Poverty alleviation, development and philanthropy in contemporary South Africa

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DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

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Poverty alleviation, development and philanthropy in contemporary South Africa

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Abstract

This project was concerned at looking at philanthropy with regards to poverty alleviation and development. This was achieved by looking at the literature around philanthropy and fieldwork. The literature helped in providing an understanding of philanthropy and the politics around it. Most of the literature that was used was internationally based and this did not look at South Africa. This was a problem because the South African situation is different to what is happening internationally. But the literature with the South African context in mind helped in providing a context specific understanding. I used post-development theory to understand philanthropy within development. The reason for choosing post-development was because it best explained how philanthropists go about doing development. The project used the case study methodological approach in order to get a deep insight into the how philanthropists operate in South Africa. This approach helped to understand who the philanthropists were. This was important in trying to establish how philanthropy works within the South African context. The major insight that was gathered from the case studies was a description of an African Philanthropist. The insight is important as it is a description not reliant on literature outside of Africa.

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Introduction

The project was conducted with the idea of exploring the role that philanthropy is playing in South Africa. South Africa is in an interesting position as it is one of the few semi-periphery[1] countries that are neither developed nor under-developed. But it is a country with its own social issues that need to be addressed. The position of being a semi-periphery country doesn't mean that it has met all the millennium development goals (MDGs) and is only trying to focus on creating a more equal country. It is still struggling with its own developmental challenges which are not made an easier by the AIDS/HIV pandemic that has gripped the country. Currently South Africa is ranked 123 out of 187 on the Human Development Index (HDI). This means that is in a group of countries the United Nations labels 'Medium Human Development'. The HDI helps to understand the state of a country with regards to development. South Africa's position reflects that while it might be a semi-periphery country it is not devoid of any developmental issues. South Africa struggles with inequality with a gini co-efficient index[2] of 0.66. According to the 2011 HDI report 17.4% of the population lives below the international poverty line of $1.25. This poverty gap is also exacerbated by the lack of education most of the population receive. Children under 7years old are expected to attend at least 13.1 years at school yet what is happening is that people spend an average of 8.5 years. There are a variety of social factors that South Africa needs to work on in order to improve its ranking. The ranking can be improved if South Africa manages to fulfil the MDGs because the goals have been produced with the HDI in mind. This is why I have interest in seeing what role, if any, philanthropy plays within the country. Philanthropy can be potentially used to help in alleviating poverty and helping South Africa improve on its HDI ranking. The state is not the only stakeholder when it comes to developing South Africa. The citizens and non-governmental organizations also have a role to play. From the citizens stand point it might mean just starting a feeding scheme for children to not be in a situation where they have to learn while being hungry. It is this kind of action on an individual level that needs to be looked at with regards to its impact on the bigger developmental picture.

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[1] I use the term semi-periphery as it is explained by dependency theorists. This will be explored later on in this chapter.

[2] The gini co-efficient is a commonly used measurement for inequality. With 0 representing complete equality and 1 complete inequality. It looks at how many people have the most income and who are all the consumers.

Today when one talks about philanthropy the first thing that usually comes to mind is the work being done by Bill and Melinda Gates, and Bono. These philanthropists promote their work that they are doing and also encourage other wealthy individuals to become philanthropists. The work that is being done is not something that should be shrugged at just because they are wealthy people trying to alleviate poverty. Knowing that there are such people willing to give up their time and money to a cause that they are passionate about should be studied. Not only because they are willing to help the 'poor' but because they are essentially taking over the role of the state when it comes to providing solutions to societal problems. Furthermore, a study about such activities should not be limited to the wealthy and influential people in society because it would not be a complete study. This project is going to show that philanthropy is not an activity reserved for the wealthy. Anyone can become a philanthropist in any field that interests them; status or wealth is not a requirement to become a philanthropist. It will also show that philanthropy is a tool to be used for community development. I discussed the state of South Africa and philanthropy can help in providing sustainable solutions to the challenges the country faces. When I refer to sustainability I use the understanding provided by the United Nations when it discusses sustainable development. The United Nations understands sustainable development as being "development [that] meets the needs of the present without compromising the ability of future generations to meet their own needs."[3] This means for this project, the benefits of philanthropy are only seen when the philanthropist is there. But, the benefits continue to help future generations. Below, I will explain the definition of philanthropy that I am going to be using for this project with the definition of sustainability in mind.

Philanthropy as a concept

As I have explained above, philanthropy is not an activity that is reserved for the wealthy or powerful people in society. To better understand philanthropy one can view it as being a form of altruism. This is because the working definition of altruism is similar to that of philanthropy. Healy defines it as: "an altruistic act is one motivated by concern or regard for others rather than oneself"[4]. Meaning that there is no ulterior motive of self interest, the main motive is to help others who are in need of help. Simon explains this well that "an exchange

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[3] United Nations, *What is Sustainable Development?* Accessed Online 26/04/2012 http://www.uncsd2012.org/rio20/about.html
[4] Healy, K. "Altruism as an Organizational Problem: The Case of Organ Procurement". In *American Sociological Review*, 69 (June, 2004), 388

in which both parties are compensated for what the initially cede does not count as altruism but as enlightened self-interest"[5]. So philanthropy, like altruism, has no vested self-interest. This also shows that the act of philanthropy is not limited to a select few. It is an activity that can be done by anyone who gives up their resources to a cause that they have vested interest in. These resources vary from giving up time or providing funds to the cause. The difference between charity and philanthropy is the level of involvement that happens. Just giving a donation to a cause does not make a person a philanthropist; rather it makes that person a charitable person. To be a philanthropist requires the giver to be involved and invested in that cause. Therefore giving and philanthropy cannot be considered the same thing. Philanthropy in an African context is also different because some of the giving that is done cannot be considered to be philanthropic. For example, someone helping out their extended family by looking after them and trying to help them cannot be considered philanthropy. This is because there is a level of obligation when it comes to helping the extended family. Within Africa the extended family is just as important as the nucleus, so if the extended is in need of assistance there is an expectation to help. These are the social norms that need to be taken into consideration when trying to understand philanthropy in a specific context. Therefore philanthropy should not be something that is dictated by social norms in any particular cultural context.

There is an organization in South Africa called Inyathelo that helps to provide an understanding of philanthropy which I have used throughout the project. Inyathelo is an NPO based in Cape Town which, amongst other things promotes philanthropy. One of the ways they promote philanthropy is by having awards every year to commend various individuals for their philanthropic acts. They claim that: "Our aim is to grow local philanthropy in order to ensure the long-term sustainability of our civil society and our institution."[6] Such an explanation shows that philanthropy is not only about being part of a cause but also part of the solution in communities that need developmental help. Inyathelo's aim re-iterates my claim that philanthropy is not only for the wealthy but for anyone who can help society. Its promotion of philanthropy as an alternative to helping communities in need shows that there is a space for philanthropy in the development space. Development is not being limited to the government or non-governmental organizations. Inyathelo's view of philanthropy empowers

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[5] Simon, H. "A Mechanism for Social Selection and Successful Altruism", *Science, New Series*, 250 4988 (1990), 1665

[6] Inyathelo, 'About us', Accessed online 5/02/2011 http://www.inyathelo.org.za/about-us.html

citizens to be pro-active in helping the community around them. So the concept of philanthropy can be understood as something that is positive, empowering and not limited to anyone. It is also something that is encouraged in order to help in social development.

While this study is going to look at philanthropy, the main focus will be on whether it is sustainable and effective. The reason for focusing on this is due to the explanation given by Inyathelo for hosting the awards. Philanthropy is another way of helping with social development. Therefore, for these activities to have any impact they must be sustainable in order to continue the work for as long as it is needed. Philanthropy should not be something that is used to provide a feel good effect for the philanthropist. This is because the activities might end up being to the detriment of the community involved. Due to this understanding of the use of philanthropy, this project argues that philanthropy is a developmental tool.

Philanthropy and Development Theory

In the previous section I provided a definition of philanthropy that I used when I was doing the project. I argue in this section that that understanding can be explained by development theory. The qualities that philanthropy brings to society cannot be deemed as something someone does as a personal project. While philanthropy is not reliant on developmental policies as a way to understand the world, that doesn't make it irrelevant in development. One needs to try and look at which developmental theory best explains philanthropy and its current role in the South African context. The basis of development, Escobar argues, is that "[the] poor increasingly appeared as a social problem requiring new ways of intervention in society."[7] The problematization of the poor in society is how development came into being. And the need to help the 'poor' became the focus. Development is not only looking at understanding why other countries are developed and others are not. But it also tries to find solutions to help underdeveloped countries to develop. This is why the United Nations embarked on the MDGs because studying will not help in trying to help those countries. This is also why the HDI was created to know to monitor the countries progress and try and see which countries are in need of help. Philanthropy fits into that approach were it provides a solution to a problem then acts on it.

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[7] Escobar, A. *Encountering Development: The Making and Unmaking of the Third World*, (New Jersey: Princeton University Press, 1995), 22

When looking at all the various theories around development the post-development theory sticks out the most. This is because its approach goes further than just relying on developmental policies to be able to solve social issues. Escobar, in his explanation of post-development, explains that authors have argued that post-development is a move away from relying expert knowledge to relying on local knowledge.[8] This is what philanthropy is based on. Most of the philanthropists are not experts in the field of development but look at a local problem and try to find a way to solve it innovatively. This is an important shift as development is no longer left to the academics or experts to do. This is why Inyathelo promotes philanthropy as a way to help with social issues. States and non-governmental institutions are not the only ones being given the opportunity to find solutions. The knowledge held by these experts is no longer a primary component in helping the community. Pieterse[9] in his article "Fragile Certainties" is critical of development agencies that overlook the structures that are in place locally. "…the tendency of many intervening government agencies is to assume a vacuous space in neighborhoods in relation to the issues that they focus on."[10] It is a false perception that there is no foundation locally that can be used to create a solution. Philanthropy can be argued as a tool that does not impose the local with its own ideas. Rather it works with what is currently with the community. There needs to be a look at whether the participants try and understand what is needed within the community to help.

