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Charities from Below?:

The cases of the emergence, evolution and resourcing strategies of Philanthropic Actions in the Creative and Cultural Industries in Jamaica.

Edward Joseph Dixon

A thesis submitted in fulfilment of the requirements for the degree of
Doctor of Philosophy

March 2020

Goldsmiths, University of London

DECLARATION OF AUTHORSHIP

I, Edward Joseph Dixon, hereby declare that this thesis and the work presented in it is entirely my own. Where I have consulted the work of others, this is always clearly stated.

Signed:

Date: March 4, 2020

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Abstract

The thesis addresses the lack of research and understanding of indigenous philanthropic practices emerging in the Global South. It challenges mainstream assumptions of a hierarchical philanthropic relationship between (a) corporate foundations and high net worth individuals and (b) their beneficiaries. It deploys a novel combination of Resource Based Theory, through the social bricolage framework, and perspectives on the Social and Solidarity Economy as a lens to analyse the emergence, evolution, and resourcing strategies of philanthropic activities within the Creative and Cultural Industries in Jamaica. The emergence and evolution of these activities were found to be a nuanced response to a mixture of internal personal, familial and organisational factors, and changes in the local and international landscape. They were a series of networked, reciprocal interactions that transcended sector and national boundaries, similar to the little-studied ‘grassroots philanthropy’. The research examined 27 cases of philanthropic organisations, charitable individuals and one event. The findings have implications for the sustainability of philanthropic activities in a resource-constrained, developing country setting. It also challenges the Patrician approach to addressing social problems in the global South and argues that those problems can be tackled by a creative and nuanced use of resources. The thesis introduces the concept of the Cultural Solidarity Economy to fill the conceptual void in our understanding of indigenous philanthropic practices in the global South; this has elements that can ‘re-embed’ the human element into market relationships. The thesis does this by analysing the role of culture in development and viewing the relationship between the giver and receiver as part of a broader eco-system. The concept of Cultural Solidarity Economy is applicable in resource-constrained contexts where there is a close relationship between the state, market and third sector in achieving social development outcomes, and where there is informality within the third sector.

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Chapter One

Introduction

Solidarity

What's the matter, people?

Solidarity

Everybody wants the same thing, don't they?

Everybody wants a happy end

They want to see the game on Saturday

They want to be somebody's friend

Everybody wants to work for a living

Everybody wants their children warm

Everybody wants to be forgiven

They want a shelter from the storm

Look at me, I ain't your enemy

We walk on common ground

We don't need to fight each other

What we need, what we need

Solidarity

Solidarity

Solidarity

Solidarity

(Excerpts from the song 'Solidarity' by Black Uhuru. Songwriter Steven Van Zandt ©Universal Music Publishing Group)

The current chapter seeks to achieve a series of tasks. Firstly, it sets the stage for the thesis by providing an overview of the social welfare and charitable provisions in Jamaica since the post-Emancipation period, highlighting the major actors and their roles. This is aimed at setting the stage for an understanding of the role that the third sector generally, and the philanthropic sector more specifically, has played in the Jamaican development trajectory. It achieves this by showing two main trends: the changing roles that the public and private sectors and the church have played in the ‘development’ of social welfare provisions in the country; and how this has influenced the potential direction of philanthropy when compared to more ‘informal philanthropic practices’. The chapter then defines the research objectives before taking the reader on the research journey showing the various influences along the way including two ‘heroes’ who have guided my academic and life journey. This then leads to the specific questions with which the thesis grapples, before a brief exploration of the methodological considerations of the thesis. The overall contribution of the thesis, both in terms of academic and practice, are then outlined. This then leads to a more personal look at my PhD journey before concluding with a roadmap which guides the reader through the structure of the rest of the thesis.

Research Background

Philanthropy in Jamaica: Historical Overview

Post Emancipation to the 1900s

Philanthropy in Jamaica is built on a history of formal and informal charitable and social welfare activities and it is important to understand that historical trajectory. The periods have tended to overlap; however, they can be broken down into four distinct periods: post-Emancipation; early to mid-20th Century; 1970s and 1980s; and the post-Cold War period (Bryan 2002; Hale 2015; Maxwell 2002). The post-Emancipation period extended from the end of the enslavement in 1838 until the early 1900s. During this period philanthropy was dominated by three main actors and types of activities: local planter and middle class; local and international religious groups; and the then recently freed people. Much control was exercised over the newly freed by the local planter class through laws originating from Britain, such as the Elizabethan Poor Laws. The local government

authority was a key element of social welfare provision in Jamaica (Maxwell 2002). This was supplemented by the role played by religious organisations and other social charities, which were supportive in some ways and adversarial in others (Bryan 2002; Hale 2015; Maxwell 2002). Bryan (2002) argued that there was a distinct social class element to the philanthropic activity in Jamaica during this period, with those conducting philanthropic activity largely emerging from the ruling social, economic and political class. It is argued that the motivation behind the establishment of charitable societies such as the Lady Bountifuls was to demonstrate social status rather than a genuine attempt to assist the beneficiaries, who were formerly enslaved persons of African descent (Bryan 2002). Additionally, there were other actors, who established voluntary trusts, such as the Wolmer's, Mico, Munro and Dickenson, Beckford and Smiths, and Mannings Trusts, who attempted to educate the children of freed coloureds (Robotham 1998). The establishment of these charitable societies were often argued to be a way of demonstrating wealth and influence by those who occupied higher social positions in the country.

Charity and Religion

Religious organisations also played a pioneering role in the social and economic transition of the formerly enslaved persons. The role of the church evolved from primarily distributing poor relief on behalf of the government to becoming actively involved in the support for the education and the establishment of free villages to the formerly enslaved (Hale 2015; Maxwell 2002). The latter set of roles was in direct opposition to the wishes of the state, whose objective was to ensure that the formerly enslaved remained dependent on the plantation for their sustenance and livelihood. This was manifested in the establishment of Free Villages in sections of the island such as Albert Town in Trelawny and Sligoville in St. Catherine, which were aimed at precipitating their traditions to a free society. In some cases, these benefits from the religious organisations came at the 'expense' of being encouraged to 'follow' certain religious doctrines.

Informal Practices

In addition to those recognised channels of philanthropic activities, there were also less-documented charitable practices retained by enslaved individuals, that survived their journey from different parts of Africa, that were evident throughout the Caribbean (Hale 2015; Warner-Lewis 2011). These included ‘day for day’¹ and partners or saving groups which developed spontaneously and assisted individuals in achieving short to medium-term plans (Francis 1969). These activities ranged from assisting with farming activities to financial activities such as revolving saving schemes. These developed out of necessity in the absence of any real support from the state, whose policies were geared towards attracting cheap labour back to the sugar plantations.

1900 to Mid-20th Century

The period from the 1900s to the Mid-20th Century was marked by the increasing institutionalisation of some of these largely informal practices into organisations. So, practices such as Len’ hand and Susu² were the guiding philosophy behind the establishment of the Friendly and Burial Societies which emerged in this period. These practices were also revealed to have had an influence on the establishment of the Universal Negro Improvement Association (UNIA) by Marcus Garvey. It is argued that many of his business ventures, such as the Black Star Line, Negro Factory Corporation and the African Community League among others formed part of a larger social, cultural, political and economic thrust which was aimed at improving the conditions of people of African descent globally, through the UNIA (K’nife, Bernard, and Dixon 2011). This essentially demonstrated the cooperative principle both in terms of how the resources for the companies were derived as well as how the benefits were to be shared. He was also able to effectively use the UNIA for other social and political purposes, as persons would volunteer in arts and culture as a means of raising awareness through black nationalism at the Edelweiss Park (Robotham 1998).

¹ Warner-Lewis (2011) describes ‘Day for day’ as, “...work traditions... based on partnership activities, so people helped one another clear and till their fields, and build each other’s houses... It goes by the name ‘Gayap’ in Trinidad and Tobago, ‘Cumbite’ in Haiti, and ‘Maroon’ in Grenada and Carriacou (pg. 559).

² Warner-Lewis (2011) describes these as, “...system [that] allows an individual to acquire capital to invest in goods, a house, a car, or for social activities such as having a wedding, etc” (pg. 560).

Mid-20th Century

The period from the mid-20th century to the 1970s was marked by the gradual re-emergence of the state in the administration of development in the country through Jamaica Welfare (Bryan 2002). For example, Jamaica Welfare was formed from a levy placed on bananas sold to the United Fruit Company by the administration of the day (Girvan 1993). It also heralded the increase in the infusion of political influence in the administration of social welfare which emerged in the aftermath of the social unrest which took place in the country in the late 1930s to early 1940s (Girvan 1993). The motivation of the political directorate was to implement a government solution to address the social unease taking place at the time. The approach was largely based on highlighting the importance of economic development to achieving social and sustainable community development (Francis 1969).

Late 20th Century

The period was marked by diversity of actors on the philanthropic scene in the country. It included what Bryan (2002) called the politics of paternalism, where there was a strong influence of political and social leadership on the Jamaican community. This was evidenced by the increase in government-linked but ‘decentralised’ initiatives geared towards poverty reduction from a bottom-up; participatory development paradigm at a time when international lending agencies were actively advocating for the reduction of the role of the state and the retreat from social policy (Bryan 2002; Ward 2010). Additionally, there was an influx of government and philanthropic organisations from abroad which became instrumental in addressing social problems as well as the increased influence of trade unions in the organisation of labour (Hale 2015). This was counterbalanced by a response from the local capitalist class, which were severely critiqued for their inaction in earlier decades, and for whom their involvement was aimed at improving their public image. Bryan (2002) argued that the 1990s therefore heralded as a period of ‘new enthusiasm’ for the private sector, which saw an increase in partnerships with government and other non-governmental organisation on social development initiatives. Since the 1980s there has been an increase in the number of commercial entities that have established corporate foundations as a means of institutionalising their corporate social responsibility.

Summary Overview

What can be gleaned from the history is the diversity of actors, motivations and approaches to the mobilisation of resources (Appe 2017; Fowler 2000b; Janus et al. 2015). Since the post emancipation era, the various actors, including: social charities, churches, government or local government authorities and private sector organisations, and the citizens all had different reasons for their involvement in philanthropic. All had motivations which did not always coincide with those of the beneficiaries. In many cases they were largely self-serving and focused on the intentions of the donor and not always that of those who benefited. It also highlights the parallel realities within which the current philanthropy landscape is built: the formal manifestation of charitable or philanthropic actions that took place among those in the higher social classes, the church and the political directorate on the one hand; and the informal elements practiced daily which was largely based on relationships and trust on the other. This is also a reflection of the narrative that projects on the discussion around the third sector as being predominantly resource-dependent and that the portrayal of philanthropic relationships as largely hierarchical and one-dimensional: giving little room for the agency of those grassroots organisations.

Much of the academic work done on philanthropy and other social welfare provisions have ignored the work of the plurality of actors in the space between the public sector and the private sector. Much of the discussions have largely revolved around the importance of the public and the private sector in advancing the national development agenda. The political directorate and the public sector have been identified as the actors charged with facilitating the national development. This is while the private sector is seen as the engine of economic growth. This at a time when the businesses are also being invited to increase their involvement in corporate philanthropy (Bennett 2015). Whilst the role of those within these two sectors, known as the third sector, has been less clear.

Research Objectives

Considering these historical factors, recent legislative changes have precipitated greater existential concerns for these third sector organisations due to the level of uncertainty and insecurity about their contribution to the national development thrust. This is at a time

when less than a decade ago the countries of the world were in the throes of economic recession, with increasing calls from factions in the developed countries for a reconsideration of the relevance of development cooperation and whether it was providing value for money. The current research therefore seeks to extend our understanding of the actors and resources in the third sector, how organisations at the community or sub-national level can increase their resilience and sustainability. There are also lessons to be learnt from the resilience of the third sector actors in the global South at a time of austerity and change in international funding priorities. This is with a view to clarifying the role of the third sector at a time when there have been challenges to its sustainability.

Research Journey

These issues have remained a concern for me since my undergraduate years and continued through my years working in different capacities in the field of youth, community and international development. I have worked with third sector actors throughout this period, culminating in the transition to managing a local NGO in Jamaica. I have also been a part of research teams on the Third Sector in the Caribbean for over 10 years. I have also participated in international and local trainings on NGO administration and management, rising to the point where I have been selected to participate in the United States Government's International Visiting Leadership Program (IVLP) where I was exposed to NGOs and social enterprises working in violence prevention and urban renewal. This experience brought home to me realisation that the dichotomy which is said to exist between developed and developing countries is false. There existed pockets in these countries that were experiencing similar or worse conditions to those in developing countries. What was also apparent from these visits was the way in which each area used strategies which were particular to their conditions in their efforts at addressing their social problems. It therefore brought home the point that the one-size-fits-all model often applied to development needed to be critically examined.

On the other hand, the course of my work allowed me to interact with urban and rural communities often defined as being marginalised. I was particularly impacted by my interactions with creative community development workers who had to work in conditions where there were severely limited resources. Many, in my mind, were the glue

that were holding many of these communities together and delaying the effects of the social ills through their administration of social programmes and the facilitation of access to external opportunities to those considered ‘at-risk’. Many of these organisations have found it difficult to maintain and have had to either scale back their offerings, sought the available funding which often caused them to move away from core activities or sought alternative employment opportunities.

An emerging discourse that was concerning for me was the suggestion in the local newspapers of NGO leaders who felt that their contributions were not being adequately recognised or seen as valuable by government, and that research needed to be conducted which demonstrated their contribution to Gross Domestic Product (Thompson 2011). Other articles portrayed all charitable organisations as engaging in nefarious activities (Reid 2013) or as being vulnerable due to their resource dependence (Campbell 2015). Along with this, there has been increased attention being paid to acts of corporate philanthropy and other forms of corporate social responsibility, with business leaders actively seeking to get the business community to enhance this facet of their operations (Bennett 2015). This piqued my interest in philanthropy, and I became part of a team interested in understanding the value of the work being done by organisations in the third sector and seeking ways in which this could be done.

Social Enterprise Mapping

My journey also saw me participate as a part of a research team which was consulted to conduct a baseline research on social entrepreneurial activity in Jamaica. At that time, the concept was relatively new, but the concept as an academic pursuit as well as development practice was being championed by one of my colleagues. A corporate foundation had received funding from a donor agency to provide services which would support the growth of social entrepreneurship among community-based organisations. It was felt that getting community-based organisations (CBOs) involved in social entrepreneurial activity would provide some buffer for CBOs and other NGOs to combat the effects of the austerity measures which were affecting grant funding to these grassroots organisations. This research opened my eyes to the severe resource challenges facing grassroots organisations in their quest for sustainability. In conducting this

research, I also gained a better understanding of the work of these organisations and the social value they create.

'Artistes Give Back'

I then chanced upon an article written in the local newspaper which outlined the philanthropic activities of persons within the music industry entitled, 'Artistes Give Back'(Walters 2011). I would always hear about Back-to-School treats and Christmas parties being hosted by different entertainers as a way of providing small-scale welfare support for members of their communities as well as a way of spreading the festive cheer during the Yuletide season. The hosting of treats was something I had become accustomed to hearing about and felt that it was a normal occurrence in communities across the country. What was particularly surprising from the article was the number of Creative and Cultural Industry practitioners who started to establish foundations. It was also interesting as I was unaware of the number of persons from the entertainment industry being involved in establishing charitable activities through foundations, and this motivated me to find out more about them. It also sparked the thought that these organisations, under normal circumstances, might not be included in any official attempts to map of the third sector.

Conference on Caribbean Philanthropy

I had the opportunity to participate in a regional conference on philanthropy in 2005 which also introduced me to some of the theoretical discussions and practical issues surrounding the concept of philanthropy. While I did not get a chance to do a presentation, I performed rapporteur services for some of the panels, and was tasked with preparing detailed transcripts of the sessions. What stood out from the sessions for me was how the issues of absence of resources and governance structures were pervasive not only the Community Based Organisations (CBOs) and Non-Governmental Organisations (NGOs) with which I worked, but also the philanthropic and charitable organisations across the Caribbean. It also gave me an initial understanding of the difference between the philanthropic landscape in Jamaica and the United States based on the legislative context in both jurisdictions, and how this influenced the development of the sector.

Philosophical Influences

I came to this research project with a series of motivating factors and this is best encapsulated in two of my personal heroes: Marcus Garvey and Walter Rodney. The impact of the philosophies and opinions of Garvey is a fundamental part of who I am. Garvey is a national hero in Jamaica, but his influence has been felt in the Latin America, North America, Europe and Africa for his advancement of the identity of people of African descent. Not only was he a philosopher in his own right, he was also able to translate his ideas into practical solutions. He inspired generations not only about valuing themselves, but also showing that he was able to mobilise people to work together towards this goal. This was evident in his use of practices such as Burial and Mutual Societies as the foundation for building organisations such as the United Negro Improvement Association (UNIA) and relying on the pooled resources and talents of members. He saw culture as being a very important part of his work, arguing that it was an important aspect of human development. He was instrumental in using the arts and demonstrated this through his development of Edelweiss Park and the influence that he had on the Harlem Renaissance in the United States. His life and work are symbolic of how culture can be used in development as well as the foresight he exhibited in taking grassroots philanthropic practice to form the cornerstone of his multinational business empire.

Walter Rodney was a Guyanese intellectual and historian who spent time teaching and researching in Tanzania and Jamaica. He is best known for his seminal work, 'How Europe Underdeveloped Africa', which was an exposition on the adverse impact of European imperialism on the development trajectory of African countries. He used this to advocate for citizens to use history as a reminder of what they could achieve. His work among ordinary Jamaicans during his time at the University of the West Indies was also instructive as he sought to share his knowledge of the world with Jamaicans living in some of the most depressed socio-economic conditions. He was also able to use these experiences to learn about the thinking of ordinary Jamaicans about the problems they faced as well as their solutions about how they were to be addressed.

I can see how the influence of these two individuals, and my previous personal and professional experiences, have had on the evolution of this research project.

Research Questions

These reflections on my observations and experiences in addition to my philosophical influences led me to seek further information about the philanthropic activity taking place among these actors. I wanted to further understand their emergence as well as how they were going about raising resources. For the most part, philanthropic activity was done by someone who was wealthy and who could afford it, or charity work being done by a religious group that was predicated on asking for donation of resources.

I entered the research with these thoughts and proceeded through the data collection phase but I was subconsciously fixated on understanding the broader framework within which these actors operated. Many were working within a local context which was beset by economic malaise brought on by the global recession of 2008, which had deleterious effect on Small Islands Developing States that were not immune to these external shocks. The effects were to be seen in limited funding resources which were going to grassroots community development or social welfare projects and programmes. These would often act as buffers for some of the most vulnerable in the urban and rural sections of the country: areas which were often adversely affected by the negative repercussions. It was when I was completing the preliminary data analysis that I began to see some common trends. I then consulted the literature again and saw the connections between the work I was doing and the Social and Solidarity Economy literature. These approaches questioned the mainstream theory and practice of development and advanced alternative approaches to development which was inclusive of the knowledge and experiences of the ‘ordinary’ people. These were often showing how persons organised and evolved in their local spheres, using resources available to combat some of their environmental and institutional challenges.

- Are the organisations and individuals in the Creative and Cultural Industry conducting philanthropic activities in Jamaica ‘new actors’?
- Can micro- or meso-level motivational factors more aptly explain their ‘emergence’ and evolution than macro-level?
- What strategies, if any, are used by these organisations and individuals to generate resources in a resource-constraint environment?

Research Methodology

The research adopts an interpretivist philosophy which it is felt will enhance the subjective understanding of the world. The research strategy is built on the development of case studies, with a total of 27 cases comprising 17 philanthropic organisations, 8 charitable individuals, 1 religious charity and 1 event. A purposive sampling approach was adopted and was accompanied by two key criteria: whether they belonged to the Creative and Cultural Industry or used its methods, and whether their work helped to achieve the research objectives. The selected data gathering tools were to help answer the research questions and obtain in depth information and comprised semi-structured interviews and documentary analysis.

Research Contribution

The thesis makes academic as well as policy and practical contributions. From the academic perspective, the research advances aspects of the philanthropy, resource-based theory and development literature, in particular:

Academic

- It applies the concept of Grassroots Philanthropy, through its focus on collective, informal and networked approaches to giving, to empirical data emerging from the Caribbean to the examination of philanthropic and other social practices.
- It broadens the notion of philanthropic actions that takes place within resource constrained environments firstly by extending the types of philanthropic foundations to include a grant-seeking foundation and secondly, seeking events beyond simply being a means of resource generation.
- It clarifies the relationship which exists between ‘celebrities’ and ‘charitable activity’ in a non-Western context.
- The research puts forward the concept of the Cultural Solidarity Economy to understand grassroots philanthropic activity in the English-speaking Caribbean. It is a response to the largely Western understanding of philanthropy which is hierarchical and based solely on the control of resources.

- It adds to the development literature through its placement of locally based, third sector organisations at the centre of our understanding of ways to address local or community development issues.
- The literature adds to our understanding of the strategic responses of grassroots organisations to local and international sustainability challenges.
- It applies the processes of social bricolage to philanthropic organisations and individuals in a resource constrained environment.
- Additionally, the research combines Social and Solidarity Economy and the Resource Based Theory to examine non-commercial organisations in a developing country context.

Policy and practice

- The thesis also adds to the policy and practice of philanthropy in the Jamaican context. From a policy perspective, the research brings additional clarity to organisations forms currently operating and the types of activities they undertake in Jamaica which can aid policy makers in their quest to social the contribution of the third sector to national development.
- The research also provides empirical evidence that can be used to support the enhancement of regulations surrounding the organisational forms in the third sector. For the most part, the policy has been devoid of an understanding of the diversity in the sector and have therefore been largely basing legislations and regulations on anecdotes.
- The related issue of the absence of rich data on the resources for community development projects is another area that the research contributes to third sector policy development. The efforts at collating information on the size of the third sector in financial terms have been done based on Official Development Assistance, International Development Partners and International NGOs going to the third sector. Enough emphasis has not been placed on the possibility of local organisations generating resources locally and internationally.

My PhD Journey

The journey to completing this doctoral project has been a tumultuous one which has been a test in every sense of the word. I started out seeking to understand a set of actors who were carrying out philanthropic activities both in their individual capacities but also in philanthropic foundations. In the literature, many would be classified as corporate philanthropists, as many had businesses or benefited from the commercial aspect of the music business in some way. From the initial conversations during my attempts to organise interviews it suggested that there might be some notable differences in the creative and cultural industry. The information impacted how I went about the data collection, and the use of snowball sampling approaches and open-ended questions. This process was largely informed by the principles by which the music industry operated, with social networking being an integral component of how persons did business. In many ways, the interviews and the snowballing exercise taught me that these individuals did not subscribe to the notion of ‘not mixing business with pleasure’. For them, business and pleasure often overlapped at different junctures.

During my exploration of the literature I was introduced to Social and Solidarity Economy and the Resource Based Theory that later provided a broad framework for understanding the research. The former approach solidified the research focus of viewing the work of these actors from a lens which elevated the third sector perspective as well as understood the Third World. The former was found to have been flexible in how it examined resources. This was ideal for the study of the creative and cultural industry in Jamaica as much has been made of its informal elements and the many attempts at formalisation. I had not yet formulated a title for my thesis before what I called an ‘enlightened conversation’ with one of my elite interviewees coined the phrase, ‘Charities from Below’ as a way in which I could begin to interrogate my cases. This was further concretised upon further exploration of the Social and Solidarity Economy literature.

Thesis Roadmap

The previous section provided an overview of what sparked my interest in the topic, including the Jamaican context and the philosophical basis for me wanting to complete this piece of work. It provided an overview of a variety of factors, influences and experiences which took me to the place of being enrolled in a doctoral programme. The current section provides an overview of the thesis.

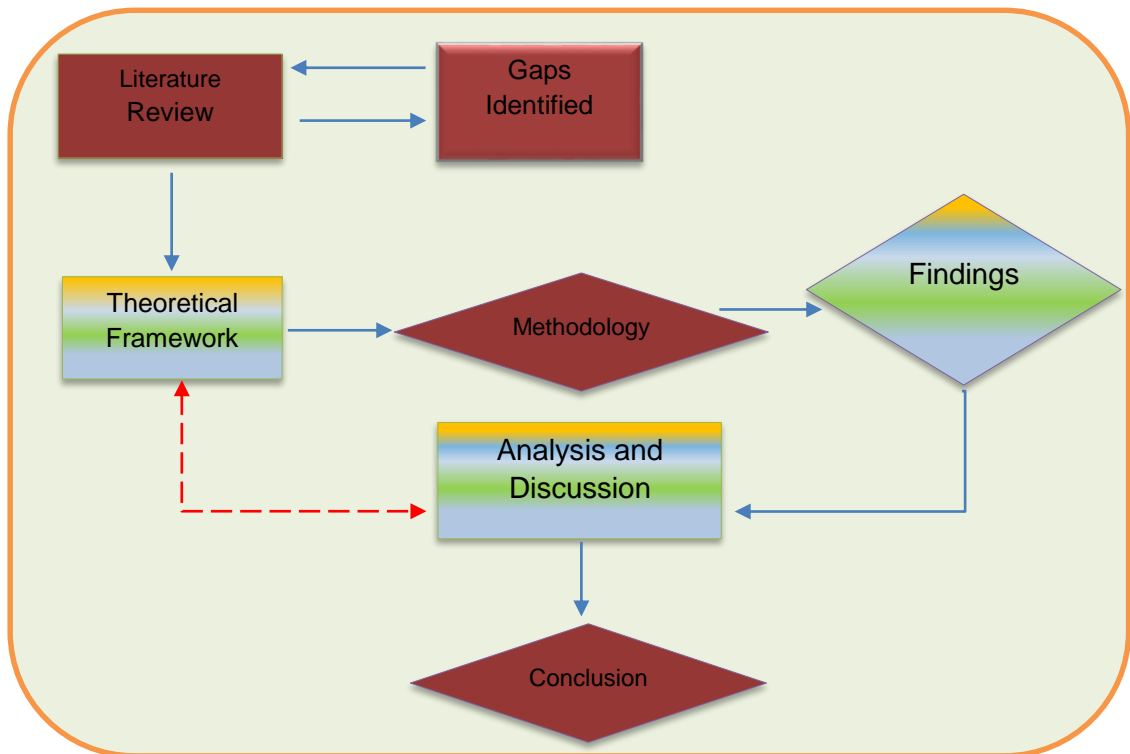


Figure 1 - Research Map

Chapter 2 is divided into two sections: a review of the literature and theoretical framework. The literature review section challenges the traditional view of philanthropy being hierarchical and one-dimensional in the understanding of resource generation. In particular, it challenges this narrow characterisation of the celebrity philanthropy literature of being identical to strategic intentions in corporate philanthropy or playing an auxiliary role to charitable organisations, by examining it against a more collectivist approach located within the literature on grassroots philanthropy. It then highlights some of the main theoretical perspectives on third sector emergence and resourcing, as well as the cross-cutting thematic arguments from the literature, including hybridity and informality. The second half the chapter details the theoretical framework, which is built

on the exploration of the emergence of third sector actors within the perspective of Social and Solidarity Economy, Grassroots philanthropy and the Resource Based theory: particularly the social bricolage approach. The issue of emergence of third sector actors, their resourcing approaches and motivation is framed within the social and solidarity economy literature and social bricolage literature. The focus is on providing an understanding of the role, strategies employed and agency of local actors in their attempts to address local problems. The use of both Social and Solidarity Economy (SSE) and social bricolage allowed the research to highlight the use of a networked approach, which transcends sectors in achieving a social objective. The social bricolage examines resources from a more fluid and relational perspective, which differs from what is normally available with the Resource Based Theory approaches.

Chapter 3 begins with a discussion of my position as a ‘reflexive activist researcher’. It highlights how my philosophical stance impacted on the research design and aspects of the research process. In particular, it outlines some of the main discussions on the methods chosen in the research. There were some important tenets: ensuring that the interviewees were able to tell their story, examining the issue of control the researcher had over the research process, the preservation of the relationships between and among the researched, and the researcher. It achieves this by discussing some of these philosophical issues in tandem with some of the actual scenarios faced during the process of data collection, collation and analysis. This created a reflexive discussion. It concludes with an overview of some of the ethical considerations which were encountered and how they were addressed during the different phases of the research.

Chapter 4 is the first of two chapters that present the findings of the research. It provides a summary overview of the cases drawing out some of the broad themes and issues that emerged from the data. It uses information gleaned from the policy, legal and academic interviews as well as available literature. It draws on the information from the qualitative interviews to describe the current landscape inclusive of legal and legislative context; charity administration; actors in the philanthropic and charity space; international context and recent policy developments. It then highlights some of the thematic issues faced by the actors, their emergence and resource generation strategies.

Chapter 5 provides a closer examination of the cases of philanthropic organisations, individual and events. They are grouped into five categories based on the characteristics: solidarity-based, informal, hybrid, strategic or networked and religious. These

categorisations were used as a way of differentiating the types of cases based on their motivation, evolution or resource generating approach adopted in the execution of their philanthropic actions.

