youtu.be/PetnttcjQJI>
- Panel 3: <https://youtu.be/HaEPIx3yJck>
- Panel 4: <https://youtu.be/EtJAdiaiED0>
- Panel 5: https://youtu.be/9Btd23c_v6s
- Panel 6: <https://youtu.be/BrVNCEtvWUA>
- Panel 7: <https://youtu.be/D2PifloBiIc>
- Panel 8: https://youtu.be/ElfA_yKFdQY



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