Another reason why I feel that post-development theory explains philanthropy is because the other theories are rigid in the way they view development. The way the poor are problematized is not flexible to any other approach. The MDGs, for example, have been created to hold agencies accountable and provides various indicators of how each goal can be achieved. There is no room for a different approach that works within development or any that do not follow development policy. It also does not take note that experts are not the only people capable of doing development. Later on in the report I will explain how the literature shows that the people who are involved in philanthropy are not necessarily experts in development. They are driven by a need to help rather than by policy dictating how they can help. While post-development is not without its own critics I feel it explains best how philanthropy approaches social development. It understands the need for local knowledge not

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[8] Escobar, 448

[9] Pieterse E., 'Fragile Certainties: Reflections and Provocations on Development Praxis", *Dark Roast Occasional Paper Series No. 10*, (Cape Town: Isandla Institute, 2003): 1-45

[10] Pieterse, 34

to be disregarded for expert knowledge. The development approach is not necessarily concerned about what the community wants but what is viewed as being necessary for the community to develop. Modernization theory for example is mainly concerned in understanding how countries develop and what type of model should be used for development to occur in under-developed countries. Hoogvelt[11] explains that modernization theory was based on the influence of evolutionary theory. Hoogvelt criticize both evolutionary and neo-evolutionary theory as being vague and not explaining the social changes. "Neo-evolutionary theory does no more than present a typology, a classification of what it considers to be the major structural characteristics of societies at different stages of general… societal evolution."[12] The structural functionalist approach does not fully look at the reason of social change rather importance is placed on structural characteristics of society. This lack of understanding of the social change makes the theory inadequate for one to understand why some countries are not still developing. Even with help from the developmental organizations. This means that the role that philanthropy is playing cannot be fully explained with modernization theory. Philanthropy's goal is not to develop a community but rather the acts as a by product help develop the community. This is one of the problems of modernization theory trying to explain philanthropy. This is because it has the potential to ignore how philanthropy is different within different contexts. The theory would expect that for countries having philanthropy within their countries it would have to be exercised the same way for developing countries to become developed. But this again, doesn't understand that each context is different and the role philanthropy can play is different in each context.

While I have used modernization theory as an example of how other development theory is does not fully explain philanthropy. It does not mean that it is the only theory that does not fully explain philanthropy. The post-development theory is something that is organic and changes according to its context there is no attempt to impose a global understanding on a local situation. How philanthropy is viewed in America is different to how it is viewed in South Africa and also how it is implemented. Works on post-development explain the importance of not applying the global to the local. This means that development solutions should not be done without understanding the local context. Applying a set formula to

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[11] Hoogvelt, A.M.M., *The Sociology of Developing Societies*, (University of Michigan: Macmillian, 1976)

[12] Hoogvelt, A.M.M., *The Sociology of Developing Societies*, (University of Michigan: Macmillian, 1976), 50

different places will not produce success. For this reason I feel that post-development theory can be used in explaining the work that is done by philanthropists.

Ethics

This project looks at three philanthropists who won awards from Inyathelo. The winners provide three case studies to look at the role their activities play in the different communities they are involved in. The purpose of the case studies is to understand the motivation behind the act and see whether it contributes to social development. Ethically the winners have been informed that their names will be used but only for the purpose of this project.

To begin with there is going to be a look at the literature around philanthropy and also post-development theory. This will provide a framework on how to understand the work that is being done.

Literature review

This literature review is going look at how the literature provides insight when discussing the various aspects of philanthropy. In the introduction there was an explanation of how philanthropy is understood in the context of this project. But this does not mean that all the other understandings of philanthropy will not be looked at. The way this chapter is structured shows that there are varying aspects of philanthropy that need to be explained to be able to understand the role it plays within society. This chapter will focus on the characteristics of philanthropy; the politics that surrounds it; and then the South African context.

Characteristics of Philanthropy

I explained in the introduction that the understanding of philanthropy used for the project is specific to the project. This is because there are various ways of understanding what philanthropy is. Frumkin[13] provides a good starting point to how one can understand what philanthropy is. He explains that "[at] the very centre of the philanthropic alternative to charity are the principles of self-help and opportunity creation."[14] This means that philanthropy is more pro-active in eliminating poverty. Earlier I quoted Inyathelo as it puts an emphasis on philanthropy as a tool for sustainable change. Philanthropy has no assumption that charity has that there is always going to be a section of the population that is going to be in poverty. Furthermore, charity creates a sense of obligation to those who are well off. But that obligation does not necessitate the privileged to do something more pro-active or more sustainable. This difference is a defining characteristic of what philanthropy is. Philanthropy speaks to the idea that: *Give a man a fish and he will eat for a day. Teach a man to fish and he will eat for a lifetime*. "Rather than just giving the poor small alms on an ongoing basis, philanthropy aspires to do something more lasting and radical."[15]

In order to understand how this characteristic came about a look at Jenkins' work is helpful. His work is of great use as it provides an explanation of how philanthropy began in America. The idea of trying to provide sustainable change, Jenkins explains, came from the rise of individualism. Individuals were more likely to promote philanthropy compared to institutions

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[13] Frumkin, P. *The Essence of Strategic Giving: A Practical Guide for Donors and Fundraisers*, (Chicago: University of Chicago Press, 2006)
[14] Frumkin, 2
[15] Frumkin, 2

who promoted charity instead. "The general use of the word 'philanthropy' connotes a change in this attitude, and some churches and most social agencies approach the individual and his environment as one problem."[16] There was never a real look or attempt to understand what had caused the 'distress'. This is important as this provides an explanation of the difference between charity and philanthropy. The difference is not only about the investment made by individuals but also the way situations are dealt with. This shows that organizations are not prone to looking at a problem and trying to find a solution that is more permanent. Frumkin quoting Carnegie: "[the] best means of benefiting the community is to place within its reach the ladders upon which the aspiring can rise."[17] But this rise of individualism according to Jenkins was influenced by the capitalist system. "The capitalist process of financing the production of goods and services requires the decisions of individuals to make it work, rather the collective acts of the State."[18] The move away from relying on an institution or organization to make decisions on how things should be run also gave an opportunity for individuals to look for their own solutions. The state or any other institution was no longer seen as the only places where one could get solutions. We also cannot ignore the fact that capitalism created wealth for certain people. The wealth that was gained from the capitalist economy was then used to what the individuals deemed necessary. The individuals were then in a situation where they could provide assistance for 'social issues' that were yet to be deemed necessary by the state. Therefore philanthropy at that time was not used as a way to help government but rather a single responsibility of the philanthropist.

The rise of individualism did not mean that there was a clash between the state and philanthropic individuals, Jenkins explains "[throughout] our history, philanthropy has pioneered and government has followed."[19] I do not think that it means that the government is inept in responding to social issues. Philanthropy, as explained earlier, is individual based therefore more apt in creating programs without the bureaucracy. "Philanthropy builds the pilot plants."[20] The role that philanthropy plays is crucial in that after running a 'pilot' program government is then able to move in and work the program at a larger scale. Therefore philanthropy should be seen as a helper of the state. It provides understanding of

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[16] Jenkins, E.C. *Philanthropy in America: an introduction to the practices and prospects of organizations supported by gifts and endowments, 1924-1948*. (New York: Association Press, 1950), 5
[17] Frumkin, P. *The Essence of Strategic Giving: A Practical Guide for Donors and Fundraisers*, (Chicago: University of Chicago Press, 2006), 3
[18] Jenkins, 6
[19] Jenkins, 13
[20] Jenkins, 13

what is needed in society and cannot be ignored. But philanthropy is not only a 'pilot' program running activity. It also fills in the gaps where the state cannot support anymore. This means philanthropy comes in place of the state to continue running a program that the state can no longer afford to run. So it is not only innovative, it is also supportive. An example of this is with the economic climate in which most of the countries in the world are cutting state spending. This has provided a gap where philanthropic individuals and institutions to come in and fill in the gap. A Time article took note of this change by giving an example of German universities: "By tradition it was taxpayers, not foundations, who funded university chairs. But Germany is cutting back on higher education, creating a need for charity."[21] But Greer and Knight[22] ask the question who should be responsible for the welfare of the disadvantaged? This is with the understanding that philanthropy has played a significant role with regards to social reform. This question will be tackled in the following section as it is a contentious question. While it might be characteristic of philanthropy to help alleviate pressure on the state, is that help right?

Another characteristic has come from a 'new' kind of philanthropy that has emerged recently. The new philanthropist not only has an idea of trying to help the less fortunate better but also wants to put in place systems that are more efficient. Marten and White term these new philanthropists as 'philanthrocapitalists'. "Such 'philanthrocapitalists' like to think of goals and (social) returns on investment."[23] Organizations are no longer given funding to continue their work, the philanthropists are demanding a more efficient way of helping the communities. As the name suggests philanthropists who fit into this characteristic are business minded and are ambitious of what can be achieved. This characteristic is not without its flaws as it can be seen as going against the other characteristics that I have looked at. Marten and White point out a few but the one that I think is most important is that: "a strong preference on the part of foundations for supporting technology development as opposed to investing in local delivery mechanisms for known development solutions tends to ignore

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[21] Gumbel, P. 'Philanthropy: Opening Up to Charity', *Time Magazine* (26 July 2004) Accessed online 25/5/2011 www.time.com/time/magazine/article/0,9171,994760,00.html

[22] Greer, C. & Knight, B. 'Social justice philanthropy: roots and prospects', *Alliance Magazine* (1 March 2006) Accessed Online 25/05/2011 http://www.alliancemagazine.org/en/content/social-justice-philanthropy-roots-and-prospects

[23] Marten, R. & White, J. M. ''New' Philanthropy and International Development', *Alliance Magazine* (1 September 2008) Accessed Online 25/05/2011 http://www.alliancemagazine.org/en/content/%E2%80%98new%E2%80%99-philanthropy-and-international-development

reality."[24] This in a way goes against what philanthropy is all about. As I have explained philanthropy works with the community and tries to provide relevant solutions to the local situation. The other characteristics are focused on trying to solve social issues but while not trying to impose a mechanism of how things work. Imposing a mechanism on a community creates a political issue of who then dictates how problems are solved and who dictates what the real problem is. The next section will look at the politics that arises around philanthropy.

Politics of Philanthropy

In the previous section I started looking at the potential problems philanthropy raises. At the time Jenkins was reflecting on philanthropy it had just been established. Its role was seen as pivotal in making the state aware of the social issues. But Jenkins also started to point out that politics around philanthropy started to arise when taxation became a standard way of providing the state the funds it needed for social welfare issues. The role of philanthropy and its characteristics started to get questioned. In this section I am going to look deeper at the politics of philanthropy and governance based on the arguments provided by Eikenberry and Nickel[25].