Chapter 6 undertakes an analysis of the findings. It achieves this by utilising the processes of the social bricolage approach in the first instance to examine the strategies used by these organisations in their resource generation. Concurrently, the chapter infused the discussions around strategic versus altruistic motivation by incorporating the themes from grassroots and African philanthropic traditions on the one hand, with that of the celanthropy and corporate philanthropy on the other. The chapter concludes by putting forward the concept of the ‘Cultural Solidarity Economy’ as a way of bridging the gap in understanding the mainstream literature on philanthropic activity and its manifestation in the English-speaking Caribbean context. It broadens the scope of philanthropy through the frame of the social and solidarity economy by demonstrating the interconnectedness of the different elements and actors within a multi-layered eco-system.

The thesis concludes in chapter 7 with a summary overview of the research and the main findings to demonstrate how questions posed at the outset were answered. It highlights how the thesis has contributed to the extant literature on philanthropy, Resource Based Theory and community development before providing a series of recommendations from both the policy and practical perspectives. It concludes noting the limitations of the study as well as the suggested areas for future research.

Chapter Two

Review of Literature

Introduction

The preceding chapter argues that the mainstream literature on philanthropy has advanced private sector and high net worth individuals as the main actors in the philanthropic scene both at the local and international level. This has left a conceptual void in our understanding of the implicit hierarchical, one-dimensional nature of this relationship, and the limited way in which resources and its generation are understood. This seeming preoccupation has meant that other possible interpretations, such as those offered through indigenous practices have not been given sufficient opportunities to extend our understanding of philanthropy. It therefore advances horizontal or community-based philanthropic approaches, which advance collectivist rather than individualistic. The work on celebrity involvement in philanthropy has largely followed the corporate philanthropy narrative, or has been limited to their roles in assisting charities in achieving their objectives rather than any serious focus on the possibility of some alignment between both. The issue of third sector emergence is tackled within a broader theoretical lens of the Social and Solidarity Economy based on its combination of micro and macro elements in explaining how third sector organisations emerge and how they deal with resource constraints – a gap which was found to exist in the literature. The relational elements of resources and the factors which aid or inhibit their usage is captured in the work of the social bricolage approach. To this end, both the use of the social and solidarity economy and social bricolage approaches help to extend our understanding of the actors, how they use network relationships and shared motivations to help in their generation of resources to achieve their desire objectives.

Philanthropy

In the past 10-20 years there have been debates in the literature as to the potential role of the market, state and civil society in its achievement of development at the local level (Jung and Harrow 2014). These debates have coincided with the increasing influence of large multinationals on the international scene that have placed significant resources in

tackling global problems. The literature has come to define this phenomenon as philanthrocapitalism, which is based on the premise that private giving from the wealthy can fill the social development spending void left by the shrinking state (McGoey 2012). Much of the work of the corporations, working at the national level in mainly Western countries, has been theorised from its strategic intentions or from its legal obligations. A version of this argument has taken transposed to the Jamaican context, which advances an increased role of the private sector, through the use of foundations, to address social welfare and development activities (Bryan 2002). The rationale advanced has been that the current dispensation actively prohibits the state from taking on the welfare functions it used to carry out on the account of differences in the international governance around the role of the state in local development since the end of the Cold War period (Bryan 2002; Pieterse 2010).

Definition of Philanthropy

Despite being a concept used extensively in the literature there are contestations regarding a common definition (Daly 2012). Feliu and Botero (2016) argue that the absence of this consensus is problematic in three ways: firstly, it is hard to distinguish what exactly is a philanthropic act; secondly, it makes it difficult to understand the characteristics behind the behaviours and finally, it makes measuring of philanthropy difficult, which often results in simplistic attempts at measurement. While acknowledging the complexity of the definitional issue, others have arrived at a common understanding by defining it as “...the use of private resources – treasure, time and talent- for public purpose” (Phillips and Jung 2016: 7). Others have noted other worthwhile characteristics such as the absence of compulsion, of benefit to those outside one’s family and geared towards the improvement of society Witkowski and Bauerkamper (2016). Both Phillips and Jung (2016) and Witkowski and Bauerkamper (2016) argue that a part of the contestation is the inherent hybrid nature of philanthropic activities which span the private, public and the third sectors, particularly in countries where the legal framework does not explicitly create this demarcation as is the case in the United States.

Philanthropy versus Charity?

The literature reviewed has tended to use philanthropy and charity interchangeably. There has however been some efforts to disentangle both by arguing that philanthropy is usually distinguished by the large sums of money, resources and institutionalisation and the attempt to addressing systemic issues (Adloff 2016; Toepler 2018), while charity by its focus on symptoms of these issues being the main point of departure (Copeland-Carson 2011; Mottiar and Ngcoya 2016). These distinctions have so far been largely conceptualised from a Western perspective (Schaife 2006), with research into non-western philanthropic models in its embryonic stages or not as prominent (Adloff 2016). These indigenous philanthropic understandings which have been absent from the western philanthropic traditions (Mottiar and Ngcoya, 2016), have served to challenge some of the major assumptions such as the need to have large pools of resources; and to establish permanent institutions of giving in order to be defined as philanthropic (Niyizonkiza and Yamamoto 2014; Phillips and Jung 2016a). These issues signal the conceptual gap which exists between both philanthropic traditions: the view of philanthropy is necessarily built on the hierarchies and scarcity (Mottiar and Ngcoya 2016; Savane 2011), which have broader implications for who can give, how they give and what can be given. The issue of hierarchy has become a mainstay of the literature on philanthropy with the narrative often being that the giver is always in a socially advantageous position in relation to the receiver. The concept is also limited in its implication that the 'exchange' is one directional and that no relationship exists between both individuals. There is a need for further conceptual clarity in terms of what is considered to be a resource and how it can be acquired.

The next section provides an overview of the main philanthropic action that has been addressed in the literature: the philanthropic foundation. After exploring some definitional issues, the section will examine the issue of typologies in philanthropic foundations.

Philanthropic Foundations

Philanthropic Foundations have been advanced in the literature as the main way through which philanthropy is executed in the western context. In addition to voluntary

engagement and charitable giving, the creation of institutions of permanent giving has been recognised by Adloff in Daly (2012) as characterising philanthropic actions. Anheier (2018) provides what he considers to be a ‘structural-operational’ definition of foundations as formal organisations with a significant asset-base, private, self-governing, non-profit distributing, serving a public purpose and having a self-understanding of being a philanthropic foundation. Other features include their tax-exempt status (Core and Donaldson 2010; Harrow 2011; Mirikitani 1999) and role as a source of funding for the third sector (Anheier 2004; Frumkin and Keating 2010; Gupta, Beninger, and Ganesh 2015; Khieng 2014; Yan, Denison, and Butler 2009). They have been found to vary across countries and legal regimes³, with the main differentiating factors being: the type of founder (public or private); purpose (charitable or other); activities (grant-making or activities); revenue structure (single or multiple funding sources); asset type (own endowment or regular allocations); and the level of independence from the state, business or family interest (Anheier and Daly 2007).

Despite being in existence for well over a century, much of the empirical understanding of foundations has mushroomed in the past 3 decades (Toepler 2018), with leadership from American and European academics (Anheier 2018; Anheier and Daly 2007; Core and Donaldson 2010; Toepler 2018). There remain some gaps in the knowledge of their purpose and how they differ from other non-profit organisations (Anheier 2018; Toepler 2018). Additionally, there has been an increased understanding of their role in international development cooperation, however, it remains unclear as to whether it is as a ‘strategic’ market-based solution to social problems or a more ‘traditional’ social transformation function (Edwards 2009).

Foundation Typologies

Depending on the national context and regions in a country, there is some diversity within the foundation specie and scholars have made attempts to categorise them in order to contribute to policy coherence. Others have argued that since the seminal examination of foundation typology by Anheier and Daly (2007) there has been a need to extend the typology to further clarify their definition, but also to take into account other factors such

³ Anheier and Daly, (2007) – pg.8 – “There are legal definitions that reflect either common-law traditions with an emphasis on trusteeship (US, UK, Australia) or civil law traditions (eg., Switzerland and Germany), with the important distinction between legal personalities based on either membership or assets.”

as their complexity, country context, socio-legal diversity and roles (Jung 2018; Jung, Harrow, and Leat 2018). There have been recent attempts to extend the types developed by Anheier and Daly's, to include a Grant-making +, "...there is an emphasis on grant-making but some operating activities or a focus on 'engaged philanthropy' might take place", and Operating +, "...where despite an emphasis on being an operating foundation some grant-making and quasi-grant-making occurs" (Jung et al., 2018: 19). Jung et al (2018) have attributed the change in typology to structural, contributory factors rather than an exploration of the whether and how of micro- or meso-level factors had any part to play in the evolution.

Approaches to Philanthropic Actions

As with foundation typologies, there exists similar diversity in the literature on the approach to the categorisation of philanthropic actions. The first set can be grouped into more grassroots-type approaches, whose motivation or manifestation is usually associated with altruistic or reciprocal considerations. These include community-based or indigenous philanthropy, African philanthropy and diaspora philanthropy. The second aligns closely with strategic philanthropic approaches, generally felt to be influenced by strategic outcomes or a mixture of business and other objectives, including corporate philanthropy and celebrity philanthropy. Prior to delving into these types, the section will firstly examine two concepts, motivation and reciprocity, which will form the basis for examining the strands which emerged from the literature.

Motivation

The question of what motivates an individual to give is as topical among scholars as the definition of philanthropy (Adloff 2016; Feliu and Botero, 2016; Leat, 2010; Schervish, 2005). Much of the research have pursued the personal or self-interested motivations at an individual or organisational level (Adloff 2016; Bekkers and Wiepking, 2011; Pharaoh 2016; Schervish 2005). The other school of thought argues that focusing on the economic maximisation element is a narrow approach to understanding the complexity of human action (McGoey 2012). Recent research has indicated that religiosity (Adloff 2016) and other factors such as 'the eight key mechanisms of philanthropy' which include:

awareness of need, solicitation, cost and benefits, altruism, reputations, psychological benefits, values, and efficacy (Bekkers and Wiepking 2011) were also important considerations. Their argument suggests that even though there are often no economic benefits to be derived, the acts might never be purely altruistic (Leat 2010) regardless of the wealth of the individual (Moran and Branigan 2016; Schervish 2005).

Collective or individual motivation

There has been an emerging school of thought whose proponents focus on collective, rather than the individualistic, motivations (Mottiar and Ngcoya 2016). It questions the legitimacy of the worldview that impersonal transfers of wealth traveling in one direction as being the only way of understanding philanthropy (Wilkinson-Maposa et al. 2005). They argue that firstly, the notion that motivation is a straightforward process is flawed as it is difficult to separate the transaction from the actor (Wilkinson-Maposa et.al 2005), and that motivation can be combined or influenced by other elements (Feliu and Botero 2016). Secondly, they argue that the relationship between the giver and the receiver is a significant aspect of the philanthropic process, and has been largely absent from the literature (Wilkinson-Maposa et.al 2005). Thirdly, there is an advancement of the notion that people of low net worth are not only receivers, but also givers: as such, the flow is not only vertical (from rich to poor), but also horizontal (help among and between the poor) (Wilkinson-Maposa et al 2005). Fourthly, they have called for a re-evaluation of the characterisation of resources and what is regarded as being ‘valuable’ is also in need of reconsideration, to include both material and non-material resources (Wilkinson-Maposa et.al 2005).

Reciprocity

An important component of collective motivation is the notion of reciprocity. The extant literature has not been definitive in its attempt to distinguish the term. Reciprocity has often been compared to the concept of exchange’ (Hann 2006). Attempts at distinguishing the terms have focused on the voluntary basis of the former, while arguing that the latter is more formal and based on some agreement (Kolm 2008). Additionally, reciprocity extends beyond the two individuals (Polanyi 1944) to include kinship, friendship or other

connections (Lemaitre and Helmsing 2012). Others distinguish reciprocity's largely horizontal focus, which differs from redistribution and its vertical tie of exchange similar to those that underpin religious or political philanthropic considerations, (Lee 1991). It is felt that although reciprocal relationships maintain a distinctly community element, remain largely hidden, and include sectarian interests (Sandbrook 2011), they can illustrate pressing problems being faced by those at the lower economic spectrum and how they can be addressed at regional and national levels (Adloff 2006; Lemaitre and Helmsing 2012). To this end, a further examination of elements of reciprocity in both the theory and practice of philanthropy would go a long way in addressing the one-dimensional and hierarchical approach adopted in both philanthropy and development administration (Adloff 2016; Feierman 1998).

Community-based or indigenous philanthropy

The attention paid to the community-based or indigenous philanthropy in the mainstream academic literature has risen in recent times despite being in practice for a long time. Community philanthropy is defined by the European Foundation Centre as, "the act of individual citizens and local institutions contributing money or goods, along with their time and skills, to promote the wellbeing of local people and the improvement of the community in which they live and/or work" (Layton 2016: 139). It is felt that this 'embeddedness' provides a level of proximity to the issues and also offers a unique perspective on ways to address them (Layton 2016; Phillips and Jung 2016). It is the proximity inherent in the indigenous philanthropy that re-establishes the 'human element' which provides the social context for giving that is felt to be lacking from Western-inspired philanthropy (Axelrad 2011; Layton 2016; Mottiar and Ngcoya 2016). It also challenges the hierarchical and other distinctions that normally accompany traditional giving by postulating that each is seen as 'equals' as well as promoting non-monetary forms of giving (Mottiar and Ngcoya 2016; Pharaoh 2016).

The type of organisations that usually fall within this category varies from giving circles to more established community foundations. Giving circles are defined as, "a pooled fund, often hosted or sponsored by a charitable organisation such as a community foundation through which members make grants together" (Bearman, Beaudoin-Schwartz, and Putnik 2005). They have elements which are distinctly non-Western and

are characterised by the following factors: “1) Ask donors to pool their funds, 2) give away resources such as money and time, 3) educate members about philanthropy and issues in the community, 4) includes a social dimension, 5) engage members in volunteering in the giving circle or with non-profits, and 6) maintains their independence by not affiliating with any one particular charity (Bearman et.al 2005: 111). What is apparent is its social emphasis, which aligns with the philosophy of horizontal philanthropy; their flexibility (Bearman et.al 2005); involvement of local actors and ownership (Niyizonkiza and Yamamoto 2014); the proximity to the intended recipients to the assistance; the power that members have in determining the level of formality adopted and how it permits a symbiotic flow of the relationship: with the recipients also being considered as givers (Niyizonkiza and Yamamoto 2014).

Community Foundations

Another variation of indigenous philanthropy is the Community Foundation. Community Foundations are defined as “indigenous philanthropic, grant-making institutions accumulating financial resources from a variety of contributors (including local individuals and companies, diaspora populations, government and international bodies) (Jarrett 2013: 17). Its ‘indigenous’ characteristics have been called into question due to the exportation of the concept by the government from the US in the 1980s. They essentially combined tenets of mainstream philanthropic foundations with local level leadership acumen and issues: often described as being ‘philanthropy-led and community-responsive’ (Carman 2001; Phillips and Jung 2016). They often function as intermediary organisations by offering grant-making and match-making services (Daly 2008). Despite the concerns about its origins, the concept maintains the idea of development from a local perspective which transforms beneficiaries into co-investors in their own development, as against top-down approaches to development which are deprived of community buy-in and leadership (Hodgson and Pond 2018).

Community Development

No exploration of community-based philanthropy would be complete without an examination of its intended aim of developing the community. The theorisation of

community development in the literature has largely mirrored the developed country-led organisation of society which emerged out of the decolonisation period and the resultant failures of the development decades (DeFilipis and Saegert 2012; Kelly and Caputo 2006; Kingsbury 2012). The definition of community has emerged from a compromise of the conflicting viewpoints about whether it's administrative, spatial or social (Berner and Phillips, 2006) elements should be most prominent. The general consensus is that community refers to a 'place where people live and work though not necessarily doing both in the same place' (DeFilipis and Saegert 2012: 1). The literature on community development remains preoccupied with the political issues such as: who is excluded and when; whether and how macro-economic aspects influence the community development process and how the desired end of community development can be achieved and resources are needed to do so (Berner and Phillips 2005; Kelly and Caputo 2006; Kingsbury 2012).

The issue of resources is critical to understanding the power relations, especially how and when the marginalised become a part of the discussion and whether top-down or bottom-up approaches are used to garner resources (Kingsbury, 2012; Shaw, 2008). It is argued that there are examples of various resource generation practices utilising sustainable, indigenous funding sources used to achieve positive results in community development, such as volunteering in Africa, that have not received much coverage in the mainstream literature (Kumi, 2017, Savane, 2012). The use of cooperatives, through the Social and Solidarity Economy's philosophy of common values of solidarity and mutual support (Sahakian and Dunand, 2015), has also been advanced as a way in which sustainable community development can be achieved (Kingsbury, 2012).

Community Development and Philanthropy

There are inconsistencies which exist with community development as a concept as well as its relationship with philanthropy. For community development there is a battle between its western-conceived emergence on the one hand (Carpenter, 2013) and the implied meaning of community development which is driven from the grassroots on the other (Daskon and Binns, 2010). Further, there is the issue of the invalidation of the knowledge, customs, capabilities and ingenuities of those at the local level and the legitimacy of their value systems (Daskon and Binns 2010). Aspects of this is mirrored

in the Patrician perspective of philanthropy that argue that the rich and powerful are fully capacitated to tackle social problems more ably than the communities themselves, despite the proximity of the latter (Harrow and Jung, 2016). Conventional community philanthropic organisations that challenged the Patrician perspective on the basis of the diversity of funding sources, the specificity of the services offered and the broad-based trust (Carman 2001).

Social and Solidarity Economy (SSE) and Development

In addition to its perspective on the third sector, the social and solidarity economy has also been used in the literature as an ‘alternative’ theory in the development landscape (Coraggio 2018; Veltmeyer and Bowles 2018). SSE has contributed to the reconceptualization of how development is viewed through regional and international partnerships by non-traditional actors; and reimagining the economy system based on generosity (Barkin 2018; Dinerstein, 2018; North and Scott-Cato, 2018). Outside of the understanding from the Latin American perspective, there is a gap in our understanding of the manifestation of alternative development practices that have emerged from and support grassroots initiatives in other developing country contexts.

Culture and Development

The issues raised in the examination of endogenous and community development are a part of a broader discourse on the relationship between culture and development. Clammer (2015) advances the notion of ‘integrated development’ as encapsulating the economic, cultural, political, psychological and the ecological. In relation to culture Clammer (2005) argues that anthropological conceptions have been essentialist, as against viewing culture as a process; constantly evolving and influenced; from different localities (Appadurai 1990; Pieterse 2010) The culture and development debate has recently re-engaged the social field to take in account the actors, institutions and sites involved, where and how development happens, away from the traditional analysis through Western and macro-level lens (Radcliffe 2006; Thomas 2005). There has been some calls for the study of development to be more holistic, by examining not only its potential impact on economic development but on culture’s effect on social development

and as a development strategy (Clammer 2017; 2015). It is posited that the study of development should also extend to how we view the role of art, and by extension culture, in addressing social justice issues due to its proximity and methods (Clammer 2017), not much is mentioned about its political potency (Banks and O'Connor 2009; Clammer 2015; Potts et al. 2008).

There have been limited references made about the impact of the cultural industries, through the combination economic, environmental and social elements, on local development in developing countries, (Quartesan, Romis, and Lanzafame 2007). This is despite the innovative ways in which the industry formulates and uses networked social relationships (Potts et al. 2008); transcends national boundaries (Holden 2015) and the formal economy (Holden 2015; Kong 2005). It is argued that the practice of development can learn from these 'complex social relations formed which results from the creative process' (Potts et al. 2008) or from periods of inherent risks (Kong 2005) in order to achieve an intended outcome (Hawkes, 2001; Wilson, 2010). This aspect of the discourse on the role of culture and development could provide useful insights in the literature on the practice of development.

The section examined philanthropy at the community level by highlighting the importance of the 'human element'; which is often a neglected component in the literature on development practice. It further evaluated the contributions of a predominantly northern phenomenon in 'community foundations', and how it has been positioned as an element of the endogenous development. This fed into a discussion on the role of philanthropy in development. The section ended with an examination of how the Social and Solidarity Economy literature was connected to the development debate, before placing the issues discussed within debate on culture and development. The ensuing section will focus broadly on the tenets of African philanthropy before drawing on two philosophical concepts which have been mentioned in the literature: Harambee and Ubuntu.

African Philanthropy

In recent times there has been increased interest in philanthropic acts, typically referred to as 'informal, indigenous and traditional, taking place outside those mentioned in mainstream literature (Moyo and Ramsamy 2014). What has become apparent is the

inherent African philosophical approach to philanthropy with its key features being reciprocity, interdependence (Moyo and Ramsammy, 2014; Savane, 2011) and the importance of the social and economic networks (Bascom, 1952; Copeland-Carson, 2011). Copeland-Carson (2011) adds that these philanthropic practices extend the social, familial and kinship ties in the diaspora through the practices of the church as well as economic self-help initiatives, such as Esusu (Bascom, 1952), in the Caribbean and the Americas. The fact that these practices are often undocumented (Savane, 2011) and happening at an interpersonal level, has been a key feature in explaining their continued relevance. There is evidence these traditional practices have been combined with new ones as well as Western practices to form “microfinance pools, rotating credits and saving pools (called giving circles in philanthropy jargon), social enterprise, corporate giving programmes and individual donations, all constituting a private social finance sphere towards public benefit (Copeland-Carson, 2007; Copeland-Carson, 2011:126-7). This forms part of a large thrust towards the development of foundations within Africa with the aim of decreasing the dependence on donors for funding support (Savane, 2011). Despite these developments, there is an absence of a conceptual understanding of these models that have been developed in the diaspora (Copeland-Carson, 2011), particularly in the Caribbean with the sole focus being on their economic features. Two of these models will be reviewed now: Harambee and Ubuntu.

Harambee

Harambee, translates to ‘Let us pull together’, which is a local development strategy or worldview which is based on the principle of mutual assistance, joint effort and community self-reliance (Chieni, n.d.). Although not a new concept, it has come to supersede simply raising funds: its tenets include the active participation of people at the community and grassroots level in local development projects; collective rather than individual gains; stakeholders having a say in project selection; use of local resources such as labour, funds and material, and is mainly locally initiated and implemented (Chieni, n.d.). The self-help initiatives under the banner of Harambee are usually to develop public utilities (education, health and infrastructure) as well as to help women’s groups, and are driven by the values of collective reliance, social responsibility, enterprise, mobilising resources and political philanthropy (Vershina, Beta, and Murithi

2018). The focus is on the enhancement in welfare, productivity and access national resources, which accrues to groups that are normally marginalised (Thomas 1987).

It is argued that Harambee initiatives are being evaluated on the basis of the ‘success’ of small scale projects of the mid-twentieth century, rather than on the scaled versions being used as a strategy for larger jurisdictions such as ethnic, district or national level projects and development plans as is the case in Kenya (Ngau, 1987; Thomas, 1987). The concomitant issues of top-down control and supervision by political operatives (Wilson 1992) have emerged to challenge the customary flexibility and autonomy and the infusion of a new class dynamic, whereby persons of higher social standing benefit disproportionately from the tangible benefits than those from poorer backgrounds (Thomas, 1987). This supports the notion that Harambee activities can blend both collectivist and individualist motivations as well as horizontal (broadening) and vertical (deepening) networks (Ngau, 1987; Vershinina et al., 2018).

The perceived success of Harambee initiatives and the increased attention that it has received from government has meant that it is no longer the remit of the poorest, but have now come to be supported by more affluent members of the community, politicians or those considered to be ‘successful sons’ (Thomas, 1987). This evolution has meant that the benefits associated with these types of initiatives now permeate all class boundaries (Ngau, 1987). There has been some amount of appropriation of the concept, as its philosophical underpinnings have been discarded for material ends (Ngau, 1987). In particular, the experience in Kenya has been that the input of the locals in decision making has significantly diminished, with the economic and political elites establishing regulatory and planning controls, which directly contradict the ‘informal’ nature of the movement (Ngau, 1987). The movement has now been extended to include local and foreign business firms, foreign agencies and governments, foundations and NGOs who are now involved through donations to various projects (Ngau, 1987). This has further extended the sphere of the conflict between the need to control at the top and the flexibility at the bottom (Ngau, 1987), beyond the rich and influential at the local level to the political elite.

Some have argued that Harambee does not possess a panacea for fundamental inequalities that exists in the society and may, on occasions, serve to reinforce them (Thomas, 1987). Others have highlighted that despite the benefits that have been felt at the local level, there remains organisational and structural challenges at the political and economic levels

which Harambee is not able to surmount, including the controlling tendencies of local political machinery (Thomas, 1987).

Ubuntu

Ubuntu or ‘oneness of humanity’ has been identified as a strong philanthropic tradition of expanding human capacity as a part of a wider whole, and therefore give and share with each other (Morvaridi, 2016; Ngcoya, 2015). It is regarded as a political philosophy (Sarra and Bearman, 2017) that is built on the basis of the redistribution of wealth and emphasizes collective prosperity. It highlights the inherent benefit in giving to the group, as the stronger the group becomes there is a similar benefit for the individual (Ngcoya, 2015; Sarra and Bearman, 2017). It is argued to be a distinct aspect of indigenous charity in the global South which includes a set of values such as solidarity, culture, family, religious belief which provides a basis for local traditions and social protection. Morvaridi (2016) argues that there remain hierarchical relations, marginalisation of the women and the disempowered. It is argued that the approach does not aim to eradicate ‘capitalist philanthropy’ but reduce its influence in global development while enhancing the capacity of local communities to effect change (Benda, 2013; Morvaridi, 2016).

It is argued that Ubuntu does not represent a single approach on which consensus has been found (Vershina et al., 2018). It is a distinct charitable form from the global South that is identified as possessing a core set of values such as solidarity, culture, family and religious belief to the end of linking traditions and social protection (Morvaridi, 2016). It is in contrast to what Gramsci called capitalist philanthropy whereby the capitalist class maintains market control and the wealth remains concentrated (Morvaridi, 2016). This explains the main difference between the two, with the latter geared largely towards the maintenance of control and independence, while the former stresses interdependence and human capacity development through partnership (Ngcoya, 2015).

Experts on the use of the Ubuntu philosophy have observed that its application in Africa has differed temporally and spatially and therefore has to be analysed in this context (Vershina et al., 2018). One such application has been as an alternate vision to financing micro and small businesses than that which presently obtain in Western-style models of shareholder primacy, short-term profit, and privatisation of public goods (Sarra and Bearman, 2017). It also challenges the premise that it is solely transnational capital flows

and corporations that fuel globalisation and not the work of indigenous groups with global network and without a profit motive (Benda, 2013). An example of this is in the Rotating Savings and Credit Associations (RoSCAs) where there are horizontal structures and a social embeddedness among the participants have been successfully merged (Benda, 2013).

The preceding section sought to provide an understanding of African philanthropy before examining in more depth, the notions of Harambee and Ubuntu. While both concepts have broader significance to life in the countries in which they are practiced, what is apparent are the changes that have happened over time and place. An important element has been how external actors of how the practice has developed. To this end, the section to come will focus on the role of the diaspora in philanthropy before taking a more detailed look at the example of Hometown Association and the role they play in local development.

Diaspora Philanthropy

Diaspora philanthropy, while not being new in practice, has emerged as an important field in the literature on philanthropy. It is defined as “money, goods, volunteer labour, knowledge and skills and other assets donated for social benefit of a community broader than ones’ family members, in a country or region where there is a population with which the donor has ancestral ties” (Flanigan, 2017: 82). Furthermore, the goals of diaspora philanthropy has been: to support social development and the establishment of non-profit organisations and the civil society, providing education opportunities and transfer of advanced knowledge, and building community capacities” (Schmid and Nissim, 2016:169). Much of the literature has focused on the economic component of remittances, with little focus on diaspora philanthropy, which has been viewed as merely an ad hoc practice rather than a strategic action (Flanigan, 2017). As with elements of Harambee and Ubuntu, Pharaoh (2016) points out that the genesis of this type of resource transfer demonstrates how philanthropic forms of collective responsibility emerged devoid of government and external support. There have been some efforts to map the informal beginnings of these charitable traditions in the African context, such as Harambees in Kenya, to the establishment of institutional structures manifested in the diaspora in the Americas, including the US, Latin America and the Caribbean (Copeland-Carson, 2007).

Hometown Association

A predominantly Latin American variation of diaspora philanthropy is observed in what is termed Hometown Associations. A Hometown Association is simply defined as, “an organisation formed by migrants living in the same community and sharing a common nationality” (Orozco and Garcia-Zanello, 2009: 57). They add that these associations are identified as being philanthropic in nature and have development as their main goal; and typically focusing on vulnerable populations such as children and elderly. Despite being identified as practitioners in international development, much of the focus in the literature has been on their economic contribution, with little to no exploration of their social development contributions (Flanigan 2017; Johns 2010). The gaps in the research on Hometown Association exist in the ‘when, why and how’ the diaspora communities can support social development, beyond the scope of offering support at an interpersonal or familial level (Flanigan 2017). Additionally, there are gaps in the understanding of whether or how these organisations collaborate with the public and private sector to provide solutions for the problems facing developing countries (Flanigan, 2017).

Section Summary

The previous section provided an overview of the philanthropic actions that are based largely on altruistic motivations. These types of philanthropic actions have been identified by their informality, the networked interactions, parity between giver and receiver and the inclusion of non-material forms of giving. The emphasis was on how the guiding principles of both the institutionalised and non-institutionalised components of these actions could contribute to our understanding of philanthropic practices. In particular, how to improve the interdependence, increase the local perspective and preserve the dignity and knowledge of those considered to be the ‘receivers’.