Eikenberry and Nickel argue that there needs to be a critical look at philanthropy. This is because "there is a growing expectation and preference for non-governmental action to act as a means to solve societal problems."[26] This is a problem which needs to be looked at. Greer and Knight highlight this problem by posing the question of who is responsible for social welfare. They explain that philanthropy has played a role in both making the state responsible and also the private sector. As explained earlier philanthropy can either be used as a pioneer of providing solutions to social issues, or a gap filler were the government can no longer fund. Eikenberry and Nickel tackle the latter and its potential consequences. This is the issue that is particularly relevant to this project, as I am promoting philanthropy as a developmental tool.

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[24] Marten, R. & White, J. M. ''New' Philanthropy and International Development', *Alliance Magazine* (1 September 2008) Accessed Online 25/05/2011 http://www.alliancemagazine.org/en/content/%E2%80%98new%E2%80%99-philanthropy-and-international-development

[25] Eikenberry, A.M. & Nickel, P.M. *Towards a Critical Social Theory of Philanthropy in an Era of Governance* (Submitted to: SPECT/R) Accessed Online 25/05/2011 http://www.ipg.vt.edu/Papers/EikenberryNickelASPECT.pdf

[26] Eikenberry & Nickel, 3

According to Eikenberry and Nickel governance over social issues has changed hands from government to NGOs and other private institutions. "New federalism and devolution have given way to governance and associational democracy, and the foundation of the welfare state (mandatory taxes) is being dismantled in favor of voluntary contributions (philanthropy)."[27] This is a problem because issues of who dictates where money is spent is important. I defined philanthropy as being an activity done by anyone in a particular area that interests them. This is where the problem lies because that area of interest might not be where attention is most needed. Unless the state takes the lead in dictating what needs to be done some critical needs can be overlooked. Jenkins explored how capitalism helped to the rise of philanthropy. But this is now criticized by Eikenberry and Nickel because the main philanthropists are benefactors of the capitalist system. According to them, who ever gets to decide what issues get tackled first matters because "those who have benefited from the poverty of other get to decide how their poverty will be dealt with."[28] The un-elected get to have a say and might hold more power due to the amount of financing available to them.

Earlier I pointed out how both Frumkin and Jenkins show that philanthropy, compared to charity, is better suited to tackle social problems. This is because philanthropy looks at the cause of the problem. But Eikenberry and Nickel do not agree with that explanation. "The necessity of philanthropy indicates the presence of social problems; it does not indicate that social problems can be eliminated by philanthropy."[29] The reason behind this is that they claim that philanthropy is political and it should not be removed from politics. The same critique Frumkin uses about charity is used here about philanthropy. There will always be a marginalized group because of how the philanthropists gained their wealth. "Philanthropy is dependent upon how the existence of marginal groups in need of assistance and a more powerful group in a position to offer this assistance."[30] Eikenberry and Nickel also claim that due to such a situation the work that philanthropy tries to do is not a result of lack of philanthropy but due to the fact that philanthropy exists.[31] For the authors philanthropy is inherently problematic because of the people who participate in it. But this overlooks the fact that not only wealthy people take part in philanthropic activities.

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[27] Eikenberry, A.M. & Nickel, P.M. *Towards a Critical Social Theory of Philanthropy in an Era of Governance* (Submitted to: SPECT/R) Accessed Online 25/05/2011 http://www.ipg.vt.edu/Papers/EikenberryNickelASPECT.pdf, 5
[28] Eikenberry & Nickel, 8
[29] Eikenberry & Nickel, 9
[30] Eikenberry & Nickel, 11
[31] Eikenberry & Nickel, 13-4

Wilkinson-Maposa et al. (with their work titled 'The Poor Philanthropist') argue that there is another type of philanthropy that is ignored. The Poor Philanthropist is a good study to look at as it looks at how philanthropy works amongst the poor, therefore helping to dispel the myth that philanthropy is for the wealthy. When philanthropy is normally discussed there is a vertical look; meaning the wealthy helping the poor (philanthropy for community). This study looks at horizontal philanthropy; meaning the poor helping the poor (philanthropy of community). This is an important study because it helps to show that not all help done amongst the poor is just help for survival. It seems the argument put forward by Eikenberry and Nickel simply doesn't take into account that there are other philanthropists that are not wealthy. This will be discussed further in the following section.

The politics is not only around non-elected people making decision but also those people being philanthropist. I explained earlier that philanthropy can be viewed as a form of altruism as it a process where people are doing something that does not necessarily benefit them. This goes against human nature which is also argued by Eikenberry and Nickel. These authors look at the wealthy as being the main philanthropists who might have something to gain from being philanthropic. An argument that can be used to back this up is the existence of selective altruism that, according to socio-biologist, is detrimental to society. "Individuals outside the group are likely to be disadvantaged if this selective altruist is given free rein to compete in political markets where property rights are weak and political coalitions are easy to form".[32] Selective altruism creates a situation where a group will differentiate itself from another and is more likely to help its own group. This is what Eikenberry and Nickel are arguing when they discuss philanthropy. The wealthy people are using it as a way to help themselves. If their actions are left unchecked the system that abuses the poor will not be changed as it benefits the wealthy.

I have tried to disprove this by showing that it is not only the wealthy that take part in philanthropy. But another argument that I can use from the discussions around altruism is that what most philanthropic acts are showing is that universal altruism does occur. This counters the argument of selective altruism that I have discussed earlier. Universal altruism is an act that is not to the benefit of the person performing the act. "If altruism were universal, then it

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[32] Epstein, R. A. "Altruism: Universal and Selective". In *Social Service Review,* 67 3 (1993), 391

would be an unambiguous good that overcomes narrow impulses of self-interest".[33] This is what we are seeing with philanthropy currently. It is not an act that is being done to benefit a select group and the philanthropists are not only helping their own group as is expected with 'human instincts'. An example is the Bill and Melinda Gates Foundation that uses the profits the couple have gained over the years to help with various projects. The work that is being done does not have an economical benefit for them and it does not necessarily help their 'group'. Their philanthropy is focussed on the poor and helping to uplift them.

The politics of philanthropy lies in the understanding who takes part in being a philanthropist. Wealth does not necessarily need to be a factor when discussing philanthropy. If the characteristics of philanthropy are looked at disregarding wealth, the main issue around philanthropy would still be who is responsible for social welfare. This is because there will still be individuals trying to find solutions to social problems that interest them. Should then the approach by the state be: to allow philanthropists to be innovators; or gap fillers? But to what extent can philanthropy be used as a way to solve social issues. Eikenberry and Nickel argue that "[poverty] did not result from the fact that it was the government and not the church that was responsible for delivering food, it was the result of a system that causes hunger."[34] Therefore the system should be looked at as a final solution to social issues. Philanthropy should not be seen as the final solution or a means to an end. It is something that is trying to work within the current system that it exists in.

Philanthropy in the South African Context

The need to look at philanthropy in the South African context is to see whether there is a place for the politics around philanthropy in South Africa. I had started touching on this problem earlier while looking at the argument put forward by Eikenberry and Nickel. The various local studies show that it is not only the wealthy involved in philanthropy. So, how do some of the arguments brought forward by Eikenberry and Nickel fit? To begin with, I will look at the work conducted by Everatt et al.[35] when looking at how literature on philanthropy does and doesn't fit in the South African context. This provides a basis of how literature with the South African context in mind works with international literature.

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[33] Epstein, R. A. "Altruism: Universal and Selective". In *Social Service Review,* 67 3 (1993), 388
[34] Eikenberry, A.M. & Nickel, P.M. *Towards a Critical Social Theory of Philanthropy in an Era of Governance* (Submitted to: SPECT/R) Accessed Online 25/05/2011 http://www.ipg.vt.edu/Papers/EikenberryNickelASPECT.pdf, 18
[35] Everatt, D et al. 'Patterns of Giving in South Africa', *Voluntas* 16(3)

Everatt et al explain that there are three assumptions made by the literature that does not necessarily apply in South Africa. The first being; philanthropy is an activity undertaken by the wealthy. "The spectrum of giving behaviours is so diverse in shape and form that it contradicts many of the basic assumptions of the philanthropic literature, which locate the act of giving primarily in the domain of the wealthy and powerful."[36] Philanthropy is not only limited to a specific group but it is open to anyone and is also not limited to a financial impact. The second assumption that is tackled is that all family structures are the same. There is no realization that some forms of giving are not philanthropic acts. They are done because of family or community commitment. Giving voluntarily in South Africa is not limited to the nuclear family but also done within the extended family. "Rather, these actions are conceptualized in terms of mutual obligation, part of the responsibility of belonging to an extended family, group or community."[37] Therefore philanthropy must be understood in this context that family obligation go beyond the nuclear family boundaries. The third assumption that is made is what inspires people to be philanthropic. Everatt et al claim that most of the literature assumes that philanthropy is inspired by religion.[38] This assumption does not explain the acts of people who are philanthropic but are not motivated by religion. With this understanding of the limitations of certain literature I will look at South African literature.

Eikenberry and Nickel problematize the involvement of philanthropists on social welfare issues. They argue that such an involvement cannot be de-politized because the people involved in philanthropy have political gains. Habib et al. provide a different argument to this by explaining that no poverty alleviation policy can be constructed without noticing that there are other stakeholders. "A comprehensive understanding of poverty alleviation and development, and assessments of progress towards these goals, must involve investigations of stakeholders beyond the state." [39] The role of the state is not being challenged by the philanthropists. Eikenberry and Nickel's argument is valid that there is a danger of the un-elected dictating things, but if there is proper policy set out there should never be a danger of this. Kuljian explains this further "[while] the state continues to be the primary mechanism

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[36] Everatt, D et al. 'Patterns of Giving in South Africa', *Voluntas* 16(3), 282
[37] Everatt et al, 279
[38] Everatt et al, 280
[39] Habib, A. et al., 'Giving, development and poverty alleviation'. In Habib, A. and Maharaj, B. (eds.) *Giving & Solidarity*, (Cape Town: HSRC Press, 2008), 21

through which structural change can be affected, civil society and philanthropy have a role to play in addressing poverty eradication and development."[40]

As I explained earlier Wilkinson-Maposa et al. looks at another type of philanthropist, which goes against international literature. For these authors it does not make sense not to look at how the poor survive because: "[the] lack of understanding about the lived reality of some 20million poor people in terms of assistance they give to and receive from each other is a major gap in public and development policy and of philanthropic thinking itself."[41] This means that there is a lack of understanding of how the poor survive and how they work to better themselves. The gap is a flaw in development policy because it is meant to help such people who fall in that gap. This means that there needs to be a better understanding of philanthropy of community. This argument is particularly important for this project as it looks at the actions of individuals who try and help the poor. While they might not be part of the community; their work also needs to be looked at as they respond to a specific need. The work that is being done also needs to be recognized and the impact understood.