It continued by seeking to make a connection between the diaspora and their role in development at the local level. It uses the example of the Hometown Associations to demonstrate that persons in the diaspora have always been inclined to helping their communities and countries. These contributions have been interpersonal or familial, as in the case of remittances, or towards investing economically in the country; but can and does impact on social development outcomes. The following section will move the discussion away from the altruistic and solidarity-inspired motivations towards the

literature related to strategic considerations in philanthropy. It will outline the tenets of corporate philanthropy; comparison between corporate philanthropy and corporate social responsibility; corporate philanthropy in small business and developing country contexts; celebrity philanthropy, before concluding by outlining the future directions in philanthropy.

Corporate Philanthropy

The concept of corporate philanthropy has yet to be fully explored, with various on-going debates surrounding the complexity of the practice among practitioners and academics alike (Gautier and Pache 2015). For some, corporate philanthropy has been defined in the literature as a company transferring its resources at lower than market rate (Lahdesmaki and Takala 2012). Therefore the literature on motivation in corporations predominantly focuses on the strategic, altruistic, political and managerial utility (D. Campbell, Moore, and Metzger 2002; van Schnurbein, Seele, and Lock 2016). A systematic review by Gautier and Pache (2015) confirmed that there has been no consensus on a conceptual definition of corporate philanthropy. In their review, Liket and Simaens (2015: 285) found that the literature used ‘old-fashioned and ineffective operationalization’ of the companies’ practice of corporate philanthropy, regardless of size or type of economy. They argue that in addition to this limited conceptualisation, the research was devoid of multi-level analysis (Liket and Simaens, 2015: 285). As such, it was recommended that future research should bridge the gap in our understanding of how the interplay between variables at the individual, organisational and institutional level influences corporate philanthropy; identifying unique properties of the concept; playing greater attention to the impact it had on society; and foregrounding qualitative approaches which takes the research beyond data which is readily available (Liket and Simaens, 2015).

Despite this call, strategic considerations remain an important part of the discussion on corporate philanthropy (Porter and Kramer 2002; van Schnurbein, Seele, and Lock 2016), as it continues to reconcile the benefits of philanthropy with its core business and the benefits to the society (Ilicic and Baxter 2014; Liket and Maas 2016). Strategic philanthropy is defined as the “synergistic use of a brand’s resources to achieve both organisational and social benefits (Ilicic and Baxter, 2014; Liket and Simaens, 2015; Porter and Kramer, 2002; van Schnurbein et al. 2016). This view aligns with the neoclassical economic view of the Agency Theory, which argues that the sole purpose of

the corporation is to wealth maximisation for the shareholder (Liket and Maas, 2016). To this end, that philanthropy is considered strategic to the extent that it is able to assist the company in achieving its primary purpose.

Corporate Philanthropy in Small Business

Much of the literature on corporate philanthropic motivation has been about larger entities. In recent times however, there have been attempts at examining philanthropic actions of small businesses in the literature. It is argued that these enterprises combine contrasting philosophies of enhancing both business and societal objectives (Ilicic and Baxter 2014; Lahdesmaki and Takala 2012). Others have advanced the need for a nuanced understanding of these practices, as they differ from larger corporations, as the analysis has to account for multiple levels including individual, family and society; their proximity to community or stakeholders; and the motivations behind the establishment of the philanthropic action (Feliu and Botero 2016). Further elaboration of these multiple levels is therefore needed, whether singly or in combination, among small business as well as an examination of the unique motivations which may fall outside of the extant literature on corporate philanthropy.

Corporate Philanthropy in Developing Country Context

In addition to the need for further research on corporate philanthropic practices among small businesses, the literature has also pointed to the need for developing country perspectives (Amaeshi et al. 2016; Chanana and Singh-Gill 2015; Jamali and Karan 2018; Ozuem, Howell, and Lancaster 2014; van Cranenburgh and Arenas 2014). The existing research has looked at the practice in countries in Asia (Chanana and Singh-Gill) and Africa (Amaeshi et al 2016; Ozuem et al. 2014; van Cranenburgh and Arenas, 2014); while others have sought to compare developed and developing country contexts (Jamali and Karan, 2018). Jamali and Karan (2018) focused particularly on CSR in the developing country context and found that contrary to the representation of being mainly unstructured and altruistic, there was evidence of nuances and multi-level factors, such as the range of political and social institutions, which might make the observations more complex. This complexity in the relationship is supported by research done on Africa by Amaeshi et al.

(2016), for whom the size of the business was a factor, and Ozuem et al. (2014), who found that reciprocal relationships with the wider community had a long-term outlook. The work by van Cranenburgh and Arenas (2014) demonstrated that these issues were also pertinent for a subsidiary of a multinational corporation in managing expectations of its various internal and external stakeholders, including government, were highlighted. Additionally, there is a need to expand the research to other parts of the global South to explore whether there were contextual factors in the practice; and the various roles played by different stakeholders. These examples provided a synopsis of the variety of issues that must be considered when examining the issue in a developing country context.

Celanthropy

A subset of the literature on corporate philanthropy addresses the role of celebrities in philanthropy. The emergent themes in the concept of celanthropy, or celebrity philanthropy, have been around the celebrities' use of power and influence to raise awareness and funds for specific causes or charity (Ilicic and Baxter, 2014; Park and Cho, 2015). The celanthropy literature focus on the strategic motivations and considerations which accompanied celebrity and their role in charity brands (Ilicic and Baxter, 2014). Park and Cho (2015) argue that despite the apparent contradiction of celebrities being seen as the embodiment of wealth and the role of supporting a cause, this arrangement is often mutually beneficial as it serves not only the egoistical and altruistic motives of the celebrity and charity, but also achieves social benefits (Chanana and Singh-Gill, 2015; Ilicic and Baxter, 2014). The literature likens the role of celebrities to that of corporate organisations who are involved in philanthrocapitalism or capitalist philanthropy although there have been some queries about their suitability (del Mar Garcia de las Salmonas and Dominguez, 2016; Farrell, 2012). The articles are preoccupied with providing a description of the multiple roles played by celebrity, such as endorser (del Mar de las Salmonas and Dominguez; 2016) or as rock star, activist and capitalist, as Farrell (2012) did in his work on international rock star Bono and his (RED) project. He highlights the need for a further dissection of "a grey area between charity initiative and business venture, between philanthropy and cause-related marketing" (Farrell, 2012: 398). This view supports the notion that there is strategic philanthropy at play which connects both egoistic and altruistic functions; what is not entirely clear from the literature is whether this is an emerging trend or similar for all celebrities. Also, the literature is devoid of a fulsome understanding of other ways in which the celebrity-charity

relationship may manifest itself, including the motivation for being more integrally involved in a charitable activities than simply endorsing a charitable organisation or initiative (Park and Cho 2015).

The previous section sought to provide an overview of the definitional issues and strategic considerations involved in philanthropy. Additionally, the section looked at how the literature has dealt with corporate philanthropy from various perspectives, including: small business and developing country context. The section concluded by examining the concept of celebrity philanthropy, in particular the relationship between the celebrity and the charities. The following section will provide a broader discussion on the third sector and theoretical perspectives around how third sector organisations emerge.

Theories of Third Sector Organisations Emergence

The current section will seek to provide an overview of the discussions on the emergence of third sector organisations, which will grapple with some of the issues outlined. It has been argued that there are two issues that have stalled the theoretical growth of the third sector: the absence of an agreed upon definition which would assist with differentiating the term in analysis (Anheier and Ben-Her, 1997; Chew, 2008; Sama, 2010) and the development of new fields of understanding that exist outside of the fields of economics, business management or government (Cameron 2000; Faulk 2014; Harrow 2011). It also helps to explain why there is low to no consensus within the literature on their formation and growth (Faulk 2014) or their processes and practices (Sunley and Pinch 2012). There remain lingering doubts about a precise definition for the third sector. The term grew in prominence in the 1970s (Etvezarreta and Bakaikoa 2012) that has often been inclusive of ‘voluntary and self-help’ (Uphoff 1996) and ‘a site for social action’ (McMillan 2013). Others take a more exclusive definition, seeking to define it by what it is not, that is neither state or market (Haugh and Kitson 2007; Moulaert and Ailenei 2005). There are generally two approaches which are used to explain the theory of third sector organisations emergence: demand-side and supply-side approaches. Their types and tenets will be outlined below.

Demand-Side Theories

The common quest of the demand-side theories is to clarify which sector is responsible for the provision of social welfare to the population. They adopt a macro-level or structural framework to their analysis of emergence in the third sector. The main approaches include Institutional Theory, Social Origins Theory and Public Good/Market Failure Theories.

Institutional Theory

Institutional theory is one of the better known theories used to explain the formation and functioning of third sector organisations (Kerlin 2009). It adopts a macro-level perspective, demonstrating how these organisations, in relation to the state and the market, work to keep society functional (Etvezarreta and Bakaikoa 2012). The approach posits that organisations actively seek legitimacy from the environment in which they are embedded (Worth 2014). The theory is sub-divided into sociological, historical and political frameworks, and advances various causal societal factors as being important to our understanding of how organisations emerge and their subsequent configurations (Amenta and Ramsay 2010). They identify isomorphic, coercive, mimetic and normative factors which influence organisational emergence (Worth 2014). The approach has been criticised for being too deterministic, as it mainly explains organisational emergence and change to factors external to the organisation (Amenta and Ramsay 2010), and its inability to explain internal organisational and environmental dynamics (Hasenfeld and Gidron 2005).

Social Origins Theory

Social Origins Theory offers that socio-political, legal, historical and economic considerations (Hasenfeld and Gidron 2005; J-L Laville and Salmon 2015; McMillan 2013b) play a part in the development of not just organisations and structures, but also how and to what the third sector responds in the different national settings (Kerlin 2009; Mullins 2000; L. M. Salamon and Anheier 1998; Worth 2014). The theory also identifies how regime types in a country are important in explaining third sector development,

especially class and state-society relationships (L. M. Salamon and Anheier 1998). They often draw the comparison between the historical context and legal structures between the US and the UK to demonstrate how the differing paths influenced how their third sector emerged and grew (Worth 2014).

Public Good/Market Failure Theory

The Public Good or Market Failure Theory provides an explanation of the emergence of the third sector based on the unwillingness or inability of the private and public sectors to supply the demand for “collective, public and quasi-public goods” (Faulk, 2014: 338). The theory postulates that these third sector organisations often emerge to supply these goods and services through a variety of private contributions and ‘voluntary efforts’ from individuals who have a keen interest in accessing a higher quality of service (Faulk 2014). A variety of methods are used, including sourcing funds, in order to provide these goods and services (Faulk 2014).

Supply-Side Theories

As opposed to the Demand-side Theories outlined above, the Supply-side theories generally provide micro-level explanations of the emergence of third sector organisations. Supply-side approaches have not enjoyed the same level of prominence in the literature on third sector emergence when compared to the demand-side theories, with one line of argument suggesting that these gaps have generally been filled with assumptions (Valentinov 2008). Supply-side theories provide more intrinsic explanations for emergence of third sector organisations including motivation, such as religion or altruism, of an individual or group (Faulk 2014). Faulk (2014) argues that motivation will differ based on the needs of the stakeholders; philosophical approach adopted; level of competition for external funding; the available human resources, beneficiaries and their visibility.

Stakeholder Theory

The Stakeholder Theory has become known for its descriptive accuracy, instrumental power, normative validity and storied history since it emerged in the business management literature over the past 30 years (Donaldson and Preston 1995). It has both macro and micro elements, with the latter being the more prominent in the literature. It has come to be used in the research on the third sector in recent times. The macro perspective of the theory examines the networked dynamics of the relationship between the NGO and the private and public sector (Doh and Teegen 2002). It examines how the competition between the sectors influences how the NGOs emerge to provide for its stakeholders (Amos, Lozano, and Albareda 2009; Doh 2003; Doh and Teegen 2002). The micro level component focuses on the organisational level, specifically how managers of the NGOs make decisions regarding the needs and expectations of the stakeholders as well as managing conflict (Amos, Lozano, and Albareda 2009). There are two distinct tenets: the institutional approach, which seeks to determine the causal effect of stakeholder inclusion in how these organisations emerge and their performance; and a normative approach, which highlights the ‘moral obligation’ to the stakeholders and the purpose of the organisation (Amos, Lozano, and Albareda 2009). The theory has had some criticisms levelled against it for the perceived ‘firm-centric’ approach to its analysis (Amos, Lozano, and Albareda 2009). It is argued that the theory’s focus on the strategies, and structures of the organisations and managers at the expenses of the stakeholders. Additionally, other challenges have been aimed at the structural tenets in the theory as well as the influence of the entrepreneurship literature in the analysis such as the terminologies used and the way in which stakeholders are described (Doh 2003).

Entrepreneurship Theories

It is argued that theories of entrepreneurship have been around for since the 18th century, through its association with broader economic theories (Ricketts 2008). Entrepreneurship Theories highlight the impact of personal conviction of the entrepreneurs on the development of and engagement in third sector organisations (Badelt 1997). They identify internal traits, such as personal philosophy and religious values of those who supply as well as demand the services offered by the NGOs as being critical determinants. It posits that the personal motivations of the actors in the third sector differ markedly from their

counterparts in the commercial sector, who are largely driven by a profit-maximisation motive (Badelt, 1997).

The preceding section sought to provide an overview of the literature on the emergence of the third sector. It covered both demand-sided and supply-sided approaches which were generally theoretical perspectives recycled from different disciplines and for whom the analysis of third sector organisations was not their primary concern. Both the demand side and supply-side theories have been criticised for being either too deterministic and structural in their outlook or firm-centric in their examination of motivation. Additionally, there is an absence of a perspective of the third sector from a third world perspective (Salamon and Anheier 1997). The following section examines the Social and Solidarity Economy as alternate theoretical perspective which addresses these gaps in addition to extending our understanding third sector.

Social and Solidarity Economy as a theory of Third Sector Organisation emergence

It is felt that the Social and Solidarity Economy (SSE) has progressed from being a series of practices to a theoretical perspective worthy of examining NGO emergence (Utting, 2015). SSE uses both micro and macro level analysis (Quarter and Mook 2010; J. Smith 2009), supply-side and demand-side (Castelao Caruana and Srnec 2013; Defourny and Nyssens 2016; Fecher, Chaves, and Monzon 2012; Moulaert and Ailenei 2005b) as well as intrinsic elements (Defourny and Develtere 1999) to explain organisational emergence.

The macro-level explanations argue that SSE organisations emerged in response to various global challenges, such as warfare and the international financial system, as well as the resultant inequalities, such as negative effects of unemployment and cutbacks in health education and social services (Castelao Caruana and Srnec 2013; Fecher, Chaves, and Monzon 2012; J. Smith 2009). Others point to crises in the private and public sectors (Hudson 2009; Moulaert and Ailenei 2005b) or to traditions, values, legal frameworks and discourses (Defourny and Nyssens 2016) as being key determinants which led to the development of organisations in the social economy. This strand of the literature essentially points to SSE organisations emerging to provide assistance well-being and livelihood of marginalised populations in the face of external macro and micro level situations.

Proponents of the intrinsic motivation of the Social Economy argue that the issues are more complex than can be adequately explained through macro level variables. The approach fill a gap in our understanding of actors emerging in informal spaces due to the absence of adequate legal frameworks especially in developing countries (Defourny and Develtere 1999) but also as a means of exercising their independence from the market and state (Moulaert and Ailenei, 2005). It also provides an explanation of the connection between these actors and the market in the social economy literature, noting that the use of the market is primarily geared towards mobilising resources to achieve their social objectives rather than a purely economic purpose to which it has come to be associated (Moulaert and Ailenei 2005b). In relation to their emergence, the concept advances the primacy of the stakeholders' interests in the delivery of 'public goods' by these social economy actors.

As an emergent theoretical perspective, the Social and Solidarity Economy has some of the features the demand-side and supply-side theories. Unlike the demand-side and supply-side perspective however, the social and solidarity economic offers a theorisation from a third sector perspective.

Hybridity

The notions of hybridity and informality have found their way into the debates focusing on the emergence and resourcing in the third sector (Billis 2000; Teasdale et al. 2013). The discourse on the hybridity questions the shortcomings of the traditional view of clear lines of demarcation and hierarchy between the 'sectors' (Aimer and Walker 2016; Skelchers and Rathgeb-Smith 2015), as well as the use of theories from other disciplines, often devoid of dynamism, to explain how the third sector emerged (Chew 2008). They point to literature which acknowledges registered or structured organisations in the third sector, or base their analysis on the actions or inactions of the private and public sector (Teasdale et al. 2013). Defourny and Nyssens (2016) in their examination of social enterprises, acknowledge that some hybrid organisations have emerged from 'organic' circumstances which are not amenable to traditional classification. Laville and Nyssens in Chew (2008), also support this point by arguing that hybridity might be an internal response by third sector organisations to external pressures such as ownership structures and multiples goals, stakeholders and sources of income. The connection has also been made in the literature between the pursuit of resources and relationship with the scale of

hybridisation happening in the third sector, with social enterprises being identified as an example of this diversity (Doherty, Haugh, and Lyon 2014; Skelchers and Rathgeb-Smith 2015).

Informality

Informality in the third sector has also been something that has not been fully ventilated in the literature (Core and Donaldson 2010; Hasenfeld and Gidron 2005; Williams, Martinez-Perez, and Keder 2016). Williams et al. (2016) postulate that many organisations, particularly in developing countries, face macro-level forces which influence hybrid formations, such as institutional imperfections, as well as where organisational practices have evolved beyond the scope of available laws or have not been accommodated in updated laws (Hart n.d.; Welter, Smallbone, and Robol 2015). Arising from this is the need to understand whether or how these third sector organisations have configured their programmes, activities and missions to respond to the presence, or absence, of these laws (Anyu and Lin 2007), as well as how they have challenged the narrative of the dominance of the state and market by their emergence (Utting 2015). Some of these practical and behavioural responses are often undocumented as they happen outside the purview of the mainstream literature (Minard, 2009).

The preceding sections have sought to highlight the main theories that explain third sector emergence, highlighting the absence of theories which have largely been adopted from the different disciplines and from a global South perspective, with the exception of the Social and Solidarity Economy perspective. It provided an overview of the main theoretical perspectives on the emergence of third sector organisations. The focused was mainly on the demand-side and supply-side discussions but also included an examination of the Social and Solidarity Economy as an emerging perspective on the issue. As seen in the thematic perspectives connected to the emergence of the third sector organisations, there is an element of resourcing which have been used to explain why some third sector organisations have taken on hybrid identities or remain outside the confines of legal organisational structures. The following section will start by providing an overview of resourcing in the third sector, before outlining some of the main theoretical perspectives.

Resources

The presence of and access to resources are central issues in the literature around the sustainability of third sector organisation in both developed and developing country contexts. The contending views on the future of development finance remain unresolved (Fowler, 2000b; Swiss and Brown, 2015), but have not altered the discussions on national and sub-national responses, such as the potential impact of shifts on local NGOs and grassroots organisations. Sections of the literature have pointed to instances in Sub-Saharan Africa where grassroots organisations have explored sources that emerged from traditional practices which have escaped mainstream development literature, such as informal relationships and reciprocal networks, which predate development aid (Fowler, 2000b). They argue that these strategies were adopted by organisations in response to challenges faced at the national and global levels and which remained attuned to local needs (Edwards, Hulme, and Wallace 1999; Escobar 1995).

Recent contributions in the literature have extended our understanding of how reciprocal practices have been used to respond to the need for development resources at a national level within developing countries. One such approach, which has been advanced as a response to the projected decline in accessible programmed aid to civil society organisations, is the concept of Domestic Resource Mobilisation (DRM) (Hailey and Salway 2016; Kumi 2017; Nnadozie et al. 2017). The DRM approach is derived from the notion that there needed to be greater local ownership of the development process in African countries by replacing the conditional, strategic considerations of the international donors (Nnadozie et.al, 2017). There are two tenets of the approach identified in the literature: the first focusing primarily of utilising savings, taxation and illicit financials flows as a means to fund government expenses on the one hand (Nnadozie et.al, 2017), and on the other, the exploration of philanthropic institutions to become an alternative funding route for the NGO sector (Kumi, 2017). The former tenet was found to be driven primarily by the desire of government to decrease its dependence of external funding sources, which is different from development finance. In the case of the latter, there were challenges in the policy framework, such as those that prevented the philanthropic activities from realising their full potential as they were unable to transition from being informal, reciprocal networks to legitimate actors (Kumi, 2017). He argues that this was partly due to a fundamental misunderstanding about the philosophy underpinning African philanthropy, which is seen as being informal and unorganised; as

well as the socio-cultural contexts within which philanthropy happens, evidenced by the complexity of volunteering among the poor, towards community development by Western donor institutions. This supports the earlier idea that there have been responses to the issues at the local level in the developing country context, however the strategies have been thought of as being informal or the complexities of these resources and practices have not been documented (Kumi 2017).

Both of the tenets outlined provided some insights into the challenges faced and potential benefits to be derived from this model. In the case of the domestic resource mobilisation, there is an appreciation for the need to develop local resources which would offset the dependence on external aid. This approach was largely government-led. In the case of the latter, there were examples of engaging philanthropic elites, as in the case of Ghana however; some of the methods were dissimilar to western philanthropic traditions, and labelled local practices and activity as being informal. What was also absent from this examination was a look at more grassroots activities that did not emerge from the local philanthropic elites.

Theoretical Perspectives on Resources in Third Sector Organisations

The major theme emerging from the literature is the presence, or absence, of various types of resources and its influence on actors at different levels of the social development discourse. This section will outline some of the main theoretical perspectives on resources in the third sector: it will cover the literature which has emerged from the management and organisations studies research focusing on commercial organisations. Emphasis in this section will be placed on the variants of the resource based theory namely: resource dependency theory, resource mobilisation theory and resource mobilisation chains. It will conclude by reviewing the work on social bricolage, which focuses on resourcing in social organisations and its forebear bricolage, whose emphasis was on commercial entities.

Resource Based Theory

The resource-based view has been foremost among the theories that have contributed to our understanding of resources in the third sector. The approach, associated with the institutional theory, is derived from the business and management literature (Barney,

Ketchen, and Wright 2011; Gillis, Combs, and Ketchen 2014). It advances the seminal work of Penrose on the firm's response to the absence of resources through its focus on how resources are acquired, their complexity and how they are developed (Barney, Ketchen, and Wright 2011). In recent times it has been adapted to analyse organisations in the third sector, with its specific contribution being its examination of different types of resources (Anyu and Lin 2007), such as structural resources (human resources and capabilities including knowledge and skills); institutional resources that result from social, political and economic relationships; and historical forces and value-based resources and capabilities (Akingbola 2013).

Although it has been lauded for its longevity and dynamism in predicting and explaining organisational relationships (Barney, Ketchen, and Wright 2011), the approach has faced some criticisms (Anyu and Lin 2007; Priem and Butler 2001). The main arguments have focused on its original application to commercial firms (Priem and Butler 2001) and suitability to the nuances of third sector organisations (Anyu and Lin 2007). In response to these criticisms, proponents have combined it with other theories in order to strengthen its theoretical rigour (Akingbola 2013; Barney, Ketchen, and Wright 2011). It has been combined with institutional theory (Barney, Ketchen, and Wright 2011); bricolage to explore resources in unregistered social economy organisations in Canada (Akingbola 2013) and social network theory to explore collaborations among not-for-profit organisations in the healthcare services (Anyu and Lin 2007). What is apparent from the use of complementary theories and approaches is that it has continued to explore resources from both the commercial and social realm, which strengthens the argument about its flexibility. Despite its dynamism and contextual applicability, the approach remains limited in its examination of factors from micro- and meso-levels or multi-levels.

Resource Dependency Theory

The Resource Dependency Theory examines how third sector organisations generate resources from external sources, whether from the third, private or public sectors (Froelich 1999). Aligned to the Open Systems perspective, the theory argues that the acquisition and maintenance of adequate resources depend on an organisation's ability to interact with those who control resources (Froelich, 1999). Additionally, it is concerned with unearthing alternative resources, particularly commercial strategies (Khieng and

Dahles 2014), which would decrease the level of dependence on external actors (Yan, Denison, and Butler 2009). The literature highlights the dependence of the third sector on public sector support and their quest for legitimacy (Moulton and Eckerd 2012). It is felt that third sector organisations needed to either consolidate or diversify their resource base in order to achieve this independence (Moulton and Eckerd 2012); which included establishing social enterprises (Doherty, Haugh, and Lyon 2014). The theory acknowledges the power asymmetries that exist both among and between the sectors, the quest for agency among the third sector organisations as well as the attempt to reduce their level of dependence.

Resource Mobilisation Theory

The Resource Mobilisation Theory was developed as a way of explaining how social movements acquired or mobilised resources in order to achieve their goals (McCarthy and Zald, 1977). The theory postulates that resources have multiple uses and that these different uses have not been thoroughly examined in the literature (Jenkins 1983). The theory makes two important contributions: its classification of resources as being both tangible and intangible (Jenkins 1983), and its examination of how social movements used their extended networks and available resources to achieve their objectives (McCarthy and Zald 1977).

Resource Mobilisation Chains

Built on the foundations of the Resource Mobilisation Theory, the Resource Mobilisation Chains approach argues for resource mobilisation to be viewed as a process (Zorn, Grant, and Henderson 2013). It argues that the mobilisation of one resource might serve to influence the capacity of organisations to mobilise other resources, thus achieving their stated goals (Jenkins 1983; Zorn, Grant, and Henderson 2013). Zorn et al. (2013), in their study of community and voluntary organisations in New Zealand, examined how ICTs, in particular social media, could be used to mobilise resources. The approach extends the understanding of resources through its advancement of the role played by technology in resource mobilisation for third sector organisations.

Bricolage

The concept of bricolage first emerged in the literature mid-20th Century, and has since gained prominence in entrepreneurial research through enhancing of our understanding of entrepreneur's behaviour and strategies in resource development and utilisation in recent times (Kickul et al. 2018). It has been applied in a variety of spheres including: the creative industry (de Klerk 2015), international governance (Mittelman 2013), education and research (Boxenbaum and Rouleu 2011; Lambotte and Meunier 2013; Louvel 2013), social movements (Jung, King, and Soule 2014), natural resource management (Cleaver 2002) and immigration (Craciun 2013). It is therefore argued that the concept has greater resonance in the field of entrepreneurship and business management, particularly in relation to explaining firm behaviour (Baker and Nelson 2005; Banerjee and Campbell 2009; Salunke, Weerawardena, and McColl-Kennedy 2013; Senyard et al. 2014). The most cited definition of the term is Baker and Nelson's (2005) 'making do by a combination of the resources at hand to new problems and opportunities'. Bricolage is often broken into three distinct components, making do, using resources at hand and re-combining these resources to tackle a problem (Jansen, Fayolle, and Wuillaume 2018). There is some contestation in the literature as to whether bricolage is used by firms as a proactive strategy (Baker and Nelson 2005; Senyard et al. 2014) or mainly as a reaction to being in a restrictive environment (Cleaver 2002; de Klerk 2015; Geoffrey Desa and Basu 2013). The themes emerging from the literature include: networking as a strategy in response to constraints (de Klerk 2015), issues of legitimacy within an institutional setting (Geoffrey Desa and Basu 2013; Louvel 2013), and the nature of the organisational and macro-economic environment (Cleaver, 2002). The research has also unearthed the notions of internal bricolage and external bricolage, which explores how individual and societal context influence how resources are used (Jansen, Fayolle, and Wuillaume 2018). There was limited evidence of both strategies being used in tandem in the literature.

Social Bricolage

Although literature on bricolage has generally pointed to its application in for-profit firms, its perceived adaptability and flexibility to adverse situations and constraints meant that it was deemed amenable to organisations that did not have a purely for-profit mission (Akingbola 2013; Bojica et al. 2018; G. Desa 2012; Geoffrey Desa and Basu 2013; Di

Domenico, Haugh, and Tracey 2010). The notion of social bricolage was coined by Johannsson and Olaison, and expanded by Di Domenico et al. (2010), as a response to funding constraints faced by social enterprises. It adopts a neo-institutional perspective by arguing that organisations respond to their “macro-structural environment and local resource constraints”, although there is an element of agency in how they then use the resources they acquire, to achieve their mission (Di Domenico et al., 2010: 699). The concept has also been used in situations where motivation was not necessarily, or not only, driven by economic considerations (Jansen, Fayolle, and Wuillaume 2018).

In broadening the applicability of bricolage to social entrepreneurial context, Di Domenico et al. (2010) added the constructs of social value creation, stakeholder involvement and persuasion to making do, refusal to being constrained and improvisation as a means of analysing the nature of the relationships it sought to understand (Servantie and Hlady-Rispal 2018). Additionally, the networks created from the relationship in this framework allow for an additional layer to the analysis, and seeks to transcend the structural analysis that is normally associated with institutional approaches. Because the concept is fledgling, there are gaps arising from the absence of extensive application to research environments, including national contexts (Johannisson 2018; Servantie and Hlady-Rispal 2018; Tasavori, Kwong, and Pruthi 2018); the constructs developed; from micro or macro or both levels, as well as with multiple case studies (Jansen, Fayolle, and Wuillaume 2018). There is also greater need for expanding what is viewed as a resource (Sakar 2018); the ways in which these resources can be used (Jansen, Fayolle, and Wuillaume 2018); and the types of social organisations to which the concept is relevant.

The previous section explored the literature on resourcing in the third sector. It was noted that theories generally came from the business management and economics literature, and has been criticised for being firm-centric in its outlook. In recent times however, there have been attempts to align features of the Resource Based Theory not only to increase its theoretical robustness but also its applicability to third sector organisations. The work on social bricolage has been developed to achieve this as it is attuned to the social components of organisations behaviour and therefore employs a broader lens to our understanding of the mobilisation of resources. Of particular importance is its potential application to philanthropy and resource-poor contexts such as developing countries. The final section of the chapter will focus on the resulting theoretical framework which will be used to guide the research.

Theoretical Framework

The theoretical framework used in the research seeks to examine the philanthropic actions from the creative and cultural industries from the perspective of the Social and Solidarity Economy. Additionally, it adopts the approach of social bricolage, which is a dynamic version of the Resource Based Theory, to the examination of the relational element of resources and how its generation is hindered or aided by factors. The approach is predicated on the need for a broad understanding the role of local actors and resources in combatting local problems, such as poverty and inequality. It is the approach's inclusive view that the role played by different sectors, particularly led by grassroots actors differs from the mainstream interpretation of the role of philanthropic actors, which normally advances a primary role for individuals of high net worth and corporations with strategic motivations, as the pioneers of social development. These are the individuals who have normally been deemed important in our understanding of philanthropic giving at the expense of collective practices that have informal and formal elements. It is therefore difficult to separate the actors, their resources and motivation in the philanthropic process. The Social and Solidarity Economy when combined with the Social Bricolage strand of the Resource Based Theory, allows for a nuanced examination of the network of actors, as opposed to individuals or corporations; how these relations impact on the type of resources generated as well as the how contending motivations allows for the achievement of social objectives.

Social and Solidarity Economy

The notion of the Social and Solidarity Economy (SSE) emerged in the early 1980s as an alternative form of development to combat poverty and inequality (Veltmeyer and Bowles 2018). The Social and Solidarity Economy is considered a theory based on its positive placement of the third sector within the economy and in development broadly (Dinerstein 2018; Veltmeyer and Bowles 2018). It places higher importance of the role and the response of people to their local problems than that of the state, market or global community (Hudson 2009; Utting 2015). It however, does not preclude the importance of merging principles from the state and the market, led by the third sector and its social objectives, in achieving sustainable and inclusive development (Laville and Nyssens

2000; Moulaert and Ailenei 2005). The theory recognises the role of a range of market and non-market actors, particularly the grassroots and reciprocal elements (Laville and Nyssens 2000; Moulaert and Ailenei 2005).

Actors

The Social and Solidarity Economy literature provides a philosophical challenge to the ideas central to mainstream development theory and practice. Its use, in this research, is to question the prevailing narrative of mainstream development about who can do development and how it is done. It recognises that there is potential value in seeking solutions to which affect the quality of life of the poorest in the world such as the eradication of poverty and the advancement of human well-being (Appe 2017). Additionally, it argues that different stakeholders have different takes on development and therefore focuses on the work of these actors at the grassroots level (Radcliffe 2006) who are often informal (Pieterse 2010). This is important as the research advances the collectivist view through its examination of the interactions between individuals and organisations who participate in philanthropic activities in Jamaica. Using this approach therefore afforded the researcher an opportunity to observe local development from actors whose impact is normally aggregated or totally eliminated from the analysis on local development. This is often the case of the third sector organisations, in theory and practice, that are viewed as being dependent on the assistance of others or analysed from a position of dependence, and not as actors who contribute in any meaningful way. It essentially emphasises the agency of these actors within the development landscape; an approach which have been largely absent in the literature.

Mention is also made of these actions emanating from 'below', which has a variety of interpretations including: those happening at the local as opposed to international level (Gudynas 2018) or by the community and NGOs as opposed to the state or market (Pieterse 2010). Both of these interpretations are essential to the understanding, however, it is also important to view it from the perspective of the persons who have been or are affected, in some way, by inequality and poverty (Litonjea 2012). In this sense it would be persons from lower socio-economic contexts as opposed to wealthy individuals or those from upper and middle class backgrounds. The social class implications for how charitable actions are viewed is as a result of the remnants of the colonial past in Jamaica

(Bryan 2002b). As such, 'below' will also be used in the research to refer to charitable initiatives happening at the community level, those that originate from the poorer class of the society and from third sector organisations.

Related to the issue of the actors is the acknowledgement of the interconnectedness between different sectors of society that goes beyond the financial and the technological. The research therefore challenges the perception that there are lines of demarcation between the public, private and third sectors as well as the local and the global. The theoretical lens of the SSE highlights the agency of actors in influencing outcomes despite their position relative to macro-level actors who normally figure in the development discourse. This interconnectedness at both the local and the global levels are tenets of the Social and Solidarity Economy's examination of the relationships from a networked perspective. This is why the research will not only examine the organisations or individuals but the nature of their interactions within a broader network of relationships, which have local and global dimensions.

If this is acknowledged, then there are implications for who are seen as being legitimate actors in development and how this form of development happening is implemented in practice at the local level. Firstly, it moves the development policy away from a country-specific narrative or analysis to one which recognises the agency of local actors in identifying their issues and their ability to address them in ways that they deem appropriate. Secondly, from an implementation perspective, it challenges the primacy of the private sector and the state in social development at the local level. Thirdly, a more nuanced understanding of the interactions at the sub-national level in the development dynamic; in particular, the role of third sector actors as possibly being independent of the state and markets for resources. It therefore explicitly highlights the need for a re-examination of the discourse to include the role of third sector organisations in the local development milieu.

The approach also stresses the application of a bottom-up approach to the analysis of development issues, exploring the actor-oriented element and the resulting network of relations which are established which bridge various levels. It encourages an inward look for solutions to development dilemmas inclusive of those who implement but also those who benefit. As it relates to the latter, it includes examining the complex set of relationships which are involved in the networks. More importantly, it focuses on the relationships and not on the structures, such as the perceived demarcations between the

state, market and third sectors; and not at the units of observations, individuals and foundations. The importance of focusing on the actors and their interactions is further highlighted by the semi-structured nature of the interviews as well as the snowball sampling technique used in the data collection component which allowed for an exploration of these relationships.

Resources

The research takes a holistic view of resources and its generation. It argues for the examination of resources generation beyond the ‘sectoral’ perspective and firm-centric approaches which are dominant in the literature on Institutional Theory and Resource-Based Approaches, as it is likely that the research will require an understanding of actors employing hybrid and informal strategies. It is therefore felt that the Social and Solidarity Economy and Social Bricolage approaches will allow for the examination of ways in which relationships and networks emerge, organically or otherwise, during the process of generating resources for social objectives. It further advances the non-economic benefits of resources. This point is supported by the Social Bricolage approach which seeks to understand the relational process involved in the resource generation strategies of the actors. It examines process involved in the acquisition, recombination and usage of these resources. So in addition to the relational element, social bricolage is used in the research to understand how this combination actually occurs and what are some of the factors that aid or hinder the ability of these actors to recombine these resources.

Motivation

Much of the literature on the motivation for philanthropic giving have been theorised from an individualistic perspective. This prevailing perspective has been used to frame the work on motivation in philanthropic organisations (Adloff 2016; 2009; Lahdesmaki and Takala 2012; van Schnurbein, Seele, and Lock 2016). The research attempts to understand motivation on three perspectives: firstly, the rationale behind individuals opting against institutionalising their philanthropic giving such as those who choose to establish foundations; secondly, those who engage in reciprocal, philanthropic actions and activities; and thirdly, the use of alternative approaches to structuring giving. Therefore, the use of a social and solidarity economy lens is useful as it does consider

informal activities performed to achieve a social objective as permissible in the social economy. It also correlates with the literature on grassroots philanthropy and African philanthropic traditions, such as Ubuntu and Harambee, as well as diaspora approaches with similar epistemology, such as giving circles, which emphasizes collective over solely individual motivations behind giving, (Bearman, Beaudoin-Schwartz, and Putnik 2005; Eikenberry 2006; Hodgson and Pond 2018; Layton 2016), and philanthropic actions of ordinary individuals from lower socio-economic strata (Wilkinson-Maposa and Fowler 2009).

Chapter Conclusion

The current chapter sought to examine philanthropy and its potential contribution for the achievement of local development objectives. It does this by challenging the notions in the mainstream literature regarding the elevation of the private sector as the chief social welfare provider of welfare solutions at a time of limited involvement of the state. It argued that this narrative neglects the role of other actors working at a local level who are closer to the issues and thereby provides solutions to the issues faced at the local level. These solutions are examined from the perspective of community philanthropy, and aligns with African philanthropic traditions, such as Harambee and Ubuntu, which advance largely collectivist approaches which argue for an examination of grassroots elements and forms of resources which have been largely absent from the conceptualisation of philanthropy. It also challenges the limited conceptualisation of the role of celebrity in charitable activities, through the *celanthropy*, with the focus being on its similarities on the strategic intentions of corporate philanthropy or role as an auxiliary to charities. There is a broader discussion on the emergence of third sector actors, their resourcing approaches and motivation which is framed within the social and solidarity economy and social bricolage literature. The focus is on the providing an understanding of role, strategies employed by and agency of local actors in their attempts to address local problems. The use of both SSE and social bricolage allows the research to highlight the possibility of using a networked approach, which transcends sectors and what is considered formal, in achieving these social objectives. Further, it allows for fluidity in the examination of resources, which was found to be another shortcoming of mainstream examination of philanthropic resources.

These elements that comprise the literature review and theoretical framework are not only important to understand the actors, resources and motivation but also the methodology employed in the research. The next section will highlight how these relational elements were important during the data collection component of the research. In particular, the use of research design which focused on the use of snowball sampling technique in which the interviewees played an important role in the final determination of the sample size by being actively involved in enlisting the participation of other interviews.

Chapter Three

Methodology

The Reflexive and Engaged Practitioner

Following on from the issues raised in the previous chapter regarding the agency of actors and exploring their perspectives, knowledge and experiences and prior to embarking on a broader philosophical discussion surrounding the use of methodology and methods, the researcher will provide some insight into his own rationale for embarking on the study and the choice of methods. My professional life experiences have given me an opportunity to interact with persons who have dedicated their lives to solving some of the recurrent issues plaguing the most vulnerable at the margins of the Jamaican. These actors and their efforts often go unnoticed or are undervalued due to the emphasis on more structural forces and factors who have been recognised as being integral to dealing with macro-level indicators of progress of this front. Many have lamented about the way in which the present funding landscape has severely affected their work, and this was one of the foremost thoughts in my mind when I was developing my research topic.

What will become of these unsung heroes and heroines who continue to thrive for the betterment of their communities if they no longer had the support? I also recognised how much easier the work of these individuals and organisation would be if there was effective facilitation of the execution of their work. Further, I wanted to understand, from their perspective, how these actors arrived at a local solution to their sustainability concerns that were not contingent on external actors. In particular, my experience of how these actors combined the little resources and the knowledge they had through the network they created, and how using this approach could help me in my data collection quest.

These issues and my awareness of the research landscape in the Jamaica were integral to the choice of methods employed. I also used my knowledge of how social network or trust is deployed in Jamaican society as well as in the creative and cultural industries in order to achieve agreed upon objectives. Chapter four and five will demonstrate how some of these informal philanthropic practices were juxtaposed with those that were recognised as legitimate. These initiatives served as an important social welfare safety net in cases where the state and other providers were hostile towards eventual

beneficiaries in their quest to build communities after the end of the enslavement period. The co-existence of the formal with the informal was also made evident in the overview of the cases in which both individual giving and non-institutionalised groupings and the stories behind their choice is an important part of the narrative in our understanding of their motives. It was felt that these aspects were best gleaned through the use of research techniques and methods which would maximise the voices of these individuals in addition to allow them to become more involved in sharing their network with the researcher.

Additionally, it was felt that getting the perspective of the beneficiaries was also important in the process. Under normal circumstances the perspective of those who benefit from philanthropic activity are often treated in a token way. This is juxtaposed with the often rich experiences that beneficiaries have and the reciprocal relationships which are at the centre of indigenous philanthropic practices mentioned in Chapter Two. In a similar way the research places an emphasis on the symbiotic relationship and processes involved in philanthropic giving, between the perspective of the giver and the receiver.

The rest of the chapter is divided as follows. Firstly, it commences with a general discussion of the major epistemological traditions typically adopted in social research. There is a comparison between the tradition adopted by the research, interpretivism, and positivism, before making the connection between tenets of the former with qualitative research. This section then engages in a reflection on research practice before giving a broad overview of aspects of the research sample. It goes on to examine the broad philosophical issues surrounding the use of case studies, in particular issues of case selection, control and saturation while applying these to the actual issues faced during the research. Secondly, data collection methods are then examined, focussing on the issues relating to interviewing, use of pilot study, negotiating access and documentary review. The chapter then considers some of the practical issues which were considered during the data processing and analysis components, ranging from telephone versus face-to-face interviews; digital audio collection, transcription and documentary review. It concludes with a reflection on some of the ethical issues encountered in the research.

Research Philosophy

The research adopts an interpretivist research philosophy (King and Horrocks 2010) as it is concerned with understanding the lived experiences of persons in the creative and cultural industry that are involved in different philanthropic actions. Research from this perspective is normally idiographic, meaning that it describes the social world through a detailed account of specific social settings, processes and relationships (King and Horrocks 2010). It therefore aims to understanding the ‘truth’ of these individual actors instead of pursuing an objective, absolute truth gleaned from macro-level variables that is normally associated with the positivist worldview (Travers 2001). The current research is concerned with employing techniques and methods which delve deeper into the actions of the micro and meso-level actors were important in enhancing our understanding of the world (Holdaway 2000; Snape and Spencer 2003).

Interpretivism versus Positivism

Further to this, interpretivist worldviews have challenged some aspects of positivism, such as the notion that only observable phenomena can count as knowledge; knowledge as being developed inductively through verified facts; hypotheses derived from scientific theories and tested empirically; observations being the final judge in theoretical disputes and the distinction between facts and values (Snape and Spencer 2003). This is important as the previous chapter outlined that much of what has been written on philanthropy and how it is practiced has been written from a Western perspective and essentially negates the activities and practices of others which, due to social reality, can only be truly understood from those lived experiences (Travers 2001).

Further, it affords the researcher greater reliance on the actor and his/her mind in any attempt to understand a phenomenon. This differs from the positivist notions which tend to define the parameters within which the actors are usually able to explain a phenomenon and the process is often driven by the researcher than by those being researched. Control of the process is largely the purview of the researcher. This issue of agency of the actors was one which permeated the entire research process and was therefore very important in the early phases of the research design (Holdaway 2000). In essence, it provides an insight into the relationship between the individual and the social world, arguing that humans are

active beings that exert influence on societal forces rather than reacting to elements of the social structures (Holdaway, 2000).

Reflection on research practice

Qualitative Research

Qualitative research will normally adopt research designs which allow them to achieve the intended outcome of gaining information-rich responses (Griffiths et al. 2016; Palinkas et al. 2015b). Therefore, the data that are normally gleaned from qualitative methods help to provide a depth of understanding in contrast to quantitative methods (Palinkas et al. 2015). Arising from the qualitative perspective adopted in the study, there will also be a discussion surrounding the sampling design. The researcher, with a qualitative outlook, chose more non-probabilistic techniques for the sample (Uprichard 2013). This is partly due to the fact that, unlike in probability sampling techniques, it is not always possible to enumerate or list the sample populations (Babbie 2013), the sample is difficult to locate or are hidden (Berg and Lune 2014). Convenience sampling techniques rely mainly on subjects who are easily located or available and is often used in situations where there is a need to gather preliminary information about an aspect of a research question in a short time and inexpensively (Berg and Lune 2014). Purposive sampling utilises the special knowledge of the researcher about some group to select subjects who represent the target population (Berg and Lune, 2014).

Some of the limitations demonstrate the deference of some social research areas towards quantitative methods as there are often concerns about controlling the sample to ensure it is representative of the population and that there are limited repetitions in the data (Biernacki and Waldorf, 1981). Others add that the monitoring of the quality of the data is also difficult to accomplish, especially when transcription does not occur immediately after data collection (Biernacki and Waldorf 1981). The researcher may also run the risk of a lengthy and expensive interviewing process in cases where they do not want to lose the trust of participants by curtailing their referrals (Biernacki and Waldorf 1981). This was an issue during the data collection process as it was identified at some stage during the interviews that the interviewee would not add substantially to the quality of the research. The decision, in this instance, was to use the interaction as a method of

catalysing other potential interviewees or glean information that would be important to understanding the research context. In addition to these strategies, the researcher was also very forthright in informing the interviewees or potential interviewee of the proposed time to be spent in the field as well as the possibility of duplication which might mean that not all interviews and referrals might be acted upon. This went some way towards ensuring that the participants' trust in the researcher was maintained.

Importance of Social Network

Another issue that may limit the effectiveness of snowball sampling is the likelihood of distortion, which may become an issue if participants referred persons with the same or similar characteristics (Walters 2015). Snowball sampling technique makes use of a defined social network of participants, with their population generally hidden or unknown (Hancock and Gile 2011; Small 2009; Walters 2015). These social networks often develop organically which means that access is largely restricted especially those who are considered to be marginalised or prone to discrimination (Babbie 2013; Noy 2008). It might therefore mean that referrals will have similar characteristics to those being interviewed. In this instance, the research set out to achieve this end in finding individuals and organisations with similar, but not the same, characteristics.

During the course of the data collection, the researcher found the nature of the creative industry in Jamaica is predicated on the strength, or weaknesses, of one's social network (Stanbury 2015). So, in seeking to interview industry participants about their involvement in the individual or institutional philanthropic giving, it was important to tap into the existing alliances and networks. The data collection did not subscribe to the quantitative notions of representation, and therefore narrowed it to three particular areas of the creative and cultural industry namely: music, sports and theatre. The research actively encouraged individuals or organisations to identify others who met these basic criteria, which was then used to achieve 'saturation'. The researcher sought to interview as many philanthropic foundations and individuals who fit these criteria, bearing in mind that the data collection period. The intended saturation point would have been when the researcher started to hear the same issues being discussed in the interviews. It was therefore based on exhausting those who were willing and able to complete the interview.

There are some similarities in the difficulty of achieving saturation and that of hard-to-reach populations Abrams (2010), who had issues determining a sample for transient youth or homeless for whom statistics or official records might not be available. Her strategy was to invest in developing relationships with gatekeepers to improve access to this population in addition to increasing the data collection methods to complement purposeful sampling techniques, such as snowballing (Abrams 2010). A similar approach was taken in this research, with an initial sample of individuals and foundations being generated from the official charities listings and through documentary reviews. This was supplemented by tapping into the network of respondents and influencers in bolstering the sample. These individuals were veritably gatekeepers who would not only provide access, but also gave the researcher a level of legitimacy which would not have been gained if this relationship-building was done personally. It is not that these individuals or organisations are necessarily marginalised however, but many choose either to refrain from publicizing their giving or to seek charitable status, which means that there is no official record of the work that they do.

Snowball sampling has numerous benefits however, and is demonstrated in its status in social research. Firstly, Babbie (2013), in addressing the issue of representativeness, points out that the snowball sampling technique is primarily for exploratory purposes and therefore not expected to adhere to most quantitative standards. Secondly, it has been identified as an extremely valuable sampling technique due to its ability to be used on its own or with other complementary techniques (Walters 2015). Thirdly, if done properly, it allows the researcher to target populations which are not readily available through traditional sampling methods (Hancock and Gile 2011). Its proponents have argued that the researcher concedes in control over the process (Noy 2008), it gains in being able to access and use social networks of hard-to-reach populations, which aids in the understanding social phenomena from the perspective of those who reside in them; gaining a deeper perspective (Biernacki and Waldorf 1981; Walters 2015). In addition to the aforementioned benefits, when snowball sampling is paired with constructivist and feminist hermeneutics it can serve to provide social knowledge, which is ‘emergent, political and interactional’ (Noy 2008: 327).

Many of the advantages outlined above were borne out during the actual implementation of the research. The combination of the documentary review and the snowballing approach was very beneficial as both were mutually reinforcing. On the occasions where the potential respondent was mentioned during the documentary review and there were

no contact details provided, the snowballing approach helped, on occasions, to confirm the interviewee and oftentimes some contact information was provided or direct contact made. On the other hand, in the cases where individuals or foundations were mentioned during the snowballing process, documentary review helped to provide context and background information which helped to inform the actual interviews.

The personal network was also advantageous in that persons were more likely to participate in the interviews if they were referred by someone with whom they were professionally or personally acquainted. It must be added that it did not guarantee their participation in all cases, as some individual remained unwilling or unable to participate. During the negotiating access process, the researcher had to contend with this issue from prospective respondents as well as those who were referred. In the former instance, prospective respondents, especially charitable individuals and foundations, were curious as to why the researcher was interested in their foundation as opposed to religious-based charities. The researcher had to discuss the nature of the research as well as the criteria which were developed, prior to these interviews being conducted. A similar process was employed with prospective respondents who were referred by others in addition explaining the nature of the relationship the researcher had with the person who had referred them. At no point was the researcher in full control of who was suggested; whether contact details they had would be shared or whether the suggested contacts would be willing to be interviewed.

Demographics

Respondent Grouping	Interview Type			Total
	Telephone	Face-to-Face	No Interview	
Philanthropic Foundations	8	11	23	42
Charitable Individuals	5	5	8	18
Beneficiaries	3	3	0	6
Influencers	1	1	0	2
Elite and Academic Interviews	2	4	1	7

Traditional Charities	2	0	0	2
Policy-Related Interviews	3	2	2	7
Total	24	26	34	84

Table 1 - Breakdown of interviews attempted

In addition to the philanthropic foundations and charitable individuals, information was also gathered from beneficiaries, influencers, religious-based charities as well as policy-related and academic elite interviews in order to gain an appreciation for the context within which the foundations and individuals operate. A similar methodology was adopted whereby the documentary review and snowballing techniques were used in a complementary fashion. From the table it can be gleaned that there were approximately the same number of interviews that we done by phone or VOIP as was done in person. It was acknowledged from the outset that concessions would have had to be made in order to collect the data from individuals who were actively involved in the Creative and Cultural Industry and thus were likely to be travelling locally and internationally during the course of the data collection. There will be a further discussion on the merits of employing telephone as a means of interviewing research participants later in the chapter.

Philanthropic Foundations Interviews

Foundation	Name	Personnel Interviewed	Interview Type
Shaggy Make a Difference Foundation	Steve James	Programme Staff	Telephone
Busy 2020 Helping Hand Foundation	Andre Gordon	Director	Telephone
Bob Marley Foundation	Alicia Williams Mitzie Williams	Programme Manager and Programme Director	Face-to-Face

Gregory Isaacs Foundation	June Isaacs	Director	Face-to-Face
Dennis Emmanuel Brown Trust	Junior Lincoln	Director	Telephone
Forward Step Foundation	Miguel Williams	Director	Face-to-Face
Jimmy Cliff Foundation	Calvin Sutherland	Director	Face-to-Face
Sounds and Pressure Foundation	Julian Reynolds and Collin Leslie	2 Directors	Face-to-Face
YB Afraid Foundation	Timothy Spencer and Melissa McDonald	2 Directors	Face-to-Face
Charles Hyatt Foundation	Charles Hyatt, Jr	Director	Face-to-Face
Bighead Foundation	Brian Martin	Director	Telephone
Courtney Walsh Foundation	Brian Breese	Programme Director	Telephone
Sonny Bradshaw Foundation	Myrna Hague-Bradshaw	Director	Telephone
Sizzla Youth Foundation	Kenneth Wilson	Director	Face-to-Face
Rex Nettleford Foundation	Elizabeth Buchanan-Hind	Director	Face-to-Face
'A St Mary Mi Come From' Charity Event	Claudette Kemp	Manager	Face-to-Face
Running Events Jamaica Limited	Alfred Francis	Director	Telephone
Jamaica Association of Vintage Artiste and Affiliates	Frankie Campbell	Director	Telephone

Missionaries of the Poor	Father Richard Ho Lung	Director	Telephone
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Table 2 - Philanthropic Foundations Interview Type

The majority of the interviews done with philanthropic foundations were completed by individuals with administrative or management responsibility for the foundations. In most cases there was one person who was interviewed. There were three instances in which two persons represented an organisation for the interview. There were concerns that there would be contradictory accounts of the operations, but the interviews were generally complementary and served to fill gaps in knowledge. They were often able to consolidate divergent understanding or viewpoints.

Case Studies

The researcher felt that the case studies method was most suitable for the data which was to be collected. Case studies are widely acknowledged as a common method of conducting social research (Babbie 2013; Burton 2000; Yin 2003). One of the foremost reasons is the flexibility of its application to different variables, be it individuals, events or organisations but also on what is studied (Thomas 2016). As it relates to this study, the researcher was able to interview individuals who provided the information upon which the cases were constructed. These cases took the form of individuals, events and foundations.

Not only was defining cases an issue with which the researcher grappled, but also arriving at the final set of cases. This was important based on the non-probability sampling method which was employed. Issues such as boundaries (Ragin 1992), criteria for inclusion or exclusion, limits to data collection and analysis were also issues which had to be considered as they had implications for the successful completion of the research project and ensuring the comparability of the findings (Burton 2000).

Selection Criteria

The debates among proponents of both quantitative and qualitative research camps on the role and the approach to case selection (Gerring and Cojocar 2016; Poulis et al. 2013;

Seawright and Gerring 2008; Thomas 2016), have mainly been on the level of rigour to be applied and representativeness (Herron and Quinn 2016; Poulis et al. 2013; Seawright and Gerring 2008). The research can use a priori assumptions, such as the research aims (Babbie 2013; Yin 2003) or a posteriori assumptions, such as pragmatism or how the case comports with the research population (Gerring and Cojocaru 2016; Seawright and Gerring 2008) as justifications for case selection. There was an instance during the data collection and analysis process where a completed case was removed from the study after the preliminary analysis, as it was felt that it did not significantly contribute to the attainment of the research aims. There were also instances in which cases were included as it was felt that it highlighted a variation that would enhance the research.

What were the criteria used in the selection of the cases? The research utilised a snowball sampling technique which meant that the researcher did not have ‘full knowledge’, but which took into consideration the context, iteration and reflection on the different sources of information into the decision making process (Poulis et al. 2013). It is, as Noy (2008) describes, a process of acknowledging the dynamism of the research process as, while traditional research is often compartmentalised, snowball sampling technique makes the process one of ‘mutual dependence and complementary’, as the sampling and interviewing component often happen simultaneously (Noy 2008: 324). Additionally, there are also aspects of the preliminary analysis which occur at this time. This was reflected in the data collection process as the researcher had to make decisions about the suitability of the data either in the initial conversation with a potential interviewee or after the interview has been concluded.

The researcher was conscious of these issues and surmised that snowball sampling technique was an appropriate fit for the research aims as it allowed for the use of an ‘engaging’ approach to sampling and data collection. In the first instance a broad net was cast as it related to the individuals and foundations which were contacted. The researcher also made use of the social media pages which were also a source of information to gather current information on the work of the Foundations as well as contact information. At this stage, the a priori criteria used for individuals and foundations ‘involved’ in the music industry, sports or theatre fraternity who either had a recognised charity event or organisation, or who were involved in charitable activities on a sustained basis. This was done with the idea that there would have been some attrition and also that some would not have met the criteria. ‘Involvement’ was used loosely in the initial instance, and then after contact was made a posteriori criteria established the depth of engagement in the

creative and cultural industry and charitable giving. This was corroborated through documentary analysis. There were others who passed these two stages but who were not chosen because it was felt that their interviews did not add to the breadth of the cases or there was insufficient information to complete the case. This coincided with the arguments put forward by proponents of snowball sampling techniques regarding its ability to be the main or auxiliary means of assembling a sample across disciplines in the social sciences (Noy 2008; Walters 2015).

There were potential respondents for whom contact information were missing due the foundation or charitable organisations being defunct. In this instance, a follow-up was done to check if there was information on the foundation available in the public domain, such as newspaper articles or social media. The last resort was to run the list of individuals who had knowledge of the industry, whom I refer to as influencers, or to respondents who were interviewed. The individuals referred to as ‘influencers’ are synonymous with the ‘gatekeepers’ referred to in Abrams (2010), who are able to provide some level of direction or access to the population of interest. If this was not successful, then the individuals were struck from the list as being unreachable. For those that remained on the list, there was a systematic approach taken to contacting the individuals. Where there were email addresses, individuals were sent introductory emails which outlined the nature of the research and the next actions if they were interested. At this phase, there were some participants who either did not respond, responded to say they were not interested or responded to express an interest. The researcher set a contact limit of three emails sent fortnightly to all potential interviewees. If there was no response after this time, then the potential interviewee was removed from the list. This was also the approach used with charitable individuals whose affairs were handled by their publicist or events management organisations. Those indicated that they were not interested were immediately removed from the list.

In cases where interviews were not conducted, this was largely as a result of the absence of current contact information for individuals and foundations that were unearthed during the documentary review. There were others who did have contact information but did not respond to the three email messages that were sent; declined to participate after initial contact was established or after indicating interest in participating. This highlighted the importance of the ‘social’ in the snowball sampling technique as it enabled the researcher to have current contact information, in most cases, and a direct connection which improved the chance of a completed interview. Not only did the approach allow the

researched to be involved in the research process, but also in the development of the sample. Despite being of significance in the research, there is an added component of the researcher's control of the research process, which will now be addressed.