The study also provides insight into how the poor work when in need of help. "…it appears that the poor turn to each other rather than 'outsiders' for support when they have a need or problem."[42] Gaining trust in the community is different from gaining access to it. For the work that the philanthropists do to be effective the community needs to be able to approach the philanthropists when a problem arises. This study provides an understanding of how community based philanthropy works and how 'organized' philanthropy can react to it.[43] Wilkinson-Maposa et al explain that it is important for organized philanthropy to question its role within local communities. The authors explain that: "the objective is to discern what can be learned from what works organically and is consistent with the values and norms of the communities involved."[44] 'The poor' are not passive when it comes to philanthropy from outsiders. This means that the wealthy philanthropists do not necessarily have the power to dictate what needs to be done in a community. For anything to be a success there needs to be buy in by the community that is going to be effected. Therefore the danger that is posed by

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[40] Kuljian, C. 'Philanthropy and Equity: The Case of South Africa', *Global Equity Initiative*, (Harvard University, October 2005), 3
[41] Wilkinson-Maposa, S. et al. *The Poor Philanthropist: How and why the poor help each other*, (Green Point: The Southern Africa-United States Centre for Leadership and Public Values, 2005), ix
[42] Wilkinson-Maposa et al, 37
[43] Wilkinson-Maposa et al, 116
[44] Wilkinson-Maposa et al, 117

Eikenberry and Nickel, which is important, is not to ignore the fact that the poor are not passive people.

The literature with the South African context in mind also shows how philanthropy is in line with post-development. Philanthropy in South Africa is not trying to take over the role of the state or the non-governmental organization. The context has shown is that currently, philanthropy in South Africa does not play a contentious role. This might be due to the fact that the taxes gathered are not enough to deal with all the social issues. Philanthropy is an approach that can be used to find alternatives that can work with the current situation. I have shown how the literature explains that there are other stakeholders that can get involved in developing the country. These other stakeholders are trying to find innovative ways to help the country. They might not follow development policy but it does not mean that there is no level of understanding that, to alleviate poverty, some developmental work needs to be done.

Furthermore, the literature helps to show how philanthropy fits into development. The characteristics of philanthropy provide an innovative way of dealing with developmental challenges. Jenkins provides an understanding of how the relationship between philanthropy and the state can be viewed. This shows that philanthropy is not necessarily something that is trying to take over the role of the state. But rather the way philanthropy is involved, it should be seen as a partnership. Most of the times, philanthropists are in a better position to provide solutions. By having a post-developmental approach philanthropists are able to understand the needs of the community. Philanthropists are also in a better position, in a way, to implement something compared to other non-governmental organizations because they are not hindered by theory. Their aim is to help a community in need in the best way possible. Eikenberry and Nickel's argument is based on the understanding that while there might be some good that comes out of philanthropy it should not override the dangers of have non-elected people getting involved in social development. I have argued and showed that this does not take into account philanthropists that are not wealthy. Wilkinson-Maposa et al argue this point clearly by stating that there is something that is being done amongst the poor that is not necessarily reciprocity. In the South African context philanthropy is another developmental tool that is needed. As I showed in the introduction South Africa is not favourably ranked by the United Nations. Eikenberry and Nickel's argument also follows the understanding that experts are the people who should deal with development. As the experts are not necessarily people who have gotten their wealth from system that produces poverty.

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Therefore they might not have an ulterior motive for wanting to help. But this understanding is disproven by the cases I have done. This point will be shown better with the various cases as none of them discuss how certain theory affected their approach or how they do it as part of their profession.

Methodology

"The social scientist, like the physical scientist, must specify his methods of measurement."[45]

The need to specify the method of measurement is important as it shows how the project was conducted. Not only does a methodology help someone who reads the project to understand the results but helps the researcher formulate the research project. A properly chosen methodology is needed to help a project get to grips with the question at hand. Therefore it is important to choose an appropriate methodological approach for what needs to be studied. The chosen methodological approach is not determined by expected results but rather what the context requires. Babbie[46] explains that social scientists like physical scientists examine the reasons of why a phenomenon has occurred. This means that simply noting how a phenomenon has occurred is not sufficient to understand why it occurred. There needs to be an examination of the reasons of why the phenomenon occurred. Hence a methodological approach is needed to provide a measurement of those reasons. It is with this understanding of the importance of a methodological approach I will explain the approach I chose and how the information was gathered. All of this was done in an attempt to understand the role of philanthropy within the South African context.

To be able to choose an appropriate methodological approach, I was required to understand what was needed to be done to understand the phenomenon. For this project I chose to use the case study methodological approach. To be able to understand the phenomenon, it required me to also explore the context as it plays an impact on the phenomenon. The case study approach then seemed to be an appropriate approach for this project. "Social scientists use the case-study approach as a methodological strategy when they wish to provide rich descriptions and analysis of a single case, or a small number of cases."[47] Below there will be a discussion of what the case study approach is and how it was used to get the required information for this project.

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[45] Babbie, E.R. *Survey Research Methods*. (California: Wadsworth Publishing Company, Inc., 1973), 29
[46] Babbie, 28
[47] Smith, V. 'Case Study'. In B. S. Turner *Cambridge Dictionary of Sociology*, (Cambridge: Cambridge University Press, 2006), 56

Case study as a methodological approach

Babbie explains that "[the] case study represents a comprehensive description and explanation of the many components of a given social situation."[48] The approach comprehensively looks at a social phenomenon by viewing as many parts possible that are either affected or play a role in the context that the phenomenon occurs. The Blackwell Encyclopaedia of Sociology goes further: "The analysis is aimed at investigating contemporary issues or events within their real-life setting."[49] This explanation that is provided by the encyclopaedia shows how the case study approach is appropriate. This is because the case study approach is tailored to looking at contemporary phenomenon. It also encourages that the study look at the 'real-life setting." Rather than having the study done when the phenomenon no longer exists or is taken outside its own setting. The case study does not only look at how things are happening at that moment but also tries to go further in explaining how things would be affected if, for example, a new policy was implemented. The approach is interested in looking at how changes are happening or affecting society or how they will. This then provides unique look at a particular point in time. Therefore the case study can either start by looking in the past coming to the present or the present going to the future.

But this does not mean that the case study approach is not without its limitations. According to the Cambridge Dictionary of Sociology: "A case-study research project is limited in its capacity to support universalizing sociological generalizations but its advantages is that it can reveal more meaningful data about a case."[50] This definition provides an interesting understanding of case-study within a Sociological framework. If the research is meant to provide generalizations the case-study approach would not be recommended. But if the objective was to understand a phenomenon fully then such an approach could be considered. The need to generalize will not be a factor. The aim for the study is to provide an in depth understanding and meaningful data. This means that there is no attempt to find a universal truth about the object of study but rather to understand that object. De Vaus goes further to explain that the motives for doing a case study are different to other methodological approaches. "Rather than asking what a study tells us about the wider population (statistical

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[48] Babbie, E.R. *Survey Research Methods*. (California: Wadsworth Publishing Company, Inc., 1973), 37
[49] Wolff, K. 'Methods, case study'. In Ritzer, G. (ed.) *The Blackwell encyclopedia of sociology vol. VI*. (Malden, MA: Blackwell Pub., c2007), 2976
[50] Smith, V. 'Case Study'. In B. S. Turner *Cambridge Dictionary of Sociology*, (Cambridge: Cambridge University Press, 2006), 56

generalization) we ask, 'What does this case tell us about a specific theory (or theoretical proposition)?"[51] Therefore while it might be considered a weakness not being able to generalize the results, a case study approach helps to test a theory or explore it. There is then no point in trying to find a case that is considered 'typical' as the case is not being used to explain the wider population. The case is there to either challenge or provide grounding for a theory. This is done by providing in depth information of the phenomenon that is currently under observation.

De Vaus explains that the case study approach is not a data collection method. Therefore it should not be compared to other data collection methods. This means that either qualitative or quantitative methods can be used as forms of data collection for this methodological approach. The option of which methods to be used is dependent on the study itself. Furthermore, the option is not limited to either the qualitative or quantitative method both can be used as it is seen fit for the study. "Any method of data collection can be used within a case study design so long as it is practical and ethical."[52] Confusion arises with participant-observation method as most case studies are ethnographic case studies. Babbie provides an explanation for the participant-observation method: "The researcher seeks to become a member of the social event or group under study."[53] This is different to a case study because the participant-observation can be part of the data gathering process but it is not necessarily one of the conditions for the study to be able to gain understanding. For example, my in-depth knowledge of the cases does not come from spending time with each case. The resources that were available did not provide for such an opportunity. This however does not mean that the research is compromised. Participant-observation can be used as part of examining the case but it is not the only way of getting information.

Conceptualization

The process of conceptualization is necessary as it informs the research of what different terms mean within a project. The conceptualization of philanthropy has already taken place above. Within this section the process will be around the term 'sustainability'. The reason for this is because the proposed project will attempt to look at whether philanthropy is

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[51] De Vaus, D. A. *Research Design in Social Research*, (London: SAGE, 2001), 237
[52] De Vaus, 231
[53] Babbie, E.R. *Survey Research Methods*. (California: Wadsworth Publishing Company, Inc., 1973), 37

sustainable. Therefore there needs to be an understanding of how the term sustainable is going to be used.

The concept of sustainability is going to be understood as whether what has been set up by the philanthropists can continue successfully without them. This means that structures should be put in place so that the work can continue without the founders. The concept is important to this study because within a community situation the work should not be brief and reliant on the founder. This also speaks to all development theory that argues for the need for sustainable development. While the theories might differ on how this is achieved, sustainability is an important factor.