Control

The issue of control has been a major point of discussion in the research literature due to the prominence of the researcher at the different phases of the data collection process (Biernacki and Waldorf 1981). Proponents of quantitative research argue that the researcher exerting control over the sampling process, in some cases, would help with the application of the requisite scientific rigour (Biernacki and Waldorf 1981; Walters 2015). The experience of the researcher however aligned with that of Noy (2008) who argued that the onus is on the researcher to use her skills to win the trust of the researched. The agency is therefore extended to the researched as they have the ability to determine the extent of the scope of the research based on the level of access provided to their social network. This idea of respondents being 'de facto research assistants' (Biernacki and Waldorf 1981: 153) deviates from most of the other methods available in the social research, with the researcher usually having greater levels of control over the size and structure of their sample, and reduced input from those being sampled. Additionally, control in this type of qualitative research may serve to limit the depths achieved by the researcher as there would somewhat narrow the focus which is similar to approach often adopted in quantitative research designs.

Saturation

The issue of how a researcher arrives at the decision about the sufficiency of data collected or when saturation point is reached has also been a major point of discussion in the literature. The saturation point, has been described as 'the point at which no new information or themes are observed in the data (Guest et al. 2006). It is argued that there are few guidelines available to assist in determining sample size in non-probabilistic research designs (Guest et al. 2006). Additionally, there is normally an absence of a generally agreed upon definition, little operationalization, description of how it is determined or practical guidelines in estimating samples (Guest et al. 2006). The issue

of determining a suitable saturation point whilst being restricted by a finite data collection period was one of the issues with which the researcher faced. It was exacerbated by the slow response rate by potential interviewees in the initial phase of the data collection. The plan was to ensure that a wide net was cast which would ensure that the sample adequate while covering bearing in mind the research restrictions.

Data Collection Methods

There are various techniques that can be used when collecting data using a case study research design. For the purposes of this research, qualitative interviewing accompanied by documentary review were the preferred means.

Qualitative Interviewing

Pilot Exercise

Prior to the commencement of the interviews, the researcher conducted a pilot interview to test the questions and their suitability and wording as well as also to get an idea of the length of the interview and the direction in which the answers were being directed. They have been described as ‘a feasibility study that comprises a small-scale version of the planned study, trial run of planned methods, or miniature version of the anticipated research in order to answer a methodological question and to guide the development of the research plan’ (Kim 2011; van Teijlingen and Hundley 2001). They are beneficial as they allow researchers to make adjustments (Kim 2011; Sampson 2004), inform methodological choices or provide context (Poulis et al. 2013) prior to undertaking the interviews. In this research a pilot interview was completed one week prior to the first set of interviews were scheduled to be conducted. It provided valuable information about the suitability of the instrument, the wording of the questions as well as what amendments were needed to be made to questions in the interviews. It was also useful in indicating how long the interviews would take so that interviewees could have been adequately informed.

Despite these benefits, other scholars have identified disadvantages of using pilots including: inaccurate predictions, contamination or funding issues (van Teijlingen and Hundley 2001). The issue of contamination⁴ is seen as a major concern in some circles, however it is argued that there are occasions, especially, in qualitative research in which excluding cases might result in reducing the size of the sample, especially in cases where participants are hard to reach (van Teijlingen and Hundley 2001). This was an issue which was faced by the researcher during the data collection process. It was felt that the interview conducted during the pilot phase provided useful information which added to the diversity of cases and therefore warranted inclusion.

Kim (2011) argues that the issue of piloting has been discussed in a restrictive way as it is often seen as being simply a way to test research instruments. She argues however, that the concepts of a pilot exercise and a pilot study have been routinely conflated, with the latter being more extensive than the former (Kim 2011). The current project did not seek to utilise the benefits of engaging in a fulsome exploration of the pilot study based on the time frame within which the research had to be conducted as well. What essentially happened was a pilot exercise succeeded in testing the wording, length and flow of the interview schedule prior to the full execution of the instrument. It did result in refinement of the schedule.

Interview Schedule

An interview schedule was developed for each set of respondents (individuals, foundations, policy and academia) and reflected the themes that emerged from the literature as well as the documentary review. The schedule was sent to the respondents prior to the interview in order for them to become familiarised with the line of questioning, also to prepare and gather relevant information where necessary and build trust. An effort was made to ensure that the respondent had a stake in making major decisions as it related to the engagement. This included choosing the time and type of interview (whether telephone or face-to-face). They were asked at the outset by the researcher whether the interview could be recorded and transcribed for purposes of recall and data accuracy. Participants were allowed to speak in whatever way they felt comfortable; which included speaking in Patois. Prior to the beginning of the interview,

⁴ van Teijlingen and Hundley (2001) defines contamination as the situation in which data (or participants) from the pilot is included in the main study.

the overall aims of the research were restated to the participants, in addition to their rights as interviewees. They were allowed to ask questions and seek any clarifications before and during the interview. The respondents were sent the transcribed documents for their perusal within a reasonable time after the interviews were conducted.

Negotiating access

An important aspect of the snowball sampling technique was the way in which access to interviewees was negotiated. For the research a dual approach was employed. In the first instance direct contact was made with the individuals and foundations discovered through the documentary review process. Secondly, from interviewees who had completed their interview, and who were then asked to suggest others individuals or foundations who they knew or felt met the criteria. This made it easier for the researcher as they were able to provide an opening which was used to develop a relationship with the potential interviewee. In the case of being put in direct contact with a potential respondent, the process was somewhat smoother as potential interviewees were able to make a direct connection between the researcher and the 'referee'. This kind of social interaction is not a staple of all research approaches, and alters the usual systematic and rigorous approaches that are normally adopted.

The interviewing process was generally cordial although there were instances in which interviewees wanted to know why my research predominantly focused on their foundations or philanthropic giving and not that of the traditional charities. By traditional the participants mentioned charitable organisations which have some affiliation to a religious body and which generally had a higher perceived legitimacy within the society. This happened twice during the data collection period and it was subsequent to the researcher leaving the field that the issue arose. At the time of the interview, the researcher had a brief discussion with the interviewees regarding the aims and objectives of the research, which expressly focused on the charities which were within the Creative and Cultural Industry. This explanation was deemed sufficient to those who had queried.

Telephone Interviews

It was not possible to complete face-to-face interviews in all situations and the researcher therefore utilised telephone and Voice over Internet Protocol (VOIP) options to complete some of the interviews. The use of telephones in the interviewing process has normally been associated with quantitative research methods (Trier-Bieniek 2012) or in short, structured interviews or specific situations (Sturges and Hanrahan 2004). Despite its increased popularity (Block and Erskine 2012) the use of telephone interview has been scarcely researched and has struggled to gain the recognition as a primary source of data collection (Lechuga 2012). Its use in the research process has been challenged, with the main issues being about its quality; the absence of interaction between the interviewer and the interviewee and a loss of the ‘natural conversation’ (Lechuga 2012; Trier-Bieniek 2012). Despite these challenges, telephone interviews have been credited with potentially improving honesty of participants, access to hard-to-reach population, cost and its flexibility (Block and Erskine 2012; Sturges and Hanrahan 2004; Trier-Bieniek 2012).

In retrospect, few differences were observed in the administration of both types of interviews. Firstly, the telephone interviews were found to be flexible in that they could be paused and continued at a later time. This process may have been prohibitive if it were a face-to-face interview, as the possibility exists that the interviews might have been prematurely concluded. This was taking in to account the schedules of the potential interviewees who were based locally but who could not have been reached during the course of the data collection period. Secondly, the use of the over-the-telephone provided the potential respondents with an option to refusing to participate in the face-to-face interview. Thirdly, there were potential interviewees who expressed a willingness to participate but would have travelling engagements during the interview phase and agreed that a ‘virtual’ interview was most convenient for them. Despite the convenience and flexibility of the over-the-phone option, there were some individuals who still preferred the ‘natural conversation’ which the face-to-face interview offered and being able to pick up on visual cues from the facial expressions of the interviewees.

Elite Interviews

Another of the techniques used during the data collection phase was that of elite interviews. The elite interviews were conducted with academics, policy-level staff at relevant ministries, departments and agencies, as well as with legal personnel, all of whom provided a useful context and a perspective on the themes emerging in the data. Prior to this however, there was the process of negotiating access to these elite interview spaces. The researcher felt that it was important to provide an open and neutral stance on the issues being examined at the outset which would serve to ensure that this particular cohort of respondents would see the value in participating. It was also found to have provided a basis for a most robust discussion as aspects of the data provided key talking points. During one of these elite interviews there was a one dimensional flow of questions between the interviewees and the interviewer. The process, in hindsight, was geared at testing my knowledge of the area, clarifying the research objective as well as finding common ground on conceptual definitions prior to the interview. There was a panel of elite interviewees from the Planning Institute of Jamaica (PIOJ) comprised of experts who had knowledge of issue areas and broad themes for which I had requested answers. During the course of the interview, there was a sense there was a mutual transfer of information that the researcher was able to act upon. The latter point supports Bogner et al. (2009) who argue that these interviewees are not only expert as it relates to their knowledge of the subject area but also important sources for potential interviews, bearing in mind the snowballing approach adopted in the research. It is argued that these interviews can serve to shorten the time taken to collect data as experts may be seen as ‘crystallization points’ in the early stages of the research and can also be a connection to other sources of information which may be unknown to the researcher (Bogner et al. 2009). Additionally, the role of the interviewer is important as the perceived level of knowledge that the interviewer has play a role in the expert interview and can have a bearing on the quality of the interview, which contrasts with other methods where the interviewer’s knowledge might not come in for similar scrutiny (Meuser and Nagel 2009).

For this study, the elite interviews were undertaken towards the end of the data collection process: which is one of the two ways in which Bogner et al. (2009) suggested they could be used. It was felt that the elite interviews would help to provide an analytic context which would provide a better understanding of the information which was emerging from the research. This supports one of the main roles of elite interviews, in this case, which is

to provide context and specialised knowledge to an aspect of the research question. Bogner and Menz (2009) identify three typologies of the expert interview, namely: exploratory, systematizing and theory-generating expert interviews. The systematizing expert interview is widely used as it is focused on answering the research question rather than exploration or generating theory (Bogner and Menz 2009).

Documentary Review

Much of the interviews were preceded by a review of the documentary and archival materials. The literature defines documentary analysis as a systematic process of reviewing and evaluating documents, both printed and electronic material, with the aim of eliciting meaning, gaining understanding or developing empirical knowledge (Bowen 2009). Despite being recognised as a research method in its own right, documentary analysis has largely been used as an auxiliary source to ‘more-established’ methods (Bowen 2009; McCulloch 2004). What constitutes ‘documents’ in the literature is determined to a large extent by the level of input the researcher played in its production: therefore it ranges on a continuum based on the level of input ranging from raw field notes or journal, transcriptions to other documents which the researcher had no role in its production, such as historical archives (Huberman and Miles 1998; McCulloch 2004). The use of the documentary review as a part of the triangulation process is also noteworthy. It was used predominantly to get an understanding of the types of charitable activities being undertaken by the individuals and foundations which were then reflected in the questions which were posed to the interviewees. This is as many would have clarified some of the questions or allowed the researcher to better frame questions when there were gaps in the data available prior to the interview. This is mainly as some of the persons were guarded with the information that they made public about their charitable giving.

The researcher relied on information available on the internet which was helpful particularly in instances when the features of the target population were not completely known. It is in this context that the extension of the definition of documents to include electronic sources now available from the internet has altered the landscape (McCulloch 2004). This meant that the researcher did not need to be ‘intrusive’ as with other forms of the documentary research, as there was broad access to information available through online newspaper articles, websites, webpages, social media pages and publications from

the foundations. Some concerns have been raised about the veracity (Bowen 2009) and impartiality (McCulloch 2004) of documents, including internet sources, as it is felt that they can serve as a tool of its owner, and therefore needs to be contextualised and used cautiously. This was a concern that the researcher carried through the data collection process however, it was felt that the interviews with the individuals and foundations as well as the beneficiaries would help to verify the data retrieved from the online sources. In many cases, the posting of these documents and pictures online has served to improve institutional memory as it serves as an additional reference point for some of these individuals and organisations. Additionally, these sources proved to be accessible and inexpensive (McCulloch 2004), which also save the researcher valuable time and money in the field when compared to other forms of documentary reviews.

Data Processing

All interviews were recorded using a digital audio recording device with the prior consent of the interviewees. It is argued that this aspect of the research process has been largely overlooked based on the preoccupation with the written text once the transcription process is complete (Southall 2009). Concerns have been raised about the creation and use of the recording, data management of the research project and how the audio is used within the project after it has been created (Southall 2009). The issues include the sharing of recordings; the naming, structuring, coding, version control and procedures for access to the research team ; and ‘disclosive’ nature of audio recordings if they are archived after the research is completed (Southall 2009). The researcher was very systematic in how the recordings were compiled, labelled and stored. All recordings were uploaded to a secure external hard drive on the day of the interview and were properly labelled with a code which could be recognised by the researcher. A similar code was assigned to the transcribed version of the document. Due to the researcher’s prior knowledge of the use of recorded material in research projects, the potential pitfalls identified in the literature were mitigated. The advantages included the ease of production and access to recordings, although this requires the user to have some familiarity with technology (Southall 2009). There was however a minor challenge faced by the researcher in using audio recording software that had compatibility issues. It affected the ease of transferring the audio file to other audio formats which restricted the transcription process to a specific computer on

which the software was downloaded. The inconvenience was minor however, as it merely required that the researcher used the same computer to complete the transcriptions.

Transcriptions

Transcription, which is defined as, "... the transference of spoken language with its particular set of rules to the written word with a different set of rules", has received limited attention in the literature (Mero-Jaffer 2011: 231). The methods of transcription are usually classified as naturalised or denaturalised (Mero-Jaffer 2011). Naturalised transcriptions are detailed and less filtered, and focus on the discourse, including: breaks, intonation and body language; while denaturalised transcription is the flowing 'laundered' version, which relates the discourse without the descriptions (Mero-Jaffer 2011). The research aligned to the denaturalised transcription type as all recordings were transcribed in a verbatim manner after majority of the data were collected. It was felt that there was no need to employ the naturalised process as the researcher was keen on the themes and issues raised rather than the intonation and gesticulation of the interviewee. It was felt that this detail was more suitable for researchers who were interested in the 'thick description' (Mero-Jaffer 2011). The level of detail required for the former was also not possible for all of the interviews as some were conducted virtually or over the phone, and would have been difficult to achieve.

Transcription and Ethics

After the transcriptions were completed and edited, they were emailed to the respondents for verification. There were interviewees who did not return the email message. The researcher encountered similar challenges with interviewees who were unwilling to respond to the emails with the transcripts which were sent to them for verification. The researcher attempted to contact each person on three separate occasions via email, with limited success, in order to solicit a response. For some researchers, the absence of this verification would significantly affect the data; however, the current research did not place the same emphasis on receiving the feedback as the participants had provided agreement for their participation in the initial stages. Another issue was of interviewees significantly altering the text based on introspection or how they felt that it would have

been perceived (Mero-Jaffer 2011). This was not an issue that was encountered by the researcher.

The interviewees who returned their transcripts had minor adjustments, surrounding grammar and syntax, and offered clarifications to comments they felt were unclear. Mero-Jaffer (2011) argues that the transference of the transcript serves the purpose of validation and empowerment for the participants by having them share in the research process after the interview period has concluded. This is an important component from the perspective of the researcher who has been mindful of the traditional disparity, in the literature and practice, between researcher and the researched throughout the research process. The literature highlight four dilemmas associated with the process of transcript transference including: original representation, amended text, power relations between the interviewee and interviewer and the lack of response from interviewees (Mero-Jaffer 2011). The researcher sought to reproduce the transcripts in a manner that was consistent with the spirit of the interview. The aim was to capture significant themes that emerged from the discussion, and never sought to take into account the other intangible elements, such as intonation. The researcher's concern was with the substance of the interviews and the accuracy of the information. The transcription process mirrored this as pauses and other body movements were not factored into the transcription. The recording of the interviews helped with achieving this objective.

Data Analysis Methods

The data analysis undertaken for this research used a mixture of manual and computer-aided techniques. The edited transcriptions were entered into the Nvivo 10 qualitative data analysis software, which greatly assisted with the organisation of the data through the development of the thematic nodes. In total, there were over 50 documents developed, including interviews from a wide cross-section of respondents. Nvivo 10 software assisted the researcher in managing the volume of information as well as to make connections across and between cases, individual and foundations and policy interviews. It was not the understanding of the data analysis software (Humble 2012) which provided the challenges but the process of deriving meaning from the mass of qualitative data which often required iteration and reflection on the part of the researcher (Fielding and Lee 1998; Thomas 2016). This is as many of the nodes were cross-cutting and related

which meant the researcher's analytical skills were necessary in interpreting the results of the development of the nodes.

Academics have challenged the notion that the increased use of these technologies have 'completed' the analysis due to the fact that it facilitate faster analysis due to data preparation, structure, coding and display that it offers (Fielding and Lee 1998; Humble 2012; Silver and Lewins 2014). During the actual data analysis, the ability to manipulate the data was made easier through the use of the software, however this did not decrease the importance of the researcher's role in the process (Huberman and Miles 1998; Humble 2012; Leech and Onwuegbuzie 2007; Thomas 2016). Technology use presented advantages including increased efficiency through data reduction and efficiency (Fielding and Lee 1998), and the potential permutations from cross-referencing the node in the data meant that more data was actually created. Additionally, the research benefited from the researcher's field experiences while attempting to make sense of the data. Therefore, the technology did not assist with interpretation of the data. Having conducted the interviews and completed the transcriptions however, allowed the researcher to become familiar with the data in a way which would not have been possible had the researcher not been involved at all stages of the process. Therefore, the level of immersion in the data collection process was critical even if the researcher is fully conversant with the data analysis software.

Ethical Considerations

Ethics in practice

The issues of ethics were foremost in the mind of the researcher at all stages of the research process. When these ethical approaches are applied to research, they tend to fall under categories related to harm, consent and privacy of the participants (Berg and Lune 2014). Ensuring that no harm, whether physical or emotional, accrues to the participants during and after the research is one of the central pillars of the research process. For the purposes of this research, ethical approval was sought and granted by the ethical research committee prior to data collection or contact with prospective research participants. The process involved outlining the nature of the research, objectives, draft research questions or themes; and a profile of the prospective participants along with other accompanying information to a panel which decides on its suitability. The literature acknowledges that

researchers should take due care to acknowledge and mitigate the subtlest dangers that can affect research participants (Babbie 2013) and by extension, their communities and environments (Israel and Hay 2006) during and after a social research. Babbie (2013) adds that researchers often fail to take into account the lasting effects of the analysis and reporting of data, which normally occurs after the process of data collection is complete. It was the duty of the researcher to satisfy the committee that due consideration to the participants was taken at all stages of the research.

The researcher adhered to the commitments made to during the ethical approval process while in the field. Informed consent was established at the outset of each conversation with potential participant instances where this was furnished in an email correspondence. Informed consent has been a topic ventilated in the literature over the past three decades as an important consideration at the initial phases of data collection, due to instances of its abuse in research practice (Berg and Lune 2014). There are two components to the issue of informed consent, namely: ensuring that the participants understand and that they opt to participate voluntarily (Israel and Hay 2006). As it relates to the first component, the participants in the research were provided with an email message which outlined the scope and objectives of the research, and their intended role in the research. They were made aware of their rights to opt out at any point that they no longer felt interested (Babbie 2013), and how the information they provided would be used during and after the research was completed (Israel and Hay 2006: 61). Ultimately these ethical considerations are geared towards ensuring that researchers act honestly and honourably towards their participants (Israel and Hay 2006) and the audience of the researcher (Babbie 2013).

Confidentiality and Anonymity

Another issue related to the privacy of research participants, which is encapsulated in the concepts of confidentiality and anonymity (Babbie 2013; Berg and Lune 2014). Confidentiality refers to the attempt to remove from the research records or any elements that might indicate the identities of the subjects (Babbie 2013; Berg and Lune 2014). After the interviews were conducted, there was an effort made to present the information from the audio files in as fulsome a manner as possible, with follow-up calls made in cases where there were need for clarification. Care was also taken to ensure that audio files were properly coded and not traceable to the participants. In this case, the researcher was

aware of the identity of the subjects and used methods to conceal this identity from others. What was possible was to obscure any feature of the participants' interview transcripts that could have been used as an identifier, and therefore cause harm or bring undue distress. In instances where persons requested that their names not be mentioned in the research, this was granted. The current research did not aim to achieve anonymity for the research participants (Babbie 2013; Berg and Lune 2014). This is as the interviews were done in person in most cases in addition to over the phone, which means that the interviewer would have had contact with the interviewees.

Chapter Conclusion

The chapter grappled with the importance of the actors, in this case, the interviewees to the research process. It outlined how the researcher's philosophy towards the research generally, and in interviewees, in particular guided the methodology and the methods which we used throughout the research process. The chapter highlights this importance in three main ways. Firstly, in choosing a qualitative research design which would maximise on the ability to understand the opinion and ideas of the actors in a fulsome way, without being limiting. The qualitative interviewing methodology provided this avenue wherein the interviewees were able to have some control over the direction of the telling of their story. Secondly, they were also given the latitude to determine the other stories which were told. This was facilitated through the use of a snowballing sampling technique. The data processing methods also sought to ensure that the way in which the information was captured, that is by transcription, that there would be limited scope for a distortion of the intended meaning of this answers. This was bolstered by the attempt of the researcher to return the transcriptions to the interviewees to provide feedback, comments and amendments. Thirdly, the preservation of relationships both between the researcher and the researched as well as the among the researched. The researcher was guided by the theoretical framework of the Social and Solidarity Economy's emphasis on the strength of the collective during the data collection component. To this end, the whole process of the snowball sampling technique is largely built of trust, which was an important part of the way in which allowed the research to take the path it took. For many of the respondents, the persons who were referred were close friends and/or colleagues, which would invite the researcher into professional as well as personal relationships, which is the nature of the creative and cultural industry. These aligned with the notion of embeddedness among actors with the philanthropic collective which emerged from the literature on community philanthropy as practiced. These strategies formed part of a broader concern for ethics that the researcher was keen on ensuring was adhered to. This is in

keeping with the thrust of the research to enhance the voice of the actors, in this case those working at the micro-level of the philanthropic ladder in a developing country context.

The following chapter will serve as a precursor to main findings section involving the case studies. It will accomplish this by providing a historical overview of the philanthropy in Jamaica drawing on the some of the main themes that have emerged to frame the context for philanthropic giving among individuals and philanthropic foundations. It will highlight many of the philanthropic practices since the post-Emancipation era that have largely run parallel to the ‘recognised’ activities. The essence of many of these practices remain in today’s philanthropic activities despite the practice being the purview of the church, upper and middle class and the private sector, in more recent times.

Chapter Four

Findings

Current context of Philanthropy in Jamaica

Country Context

The findings emanating from the research is broken across chapters four and five and should therefore be read in tandem. It sets the context for an understanding of the cases by outlining the current policy landscape for philanthropy in Jamaica. A more detailed account of the cases will be presented in chapter five and the appendices. The information in this section was collated from the interviews, including the elite interviews with policy persons at the Department of Cooperatives and Friendly Societies (DCFS), Tax Administration Jamaica (TAJ), Planning Institute of Jamaica (PIOJ) and a legal expert on charities. This was triangulated with information from the other qualitative interviewees conducted with the philanthropic foundations and charitable individuals. A schedule of all those interviewed is given in Appendix 4. It was felt that this strategy would provide a fulsome picture of charity administration in general and the interaction with the philanthropic actions, including the philanthropic organisations, charitable individuals and the event.

Charity Administration

The passage of the Charities Act of 2013, formed a part of the Omnibus Legislation to regularise the granting of government incentives and waivers as a criterion for securing a stand-by loan facility with the International Monetary Fund (IMF). Prior to the passage of the Charities Act however, there was a discretionary waiver process administered by the Ministry of Finance and the Public Service being the responsible ministry, and the Tax Administration Jamaica (TAJ) had sole responsibility of approving and issuing exemption certificates. It was revealed that the system was inefficient and there was rampant abuse of the system by entities that were commercial enterprises operating under the guise of charities and foundations. Currently the DCFS works closely with other

government agencies in the execution of its mandate of micro-development under the Vision 2030 National Development Plan (Kirkland interview 2017). The TAJ continues its role of ensuring that organisations wishing to receive charitable status are compliant with the country's tax laws (Forbes interview 2017). The Jamaica Customs Agency provides information on the number and frequency of waivers and relief offered to charitable organisations that are so listed. The Companies Office of Jamaica is currently the official registry for the charities: therefore, both the DCFS and the CoJ collaborate to ensure that the list of charitable organisations remains updated in light of the biennial renewal of their charitable status (Kirkland interview 2017). There is also a relationship with the National Insurance Scheme, which also provides necessary documentation which allows prospective organisations to acquire a Taxpayer Registration Number for their organisation (Kirkland interview 2017). The passage of the Charities Act has therefore established a network of public sector actors that have become important to our understanding of the evolution on philanthropy to its current stage.

Philanthropic Foundations and the Charities Act

There have been differing views from philanthropic practitioners about the effectiveness of the Charities Act. There are some foundations who understand the benefits that accrue to them as it relates to their ability to shipping donated items into the island (Isaacs interview 2017). The interview by the representative of the Jimmy Cliff Foundation revealed the understanding that the Act harmonised previously disparate aspects of charitable organisation administration into one piece of legislation and, has given greater confidence to persons and institutions in the diaspora who may have had reservations about the reputation of recipient organisations (Sutherland interview 2017). The Forward Step Foundation interview disclosed that organisations were also guarded in their assessment of the work of the organisation, noting that the requirements for charitable status are onerous on small organisations with limited capacity; and that the process seems to exclude certain organisational forms, such as social enterprises or any such variations (Williams interview 2017). While others, such as the Charles Hyatt Foundation, did not fully grasp the nature of the time-bound registration, and were of the belief that their charitable status guaranteed continued coverage (Hyatt interview 2017). It has also served to discontinue practices by religious charities such as the provision of logistical support to organisations that did not have charitable status (Burgess interview 2017).

International Dimension

There is an international component to the relationship regarding donations from abroad foremost amount them are concerns surrounding funding terrorist activities (Sutherland interview 2017). Persons or organisations who are donating from abroad (particularly the US and UK) are able to get tax relief once it has been determined that they have donated to a reputable charitable organisation (Sutherland interview 2017). To this end the Revenue Protection Division (RPD) and the Financial Investigations Division (FID) in the Ministry of Finance and Planning, work closely with the DCFS to help with this process (Burgess interview 2017). The Financial Investigations Division is also charged with looking into the activities of local charities as it relates to money laundering, proceeds of crime, and funding terrorist organisations.

Recent Policy Developments

The Ministry of Industry, Commerce, Agriculture and Fisheries (MICAF) recently released its Micro, Small and Medium Economy (MSME) and Entrepreneurship Policy which speaks to social enterprises being ‘agents of development’ (K’nife 2017). The policy sought to bring some semblance of order to the social economy eco-system, inclusive of public sector, private sector and the third sector. It also recognised the need to scale the resources being generated in order to provide solutions to the issue of social inclusion and cohesion. Despite the heralded good that these organisations can do in addressing some of the main development problems affecting youth, rural women and persons with disabilities; there remains a gap in our understanding of these organisations, particularly the various structures for their operation.

Summary Overview of cases

The current section provides a summary overview of the cases addressed more substantially in the following chapter and the appendices. It provides some of the main findings and themes that emerged from the cases of foundations, individual and events. There were a total of 27 cases which represented a mix of organisation types, there were: fifteen philanthropic foundations, one religious charitable organisation, an event, an

artiste affiliate organisation registered as a NGO; and a for-profit company. There were also eight charitable individual cases. It provides some initial insights into the hybrid forms and activities that are undertaken before looking broadly at their resource generation strategies.

Who are these actors?

One of the objectives of the research was to provide an understanding of the philanthropic landscape that has emerged as a direct result of the Jamaican context. This section therefore provides an overview of how the philanthropic foundations in particular align with the typologies present in the literature by examining their activity and resourcing approaches. The literature review and the subsequent theoretical framework made mention of actors engaging hybrid and informal organisational forms but were steadfast in their social objectives. The cases highlight how both external and internal factors have influenced their emergence and evolution, which is also inextricably linked to their resourcing strategies.

Typology	Philanthropic Foundations⁵
Grant-seeking and Operating	Forward Step Foundation, Sounds and Pressure Foundation, Charles Hyatt Foundation, Courtney Walsh Foundation
Grant-making	Bighead Foundation, Busy 2020 Helping Hands Foundation, Dennis Emmanuel Brown Trust, Sizzla Youth Foundation, Sony Bradshaw Foundation, Shaggy Make A Difference Foundation
Grant-making and Operating	Gregory Isaacs Foundation, YB Afraid Foundation
Grant-making and Grant-Seeking	Jimmy Cliff Foundation, Rex Nettleford Foundation

⁵ This listing did not include the JAVA, Missionaries of the Poor, Running Events Limited and the ‘A St Mary Mi Come From’ Charity Event.

Mixed (Grant-making/Grant-seeking and Operating)	Bob Marley Foundation
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Table 3 - Modified Philanthropic Foundation Typology (adapted from Anheier and Daly 2007) – see below for details of adaptation).

The foundations largely mirrored the main types, such as: Grant-making, Operating and Mixed, that are present in the literature, however, there were some variations. The types that the foundations were grouped in included: grant-seeking and operating; grant-making; grant-making and operating; grant-making and grant-seeking; and mixed. It was felt that the assumption upon which the type of founder, revenue structure and asset type mentioned by (Anheier and Daly 2007; Jung et al., 2018) were based on, warranted a further revision in order to be applicable in the Jamaican context. An example was the notion that all grant-making foundations had to have an ‘endowment’, which was found to not be the case among the foundations and therefore had to ‘seek’ funding as a strategy to support their operations. The types were extended to include a ‘grant-seeking’ type, in addition to grant-making and operating. The grant seeking foundation offers a contradiction to the grant-making ideal-type which has become a part of the mainstream literature. Even the way in which the grant-making type has been originally conceptualised has had to be altered. The uncertainty of financial support, and other environmental and resource constraints have forced organisations to adopt different strategies geared towards allowing them to continue their activities. These strategies will become more apparent in the chapter that follows.

Grant-seeking and operating foundations represent organisations which were actively seeking or have gotten external assistance in the form of grants and other institutional financial assistance to support their work. Additionally, these organisations used these resources to fund or support the programmes and activities of the foundation and did not explicitly provide any support to other organisations by way of grants or other financial support.

The second type, grant-making, represents organisations that have used internal mechanisms and personal human and financial resources for specific purposes. These organisations do not operate programmes as a part of their daily activities, but they do provide support to beneficiaries for specific purposes. Most do not have an endowment, in that funds were raised to support recurrent activity, with little evidence of generated funds being pooled. There is also no evidence that these foundations actively seek

resources from external personal or institutional sources, however, there is a strong emphasis on personal contacts or events as a main source.

Thirdly, grant-making and operating foundations are organisations that possess the features of the grant-making organisations but also operate their own programmes. In the case of the organisations that featured in this category, there was an element of endowment albeit not an original part of their *raison d'être*, but has been added as a part of their evolution.

The fourth type are grant-making and grant-seeking foundations, which are organisations that actively seek or plan to seek financial assistance from external institutional sources in addition to generating their own resources from personal or institutional contacts, as well as through sources such as events. These organisations use the resources they generate to support their specific purposes or institutional/individual beneficiaries. They do not operate their own programmes.

Finally, mixed (grant-making/grant-seeking/operating) are organisations that sought out grant and other funding opportunities to supplement their own grant-making functions. These funds are then used to support their grants in addition to the programmes and activities it supports.

Beneficiaries and Activities of Philanthropic Foundations

Much of the mainstream literature of celebrity association with charitable organisations has largely been attributed to strategic motivations. The current section provides an overview of the beneficiaries and activities undertaken by all the philanthropic organisations, including the philanthropic foundations, non-governmental organisations and the event, under review. These beneficiaries and activities connect to the motivation theme which advances the narrative that the relationships are usually built on personal and/or professional relationships that exists between the celebrity and the causes with which they choose to become involved rather than a solely strategic one. The significance of these relationships questions the academic literature on celebrity philanthropy being based on distance and anonymity. The cases in the following chapter will provide a more extensive insight into the motivation around their emergence and evolution of these relationships, which aligns with the community philanthropy narrative.

Organisations	Beneficiaries and Activities
Charles Hyatt Foundation	Alpha Institute, Boys Town All-Age Edna Manley College for the Visual and Performing Arts- Educational Scholarship
Gregory Isaacs Foundation	Support to Early Childhood Institutions Support to the children in state care Support to drug rehabilitation organisation
Forward Step Foundation	Healthy Lifestyles, Education. At-risk Youth (Unattached youth, ex-convicts, returned migrants, teenaged mothers etc.), Creative Arts Environmental Security and Safety and the Gregory Park Community
Busy 2020 Helping Hand Foundation	St. Ann's Bay Hospital and Lower Buxton All-Age
Jimmy Cliff Foundation	Somerton Community, tertiary scholarships, Autistic children, children in State care and Retired musicians.
Sounds and Pressure Foundation	Elderly, Youth Education and Employability Sports, Urban Tourism and Infrastructural Development in marginalised urban communities.
YB Afraid Foundation	Children in state care
Sonny Bradshaw Foundation	Cancer Hospice, Disability Education and Jamaica Big Band.
Dennis Emmanuel Brown Trust	Educational Scholarship and Breakfast Programme at Central Branch All-Age.
Running Events Limited	Healthy Lifestyles
A St. Mary Mi Come From	Annotto Bay and Port Maria Hospitals and Port Maria Infirmary, educational assistance to High Schools and assistance to youth clubs and community groups.

Bob Marley Foundation	Health, education, Alpha Institute, One Love Youth Camp and social welfare initiatives.
Courtney Walsh Foundation	Disability and youth cricket and sports in correctional facilities (juvenile and adult male).
JAVAA	Funeral and Social Welfare assistance to Retired and Current Music Industry Professionals.
Bighead Foundation	HIV/AIDS Hospice and St. James Infirmary Educational Scholarships
Rex Nettleford Foundation	Educational Scholarship and National Dance Theatre Company.
Shaggy Make a Difference Foundation	Bustamante Children's Hospital
Sizzla Youth Foundation	August Town Community Senior Citizens Assistance to Early Childhood and Primary Schools
Missionaries of the Poor	Marginalised inner-city communities, homeless individuals, Hospital care in various developing countries across the world.

Table 4 - Philanthropic Organisations beneficiaries and activities

The table indicates that the work of the philanthropic organisations focused largely on education and health indicators. This is seen in the emphasis on beneficiaries who are vulnerable and affected by the inequalities in the society. The work on education is focused on the formative years, early childhood education and primary levels, either through the provision of financial support for the students or supporting school administration through infrastructure and student welfare. Some of the foundations, such as Shaggy Make a Difference Foundation and 'A St Mary Mi Come From' Event, also focused their philanthropic efforts on health care institutions, such as hospitals, infirmaries and hospices, with the general rationale being that supporting the functioning of these facilities impacts a wider section of the population.

There is also evidence of inclusion in the work being done by these foundations. Some of the foundations used sport for development and inclusion of marginalised populations. The Courtney Walsh Foundation is an example of a foundation uses sports, in this case

cricket, as a means of engaging unattached urban youth, persons with disabilities, as well as the juvenile and adult correctional facilities. There are also examples of the inclusion of the elderly in the society both at the community level, and those in the creative and cultural industry that are no longer able to support themselves. Similarly, there were other organisations that are looking to make systemic impact on the living conditions and social policy outcomes for children in state care, by focusing on the built environment, promoting of pro-social skills as well as enhancing the standard of care they receive.

Non-institutionalised Groupings

Not all individuals were interested in institutionalising their charitable giving and had differing reasons for this. From the interviews there were different reasons given by individuals to justify why they did not choose this route. Some interviews, such as Duane Stephenson, questioned the genuineness of the intention of some of those who have established foundations or lamented the bureaucratic nature of the process. Stephenson argued that:

“...in terms of setting up my own foundation in Jamaica, I find it very political and very hard to manage because most people are in these foundations with the wrong intention, this is what I have noticed, at every level. I am saying this from my view, maybe there are some things that I am missing but generally what I have seen is that it is more of a business than an actual foundation set up to help. I do not necessarily like that mandate and that is not my mandate, so I just do what I can do as an individual and if there is ever an opportunity to do something bigger than that then I will definitely use the opportunity to do it. But I find that, you affect the little things and eventually it will affect the bigger things and that is what I do...”. (See full case on Duane Stephenson in the chapter that follows).

There are others such as Harold Davis and Karen Smith who have, in addition to individual charitable acts, ‘formed’ groupings to channel their giving. In these groupings, individuals gather to raise resources for a predetermined cause, or set of causes, based locally and internationally. One of the main advantages highlighted is that they did not require any form of registration. Many who engage in philanthropic pursuits as an adjunct activity to their professional careers, indicated that they were not willing to undertake the responsibilities that come with establishing a foundation. Another notable point gleaned

from the interviews, was that formalisation might serve to disturb or even destroy the organic synergies that have been built on trust.

A related issue is the absence of sufficient institutional forms to assist persons who are desirous of giving back. There were respondents who reported that registration institutions were not amenable to, or restricted, switching from a for-profit to a non-profit organisational structure. Others cited similar limits to organisational structures which would be flexible to undertaking the type of programming that was being contemplated. One such case is that of Mikie Bennett who is desirous of converting his studio space to a centre of excellence. The centre of excellence would consolidate the social entrepreneurial component of the work being done at the studio.

How did these actors emerge?

The Social and Solidarity Economy literature highlighted the hybridity of approaches which could be used to help organisations achieve their social objectives which cut across different sectors. Similarly, the literature on community philanthropy highlighted that philanthropy was a series of interactions with different motivation. The mainstream literature on philanthropy also highlighted differentiated, and often conflicting, motivation. To this end, an examination of the emergence of these philanthropic actions can provide some insights into whether motivation aligns with the altruistic or strategic, or represents an amalgamation of both. It also provides some insight into what form these philanthropic actions are likely to take.

Motivation

The mainstream literature on motivation in philanthropic giving has generally been related to religious or self-interested, or more strategic reasons. The cases demonstrated a mixture of these reasons. There were numerous reasons put forward by the interviewees as to why the foundations were established. The reasons range from broader community or societal concerns about the under-development of a parish; holistic development of the community and schools to more issue-specific reasons such as the development of

culture; advancement of the quality of life of children (both in and out of state care); promotion of healthy lifestyles and advocacy and wellbeing of members in the industry.

Community or Parish Development

Some of the foundations held aspirations of contributing to the improvement of the quality of life of the residents of the parish or community in which they grew up. The ‘A St. Mary Mi Come From’ Event and the Busy Signal 2020 Helping Hands Foundation have stated that their motivation come from the need to see overall improvements in the parish of birth of their founders. In this instance, both initiatives have focused on providing assistance to the major hospital in the parish, with the intention being that this will redound to the greatest benefit of the parish, due to the reach of the services offered by the hospitals. Other foundations have made their services to either solely or largely address issues faced at the community level. In the cases of the Forward Step Foundation and the Sizzla Youth Foundation, the interventions are generally focused at solving issues affecting the community at large. There are examples of the community being one of the factors that motivated in the establishment of the foundation. This is the case for the Jimmy Cliff Foundation case, and its focus on the development of the Somerton community; and Bob Marley Foundation case whose interventions seek to impact on families and individuals in the communities of Trench Town in Kingston and Nine Miles in St. Ann.

Issue-specific Motivations

Whilst the establishment of some of the foundations were largely motivated by community or parish level factors, there are others that were issue-specific. Some of these issues include: education, human capacity development, infrastructural development, promotion of healthy lifestyles, children and the social welfare and wellbeing. The main purpose of the Dennis Brown Trust is to provide educational and institutional support to the Central Branch All-Age School. It includes providing scholarship opportunities for the students, in some cases up to tertiary level. In a similar vein the Charles Hyatt Foundation is focused on providing career development assistance to secondary school students.

Another factor gleaned from the cases is that of the provision of general, and specific, social welfare assistance: the JAVAA case is one such example. The organisation assists artistes, including veterans, in addressing their health-related concerns, provides space where they can fraternise and, in extreme cases, assist with funeral expenses. The Bob Marley Foundation has a social welfare component as one of the tenets of the organisation's activities, which is particularly focused on ensuring that the welfare of individuals, who were very close to Marley during his lifetime, is sufficiently taken care of. The issue of children, both in and out of state care has also figured prominently in the motivation mentioned by the foundation. In the case of YB Afraid Foundation, it was established to address some of the issues surrounding children, with the work of the foundation surrounding the well-being of children in state care.

Preservation and development of culture

Other foundations, such as the Sonny Bradshaw Foundation, used their philanthropic activities as a way of preserving the legacy of cultural development in the country. In particular, the foundation achieves this through advancing the playing of musical and other orchestral instruments: which is observed as a dying art in Jamaica. It is recognised that the work of the foundation is important to the preservation of the Jamaica Big Band, which allows participants the opportunity to learn to play an instrument as well as gain necessary exposure through performances.

Interpersonal Motivation

Not all cases were motivated by broad societal or institutional changes, but have more interpersonal reasons. The individual interviewed highlighted the role played by personal circumstance and conviction in their philanthropic giving, including: family and family circumstances; church and Christian faith, and the benevolence of others as being critical drivers.

The impact of the family on charitable giving was a sentiment shared by many of the individuals interviewed. They mentioned the lasting impact of an act or continued acts of kindness by a family member had on their own consciousness and desire to give back. Mikie Bennett mentioned the impact of his mother and grandmother, who provided

counselling and care packages to members of the community who were less fortunate. The impact of sharing his home with many others was something that remained with him throughout his lifetime and patterned his own approach to giving (Bennett interview 2017).

A related factor was the influence of the church or Christian principles to giving. Many of the charitable individuals interviewed made reference to the impact of the church or Christian principles in their charitable desires. In the case of Harold Davis, he used his singing talents as a means of fundraising and outreach throughout his young life and it has persisted into his adulthood. Others, such as Dr Myrna Hague-Bradshaw, have mentioned that giving back to the church forms a major part of her charitable giving. Others have added that the impact of the outreach activities undertaken by the church influenced their own charitable habits. Dwight Richards identified the lasting impact of the nuns during his time at the Alpha Boy's School as being the single most influential factor in his decision to expand his charitable activities.

In addition to family and church or Christian principles, individuals mentioned personal or family tragedy as a motivating factor to start or expand their charitable activities. Dr Myrna Hague-Bradshaw recounted her fight with, and subsequent triumph over, cancer as a factor which influenced her decision to participate in charitable activities which benefited cancer-related causes, such as the Cancie Walters Cancer Care Hospice (Hague-Bradshaw interview 2017). Others interviewees, such as Harold Davis, mentioned the passing of family members as motivation for donating or supporting to specific causes (Davis interview 2017). For Father Richard Ho Lung, it was the tragedy of those senior citizens who perished in a fire at the Eventide Home that crystallised his decision to start the mission (Ho Lung interview 2017).

There are others who have attributed their own desire to giving back, to a single or series of charitable encounters which have had an impact on their own life. Marjorie Whyllie noted that, her interactions with individuals at different stages of her life have served to impact in her own approach to giving. She cited being a beneficiary of various acts of benevolence which have strengthened her own resolve to 'pay it forward' (Whyllie interview 2017). Additionally, Mikie Bennett has ascribed similar motivation for his unique way of giving back to others through his studio: citing the guidance and access provided to him at an early stage of his career as being integral in his own development (Bennett interview 2017).

Not all of the individual motivations were deemed to be altruistic. Stephenson suggested that there were industry professionals whose involvement could be attributed to ulterior motives, including, seeing it as a business, augmenting their artistic careers or getting recognition from others (Stephenson interview 2017). There were instances in which it was argued that the artiste had to take full advantage of the opportunity to ‘promote’ his work and remain current through his charitable deeds in the absence of a recording contract (Kemp interview 2017). The elite interviews also revealed that there is an element of tax avoidance, especially in cases where the artistes are required to file taxes on their earnings internationally (Witter interview 2017).

Changes in the national and international legal environment

There were also instances in which institutional and individual considerations combined to provide motivation for engaging in charitable actions. In Jimmy Cliff Foundation case it was, firstly, the influence of local and international legal requirements in combination with personal circumstances which triggered the decision to institutionalise informal and unstructured charitable giving. Secondly, the implementation of the Charities Act which sought to provide structure to the administration of charities locally, meant that in order to benefit from donations from abroad it was imperative that organisations were duly registered. Finally, foundations were confronted with the requirement of having to adhere to international regulations which sought to prevent international donations from being channelled into terrorist group activities.

How do these actors generate resources?

In accordance to the Social and Solidarity Economy approach literature there is a connection between the actor and the intended social objective of these organisations. To this end, the ways used to generate resources form an important component that differentiates these organisations from the celanthropy or corporate philanthropy literature. The case of the celanthropy and corporate philanthropy see their philanthropic activity as an extension of their profit maximisation motive. Understanding the motivation behind their giving is therefore important in their differentiation. In addition to the purpose of the resources used there is also the important of the what is deemed to

be a resource and how these are used. This aligns with the focus of the social bricolage literature which adopts a more extensive interpretation of the process involved in generating resources but also what is deemed to be a resource. This is directed connected to the activities and beneficiaries that are engaged through these philanthropic actions. The types of resources are outlined below.

Resource Types

Foundations	Resource Types
Big Head Foundation	Personal sources, business contacts and part proceeds from his International Dancehall Queen competitions.
Bob Marley Foundation	Royalties and partnerships (such as the innovative partnership with Ben and Jerry's which sees a share of the sale of a Marley-named ice cream flavour going towards the funding of the One Love Youth Camp.
Busy Signal 2020 Helping Hands Foundation	Events
Charles Hyatt Foundation	Residuals from royalties from the work of the Charles Hyatt, Sr such as his book and other acting roles, grants, surplus from the Social Enterprise conglomerate (futuristic source).
Dennis Emmanuel Brown Trust	Funds generated from the friends and business contacts of the artiste.
Courtney Walsh Foundation	Personal funds and sponsorship from local and international organisations.
Forward Step Foundation	Grants, surplus from the Social Entrepreneurial Activities, assistance from abroad, and leveraging regional and international networks.
Gregory Isaacs Foundation	Royalties from the estate, part proceeds from albums, hosting events, periodic donations from abroad and surplus from social enterprise.
Jimmy Cliff Foundation	Personal donations, proceeds from album sales, events, family and international partners and business associates.

Rex Nettleford Foundation	External donations, movie premieres, performances of the NDTC and UWI Singers. Will seek to build a performance centre which will be rented for cultural functions.
Sizzla Youth Foundation	Personal Resources
Sonny Bradshaw Foundation	Proceeds from the International Ochi Rios Jazz Festival and proceeds from the Sonny Bradshaw biography.
Sounds and Pressure Foundation	Partnership between the business of the founder and the programmes of the foundation; assistance from members of the community who now live abroad (financial, donations and skills); seeking grants and generating resources for the organisation as a social enterprise; and One World Ska and Rocksteady Festival.
Shaggy Make a Difference Foundation	Charity Event, corporate sponsorship and local and international donations.
Rita Marley Foundation	Donations, Grants and royalties from estate.
A St Mary Mi Come From	Event
JAVAA	Donations, government support and membership dues.
Running Events	Leverage resources from races for various Corporate causes.
Missionaries of the Poor	Charity events.

Table 5 - Types of resources generated by the Philanthropic Organisations

The findings highlight a myriad of ways in which the foundations generate resources including: events; royalties from estates and album sales; support from business contacts and close friends; surplus from social enterprise activity; fundraising from movie premieres; leveraging regional and international networks; diaspora philanthropy; partnership with the founder's business; and corporate sponsorship. For the most part foundations have combined one or more of these approaches.

Events

Events have been one such strategy undertaken by the foundations. The findings provided unique examples of how events could be differentiated in furtherance of resource

generation for charities. These included events as a means of raising funds used by a foundation without any accompanying donative methods, charitable event with no supporting foundation, a charity event accompanied by other donative methods and a for-profit company using events to raise funds for corporate and other charitable causes. The findings provided examples of events being used as a strategy by foundations to raise resources for its own operations and to support other beneficiaries. Additionally, there are occasions where part proceeds from events are used to directly support selected programmes and activities where there is no established foundation. Other variations included events, such as concerts and movie premieres and festivals, being utilised as fundraisers. There are other cases where events, such as festivals, were standalone events as they were not supported by other forms of donations as demonstrated in the cases of International Ochi Rios Jazz Festival and the International Ska and Rocksteady Festival. The 'A St Mary mi Come From' event differed from the previous examples in that it was not supported by philanthropic foundation. The Shaggy and Friends concert was also different in that it was executed by a foundation, and also included various other ways in which individuals or corporations could donate to the cause that were related the concert.

The case of Running Events Limited highlighted a unique instance in which events were used to generate funds for various charities. Running Events Jamaica (see Chapter Five for full details) is registered as a Limited Liability Company whose sole purpose is to use marathons as a means of healthy lifestyle promotion. The company has evolved into undertaking social entrepreneurial activities by providing logistics and planning services for corporate entities interested in using running events to generate funds to support their corporate social responsibility. Running Events Limited, in addition to its technical expertise in the execution of the events, also provided advice for corporate entities about worthwhile causes to support and to small charitable organisations about the feasibility of undertaking these events as a form of fundraiser.

Personal Resources and Royalties

Another source identified was personal donations, which took the form of direct transfers of money from the founder (if they are still alive) and also from royalties from the estate (in some cases the person was deceased). As it relates to personal donations, a trend was observed whereby individuals shifted from or reduced informal individual giving, to

routing donations through the foundation. For the Jimmy Cliff Foundation, it was felt that this provided an avenue for greater control over spending as well as a monitoring mechanism for measuring impact over time.

Professional Contracts as unstructured 'endowments'

One of the unique approaches gleaned from the cases was that of YB Afraid foundation's use of professional contracts. The foundation opted to structure the support for the foundation by negotiating the contracts of Yohan Blake in such a way that a percentage of his earnings went directly to the foundation. Additionally, due to the potential volatility of this approach in light of the potential for injury to the athlete, which might affect the flows from contract; the foundation had also established investment options which are geared towards building on the current resources. This type of endowment has been attempted in other cases in more informal ways as seen in the Gregory Isaacs Foundation where resources are accreted through individual donations and proceeds from various events at a financial institution.

Diaspora Organisations

Foundations, as well as charitable individuals, tapped into diaspora connections as a means of generating resources for their programmes. The resources include money, the donation of goods, time, skills and expertise to communities or the beneficiaries of the programmes. In addition to being used to attract human skills and resources from abroad to contribute to community development, other foundations have adopted more traditional and direct approaches through forming alliances with the diaspora groups, which includes community and alumni associations, who are interested in providing tangible and intangible support to the community development efforts. Another way in which these diaspora linkages were made was through charitable individuals who participate in fundraising events overseas that support local organisations and communities. These individuals, including Karen Smith, Harold Davis and Dwight Richards, usually perform pro bono or at reduced professional rates in support of the work of these diaspora organisations.

Private Sector Partnerships

Partnerships with private sector organisations, and corporate foundations, have also been another way in which the foundations have garnered resources. The nature of the relationship varies across foundation and can be purely strategic, purely altruistic or a mix of both motives. In most cases, the partnerships usually stem from a previous or current business relationship which is then extended to the charitable or social activities. There are different dimensions to these relationships. On the one hand, the relationship that exists between the YB Afraid Foundation and his professional sponsors, is an example of a contractual type arrangement in which there is a legal basis for the assistance which is extended to the foundation. A similar relationship is observed in the case of the Bob Marley Foundation whose One Love Youth Camp is funded from the proceeds of the Bob Marley-themed flavour from an international ice-cream and novelty brand. Other relationships have developed in more organic, mutually-beneficial ways such as the one between Red Stripe and the organisers of the ‘A St. Mary Mi Come From’ event. There is a commercial element to the sponsorship of the event, as the corporate body benefited from the sales and promotion of the company’s brands at the event. In return the event organisers received valuable event management advice and support that ensured a successful and professional execution of the event, which then reflected in the increased monies raised from the event which then goes to charity. The Shaggy Make a Difference Foundation has been able to achieve a similar feat, galvanising support for the charity by tapping into both local and international corporate networks.

Social Entrepreneurial Activities

There was also evidence of the utilisation of social entrepreneurial activities and intentions by the foundations as a means of generating resources for their charitable activities. In some cases, the activities and intentions were carefully curated and in others it was more opportunistic in nature. An example of the latter is the bottled water enterprise used by the Gregory Isaacs Foundation; with the surplus going directly into the supporting the foundation’s programmes and activities. The example of the former is demonstrated through both Sounds and Pressure and Forward Step Foundations, who have, over time, self-identified as engaging in social enterprise activities. In the case of the latter, the

surplus from the ventures is reinvested in the human resources through payment to members- who are also beneficiaries- of the different groups working in the ‘social enterprise’ as well as funding various programmes. Additionally, their use of the medium to demonstrate the beneficiaries and activities of the foundation in addition to selling products made through the social enterprise. So for the foundations, the use of the internet in their resource mobilisation thrust remains primarily focused on maintaining contact with different stakeholders, and keeping them updated on the work of the foundation.

Another component to the merging of the social entrepreneurial and the charitable has been those cases that have combined both in unique ways. The strategic positioning of the Sounds and Pressure Foundation is an example of how private sector and strategic networking has proven to be beneficial for the organisations. In the first instance, the founder established a partnering relationship between the foundation and an aspect of his own New York-based business. The foundation is afforded a role as a partner in the implementation of projects, with a part of the proceeds generated going to foundation’s work.

Volunteers

The use of volunteers by foundations, and charitable individuals acting in the capacity of volunteers has figured as a major thematic area emerging from the findings. Many of the foundations, with only a few exceptions, are operated on a voluntary basis. The Bighead and Forward Step Foundations demonstrated unique ways in which they were able to ‘convert’ former beneficiaries into volunteers for the organisations; and in some cases part-time employees. The case of Busy 2020 Helping Hands Foundation showed how these individuals bring various skills and competencies to their roles as well as connections to other resources into which the foundations can tap. It is not much different in the case of the charitable individuals, who are seen as volunteers in many of the philanthropic roles they play. Karen Smith and Marjorie Whyllie are exemplars of how individuals use their talents to assist individuals and the organisations. An addition dimension is borne out in the Mikie Bennett case, in which he volunteered the use of his recording studio resource to students from the Edna Manley College to prepare for their courses as well as to emerging engineers to hone their craft. The studio also doubled as the base for other outreach activities with which he is involved, such as his ‘Reasoning with Seasoning’ community outreach programme and the remedial English classes.

Therefore, it was not only seeing the volunteers as resources in their own right, but also how they were able to catalyse other resources at their disposal for the advancement of the philanthropic cause.

Chapter Conclusion

The chapter outlined the current policy dispensation of philanthropic activity in the country which was gleaned largely from the interviews. It highlights the policy component charity administration which happened in the aftermath of the passage of the Charities Act, reflected a networked approach involving both local and international element. This is important when we consider the manner in which elements of the practice by the actors responded to the changes happening at both local and international levels. This was mirrored in the difference in the philanthropic types emerging from the cases which revealed a grant-seeking function which largely replaced the grant-making types prevalent in more mature jurisdictions. The grant-seeking functions, often combined with other types, represented a response to the resource constraints faced in the Jamaican context as well as the philosophical outlook over the years. This morphing of foundation types was one of a series of other responses, which included merging individual charitable activities and forming groupings which did not require formalisation. Of importance, therefore, is the social objective which remained based on the beneficiaries and activities that were undertaken. The approach to resource mobilisation also demonstrated an intent to engage international and cross-sectoral networks in addition to examining capabilities and resources available internally, which aligns with the focus on hybridity, informality and the multiple use of resources and actors as identified by the social bricolage approach. It supports the views about the fluidity of the actors and their understanding and use of resources.

The following chapter will build on the foundation of this chapter by providing a deeper examination of the cases in more depth based on categorisation derived either from their motivation or resource generation approach, or a combination of both.

Chapter Five

Findings

Introduction

This chapter follows on the previous chapter that provided a historical overview of the philanthropic landscape and some of the broad thematic areas that emerged from all the interviews conducted, which formed the current context of philanthropy in Jamaica. This chapter will provide a closer examination of cases of the foundations, event and charitable individuals studied in the research. The researcher originally embarked on the data collection journey seeking to gather information on philanthropic foundations and charitable individuals in the Creative and Cultural Industry in Jamaica. Of particular interest were cases in which the foundation or individual has an affiliation with the music, sporting or theatre industries. By affiliation it meant that the individual or group was employed or is currently employed in the three segments of the industry. A two-step, complementary approach was employed in the accumulation of the cases. A documentary review approach was initially used which searched official Company registration information in addition to traditional and social media. This was followed by snowball sampling technique among the ‘successfully contacted’ foundations and individuals.

A liberal approach was taken to establishing whether interviews would be conducted which included an initial conversation about the nature of the activities undertaken by the individual or foundation. Inclusion as a final case was dependent on the theme of the case aligning with the objectives of the research. This led to the unearthing of the case of a ‘charitable event’, which differed from activities carried out by a charitable individual and an event held by a foundation. It was felt that it provided a variation as, in this case, there was no supporting philanthropic foundation affiliated with the event. There were also instances in which two charitable individuals and a foundation that had originally been included in the research were later removed. In the case of the former, it was felt that the contribution did not add any variation to the themes and issues that were already covered at the time of analysis. As it relates to the latter, the information received was incomplete as the person who initially started the interview, no longer wanted to continue. The narrative provides a description developed from the semi-structured interviews and documentary review. The chapter will now examine the cases of 17 philanthropic

organisations, 8 charitable individuals, 1 religious charity and 1 event. These cases were grouped based on the characteristics they embodied and included: solidarity-based, informal, hybrid, networked or strategic and religious. These categories emerged from an examination of the cases bearing in mind their main elements and their relationships to the major themes emanating from the theoretical framework. Therefore, issues such as the motivation of the actors to achieve a social objective; the approach taken in the acquisition and use of resources; how they developed and nurtured relationships and the level of importance placed on registration were key determinants that assisted with the categorisation of each case.