The sample

The sample was produced from a list of people who had won awards from Inyathelo for various philanthropic activities that they had been nominated for. Three award winners where chosen to help to get an in depth understanding of the topic that is under exploration. All of the winners received the award for work that they were doing with an organization that they had either formed or had been involved in forming. There is a similarity amongst the winners with the work that they do as they deal with vulnerable people in society. Another reason for choosing these specific winners was because they happen to show that becoming a philanthropist is not limited to a specific type of person but rather anyone can be a philanthropist. While the participants were not randomly selected or a proportional representation of the country; they help to understand the phenomenon fully. The ability to generalize is not of great consequence on the study as the purpose for it is to understand the phenomenon as it is occurring. There have been other studies that have made representative samples that will inform this study. This goes against the understanding Babbie has of the role of the study[54] "his [the researcher] goal is normally to expand the explanatory power of his findings to other forms of behavior and other subsets of the population." My goal is to understand the phenomenon and the role it plays within the South African context. But it is not an attempt to explain a certain part of the South African population. Rather to show that the philanthropic activity is not limited to a few. The three awardees are interesting to look at as they challenge the South African 'norm'. This means that they are challenging the idea of who can help within certain situations.

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[54] Babbie, E.R. *Survey Research Methods*. (California: Wadsworth Publishing Company, Inc., 1973), 29

The sample I have chosen also helped to see whether philanthropy is sustainable. All of the organizations have been in operation for more than three years. Therefore the information that is provided can examine whether philanthropy is a sustainable developmental tool. While these three awardees might have won in different categories; I agree with Gastrow's argument that all forms of philanthropy in the end helps the community.

Braam Hanekom – was given the award in 2007 under the category Inyathelo Youth in Philanthropy. This was for the work which he is involved in with Zimbabwean refugees as part of the People against Suffering, Oppression and Poverty (PASSOP).

Mufumbe Mateso – was awarded the Inyathelo Award for Community Philanthropy in 2007. This was for his work with an organization that he formed called The Power of Women and Children. This organization helps poor communities with entrepreneurial skills, alleviating poverty, eradicating violent conflict and creating Awareness of AIDS.

Lynette Finlay – was awarded the Inyathelo Award for Women in Philanthropy in 2008. This was for her involvement with an organization she co-founded called Nurturing Orphans of Aids for Humanity (Noah). This organization helps children that have been orphaned by the HIV/AIDS pandemic.

Data gathering

To help to gather enough data from the case study approach I chose to have 3 cases and look at those cases in depth. While this is a case study approach, as explained earlier, this can either involve a quantitative or qualitative approach or both. For this project I used the qualitative approach as I felt this be suited the project. Due to the distances and the time constraints the participants were interviewed telephonically. While this approach provided its own set of challenges it was the best way to interact with the participants and get more information from them about their particular activities. The interviews are supplemented by other projects that have looked at the subject around philanthropy in South Africa. These projects have used a questionnaire survey therefore will provide a useful base for the proposed project. It has been explained earlier in the literature review the vital role that such studies will play in helping to understand the role of philanthropy in South Africa.

Telephonic interviews will not be the only way I plan to gather information about the three cases that I have chosen to look at. As I have noted with the help of previous studies an understanding of what is currently happening within philanthropy has helped as a starting point. More information has been gathered by researching each case by looking at their websites and asking for pertinent information from the individual cases. Inyathelo has also been a useful resource as they provided me with a brief on what each participant was nominated for, and what information they had gathered in order to choose them as the winners of the various awards.

Results

This chapter will discuss the results that were gathered through interviews and documents provided by the philanthropists on the work they are involved. This chapter will also look at the three cases individually and go into detail about each case. The reason for having each case shown separately is to have the information presented in a way that will help with analysis later on. Before looking at the results that I gathered, I will begin by looking at the South Africa context, as this will help place the results that I gathered.

The context

I explained earlier that South Africa can be described as a semi-periphery state this is because it cannot be considered to be either developed or under developed. This is because while economically the country seems to be on the right track social problems still doge it. According to statistics produced by the Presidency Report[55] about 49% of South Africans live underneath the poverty line. The poverty line is measured at R524, this means that anyone is living on R524 or less lives below the poverty line. The gini co-efficient for South Africa is measured at 0.66 meaning that there are great disparities in South Africa when it comes to living standards. The government currently provides grants to roughly 14million people in the country. Out of that amount roughly 10million people are given grants that pertain to the various child grants (foster child grant, child dependency grant and child support grant). South Africa is currently facing many societal issues mainly: HIV/AIDS, crime, poverty and xenophobia. Service delivery protests have started to become a common occurrence in South Africa, were the disadvantaged are protesting to get access to basic needs such as water.

The country has not yet achieved any of the 8 MDG goals set out for it by the United Nations. It has until 2015 to complete all these goals. But it does not mean that there have not been any strides in trying to complete the goals. The government is in need of help from non-government institutions to help it while it tries to achieve its goals. The 2010 Report by UNDP explains "[as] a middle income country, South Africa is less dependent on foreign aid, and improvements in the MDGs will depend on how well government and other stakeholders

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[55] The Presidency, *Development Indicators*, National Planning Commission Accessed Online 17/11/2011 http://www.thepresidency.gov.za/MediaLib/Downloads/Home/Publications/NationalPlanningCommission4/Development%20Indicators2010.pdf

mobilise domestic resources to achieve these targets."[56] This shows that other stakeholders other than government need to be encouraged to help South Africa achieve the MDGs. This context will try to provide a better understanding of the results that have been gathered.

Case 1: Philanthropist Mufumbe Mateso (The Male Foreigner)

The first case that I am looking at is of Mufumbe Mateso and his work with the Power of Women and Children. He won the Community Philanthropy Award from Inyathelo in 2007 for his work with the Power of Women and Children (PoWC). Mateso is a Congolese national with Permanent Residence in South Africa. He studied Rural Development and Regional Planning in his home country, Democratic Republic of Congo (DRC) and works as a Project Planner in South Africa. Before he came to South Africa, Mateso was already involved in philanthropic work in the DRC. He explains below that doing philanthropy is not something he chose to do but it is something that is part of his character.

"You see from a young age I used to help people so this [philanthropy] is something that has been burning within me and it is out of my control so it is how I started helping people. And as I have grown up the passion of helping people is growing with me. So wherever I am and I see somebody in need I feel obliged to help."[57]

This explanation shows that the need to help the community was always there with Mateso. This is something that needs to be taken into account when trying to understand how philanthropy emerges. For Mateso whenever there is someone or a community in need of help, he is willing to help in that situation. He holds the belief that people are born philanthropists and cannot help but help the community.

The Power of Women and Children was founded by Mufumbe Mateso with the idea to help the women and children of Soweto. This organization was started in October 2001 and is a non-governmental organization. PoWC is affiliated to the South African NGO Coalition (SANGOCO), which is one of the largest single umbrella body of non-governmental organizations in the country that is involved in issues affecting South Africa's development. This organization was started to help children who had been orphaned by the HIV/AIDS

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[56] United Nations, *MDGs in South Africa*, Accessed Online 17/11/2011 http://www.undp.org.za/millennium-development-goals/mdgs-in-south-africa
[57] Mateso, M. *Interview*, (21 June 2011)

pandemic but it is not limited to that alone. PoWC also helps in providing entrepreneurial skills to the community to help with the alleviation of poverty in the community. These skills range from computer training to sewing classes. When I asked why Mateso started the organization he explained that:

"When I came to South Africa, I found a very horrible situation in some places more especially in Soweto. So were I am working in I developed these activities of helping abandoned children, children who are living with AIDS and so on."[58]

This project looked at the work PoWC has done with regards to children affected by the HIV/AIDS pandemic. PoWC doesn't always start programmes but it also helps programmes that are already running. Such a programme is the Tshepisong Care Centre which takes care of children who have been orphaned. This care centre is based in the Tshepisong Township, which is a shack settlement. The township was established in 1998 with the majority of the population unemployed or earning minimum wages.[59] This is one of the many areas in South Africa adversely affected by the HIV/AIDS pandemic. The Tshepisong Care Centre mainly takes care of AIDS orphans from within the community. PoWC came to help the Tshepisong Care Centre when it was in severe need of funding and resources. The coordinator at the time Wendy Maseko explains that: "He was the first person to ever donate food to this project. Nobody else did. No member of this community, no South African either."[60] The involvement by Mateso through PoWC has meant that the Tshepisong Care Centre has been able to get help in securing a building and having access to other resources. PoWC got involved with the Tshepisong Care Centre in 2004 were it helped to establish a starter facility, a "zozo" (a shack) for the centre which could help about 20 orphans at a time. While trying to raise funds for a proper building Mateso helped in providing clothing, food and pre-school education.

In 2006 PoWC received funding from Irish Aid to help build the orphanage. In 2006 the building was 85% complete. After more fundraising the building was completed in 2007 from getting more funding from Irish Aid to help with the completion on the orphanage. The work has not gone unnoticed as this is clearly shown by the aid provided by Irish Aid and

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[58] Mateso, M. *Interview*, (21 June 2011)

[59] Rulashe, P. *Congolese Refugee Reaches Out to South Africa's Underprivileged*, (UNHCR South Africa, 22 March 2004) Accessed Online 25/07/2011 http://www.unhcr.org/405f16727.html

[60] Rulashe, P. *Congolese Refugee Reaches Out to South Africa's Underprivileged*

recognition by Inyathelo. When asked about funding from the local government and local South Africans.

"I do fundraise abroad. Locally I have few supporters very few but abroad that's where I get my funding. Because here [South Africa] we have tried but some of the people are very xenophobic and interpret the other way, they think maybe I will get the money and run away or anything something like that. So I don't care about it too much. So I just go in there whenever I need some funding I get mostly abroad."[61]

This attitude disregards the fact that the work that is being done by Mateso is not fraudulent. People are able to go and see where their money is going. This re-iterates why I chose to describe Mateso as "The Male Foreigner". Mateso is consistently viewed as a foreigner first before anything else can be considered. It disregards the fact that he is in South Africa legally and is playing an active part to help South Africa prosper. The reason I chose to also state he is a male because of the work that he is involved in. In South Africa women and children are considered to be a vulnerable part of society.[62] Men are usually the main perpetrators of the violence against women and children. Therefore having a man trying to help children is something that needs to be noted.

While it might be difficult to get funding from other South Africans this does not mean that the community does not trust Mateso. To know whether the community has embraced Mateso I asked whether if a problem arose in the community, would the community approach him for help.

"Yes always when there is a problem, I have experienced it time and again. Just after the training I would see the young and the old… all the ages saying okay I have such problems and sometimes I provide counseling, provide direction to where they can get more help if I am not in a position to help them because I cannot do this as an individual."[63]

This shows that the community appreciates the work that is being done. Furthermore, they consider Mateso as part of the community. This is important to note as Wilkinson-Maposa et

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[61]Mateso, M. *Interview*, (21 June 2011)

[62] Republic of South Africa, *Frequently Asked Questions* Accessed Online 17/11/2011
http://www.wcpd.gov.za/faqs/

[63] Mateso, M. *Interview*, (21 June 2011)

al stated that communities would not always open up to people who came to provide help. This shows that as the community views Mateso as part of it helps to open up a better communication channel. It makes it easier to understand the needs of the community better. "They [the community] are very cooperative whenever we are running an imbizo [meeting] they are very participative and they do support what we are doing."[64]

Current status of Tshepisong Care Centre:
- 9 permanent children and 25-30 casual (day) children
- Food is being provided by: the Foodbank, Albani Bakery and individuals.
- Foster grant for 5 children

The government has yet to help provide funding to the care centre. This shows that the work that is being done by Mateso is a 'gap filler'. It is providing a helping hand to a government that is currently trying to deal with the HIV/AIDS pandemic. The personal involvement makes sure that there is some progress done and there is no deviation from the path set out.

Case 2: Philanthropist Braam Hanekom (The 'white' African activist)

Braam Hanekom was awarded the Inyathelo Youth in Philanthropy Award in 2008. This was for his work with the organization People against Suffering, Oppression and Poverty (PASSOP). Hanekom is a South African citizen who was born in Zimbabwe and spent his formative years there. After leaving high school he joined the Zimbabwean opposition party, Movement for Democratic Change, to help with the election campaign. He moved to Cape Town in 2007 during the same period he helped start PASSOP. Hanekom is currently the director of PASSOP. The organization was created to highlight the issues faced by refugees in South Africa. This was in response to many Zimbabweans crossing the border fleeing the worsening political situation in Zimbabwe. He has a postgraduate diploma in Humanitarian Assistance. Having received an award for his work with PASSOP it shows that philanthropy was part of his life at the beginning. This is due to the way he understand what philanthropy is and who can be a philanthropist.

"Well I think anybody who lives above the poverty line has no excuse to be ignorant of the disparities that surround us. Therefore we should have within ourselves a burning desire to do

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[64] Mateso, M. *Interview*, (21 June 2011)

what is in our power to assist those less fortunate than ourselves or those who are wrongly done by."[65]

The idea of helping people less fortunate is a theme that resonates across all the respondents. For Hanekom anyone who has the luxury to live above the poverty line is able to be a philanthropist. This explanation has similar rhetoric to that of charity where people who are fortunate are obligated into helping the less fortunate. While the poverty line is a gauge in South Africa, more people need to get involved in philanthropy disregarding which side of the poverty line they are on. This is because in South Africa a large part of the population lives below the poverty line. While he explains that anyone who can be considered to be privileged must help. The way people can help is not reliant on wealth though. Hanekom explains that philanthropy "is a process of redistributing skills, ability, resource or energy from oneself towards another to further their progress in terms of development."[66] The work that is done by PASSOP is based on the similar understanding of what needs to be done.

PASSOP was founded to promote refugee human rights in South Africa. PASSOP came about from realizing that there needed to be such an organization to deal with refugee rights in South Africa. In South Africa there have been incidences of xenophobic violence against refugees. Some South Africans living in impoverished conditions feel that the refugees are a threat to them in various aspects in particular such as when it comes to job hunting. As I explained earlier, there is great inequality in the South African society. The refugees are also accused of playing a part in another societal problem, crime. The organization sees itself as a promoter and protector of refugee human rights. PASSOP has various programs that it runs which are focused on the refugee community. This is in an attempt to help the refugee integrated in the society they find themselves in and also to be skilled when it comes to getting a job. Para legal services are also offered to the community. The organization has become well known as an advocate of refugee rights after it helped refugees during 2008 xenophobic attacks spread across South Africa.

As the PASSOP role has grown in the community, its objective changed as it started to understand the community's needs better. Hanekom explained that the organization realized

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[65] Hanekom, B. *Interview,* (19 July 2011)
[66] Hanekom, B. *Interview,* (19 July 2011)

that if it was to help, in particular, Zimbabwean nationals in South Africa there situation in Zimbabwe could also not be ignored.

"We identified that the problem lays in Zimbabwe, so we intended to work around those issues there, but it became very clear that we could not work around those issues unless we were willing to confront the biggest problem which they were facing here, mainly documentation."[67]

This shows that the organization has looked at what the community needs and has changed its approach to suit that. As explained by Hanekom the need for documentation in South Africa is paramount. This is because having documentation can ease the burden that an un-documented refugee has to face i.e. getting a job. For this reason I have chosen to look at the Zimbabwean Dispensation Project that PASSOP currently runs. This program has become one of the most important programs that PASSOP has run. The Zimbabwean Dispensation Project (ZDP) was started when the South African government announced that it would process free temporary work permits and study permits to all undocumented Zimbabweans. The only condition was that the refugees needed to have a valid passport and a letter from their employers or school. The application process ran between September through to December 2010. During that time PASSOP helped by managing the long queues and monitoring the process at the Western Cape offices. Currently PASSOP is still helping with the monitoring of the process but also with any appeals that occur.

I describe Hanekom as a 'white' African activist because of the way he described himself on how he was able to gain access to the community and the way PASSOP works. It cannot be ignored that who he is puts him in an interesting position within the area he works in. The first case study above brought up issues of distrust towards foreigners even though they want to help the community. There are more issues of trust that come up when dealing with foreign nationals. As I explained earlier Hanekom is a South African national and therefore he is automatically exempted from being possibly harassed. Even though his ties might be in Zimbabwe having the green identity book makes him privileged. Hanekom explains that gaining access at a time were suspicion was rife of anyone who fain interest in the Zimbabwean refugee community.

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[67] Hanekom, B. *Interview,* (19 July 2011)

"Being white and Shona[68] speaking is also a benefit in that there was a lot less suspicious in terms of political agendas because of the Central Intelligence activities. It sounds like a bad thing to say but it is a reality. I am very lucky to be privileged to be who I am and that creates an easier ability to access people."[69]

Hanekom's skin color and his ability to speak Shona made it easier for him to gain access into the community. He notes that being able to engage with people in their own language has made it easier to gain acceptance into a community that is usually difficult to gain access to. The community is known to approach PASSOP for help when it arises. "We are frequently approached every week... I think one of the problems that we grapple with are funerals of people passing away."[70]

When asked if PASSOP was sustainable or was reliant on funding Hanekom responded "regarding funding we do not work for money, so we will continue even if funding was to end."[71] The reasoning behind this answer is because PASSOP was not started to become a big organization but rather an organization that would do a job that was needed at that particular time. "I think that we will always have work to do- but hope that the problems we are facing today will be resolved."[72] The organization is reliant on funding but that does not mean that if the funding runs out the work done by PASSOP will end with it. This is an interesting understanding of how the organization is sustainable. But this does not mean that the organization does not try and funding. PASSOP also encourages volunteers to come and work with them.

Current status of PASSOP:
- Still monitoring the ZDP process
- 170 000 Zimbabweans have received their permits through the ZDP process
- Promoting refugee rights
- Online database of CV's

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[68] Shona is one of the official languages in Zimbabwe
[69] Hanekom, B. *Interview,* (19 July 2011)
[70] Hanekom, B. *Interview,* (19 July 2011)
[71] Hanekom, B. *Interview,* (19 July 2011)
[72] Hanekom, B. *Interview,* (19 July 2011)

PASSOP is an organization that deals with people who are not able to get any government benefits because they are not citizens. But it can be considered a pilot project for the government on how to deal with the refugee issue that it faces. It cannot be ignored as something that will go away as the xenophobic attacks show.

Case 3: Philanthropist Lynette Finlay (The Capitalist)

Lynette Finlay won the Inyathelo Award for Women in Philanthropy in 2008. This was for her work with Nurturing Orphans of AIDS for Humanity (Noah). This organization specifically looks at helping orphaned children. Finlay is one of the co-founders of the organization. This is not her full time job; she is also the CEO of Finlay and Associates which is a commercial property management firm. Finlay is well respected within her profession and has won various industry related awards. It is with this background that makes her an interesting case study.

When asked to define philanthropy Finlay explains that "it is giving of something to a good cause with no expectation of anything in return, no self-gain."[73] This seems to be an appropriate way of describing philanthropy with the way she is involved with Noah. The idea of no self-gain was brought up again when I asked her whether the work she does for Noah helps her company's reputation. The reason for asking her specifically was because there is discourse around how philanthropy is a benefit for the wealthy. Finlay's reasons for getting involved in philanthropy do not start with seeing an opportunity for her own company. "In my own right I have been president of the Property Association of South Africa which has nothing to with Noah. So within the industry I already have a reputation without being in the public domain."[74]

The organization was founded in 2002 from an idea that Dr Greg Ash had over dealing with the problem South Africa was facing. There are various Noah shelters in KwaZulu Natal, North-West and in Gauteng that currently support up to 27 000 orphans and vulnerable children. These shelters are known as Arks. But the Arks are not limited to shelters as this extends as "synergistic networks of care". This network is created by members from the community who are elected by the community. Noah provides financial, organizational and

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[73] Finlay, L. *Interview,* (23 June 2011)
[74] Finlay, L. *Interview,* (23 June 2011)

skills training to these members.[75] The whole idea behind this structure is from the idea started by co-founders on the premise that something other than an orphanage system was needed to create a sustainable solution to the problem South Africa faced. Therefore the Arks are central points where communities can get help that is needed. But this does not mean that Noah comes into a community without knowing what the community needs.

Finlay is based in Johannesburg and is more involved with the Arks in Gauteng. She explains that for the approach taken by the current Ark she is involved with, was through sending out leaflets and trying to find out if the community had any need for the services offered by Noah. But there are scenarios were communities actually approach Noah asking them to get involved. This shows that when a model works, its reputation precedes it when it comes to gaining trust from the community to ask for help. The model that is currently employed was, according to Finlay, refined with the help of the first communities.