Case Studies

The Solidarity-based

The philanthropic actions that fall under this category are largely based on the motivation to help fellow members, as well as working collaboratively with those who directly or indirectly benefit. They also aimed at preserving the specific or broader creative industry through work with new entrants; preservation of a musical or art form for the benefit of generations to come; or through their work with unions or federations individually or collectively to advocate for improved conditions or unfair arrangements. It also examines ways in which, as industry members, they support the charitable work of others either through pro bono performances or at greatly reduced rates.

Philanthropic Organisations

Jamaica Association of Vintage Artistes and Affiliates

Established: 2003

Legal Status: Company Limited by Guarantee

The establishment of the Jamaica Association of Vintage Artistes and Affiliates was catalysed by the passing of an industry veteran whose burial was delayed because his family did not have sufficient money to finance the funeral arrangements. Intense discussions about the general welfare of the members who were beginning to age or who

had serious health issues, and had not made adequate plans for their retirement, were an aftermath of an impromptu groundswell event to raise the money to assist with the burial by members of the music fraternity. The organisation was formed out of this dialogue to address those issues, lobby government to assist in some way, as well as to provide a space for members could fraternise.

The organisation, which has a duly constituted board and whose executive meets fortnightly, has no permanent staff but has a cadre of volunteers who assist with administrative functions. This has affected the ability of the organisation to seek out funding or even to carry out basic functions such as updating the organisation's social media accounts, which are often left to volunteers. It was felt that in the same vein that the industry players had contributed to the funeral, there would be a groundswell willing and able to support the work of the organisation. These would include artistes and record labels that have benefited significantly from the fruits of the business. The organisation's president has lamented the absence of financial resource to hire staff, especially to assist with enhancing the organisation's social media presence. He argues that:

“...As you know, it would take 3-4 hours a day to manage these social media stuff; monitoring all the accounts and taking all the questions... To have someone monitor it the way that it needs to be monitored you would have to pay someone a salary. We do not have the money, so it is mostly volunteers. And, of course, when a volunteer does not do something, what are you going to do, fire them? That is the problem we face.” (Campbell interview 2017)

The organisation's main activities involve providing welfare support to its membership. It has negotiated a group life insurance policy, which provides basic healthcare coverage for its members. The policy provides coverage of up to J\$500,000 for beneficiaries under the age of 65 and J\$250,000 for those over that age. In the initial stage, it was felt that the organisation would use a portion of the dues collected from the membership to cover the cost of the policy however, most members have been unable to pay. In lieu of this, it was felt that the successful artiste would assist in offsetting the cost of dues for those who are unable to pay. This has not had the uptake that was envisioned with only a few of the successful artistes helping out. There is also a social club aimed at increasing the interaction among the members through hosting trips and social events as well as providing a space where there can be interactions between older and younger members. It was envisioned that membership dues would be charged to assist with the operations however; a majority of the members are unable to afford it. Attempts have been made to

diversify the income stream through the hosting of events however, it has been difficult to secure sponsorship from corporate entities as it is believed they do not command the demographics that are of interest. The organisation is also planning to create of a Reggae Music Hall of Fame and Walk of Fame, which is envisioned as an income stream which attracts both tourists and locals as well as a way of preserving the country's musical heritage for the generation to come through special tours for school children.

Sonny Bradshaw Foundation

Established: 2010

Legal Status: Company Limited by Guarantee

The Sonny Bradshaw Foundation was formed to commemorate the life of one of Jamaica's foremost musicians. One of the major objectives of the Sonny Bradshaw Foundation is to preserve this legacy through chronicling the work done by Sonny Bradshaw as well as continue to assist the continuance of the Big Band and the variety of musical genres which have emerged from the country. The Big Band is an orchestral musical grouping of instrumentalists who have been brought together by Sonny Bradshaw. Keeping the musical traditions alive, especially that of the playing of instruments, was one of the mainstays of the work done by Sonny Bradshaw throughout his career.

In addition to the work with the Big Band, the foundation has prioritised treatment of cancer as well as the education of children with disabilities as focal areas of its work, through its support for the Cancie Walters Cancer Hospice and the Mecam Child Care Centre. The director intimates that it was on researching the organisations that it was revealed that, "...There are young people there who are in need of special care and the governors of the school are struggling to keep that school going. They get a small amount of money from government and it is very hard, so we have made a donation to that" (Hague-Bradshaw interview 2017). The foundation has also lent its assistance to the support of an early childhood institution in the Spanish Town area of St. Catherine.

The foundation's board consists of the widow of Sonny Bradshaw, Dr Myrna Hague-Bradshaw; a close family friend and an industry professional. The foundation currently has no staff members but is actively seeking the services of a chairperson, which will be a stipendiary position, as there is a need for the organisation to benefit from some external

expertise to guide its strategic direction as well as someone who is able to commit more time.

The organisation has as its main source of financial support, the proceeds of the Jamaica International Ochi Rios Jazz Festival. A large part of the assistance used to stage the festival is voluntary in nature. Other methods of generating resources for the foundations are in the pipeline. These include the publishing of an autobiography of Sonny Bradshaw, with the proceeds also going to the work of the foundation. Dr Hague-Bradshaw is currently perusing archived materials of over 40 years of concerts which will be repackaged into a box-set and converted into a source of income for the foundation.

Charitable Individuals

Clive 'Busy' Campbell

Clive 'Busy' Campbell grew up in a section of Kingston known as Franklyn Town, where he excelled at both cricket and football during his adolescence. Upon completing high school Campbell worked in the music industry in various capacities, including sales representative at a record company and road manager for performing artistes, during the 1970s and 1980s. Clive 'Busy' Campbell has been involved in sports in various capacities both as a player and manager, and he was a member of the Jamaica national football team, and managed a touring of the West Indies cricket team to Asia. He also had a short stint in artiste management in the early 1980s.

It was in the latter stages of the 1980s that Campbell started to use these connections to host charity football games, such as the Bob Marley One Love Memorial Game, which he conceptualised with a group of friends in 1986. Not long after he developed the Bell-Zaidie memorial game in 1987, which was in memory of his close friends who died in an accident in Mexico City during the football World Cup. Campbell described the inaugural staging as being 'moderately successful', but added that it served to open his eyes to the potential of using the games to generate resources for various charities, particularly Early Childhood Institutions. This was galvanised in 1996 when he got a call that the then Prime Minister, wanted him to organise a similar match at the National Stadium, having heard of his exploits with the Bob Marley Memorial game. This culminated in the hosting of the Bring Back the Love charity match. Upon advice from his close associate and

eventual business partner, he registered a limited liability company called Masters and Celebrities Limited, under whose auspices the games are organised.

All three of the games have developed a strong identity of giving back to worthy causes, as well as recognising the significant contributions of individuals, both dead and alive, to sports, music or national development. For instance, part proceeds from the 2017 iteration of the 'Bring Back the Love' match went towards covering the medical expenses of a former Premier League football player who suffered a stroke and has been incapacitated. His illness has affected his ability to tend to his healthcare needs as well as basic sustenance of his family. The main beneficiaries of the charity events have been Early Childhood Institutions and Children's Homes, who have received assistance through the procurement of administrative equipment, such as printers or computers, or help with infrastructural work, such as perimeter fencing. The charity events have been supported by third sector and private sector organisations including: Bob Marley Foundation, Digicel Jamaica, Western Sports and the RJR Communications Group.

Karen Smith

Despite having been involved in the music industry since early adolescence when she voiced commercials, Karen Smith had to wait until after completing her undergraduate degree before participating in the business professionally in 1984. The resident of St James revealed that it was on the insistence of her parents that she pursued a Bachelor's degree in Canada before returning to the local music scenes. Since then Smith had experienced commercial success in addition to being a staple on the cabaret circuit in the hotel resort towns across the island.

Strongly influenced by the Christian faith, Smith has accepted that her musical talent is a gift which must be shared and that it should form the basis of her charitable efforts. She also shares a conviction that because she has benefited greatly from the industry and the kindness of those who went before her; she is duty-bound to repay this kindness she received from the music industry. Her own sojourn and experiences in the industry, having been a staple on the cabaret circuit along the hotel belt has shaped her belief that a path remains viable and available for new and aspiring artistes, who might not become an international superstar. She adds that:

“...I cannot get to this point and see the situation and the things that need to be done and say, 'Oh my, what a good thing it is not now that I am starting out in my career. What a good thing is that this entire thing is not happening when I just decide to come into the music, and just turn off.' I must do better at trying to keep the door open for everyone trying to come up behind me. Not necessarily just the singers, although I do have in my heart the little girl or boy who is coming up through JCDC, graduating from Edna Manley... My catch phrase is that, "Everyone cannot tour with Chronixx and everyone cannot win The Voice". There is a place for so many different facets of the music and the industry and our culture and we cannot just stand idly by while other things are happening and it gets mashed down. Someone has to stand up for it and if you can give, give...” (Smith interview 2017)

Her efforts have been focused on organising and improving the wellbeing of the members of the Jamaica Federation of Musicians and Affiliated Artistes at this time, instead of focussing on establishing her own foundation. She is cognisant of the urgent need for the protection of the industry for those to come as it is facing increased competition in many forms from external forces. In particular, to ensure that the gains made since the inception of the Union are not lost, key rights that have been secured remain in place and that the local players in the industry are consulted on major developments such as work permits for foreign nationals employed by the hotels to perform cultural activities. The union, which was formed in 1958, advocates for the rights and working conditions of musicians and others associated with the craft. She adds that the amount of work and demands on her time required by the position is immense, particularly the attempt to influence the government’s policy on the regulation of the influx of foreign entertainers entering the island under the guise of working in the hotel industry, at the expense of local entertainers.

Smith has an affinity towards fundraising activities that emerge from the church or that have an educational purpose. She has been actively involved in local and overseas fundraising events for her alma mater, St. Hugh’s High, as well as other educational institutions. She recalled being involved in an initiative to raise funds for the development of a special care unit for the neo-natal section of the University Hospital of the West Indies, as well as participation in the Christmas treat at the Fort Augusta Correctional Facility for the past four years. In respect of the latter, she was introduced to by a fellow music industry professional, Dwight Richards, and the event is facilitated by the Food for the Poor. She emphasized that another form that her charitable work takes is through the reduction of fees on her performances. She is mindful that whilst she wants to fully utilise

her talents for the benefit of others, this had to be done with the understanding that she has to also earn a living and therefore unable to perform for free on all occasions.

While admitting to not having a clear picture of the administrative capacity or the amount of time required in order to bring the foundation to fruition, she was sure that it would be established in honour of her mother, with the nomenclature ‘The Barbara Smith Foundation’; who was a stalwart in the field of education in the Western section of the island.

Charitable Event

A St. Mary Mi Come From
Established: 2001

Legal Status: Event

Even before becoming an established Reggae artiste, Clifton Bailey, also known as Capleton, knew that he wanted to assist his parish of St. Mary. The artiste staged the inaugural event in 2001 as a way of supporting various projects in the parish, including committing part-proceeds from the purchase an X-Ray machine for the Port Maria Hospital. The first iteration of the event did not raise sufficient funds to purchase the machine however, the artiste and his team took monies from his subsequent professional performances to augment the cost of the equipment.

The event has been heavily reliant on community volunteers as well as members of the entertainment fraternity, who provide their services freely or a greatly-reduced costs. For the latter, many provide either pro bono services or at reduced rates, performing in keeping with the unwritten rule that Capleton will likely attend a similar charity event hosted by other members in the fraternity and return the favour. For the former, the benefits accrue directly or indirectly to the community through the various institutions that benefit from part of the proceeds of the event. Institutions such as the Annotto Bay and Port Maria Hospitals as well as the Port Maria Infirmary have been major beneficiaries over the years, with donations going towards purchasing well-needed equipment and infrastructural enhancements. Choosing these beneficiaries is often done in conjunction with the Mayor of the parish, who would suggest projects that required additional financial and other support. Other beneficiaries include schools and

community groups within and outside of the parish of St. Mary. Notably, the Islington High School benefited from the proceeds of the event through the construction of a computer lab, which was furnished with 13 computers and a printer along with desks and chairs.

An interesting relationship has developed between the event and one of its beneficiaries, the Annotto Bay Hospital. The hospital would receive support from the event on an annual basis and members of the staff: such as security, ancillary and ambulance personnel, began to offer their services to the event, which supplemented the other arrangements made by the event's management. This support was also extended to a Kids' Treat hosted by the organisers of the event, with members of the hospital often being on hand to provide emergency healthcare services to the children on the day of the treat. Dr Fraser of the Annotto Bay Hospital explained the nature of the relationship:

“Our staff tend to provide emergency coverage, in terms of doctors, nurses and ancillary staff and ambulance, and we set up an emergency post at the venue. So if there are any emergencies we deal with them. But we usually do not charge as such, they [the event organisers] usually provide lunch and tickets to go in. The hospital benefits from the profits, because I remember one time that they donated \$500,000. They donated equipment, they have come and done some infrastructure work on the hospital...” (Dr Fraser interview 2017)

In its nearly two-decade existence, the event has evolved greatly with the various partnerships being created along the way. Chief among them is an association with alcoholic beverage company, Red Stripe. The relationship has been a fruitful one, with Red Stripe not only supporting through sponsorship but also providing their events management knowledge and professionalism to the partnership, leading to an overall improvement in the execution and aesthetics of the event. Organiser of the event, Ms Kemp, explains that:

“...But it is not really that they are giving us a bag of money, and people think sponsorship means a bag of money. Sponsorship sometimes is products and working together with a corporate company. They teach us a lot of things, because maybe some of the things that we would overlook, because they are involved, we start to do them more professionally” (Kemp interview 2017).

Another sponsor, Catherine's Peak Water, initially had a purely commercial relationship with Capleton where he would promote the company's product while on his overseas tours, but now they also support the Kids' Treat.

While the event is done largely for the benefit of others, there is an element of promotion for the artiste as well. It was revealed that the artiste did not have a recording contract at the time and therefore, much of the promotion of the artiste's music and charitable activities has to be done and the hosting of the event currently affords the artiste the opportunity to achieve this promotion.

The Informal

The cases that fall in this category are considered to be on the outskirts of what is considered to be legitimate in some way. In most cases, they have not been able to establish long term relationships with individuals or organisations in the private sector or traditional religious spheres. Further the main operatives may be connected to informal governance structures through their philanthropic activities. There are others who did not see the formalisation of their activities as an immediate priority or had a registration status that was compatible with how they envisioned their philanthropic organisation functioning.

Philanthropic Organisations

Big Head Foundation

Established: 2000

Legal Status: Foundation (Company Limited by Guarantee)

“...What that does for somebody from Flanker giving, is putting me in a different category than a philanthropist or someone else. It puts me in a “Don” or “Dads” category...I hold that in my mind because I went through a situation where they treated me like that. So if you give back to your community you must be this or that. You cannot be taken for a legitimate business person doing well. But the story is always about Big Head [Brian Martin], and it put me in the earshot of authority [Police] and all that...” – B. Martin – Big Head Foundation (Martin interview 2017)

Brian Martin was born in the inner city community of Flanker in Montego Bay, St. James. His mission in life in his own words is, "...to find out how I can affect change in young people or older people who cannot help themselves" (Martin interview 2017). His first inclination was to give back to his community through hosting Christmas and Back-to-School treats in 1997. Additionally, his own research found that he could help the elderly through assisting the St. James Health Department, and later decided to support the hospice because he saw the absence of critical care given to persons living with HIV/AIDS. Despite this support to the hospice and his acquaintance with the Municipal Councillor for his community, he was not able to create traction for his ideas with the persons in charge of local governance as he felt that they questioned the legitimacy of what he was doing and saw it as a strategy on his part to make more money than he was already making. Martin registered the Big Head Foundation in 2000, with the shift to formalise his charitable activities being made when he began to have frequent run-ins with law enforcement which led to him being arrested and charged for grievous bodily harm. He later surmised during his court ordeal that the police and prosecutors were using his philanthropic activities within his community as an indication that he was a 'Don' in his community.

The foundation shifted focus from hosting the treats to providing financial assistance to secondary and tertiary-level students who were not able to afford it or who needed a supplement to offset other costs that are not usually covered by a scholarship. His vision was to use the foundation as an outlet to reach additional students in the parish of St. James. He attempted to share the story of his foundation with the owner of a local newspaper in the parish in order to get other corporate support however, he found that the attention of the newspaper owner was on the money he had already raised and was unable to assist him to engage other private sector organisations in providing matching funds for the initiative. He felt it was important to change the conversation to one which focused on the resilience and scholastic achievements of the students, rather than how much money he raised for the philanthropic activity. Although this was the message he was trying to convey, he felt that what resounded with the potential partners was the amount of money he was giving to the students, and felt that he could have used some to support the publicity he sought.

The absence of the anticipated support from corporate donors meant that Martin has to rely on personal resources from the events he hosts, and his own business network in order to continue the work of the foundation. He received some assistance from his

business network however; there has been a lull in the foundation's activities in recent years due to the Martin's inability to host the International Dancehall Queen event; which was the main funding sources. The foundation is unable to employ staff and therefore relies on a volunteer core; which is made up of former scholarship recipients, as well as others who have bought into this vision. The impact of the work of the foundation has so far borne fruit, as another scholarship recipient has replicated the model of the foundation in another community in Montego Bay with the expressed aim of continuing the mandate of the Big Head Foundation.

Busy Signal 2020 Helping Hands Foundation
Established: 2016

Legal Status: Charitable Organisation

“...we never got the support of corporate Ochi Rios. We did not get the sponsors needed so most of the things were done we have to pay for it out of pocket”. – A. Gordon- Busy Signal 2020 Helping Hands Foundation (Gordon interview 2017)

The Busy Signal 2020 Helping Hands Foundation was established by recording artiste, Busy Signal, who is from the Lower Buxton area of St. Ann. The foundation was established as a way of structuring some of the charitable work that Busy Signal had been doing surrounding education and health. The mandate of the organisation is to have an impact on the quality of life of the residents of the parish of St. Ann. One of the foundation's most recent undertakings has been to mobilise funds to purchase medical equipment for the St. Ann's Bay Hospital. The foundation has attempted, but has so far been unsuccessful, in enlisting the support of the St. Ann Parish Council in their efforts to host a charity event in aid of the hospital. The event that was planned was a charity dinner which would have raised funds for the benefit of the St. Ann's Bay Hospital in order to secure a piece of medical equipment to the tune of US\$ 100,000.00. The dinner was not as successful as the targeted funds were not attained and the organisers had to foot much of the event expenses as few sponsors came on board to purchase or sell tickets for the event due to the fact that, at the time, they were a new foundation that was not familiar to many in the business community and local government circles. The director revealed that in addition to the absence of support from the business sector, there are also no partnerships created with the St. Ann Parish Council and North East Regional Health

Authority (NERHA), which is the health authority for the region in which the hospital falls.

In light of these perceived failures, the director revealed that the foundation has devised new strategies aimed at building its network. These include hiring a consultant to aid in building partnerships with other corporate entities to support the foundation's mandate. This will include building a rapport with the business community in the parish and major city centres. Additionally, the foundation has embarked on a strategy of building relationships with small foundations in the St. Ann area. One such, which has been established, is the Mystic Mountain foundation, which is also looking to become involved in charitable activities in the parish as well as working to assist in the hospital.

In addition to the ongoing efforts to assist the hospital the foundation also hosts a Fun Day and Back-to-School Charity event for the Lower Buxton All-Age School in the parish of St. Ann. This is being done in conjunction with the Member of Parliament for the constituency, who provides free medical checks for the persons in attendance. The foundation plans to make this into an annual event.

For its part the organisation relies heavily on a core group of 15 volunteers, who meet every two months to plan and implement the projects and activities of the organisation.

Courtney Walsh Foundation

Established: November 2009

Legal Status: Company Limited by Guarantee

“There was a great respect for the work done in ALL three pillars but funding was the constant problem – resulted in staffing and salary cuts- until I, alone, was left to work on a greatly reduced salary.” – Mr B. Breese –Courtney Walsh Foundation (Breese interview 2017)

The Courtney Walsh Foundation was established as a way of structuring his philanthropic activities since his retirement from international cricket. Born in Kingston, Walsh was always involved in fundraising activities for his alma mater, Excelsior High School, as well as his voluntary work at the club and national level with youth cricket. It was upon completing his international cricketing career that he decided to institutionalise his charitable activities. The foundation was staffed by two persons on a consistent basis,

with a cadre of volunteers who provided support at various stages, based on the nature of the project being undertaken.

There were three flagship programmes which were undertaken under the foundation's banner in addition to the island wide cricketing clinics which sought to teach the rudiments of the game to boys and girls aged 8-14 years old. These included: The introduction of tape ball cricket in marginalised communities in Kingston and St. Andrew; pioneering work with disability cricket, covering all types of disabilities; as well as cricket competitions in both the juvenile and adult correctional facilities. All of the programmes were undertaken with the overall aim of improving the lives of the participants through the teaching and playing of enjoyable cricket. To this end, an inherent component of the programme implementation was the thrust to certify participants as both players who could represent the country at the local and international levels and as coaches, who could impart the knowledge to a new cohort. The foundation worked closely with the Jamaica Cricket Association, Department of Correctional Services, the Combined Disabilities Association and the Ministry of Education in order to implement its programmes.

The foundation benefited from support of corporate organisations such as Lime and Supreme Ventures. Support was also received from the Food for the Poor, who donated cricketing equipment; the British High Commission; and the Wanstead Cricket Club and the Lord's Taverners from the United Kingdom. Generating sufficient resources to keep the various programmes going was a continuous challenge for the foundation which eventually affected the programme; resulting in gradual staff cuts and the activities eventually came to a halt.

Sizzla Youth Foundation

Established: 2006

Legal Status: Company Limited by Guarantee

The Sizzla Youth Foundation was formed as a way of structuring the charitable giving that was being done by the international recording artiste, Miguel Collins, in the community. Collins has been assisting the efforts to thwart the high levels of violence within August Town through directly engaging various sections of the community. He has a special affinity towards the youth of the community, especially assisting those

affected by or prone to becoming involved in criminal activities. It is argued that if his work, and that of the foundation, focused on that demographic, it would redound to the benefit of the community. Despite the irregularity of board meetings, the foundation continues to plan and execute activities. The foundation has a cadre of volunteers who mainly assemble to implement activities such as the August Town 177th Anniversary celebrations. This was achieved by merging the work of the foundation with organisations that are a part of the community such as the Community Development Council (CDC) and other Community-based Organisations (CBOs) from different sections of the community, including: the parenting organisation, women's action group, police youth club and the churches.

Most of the foundation's work has been focused on community development activities targeting youth. There is an education component in which the foundation provides educational support to the early childhood institutions in the community as well as sponsoring football and netball competition among the primary schools in the community. The foundation works closely with the CDC and the University of the West Indies (UWI) Township Project to fund scholarships for members of the community who have matriculated to the tertiary level institutions. The funds raised by the foundation for the community have come from the personal resources and efforts of the entertainer.

Rex Nettleford Foundation

Established: 2010

Legal Status: Company Limited by Guarantee

The Rex Nettleford Foundation was formed to continue the work of the esteemed academic and cultural icon by assisting with educational programmes, community and national development through the arts and youth leadership. Nettleford, who is from Trelawny, is described as a pre-eminent Caribbean scholar, trade union educator, social and cultural historian and political analyst, who is regarded as a leading authority on development and cultural dynamics.

The board of the foundation is duly constituted, with the directors meeting bi-annually. The foundation is located within the University of the West Indies and is manned by a Programme Manager who juggles her voluntary role in the foundation with her full-time post within the university. The foundation offers three educational scholarships tenable

at the Cornwall College, University of the West Indies and Edna Manley College respectively. The scholarship at the Edna Manley College also affords the recipient to opportunity to perform with the National Dance Theatre Company (NDTC). The foundation has also assisted the National Dance Theatre Company in accessing teachers from Cuba to work with the dancers as well as with international travels for the members of the group.

In addition to the scholarships, the foundation is currently advanced in plans construct a cultural centre with a gallery, an amphitheatre and conference rooms at the University of the West Indies (UWI). The thought is that the cultural centre will be a functional building that can assist student development in many facets due to the fact that other facilities available are expensive for students to use when they seek to create cultural productions. It is envisioned that the centre will also be a way in which the foundation will generate funds to continue its work. The project has been further enhanced and has morphed into a cultural centre, an amphitheatre and conference rooms, with the aim being to create something that is self-sustaining. The board is currently looking into potential funders to assist with undertaking this project.

Despite the breadth of the networks which Nettleford had during his lifetime, the foundation has not been able to use this as a catalyst to garner resources for the foundation's work. The foundation has therefore been unable to rekindle these connections. There have been some collaborations that have been preserved. Of note however, is the collaboration with the Reed Foundation to complete a documentary on Nettleford's life. Additionally, the scholarship tenable at Edna Manley College was done in collaboration with the Jamaica National General Insurance Company. The foundation has had to rely on various methods to raise funds including local and international performances of the NDTC and the UWI Singers, books on Nettleford's life and work as well as through hosting of movie premieres.

Charitable Individuals

Duane Stephenson

Duane Stephenson is a reggae artiste and songwriter who has been involved in the music industry over 18 years. A resident of August Town, Stephenson started his career in an all-male group called To-Isis, before branching off on his solo career in 2008. Much of his charitable involvement have been focused on youth development, including youth in state care and correctional facilities, both locally and within the Caribbean region (Trinidad, Antigua, Anguilla and Belize).

Stephenson believes that people in the industry, particularly artistes, have a responsibility to give back, arguing that, “I have always been involved in charity at some level and I think it is pretty much a part of a musician’s journey and their mandate, especially when you sing roots reggae music like I do” (Stephenson interview 2017). He is however sceptical about the level of ‘politics’ and bureaucracy involved in establishing a foundation, which he finds difficult to navigate. This politics is what has distorted the ambitions of some persons who have established foundations as they have largely commercial motives rather than genuinely seeking to help those in need. As it relates to the bureaucratic elements involved, he is not sufficiently knowledgeable on the intricacies of establishing the foundation such as the taxation requirements and regulations, and ensuring that systems exist that can be used to track how resources are accounted for.

Despite this decision, Stephenson has embarked on his own project called ‘Comfort in Schools’, which provides basic infrastructural support to Early Childhood Institutions in the August Town community. His assistance has so far included the installation of fans in classrooms, erection of a perimeter fence and refurbishing bathroom facilities and procuring a water storage tank for different schools in the area. His involvement spans youth development initiatives as well as mentoring and talks at the Tower Street Adult Correctional Facility. In the latter case, he uses music as a rehabilitation tool with a group of inmates with relatively light sentences at the facility.

In addition to his work on the national and regional scenes, Stephenson has also been connected with the UN World Food Programme. He was chosen to write and record a theme song for the World Hunger Eradication Day commemorations. This opportunity allowed him to visit countries in South America such as Argentina, Peru and Ecuador to

spread the message and participate in seminars surrounding the issue of the eradication of hunger and land access issues.

Mikie Bennett

“... But like I said... If I was to convert the [studio] time I have given up it would probably calculate to say that you are giving away thousands of dollars to charity, but I am paying it forward, especially to the young in the industry. So, like I say, it is one of the things I enjoy doing... - Mikie Bennett – Music Producer (Bennett interview 2017).

Noted music producer Mikie Bennett grew up in a close-knit family in the Vineyard Town community in Kingston. He attended the Kingston College before completing an undergraduate degree in Business Administration from the then West Indies College (now Northern Caribbean University). Bennett revealed that he spent some time being employed in the corporate world, whilst he was juggling his involvement in the music business. It was not long before he chose to go into music on a full-time basis when he could no longer ignore the demands on his time. He currently operates the Grafton Studios, and is widely sought after as a producer and songwriter.

Bennett credits the influence of his mother and grandmother with honing his charitable traits, as they selflessly gave to persons who were outside the immediate family. This had a lasting effect on him as it enhanced his understanding of the human condition as well as the importance of assisting others. He added that his entrance in the music industry was enhanced by the quality of the assistance he got from those he joined in the industry and that his own mission is to use the studio as a medium to directly or indirectly assist as many musicians as he could to improve their craft. Much of this he has been achieving through a reduction in the use of his studio to 10-12 hours per day and this allows additional exposure to budding studio engineers. It is his belief that if these budding engineers do not get this opportunity, then overseas engineers will benefit. Additionally, Bennett has allowed students at the Edna Manley College for the Visual and Performing Arts, studio slots to complete their final year productions. The latter grew organically as students would come to book studio time which, after further enquiry, Bennett found was prohibitive for many students. He then formalised the relationship with the students and the studio by engaging the College.

Bennett shares that he has contemplated establishing his own foundation having received encouragement from others that it was imperative that he did. He adds that his belief that there was voluminous paperwork involved in the process and not wanting to establish a foundation in the same fold as others, were the major factors inhibiting him from doing so. His preference is to find a way to transform the charitable work he was already doing at his studios into the mould of a centre of excellence. This, he feels, would allow him to use the successful aspects of the work he is currently doing with young artistes and engineers as a platform for other types of social intervention. His interest in the centre of excellence was sparked by his involvement in a programme by Jamaica National Foundation which sought to twin Science and Music, by encouraging children to create lyrics to demonstrate their knowledge of a particular subject or topic. Bennett related being impressed by the quality of the submissions and has been in contact with the organisers of the programme with a view of developing a similar initiative.