"Actually the community in a way helped to refine the model. The only way to know if this was going to work is when you get on the ground and see the people who have nothing; who have set customs; and follow certain cultural activities."[76]

The Ark's are also created to be self-sustaining shelters which can continue to run with limited funding. "The whole thinking behind it was that what we are doing how do we make it sustainable. If money runs out the project should not run out. The whole way it if designed is that it can operate on very little money."[77] When an Ark is started it will need initial funds to help it start but the financing that is needed later on is minimal. This is due to the way the Ark system is structured.

I have chosen to describe Lynette Finlay as "the capitalist" as it speaks to the type of philanthropist she is. Unlike the other philanthropists, her role within Noah is not all consuming. While being one of the co-founders and the current director she is not the main voice of the organization. She still has another job that keeps her busy. Being a CEO of a company Finlay has experience in growing something to making it successful. She could fall under the philo-capitalist type of philanthropist. She has a passion for helping but also

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[75] Noah, *The Noah Model*, Accessed Online 12/02/2011http://www.Noahorphans.org.za/?p=130
[76] Finlay, L. *Interview,* (23 June 2011)
[77] Finlay, L. *Interview,* (23 June 2011)

creating something sustainable. This was brought up when asked whether Noah was a sustainable system. But this doesn't mean that she is the wrong kind of philo-capitalist who foregoes the local in order to do 'good' or is interested in having her name in the papers. During the interview she pointed out that the importance of helping the community in a sustainable way and creating something that works. As explained earlier she does not use Noah as a stepping stone for her other job. As she pointed out that she had won awards in her industry before Noah and continues to do so. Finlay helps to host breakfasts and dinners to help create awareness of the work that is being done. This helps Noah to have a network with people who are interested to take part. She also uses the connections from her business side to help Noah, rather than Noah helping her gain traction in the business community. Finlay reiterates: "when you are doing something that is not for yourself, it is the most rewarding experience in your life."[78]

Current status of Noah:
- 101 Arks based in Gauteng, Kwa Zulu Natal and North West province.
- 457 employees
- 21 532 children helped at a various level
- 8 independent Arks

Noah provides an example of an organization that has taken the task to help with a present societal problem without reliance on the government taking up its activities. The organization receives funding from the South African government and other aid agencies. Therefore it provides a challenge to the government on who should actually be tackling the problem of children orphaned by HIV/AIDS.

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[78] Finlay, L. *Interview,* (23 June 2011)

Analysis

Throughout this paper the overriding theme has been to look at whether philanthropy plays a role in South Africa, with regards to development. I stated that South Africa is in an interesting position as it is a semi-periphery country with major development challenges. South Africa has yet to complete any of the Millennium Development Goals that have been set out by the United Nations. Before getting the results required for analysis, the literature pertaining to philanthropy in the South African context showed that philanthropy has and does play a role in South Africa. This is based on the premise that the government needs help with dealing with various social issues that are currently facing South Africa. The results that I have gathered help to show what kind of role philanthropy is playing currently. While being concerned with what kind of role philanthropy is playing I want to analyze whether philanthropy is sustainable and effective. These are important points to consider as I argue that philanthropy is a developmental tool.

The role of philanthropy

The literature provides various arguments around what role philanthropy should play in society. Some literature questions the motive of philanthropy and politicizes it. While other literature views it as something positive and should not be distrusted. Jenkins and other authors provide an argument that philanthropy has a positive role to play within society.[79] They argue that innovative ideas are produced for social problems. "Rather than just giving the poor small alms on an ongoing basis, philanthropy aspires to do something more lasting and radical."[80] Philanthropists are not bound by bureaucratic tape that the government and other non-governmental institutions are tied up in. This is shown clearly with the third case study, where an organization was created with a new idea to tackle the issue of orphans in South Africa. Finlay explained how the communities were also the key in helping the model work better for the context. "The only way to know if this was going to work is when you get on the ground and see the people who have nothing; who have set customs; and follow certain cultural activities."[81] This is also the argument that I use when showing that philanthropy is a developmental tool. The ability of understanding the needs of the

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[79] Look at the literature review characteristics of philanthropy
[80] Frumkin, P. *The Essence of Strategic Giving: A Practical Guide for Donors and Fundraisers*, (Chicago: University of Chicago Press, 2006), 2
[81] Finlay, L. *Interview,* (23 June 2011)

community in order to provide a relevant solution is an effective way of helping the community. This will be discussed latter in the chapter in the next section.

To use Jenkins analogy philanthropists can be viewed as either pioneers by starting a new innovative project or gap fillers by picking up where the government can no longer afford to be in or cannot reach. From the results cases 1 and 3 can fall in the gap fillers section. Case 1 is a gap filler because it shows how PoWC is helping an already existing centre by getting much needed funding and helping it grow. Mateso's reason for helping the community was not based on the government needs helps but rather on the fact that he saw people suffering and felt the need to do something. "When I came to South Africa, I found a very horrible situation in some places more especially in Soweto. So were I am working in I developed these activities of helping abandoned children, children who are living with AIDS and so on."[82] Seeing a centre that had limited government funding in need of help drove Mateso to help. Government funding is still lacking but the funding from other organizations and people helps the centre to continue to function.

Case 3 is different in that it is a bit of both pioneering while being a gap filler. This is because the social issue needs both qualities that each type offers. This is shown with the approach by Noah. Noah is helping the government with the current crisis of HIV/AIDS orphans and also pioneering a different way of dealing with the problem. This is a unique case because there are other organizations that are working in the same field that Noah is in. But according to Finlay the reason behind starting this organization was realizing that a new model needed to be produced to help the current situation. It shows that there is room for organizations to be formed that try and look at another way of doing things. For Finlay the idea was no only important but also that the idea was self-sustainable. "The whole thinking behind it was that what we are doing how do make it sustainable. If money runs out the project should not run out. The whole way it if designed is that it can operate on very little money."[83] This case shows that being a gap filler or pioneer not only means helping at that particular time when help is needed but also to make it sustainable this is because having something that is still going to be a burden for the government is not ideal.

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[82] Mateso, M. *Interview*, (21 June 2011)
[83] Finlay, L. *Interview*, (23 June 2011)

Case 2 is an example of pioneering philanthropy in the way it tries to make the South African government aware of the problem refugee's face especially without documentation. "[It] became very clear that we could not work around those issues [what is happening in Zimbabwe] unless we were willing to confront the biggest problem which they were facing here, mainly documentation."[84] Therefore their approach is to be a proponent for the refugee community to make them aware of the problem but also set up programs to help the refugees. These programs help the government see what is needed to help the refugees and possibly replicate across the country. This shows that philanthropy can have a positive role to play in South Africa.

These case studies also help dispel the argument brought forward by Eikenberry and Nickel and other authors around non-governmental action.[85] While it must be admitted that non-governmental should not simply be overlooked. This does not mean that all non-governmental actions are problematic. The examples I have shown from the cases show that action only occurs when the government is not able to act. The argument provided by these authors cannot be applied to the South African context because the tax base is limited in South Africa to run all the projects that are required. Kuljian explains that "civil society and philanthropy have a role to play in addressing poverty eradication and development."[86] In the third case Finlay could be considered as someone wealthy using philanthropy as a way to promote herself. But Finlay points out that her professional life and philanthropic life are not tied together. "In my own right I have been president of the Property Association of South Africa which has nothing to with Noah. So within the industry I already have a reputation without being in the public domain."[87] Philanthropy for Finlay means getting an opportunity to help people and giving back. This is the similar rhetoric used by the other two philanthropists. A philanthropist is considered as "somebody who is having the heart of helping other people and lifting them up, I mean the one who are disadvantaged or less fortunate."[88]

Another positive role that philanthropy plays, with regards to being a developmental tool, is by how it looks at what happens locally. This means understanding what the local perspective

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[84] Hanekom, B. *Interview,* (19 July 2011)
[85] Look at the section politics of philanthropy
[86] Kuljian, C. 'Philanthropy and Equity: The Case of South Africa', *Global Equity Initiative*, (Harvard University, October 2005), 3
[87] Finlay, L. *Interview,* (23 June 2011)
[88] Mateso, M. *Interview*, (21 June 2011)

needs to be looked at instead of only looking at the global when trying to find a solution for the local community. I showed earlier that philanthropy follows the post-development argument by the way it approaches social issues. I also explained earlier that philanthropists are not bound by bureaucratic tape and therefore can be innovative. Such a position helps them focus better on the communities. They are not bogged down by development theory or policy. They are trying to provide a solution to a social problem that they see existing. In the scenario of case 3, it allows the community to be part of the solution and also have a voice of how things should work. All the cases are examples of philanthropists trying to work with what the community needs. In case 2 the approach of the organization was changed because the needs of the community were not what they had first thought them to be. According to post-development theorists this is a better approach to do development. As the philanthropists do not go into an area without noting what is already happening.

Sustainability and effectiveness

While it is important to note the way in which the local is listened to by philanthropists, philanthropy also plays a part in helping the country reach the MDGs. The way they go about it could be considered contentious. As, apart from case 3, philanthropists do not completely have the bigger picture in mind. As Mateso explained what moved him to help: "When I came to South Africa, I found a very horrible situation in some places more especially in Soweto. So were I am working in I developed these activities of helping abandoned children, children who are living with AIDS and so on."[89] The philanthropists concern is limited to what they can see, because of that the question of effectiveness arises. Would it not be easier to align oneself to an existing organization? Should philanthropy be then given a role in South Africa's development ambitions? The questions around effectiveness are not based on the philo-capitalist understanding were the best producing result is wanted regardless of what it takes. Rather the questions arise from understanding that most philanthropists in South Africa are affecting small communities. Then the question is: is that effect on the community an effective method of doing development? Wilkinson-Maposa et al argue that philanthropy should not be ignored as roughly 20 million people survive on philanthropy. But does this mean it is an effective means of development.

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[89] Mateso, M. *Interview*, (21 June 2011)

I asked all three respondents why they did not try and join another existing group, the answers ranged from them explaining that there was not an organization dealing with the issues to the model and vision not being the same. From the results I can argue that even though a bigger picture of having a nationwide impact is not in the minds of the philanthropists, it doesn't mean that their work is not effective. Case 1 shows that a community has benefitted from Mateso seeing that the centre needed some help. The centre moved from being in a shack to a proper building with steady source of food. Case 2 has shown that there needs to be an advocate for refugees that holds the government accountable. While the organization started small it has managed to gain traction to the extent that government liaises with PASSOP with regards to ZDP.

The small solutions should not be overlooked as they do have an impact on the bigger picture. Case 1, for example, looks at helping women and children who are considered the most vulnerable in South Africa. The Tshepisong Care Centre, which PoWC is involved with, helps provide a stable environment for children and helps them go to school. This directly helps South Africa in its attempt to achieve MDG number 2 "achieve universal primary education". Not only helping by having the children enroll but also continue going to school. This shows that while the work that is being done is at one community the work that is being done impacts the country's developmental standing. The motivation behind being a philanthropist is important as it affects whether the work that is being done is for the right reasons and is effective.

When asking if something is sustainable I mean whether what has been set up by the philanthropists can continue successfully without them. This means that structures should be in place so that the work can continue without the founders. Sustainability is important to this study because within a community situation the work should not be brief and reliant on the founder. This also speaks to all development theory that argues for the need for sustainable development. While the theories might differ on how this is achieved, sustainability is an important factor. The United Nations has changed its approach to development by looking at the importance in sustainability. When one speaks of development, sustainability also needs to be looked at. Out of all the cases the most sustainable example was case 3 because of how it is setup. Finlay herself explained that Noah was created to be sustainable and run on low funds. The communities have an ownership over the 'Arks' as they help run them on a day to day basis. But when I asked all the respondents if their work was sustainable they all

answered with a yes. Mateso explained that the work he does is sustainable. He even defines sustainability as being "a long and durable mechanism which is put into any activity to make the activity run for a longtime with a positive impact." and feels that the work he does lives up to his definition. The Tshepisong Care Centre has been established and is run by a coordinator and there is funding and food that goes directly to the centre. The PoWC can be seen as the fundraising arm for the centre but the centre is now at a stage where it can run without PoWC.

Case 2 on the other hand, provides an interesting way of understanding sustainability. Being sustainable for Hanekom is not based on whether there is funding or not. "[Regarding] funding we do not work for money, so we will continue even if funding was to end."[90] Because PASSOP was started by a group of individuals who shared the same idea, not having Hanekom there does not affect the organization. But if all the individuals are not there anymore then I feel it is a different story. While I use the simple form of understanding sustainability I feel that case 2 is on the borderline of being sustainable. The community of refugees is a difficult community to deal with as it is not stable. Therefore the structures setup for PASSOP to be sustainable need to be able to adapt to any situation.

These examples bring to light that something that is effective might not necessarily be sustainable. Case 2 is an example of this conclusion. Hanekom's explanation of how PASSOP is sustainable shows that the work it does is more concerned on being effective. Therefore there needs to be a discussion of whether sustainability can be overlooked if everyone just becomes a philanthropist and is effective in what they do. But that kind of approach is detrimental to the communities that are affected by philanthropy because if that philanthropist has to stop their work the community no longer benefits. This is when philanthropy becomes detrimental to the community and does more damage than good.

African Philanthropist

While discussing the role of philanthropy I felt that it is important to look at the 'person' who is the philanthropist. Everatt et al argue that literature on philanthropy is not always suited to the South African context due to cultural differences. I agree with this argument because if we look at how in the 'west', extended families are not considered to be part of the nuclear

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[90] Hanekom, B. *Interview,* (19 July 2011)

and therefore any act of giving is considered as being philanthropy. But this is not the same in South Africa because those activities are born out of obligation because the extended is so close to the nuclear family. For this theme I am going to solely look at what I gathered from the interviews and research on the various cases. I have chosen to label the theme African Philanthropist because not all of the respondents are South African.

The overarching theme that I managed to gather from the interviews was that all the respondents felt that for a person to become a philanthropist there needed to be a level of commitment from the person to do good. Hanekom provides a good explanation "we should have within ourselves a burning desire to do what is in our power to assist those less fortunate than ourselves or those who are wrongly done by."[91] The African philanthropist is not driven by simple obligation of needing to do good but rather the person must have a desire to help. This is important to note as this then means that not everyone can become a philanthropist. While it is fulfilling to be helpful and giving the motivation is important, it is the difference between being charitable and being a philanthropist. Mateso goes further by stating that a person is either born a philanthropist or not. "Philanthropy from my side is a passion. Anybody who was born to be a philanthropist understands that passion."[92] This is interesting to note because how does one know whether they have been born a philanthropist? I feel the point Mateso is trying to put across is that not everyone can be a philanthropist. "For those people they can donate it means they can be philanthropist but not 100% as I understand."[93] While not being able to be a philanthropist it does not mean that one cannot help through charity. It removes the pressure for people who are not able to innovate and who would rather not be fully involved with a project. Hanekom and Mateso go further to show that the desire to help goes beyond just having funding, by explaining that the lack of funding will not impede their want to help. "[Regarding] funding we do not work for money, so we will continue even if funding was to end."[94]

While the overarching theme is helping the community the African philanthropist moves to find ways to help the community that actually works in the African context. All the respondents are working within the context and trying to find solutions that work with the context. Finlay is the perfect example of this by explaining why the Noah model was created.

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[91] Hanekom, B. *Interview,* (19 July 2011)
[92] Mateso, M. *Interview*, (21 June 2011)
[93] Mateso, M. *Interview*, (21 June 2011)
[94] Hanekom, B. *Interview,* (19 July 2011)

"We looked at the organizations and decided that their models were not in line with our ideas. Therefore we decide to create Noah"[95] The benefits of having African philanthropists is that these philanthropists have first-hand experience on what has worked and not. They are better informed on how to better help the community. Their responsibility is not to a foreign donor who has a different understanding of what is happening on the ground. Their responsibility is with the community that they are trying to help. The importance of looking at the context cannot be stressed. This is because understanding the context either makes the 'intervention' a success or a failure. "We identified that the problem lies in Zimbabwe, so intend to work around those issues there, but it became very clear that we could not work around those issues unless we were willing to confront the biggest problem which they were facing here, mainly documentation."[96] One wonders if the context was not taken into account if PASSOP would've been successful.

The analysis has shown how the results have provided an insight to the question that was stated for this study. Philanthropy in South Africa is not clear and simple. All the philanthropists have managed to create their own organizations in order to have a better effect of the community. This could be argued to be taking over the role of non-governmental organizations that mainly work on funding. In the beginning while conceptualizing what philanthropy meant I looked at Inyathelo's understanding of philanthropy. That understanding focused on the potential philanthropy had in South Africa in regards to social development. So by philanthropists creating their own organizations they are helping further the Inyathelo understanding which I share. The important point that was brought out was that while philanthropy has a role to play and is effective and sustainable, the contextualization of philanthropy is important. This is important because it provides a basis of how it must be promoted and monitored. Having that understanding also helps produce more literature that is contextually relevant.

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[95] Finlay, L. *Interview,* (23 June 2011)
[96] Hanekom, B. *Interview,* (19 July 2011)

Conclusion

This project was conducted to find out what the role of philanthropy is playing within the current South African context. The importance of looking at philanthropy is because it is another form of development. It is a developmental approach that does not burden the government to initiate, the government's role is to encourage. It is also an approach that is not reliant on experts that are removed from the context to provide solutions. The solutions provided are context specific and take note about what is happening on the ground. Philanthropy is not something that should be shrugged at as a personal activity that is to provide a 'feel good' factor for the individual. The merits for philanthropy should be taken into account. This project has attempted to show this. Philanthropy can be an effective and sustainable form of development. It creates solutions that do not impact negatively on future generations and furthermore the results are not always reliant on the philanthropist.

I also showed that philanthropy is not limited to the wealthy or that it is a 'western' concept. Philanthropy is an empowering activity that anyone can do to help provide solutions to a 'crisis'. The definition should not be rigid and stagnant as it can be adapted to fit all contexts. My idea of the African philanthropist shows this. The literature that has the African context in mind also shows this. From Everatt et al. to Wilkinson-Maposa et al. they note the importance of understanding that there can be more than one understanding of philanthropy. For the African philanthropist the need to help the community is a burning desire that has no form of obligation. The literature explains that the 'western' understanding of philanthropy distorts the picture when it comes to Africa. Therefore literature that is context specific is in need. It is my hope that the definition that I formulated of philanthropy can be used as a starting point in understanding philanthropy in a non-western context.

The methodological approach, while limited to generalizing, helped to find insight that is necessary for future work. One of the main insights is that the commitment by the philanthropists is unwavering. This dispels concerns by Eikenberry and Nickel about being weary of the motives of the philanthropist. That commitment further speaks to the definition I created for philanthropy. This clearly distinguishes it from charity. Frumkin explains this clearly that the innovation and investment of philanthropy is the major differentiating factor. The investment by each philanthropist I interviewed was different but all came to the same thing, which was continued success of their projects. Funding is not seen as something that

governs their activities to the extent that they would not continue if it was not there. Mateso, for example, is continuing to work with the centre without government funding. Funding is seen as something beneficial but not a means to an end. While my results showed individuals who were making a positive impact with no ulterior motive. This does not mean that there are no examples where philanthropy has been detrimental.

The discussion around philanthropy can be simply distilled to people doubting whether there is something as an altruistic act. Is there no ulterior motivation behind a certain act? This is within our own human nature to question anything that seems to be a selfless act and it has been studied. But what should not be lost is that are those acts have a positive impact on society. From my own investigation I can argue that the acts are good and should not be disregarded. The work of philanthropy has a role in poverty alleviation and this mustn't be ignored. The literature that I found with the South African context in mind argues that the state cannot be the only stakeholder in developing the country. The citizens are other stakeholders and their work should not be viewed as being selective altruism. But as work that encompasses the ideas of universal altruism of people helping each other without an ulterior motive. All the philanthropists I studied showed that their motive was only to help people who were in need. Their work as being philanthropists was not seen as a stepping stone for their own personal gain in anyway. All of them encourage others to help people who are less fortunate.

Recommendations

I have noted that my study has not been without its flaws. This section is for future recommendations. This study, due to time constraints, can be viewed as a pilot research looking at philanthropy in South Africa from a different angle. I would recommend that a more extensive research is done around philanthropists in South Africa. It would be interesting to see whether they all hold the same view on what philanthropy is and what its importance is on society. This will help either to further with my argument or disprove it. I would also recommend that the examination is not only on the philanthropists but also the communities that they are involved in. My study was specifically looking at the individuals and the reports that they produced. Findings might be different if the community is also studied.

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