Bennett is involved with the 'Fi Wi Jamaica' Project, which is a social intervention initiative done through the partnership with the University of Technology and the USAID. The project uses professionals in the creative and cultural industry to engage at-risk young men from St. James interested in the creative and performing arts. The success of this project has been used by Bennett as a catalyst for engaging the Parish Council and the Chamber of Commerce in St. James to support an extension. Bennett is also involved in various other initiatives that have a charitable or outreach component. These include 'Reason with Seasoning', which is a session which engages youth from the communities in East Kingston that surround his studio through discussions with individuals from different professions on a variety of topical issues. Bennett has also hosted Caribbean Secondary Education Certificate (CSEC) English classes from his studios during the examination period as well as being involved with the industry advocacy groups Jamaica Reggae Industry Association (JARIA) and Jamaica Association of Composers Authors and Publishers (JACAP). Bennett is integrally involved as a volunteer coordinator in his son's foundation, 'Feeding the 5000', which seeks to provide meals for the homeless. He has also spearheaded the crowd funding project to assist a young musician with his medical expenses in his battle with cancer.

The Hybrids

The philanthropic activities that fall within this category have a fusion of resourcing strategies; or fluid thoughts about their registration status or accidentally benefited from this arrangement. As it relates to the former set, they use a mix of funding sources which may or may not be contradictory to its chief registration status. These include using commercial or social entrepreneurial activities to support the work of the organisation and its activities. The latter is focussed on gaining the organisational benefits associated with different registration status.

Philanthropic Organisations

Gregory Isaacs Foundation

Established: 2011

Legal Status: Company Limited by Guarantee

” The [spring] water idea came about one year when we had the ‘Hat Affair’ event. I am from Portland and I have my own spring in my backyard; which is one of the best water here, as the Bureau of Standards will tell you. But I decided – I do not know exactly when – but the idea came to me to bottle some water for Gregory as a remembrance... And so I did it and at the show I gave them out to the acts who were performing and other people wanted. We had planned to sell it but because people wanted it so badly we gave it away... So we saw that it was a good venture to raise funds and, at the time, keep his memory going at a low cost.”
– Mrs J. Isaacs- Gregory Isaacs Foundation (Isaacs interview 2017)

During his formative years, Reggae artiste Gregory Isaacs was very keen on education which was fuelled by his own love for reading as well as unfulfilled educational dreams which were affected by his parents’ inability to send him to school on a regular basis. Unlike some of the fellow musicians who had various local and international accolades, Isaacs was also an astute businessman, who teamed up with a few other artistes as proprietors of a record studio along Orange Street in Kingston, which was a major source of local and international records. Isaacs was able to contribute to charitable activities that were to his liking. The foundation was formed partly in recognition of Isaacs’ insistence

of the importance of education, but also as a way of continuing the work that Isaacs was doing for children in disadvantageous economic and educational situation in and the community of Fletchers Land, where he grew up. It was after his death that his family discovered the extent of his charitable giving to various Early Childhood educational institutions as well as to the Walker's Place of Safety, which houses female wards of the state.

The foundation's work is done on a voluntary basis with a broad range of expertise available at its disposal based on the nature of the projects being undertaken. In addition to the Early Childhood Institutions and the Walker Place of Safety, the foundation has a longstanding relationship with the Patricia House; a drug rehabilitation facility. There is a symbiotic relationship between both organisations as Mrs Isaacs, Isaacs' widow and director of the board, would often rely on their advice on how to cope with different behavioural issues when Mr Isaacs had to deal with his substance abuse issues. The foundation would support the work of Patricia House such as collaborating on outreach activities during Drug Awareness Month as well as through presentations about the impact of substance abuse on families. In addition to the work with Patricia House, the foundation's work on substance abuse advocacy is augmented by enlisting two recording artistes as official ambassadors for the foundation, who tour schools and communities to share the message of the struggles of Gregory Isaacs while promoting abstinence from drugs. The foundation also works closely with National Council on Drug Abuse, the Heart Foundation of Jamaica and the Jamaica Cancer Society.

Resource generation has been a key element of the work of the foundation. The foundation also benefits from a percentage of the artiste's estate, and donations of cash and sundry goods from abroad, as well as residuals from album sales to fund its work. Donations, and proceeds from local and international charity events are other sources of revenue for the foundation. There are also plans to expand the reach of the foundations in the United Kingdom, New York and Florida which will act as satellite versions of the main foundation headquartered in Jamaica. These will be overseen by family members who reside in these cities. The most notable event is 'Red Rose for Gregory' which has been identified as one of the biggest fundraisers for the foundation. The foundation's executive is examining making it an annual event in addition to hosting other themed parties. The foundation, through Mrs Isaacs, has also discovered a business venture, Cool Ruler Spring Water, which is being developed as a revenue source for the foundation. The idea for the bottled water came from the Mrs Isaacs' seizing an opportunity to provide

bottled water for the artistes who performed on the charity event and who were supporting the work of the foundation. After seeing the reception and the potential, she ensured that the spring passed all the quality and compliance standards before having a launch event for the bottled water. The strategy has been to avoid the general market but to adopt a niche marketing strategy which targets the tourist areas and sell the water as a premium product. There has been expansion into different markets such as Grenada and Belize. All the profits from the bottled water sale go directly to the funding of the work of the foundation.

The work of the foundation is helped by its presence on social media. The director of the foundation related that there was an investment in improving this aspect of the foundation's outreach by employing a Public Relations professional. The social media page is now monitored and active and has been able to engage persons who are interested in supporting the work as well as others who have sent small donations to keep abreast of the foundation's work. The social media pages are also viewed as a way that fellow music colleagues are able to keep in touch with the work of the foundation as well as support the various events.

Forward Step Foundation

Established: 2006

Legal Status: Company Limited by Guarantee (2013)

“...So we have evolved into a social enterprise. Still involved in community work, but we are more pinpointed where we operate an enterprise, which is a recording studio and the growth in that is that we are a business where you can come and make rhythms, you can book studio time, and voice advertisements. That is one part of the business. Another part of the business is the label. We are sorting that out now. We are registering ourselves now as a label... Well in terms of the business, the outputs of the studio, craft, the internet café, the catering and our consultancy...” – Mr M. Williams –Forward Step Foundation (Williams interview 2017)

The Forward Step Foundation emerged organically from a group of residents who decided to address aspects of the urban neglect being faced by the Gregory Park community. It represented an awakening for the community members that they could no longer wait on

the government or political representatives to solve their most pressing issues and that their own agency was integral in addressing the causes of the violence in the community. The organisation started out without an official meeting place and by doing small back-to-school treats for children from the community. The foundation was keen to dissociate their activities from those which were perceived to be organised by ‘Dons’. To this end the directors were insistent on documenting all activities, including expenditures and lists of beneficiaries, from the initial stages of their operations. This served to underscore the need for a systematic process of providing support to members of the community on the one hand and, on the other, ensuring that the group was laying the groundwork for the development of a foundation.

Despite having some success, the directors felt that the operation was unsustainable as there was no income being generated, as much of the activities were being funded out of pocket or through scarce resources available in the community. Additionally, the group was taking on additional activities without having a physical space to headquarter their operations. This, it was felt, was an important part of the organisation’s evolution as it had progressed from being a primary service provider of basic community development assistance to offering guidance to emerging organisations who were now carrying out those functions. The foundation achieved its registration goals in 2013 through grant assistance from the USAID/COMET Project. It also transformed the operations of the organisation, with five of the twenty volunteers becoming ‘partially paid’ staff. Prior to the grant, most of the volunteers would contribute to the work of the foundation, but many would not receive any form of financial support.

The director was particularly pleased with the decision to forego the application process under the Department of Cooperatives and Friendly Societies (DCFS), which would have allowed the organisation to become a charitable organisation. His experience with the exhaustive requirements of the DCFS would have placed a heavy administrative and reporting burden on the organisation which did not suit the organisation with its limited staff complement. Registering as a Company Limited by Guarantee, through the Companies Office of Jamaica, proved to be less burdensome for the foundation and it also facilitated easier filings of annual returns.

The foundation’s programmes primarily target youth between the ages of 18 and 30 from the Gregory Park community. This demographic includes unattached youth, the unemployed, those in contact or conflict with the law as well as, in recent times, teenage

mothers. It was important to find solutions for these individuals who were not included in any government programmes but who returned to the community. The foundation sought to implement programmes under the banner of education, creative arts, healthy lifestyle practices, environment and high-risk youth as a response. The grant provided by the USAID/COMET Project, has helped the foundation to be able to implement its creative therapy and arts programme which doubled as a social intervention and an apprenticeship programme. Also, a component of the grant was used to secure the rental of a physical location as well as catalysing other social entrepreneurial ventures which were in the Foundation's pipeline. It has allowed the foundation the opportunity to widen its creative arts offering, the internet café, catering, as well as expand the potential studio through voice recordings, making rhythms and registering a label. In addition to the social entrepreneurial activities, the foundation is currently extending the consultancy component of its work to include designing workshops around its core areas of competence, which will be packaged to various organisations and groups.

The grant has also strengthened the foundation to forge partnerships across the public, private and third sector through an increased social media presence. Of note has been a connection with a group of former residents to the community, called Gregory Park South Florida Reunion, which was facilitated through social media platform Facebook. The foundation has so far received 7 computers from the diaspora group; with individuals from Canada and the United Kingdom also seeing the work of the foundation and offering assistance.

Dennis Emmanuel Brown Trust

Established: 2003

Legal Status: Trust

“...we have been doing stuff for years, and people do not have the resources that they used to have so we are not as liquid because the Trust is not fed by the estate. We are not as active in terms of donations as we used to be... The Trust does not have any money coming from anywhere. It is friends that have been keeping the trust going over the years, friends abroad and friends here, and that is where we usually get our donations from.” – J. Lincoln- Dennis Emmanuel Brown Trust (Lincoln interview 2017)

The Dennis Emmanuel Brown Trust was established after the death of Dennis Brown, reggae artiste, to continue his legacy as well as to provide educational support to his alma mater, Central Branch All-Age School. Brown, dubbed the ‘Crown Prince of Reggae’, had dominated the airwaves for over 30 years with his music both locally and internationally. It was felt by the director that whatever means of institutionalising the life of Brown had to epitomise his selflessness and appreciation to grassroots people who supported his music. The emphasis was on giving back to these people and not attempting to raise money to do so. The Trust operates on a voluntary basis with the board comprised of close friends and former associates who accepted the mantle of carrying on the memories and works of Brown. In addition to the educational support, musical equipment and a breakfast programme, the trust has also provided tuition to support selected students from the Central Branch All-Age School who would otherwise be unable to afford tertiary level education. Additionally, there is a scholarship to a music student tenable at the Edna Manley College that also falls under the foundation’s portfolio.

The work of the Trust has been affected by the reduced time and effort the directors are able to give on account of competing secular commitments. This has impacted the ability of the Trust to raise the resources, which is compounded by the absence of financial support from Brown’s estate. This has led to the cessation of most programmes that fall under its auspices. The director identified the need to involve a younger generation in the operation of the organisation as a way of ensuring the organisation’s sustainability as most of the current board members are becoming senior citizens. The injection of new ideas and enthusiasm has been recognised as a priority by a current director who shared that the board members are not as vibrant as before and there is a need to find different ways to appeal to a younger demographic through social media. This succession planning is currently happening, as one of Brown’s daughters, Mala, has recently been incorporated into the work of the Trust.

Charles Hyatt Foundation

Established: 2009

Legal Status: Company Limited by Guarantee

The establishment of the foundation was a way of carrying on the legacy of Charles Hyatt internationally-acclaimed actor and broadcaster, through the work in the field of human development. The motivation to establish the foundation evolved from the story of

Charles Hyatt, Sr., who was an orphan who was able to rise above the adversities in order to become successful. Currently manned by two members (one part-time and one full-time level of effort) who do not receive any pay for their services, the foundation relies on voluntary work to implement its projects and activities. These projects and activities focus on career development guidance to students from Boys Town All-Age School through a programme called ‘Straight Talk’ as well as Alpha Institute (formerly Alpha Boys Home). The work with the Alpha Institute extends to film course as well as funding the educational programme through examination fees for the students.

Due to its work in the Trench Town community, the foundation has developed a partnership with a US-based NGO called Trench Town for Life. The NGO is comprised of community members and their children who have migrated but who remain committed to assisting with the development of the community. The NGO works closely with the Charles Hyatt Foundation to fund the establishment of a computer lab and a library as well as a breakfast programme at the Boys Town All Age School. The foundation was integral in making the computer lab operational through the provision of technical network administration expertise. It has also worked locally with another creative arts-based NGO, Manifesto Jamaica, focusing on addressing youth issues and hopes to collaborate in a formal way at a later stage.

The foundation is a part of a conglomerate called Good News Jamaica Communications Group, identified as a Social Enterprise, which specialises in promoting positive images of Jamaica and Jamaicans around the world. In addition to being a media outlet, the company also boasts an integrated media production arm. Additionally, the foundation directly benefits from the royalties from the works of Hyatt, Sr which are used to fund project expenses. The Director anticipates that 10% of the future earnings from the other companies will go towards the foundation’s programmes. The foundation is also primed to access available grant opportunities having attended workshops hosted by the Jamaica Business Development Corporation with a focus on building the capacity of third sector organisations to successfully apply for these funding opportunities.

Although admitting to not yet using social media as a fundraising mechanism for foundation’s programmes, the Director reported that he has used what is termed ‘unofficial groundswell crowd funding’ strategies to fund one-off types of causes. This approach includes reaching out to family, friends and associates in the immediate network, using social media, to raise funds for a cause. The approach has yielded

moderate success despite not extensively drawing on crowd-funding channels that are already available.

Running Events Limited

Legal Status: Limited Liability Company

According to the founder of Running Events Limited, Alfred Francis, he has been a running enthusiast for as long as he can remember (Francis interview 2017). His interest in running started at an early age and stemmed from his desire to lead a healthy lifestyle. He recalls organising ‘pick-up’ races 27 years ago among members of his community in Tower Street, Downtown, Kingston. His love for the sport grew which saw him becoming involved in a running club. His involvement continued to grow, but he felt that his vision differed from the club’s founder, who wanted it to remain exclusively for members. This meant that a growing segment of non-members, who were demonstrating a growing demand for regular running events as a part of their healthy lifestyle thrust, would be neglected. Francis decided that the only way to avoid this was to start his own for-profit company, which ushered in Running Events Limited with a clear mandate of fostering healthy lifestyle choices through participation in long-distance races as well as helping to raise fund for worthy causes. He revealed that since establishing his own company, he has been able to creatively develop events and become even further involved in the athletics landscape both nationally and regionally. He explained that he saw a gradual shift in the way in which corporate entities engaged his company, moving from having members of staff participating in the running to wanting to host runs where the corporate organisation selected their own beneficiaries.

The core purpose of the company is its sports event management consultancy, which has become a staple for corporate entities looking to raise resources. In recent time, the founder has seen an increase in opportunistic behaviour due to the sums being raised by the larger corporate foundations for their chosen charities being made public. Many of these individuals and organisations are not aware of the initial costs associated with implementing a running event and therefore are interested in how much money they can earn. This misinformation and opportunism has caused Francis to become more generous in giving advice to persons who want to conduct running events as a fundraising tool. He has become an intermediary by providing advice to corporations interested in hosting a run with potential causes and beneficiaries (such as NGOs and charities) on the one hand,

while determining whether or not the latter organisation is fit to take on hosting an event on its own. Francis argues that he had becoming increasingly mindful of the potential fallout to his organisation from clients who made a loss based on advice provided by Running Events. He has therefore been vigilant in assessing the feasibility of proposed events, especially those who did not have the seed capital need to accomplish a successful event.

Despite its for-profit status, the volunteers are the lifeblood of Francis' operations. They are committed to the events based on their own passion for the sport as many have professional careers. He adds that even in cases where his company executes an event without taking payment, he ensures that his volunteers are paid a stipend as many come to event from far distances and would have to ensure that they are at the events on time. This is an important component of the brand as this professionalism is something that the brand is built on.

The work of the organisation is also built around a network of actors that have played a part at different stages of the organisation's evolution. In the initial stages, the company worked exclusively with a governmental programme, the National Health Fund, a programme under the auspices of the Ministry of Health which organised runs as a means of creating awareness about healthy lifestyles. The clientele of the company moved from being predominantly focused on public sector bodies and charities, to corporate sector entities who use these runs as a means of raising resources as well as creating goodwill for their respective brands.

Charitable Individuals

Dwight Richards

Dwight Richards is a musician from Somerset District in Manchester. Richards attended Alpha Boys' School from 1984 to 1989, where he learned to play the trumpet. Since then, he has gone on to record five albums in addition to working for various industry professionals and groups, such as Jimmy Cliff's band, during his time in the business.

Richards attributes his affinity towards charitable activities to the nuns he interacted with during his time at Alpha Boys' Home. He adds that the impact of having persons who were not family deal with him with so much compassion was something that stayed with

him throughout his life. Whilst having a hand in various charity events and the Jimmy Cliff Foundation, Richards felt it was important for him to consolidate before embarking on establishing his own foundation. He added that establishing one was inevitable, as he felt that there is a need to help veterans of the industry, particularly the players of instruments, who had not sufficiently planned for their time after music, with healthcare and funeral expenses.

Despite having not institutionalised his charitable giving, Richards has hosted an event, called 'Dwight Richards: Enchantment', for the past 14 years, with proceeds going to various initiatives. The success of the show has been largely due to the network of individuals that he has at his disposal, who are also keen on giving back through their talents and on whom he can call on short notice. These are individuals who have formed an informal network of persons who have been providing charitable services together over the years. These include performing for free or at reduced rates at various events both locally and internationally. Some of the local organisations that have benefited include: Jamaica Aids Support, Jamaica Cancer Society and Mustard Seed Communities. Internationally, he has done work for Friends of Good Shepherd; a charity based in the United States that does resource mobilisation for Father Ho Lung and the Missionaries for the Poor. Richards has also offered his service as a part of a church prison ministry group at the Spanish Town and Fort Augusta Correctional Facilities for the past 14 years. The visits, which normally take place throughout the year, include music as well as basic counselling to the inmates. Richards revealed that the visits are therapeutic for him as well, as he is able to share much of his own experiences with the inmates and provide suggestions about coping with their life challenges. He has been able to enlist the support of many of his colleagues, some of whom have made the visits a part of their annual routine.

Harold Davis

Harold Davis has been performing professionally for the past 25 years, having done live shows locally, regionally and internationally. He has self-produced two studio albums in addition to working on albums for other musicians. Davis credits his parents and his church family for his motivation to give back, notably in honing his vocal and outreach skills during local and circuit Anglican churches' fundraising events. Davis' charitable

activities are not limited to his involvement in the church however, as his philosophical outlook dictated that:

“... I kind of have a deep-seated principle that if you are blessed with the opportunities and you are blessed with talent and with things that several other people aren't, then you should, as much as you are able, try to give back and that is kind of how I live my life. If you are living your life for yourself alone, then that would not make any sense.” (Davis interview 2017)

The thought of establishing a foundation has crossed Davis' mind, who considered morphing his for-profit entertainment company, Moonlight Entertainment, into a foundation. The concept was restructured from an event to a limited liability company and has allowed Davis to implement events, such as the 'Hello Again'. Part-proceeds from the event go toward charitable endeavours and organisations, such as the Cancie Walters Cancer Care Hospice as well as the Jamaica Cancer Society. The causes are of particular importance to Davis as he lost his parents and a sibling to cancer. Many of Davis' collaborations have been with individuals within the industry who have formed an informal charitable network that works both locally and internationally. As it relates to corporate collaborations, Davis reasoned that he has been successfully able to attract corporate sector support for his events because the initiatives are usually structured, have a proven track record, and are aligned closely with the values or a cause that the company supports. He attributes some of his success in working with the corporate sector to the relationship that has been built up over years of performing at events hosted by some of these corporations which have both commercial and charitable objectives as well as the fortitude of the relationship between both entities.

Another reason for not yet going into a full-fledged foundation was that the fluidity of the organic group structures he has been involved in offered something to each individual that was novel, and which would have been lost if organisational strictures had been placed on it. He explains that:

“...there is something special about it being a little organic, how the thing happened, that makes it kind of special. For instance, when I am doing this Mile Gully show that we do at St. Augustine, if the concert is on Sunday, it would be Thursday or Friday that I would call up some guys, or they would call me by now, because they know that it should happen saying, 'What happened, Mile Gully again?'" So there is a certain thing about it being this level of organic but that being said, I believe that we would be better able to

contribute if we had a structure, so yes, it is in the future, a foundation is in the future”
(Davis interview 2017).

The friendship of the group was built on a shared philosophy about life and their purpose. Their work also has an international element, as the same group that does shows in Florida and Atlanta, provide resources for beneficiaries located in Jamaica.

The Networked or Strategic

The philanthropic actions that fall within this category are those who use business strategies and connections to accomplish their social objectives. They are connected to the ruling social class, business elites or religious leaders and use these relationships to establish or further their philanthropic work. Others within this grouping used elements of celebrity philanthropy and cause-related marketing to advance their work, including the way in which the media is engaged, leveraging professional networks and connections to include contractual arrangements for the direct and indirect benefit of their philanthropic actions.

Philanthropic Organisations

Shaggy Make a Difference Foundation

Founded: 2009

Legal Status: Company Limited by Guarantee

“... And he is the only person, I have seen, to get every corporate company to rally behind that cause, in supporting the Bustamante Children’s Hospital. More importantly, to get competing brands to support the Foundation. So you will see a Bank of Nova Scotia and you will see a National Commercial Bank; you will see a Digicel and you will see a Flow, and it is just unbelievable because you would never see those companies in the same environment sponsoring the same event.” – S. James – Shaggy Make a Difference Foundation (James interview 2017)

Orville ‘Shaggy’ Burrell spent most of his formative years in the inner city community of Rae Town prior to migrating to the United States. A large part of his personal donations, prior to the establishment of the Shaggy Make a Difference Foundation, went to the Bustamante Children’s Hospital. During this time, he donated pieces of medical equipment over an eight-year period prior to officially establishing his foundation. His decision to formalise his giving was crystallised by a spontaneous meeting with the father of a child whose life had been saved by one of the machines he had donated. Additionally, it was felt that if his contributions to the hospital were to increase, there was a need for a sustainable source of the income and it was then that the ‘Shaggy and Friends’ event was conceptualised.

The concert, which started in 2008 and coincided with the establishment of the foundation, is the major conduit for the generation of funds. Other fundraising activities are largely connected to the concert and include donations through text messages via telecommunications companies and other official donating channels provided by Food for the Poor. Shaggy’s international stardom as well as his connections with various strata of the society in Jamaica have served to enhance the breadth and depth of the local and international partnerships. The concert has evolved into becoming a biennial event which attracts upwards of 13,000 patrons at the most recent staging. Additionally, it has been able to engage with major international partners, such as iHeart Radio, which streams the concert to over 200 internet radio stations, and also widens the organisation’s reach as it pertains to donations and pledges. In addition to raising the profile of the event and providing additional revenue sources from which the foundation can collect much needed resources, the streaming has afforded the organisers to decrease the number of seats in order to make the event more comfortable.

In addition to the private sector partnerships, the foundation also works closely with the Ministry of Health who assist with conducting a comprehensive audit of the needs as well as equipment donated by Shaggy and the foundation over the years, to identify and source the equipment in collaboration with the Food for the Poor who provide the logistical support in getting the equipment into the island. The foundation also enlists the support of a not-for-profit organisation based in the US that assists with sourcing the medical equipment needed on an annual basis.

One of the enduring features of the event has been its structure and the way in which influential members of the country have been involved in the event. As it relates to the

professionalism of the event, the organisers have been able to bring the same or similar structure to the entertainment product as it would be a tour event which involved Shaggy. The quality of the acts, both local and international, and the attention to detail which accompanies the event is unparalleled in the charity events. This professionalism is augmented by the way in which he has used his main stakeholder, the Bustamante Hospital, to openly provide information about the event at various milestones. Of particular note has been the engagement with the media to share how much money has been raised through the concert. Equally important has been the quality of the support from the different strata of the Jamaican society. James mentioned that Shaggy has close friendships with persons who have connections to private sector organisations, such as Tina Matalon of Restaurant Association of Jamaica and William Mahfood from Wisynco, who have been big supporters of the event over the years.

YB Afraid Foundation

Established: 2011

Legal Status: Company Limited by Guarantee

“The idea is to redefine and change the way [Children’s] Homes in Jamaica are run and operated [in Jamaica].” – T. Spencer – Y.B. Afraid Foundation (Spencer and McDonald interview 2017)

Prior to his rise to fame Yohan Blake will be the first to detail the hardships he faced while growing up in a tenement yard in rural St. James during his childhood, being embarrassed by the condition of shoes he had to wear to school and not having lunch money on many occasions. Blake’s charitable activities began long before he achieved international acclaim after winning the 100 metre title at the IAAF World Championships in South Korea. The foundation emerged as his manager sought to structure the informal, and seemingly arbitrary, nature of his charitable activities which were motivated by his own humble beginnings. It was apparent that he had a penchant for youth-related causes and would often be approached whilst he trained.

The foundation’s main area of interest is in enhancing the functioning of Children’s Homes in Jamaica. At present, the foundation lends assistance to three such homes namely: Mt. Olivet Boys’ Home, Pringles Girls’ and Garland Children’s Home, which

caters to both male and females. A major part of the foundation's operations has focused on the Mt. Olivet Boys Home where there has been major work done on the infrastructure including: the installation of a water system, and construction of a multi-purpose sporting complex and a computer laboratory. There is also an on-going project to transform the home into a first class facility for children in state care, catering to the needs of both the staff and residents, by increasing the carrying capacity from 36 to 54 rooms. In addition to the major infrastructure work, there has also been an attempt to improve the soft skills of the residents through sports; mentorship programmes across all the facilities and overseas travel.

In addition to the major sponsors of the foundation, Adidas and Richard Mille, the foundation has a close working relationship with the state agencies charged with oversight responsibility for children in state care: Child Development Agency and the Office of the Children's Registry. The foundation is keen on further engagement and training with these organisations on interventions for members of staff in order to improve the experience in state care. There is also a relationship with a corporate company, Wisynco group, which also has a sponsorship arrangement with the athlete. As it relates to third sector organisations, the foundation also works closely with the Sandals Foundation, during the Yuletide season, and the Food for the Poor and its outreach activities. The foundation has worked closely with the latter on their programme to provide housing solutions for the less fortunate, and has committed to building one house per year.

The foundation utilises an uncanny method of generating resources for its activities and programmes. All commercial contracts negotiated on Blake's behalf have a clause which stipulates that a percentage of the value goes directly to the foundation. Despite the volatility of this method, as most of the contracts are contingent on the athlete being healthy, this approach is preferred to other forms of fundraising. From the perspective of the foundation, it is felt that structuring the contracts in this way helped with the organisational planning as there was a lot less uncertainty about resources. The foundation invested the funds raised from the contracts into investment instruments in order to provide some cushion in the event that the athlete had an injury and the flow of funds from contracts to fund activities and programmes stagnated. This facility is currently being utilised as the athlete is currently injured, however, the work of the foundation has continued despite the reduction of the flow of funds from the contracts.

According to one of the directors, using this fundraising method places the operation of the foundation to the discretion of the donors who might want to dictate how the funds are used. This was not an attractive option for the foundation based on the desire to achieve the vision of redefining how residential facilities are operated in Jamaica. Additionally, the directors are aware of the foundation's human resource constraints and the energies that can be expended on competing for external funding and the corresponding reporting responsibilities that accompany it having attempted to use this method at the early phases of the foundation's existence.

Sounds and Pressure Foundation

Established: 2006

Legal Status: Company Limited by Guarantee

“One of the things that I have done is that I will take projects from my company, which is Fiwi Productions in New York that we have on our slate, which is related to Jamaica but because of my position with Sounds and Pressure, is that I set up a partnership so that these projects will generate revenue. My company in New York will take a minority position, but Sounds and Pressure will have a majority in terms of revenue generated, because it has a programme, beyond that, to carry out. It is a strategy. It is something we have sat down and talked through for a long time...” J. Reynolds – Sounds and Pressure Foundation (Reynolds and Leslie interview 2017).

Sounds and Pressure Foundation has its beginnings in the personal and professional connections of its founder, Julian Reynolds, to Downtown Kingston and his resolve to use these to actively address some of the issues that were affecting the extended community. This motivation is shared by other residents, some of whom have migrated but continue to support the community in various ways. Reynolds, a journalist by profession, mentioned the influence of his parents, work done by the Missionaries of the Poor, the Rastafari faith as well as the indomitable spirit of the residents as contributing to his involvement in charitable activity. The foundation was established as a means of bringing attention to the value of the people in the Downtown, Kingston to the development of Jamaican Popular Music.

The work of the foundation has generally targeted the youth and the elderly, with focus largely on educational and employability skills as well as sporting programmes, such as a street lawn tennis programme and an afterschool homework programme. These programmes are supported, in some instances, by members of the community who now reside abroad or elsewhere in Jamaica, but who are interested in giving back to their communities through donations, human resources and expertise. The donations have been facilitated by the Food for the Poor who assisted with the logistics involved in getting the donated items to Jamaica from Florida. The foundation has also been involved in improving the physical structures in the area, which have historical significance, through the assistance of the Urban Development Corporation and the Kingston and St. Andrew Municipal Corporation. The foundation has lobbied for these two organisations to facilitate the provision of tax incentives for residents to aid with the urban renewal thrust whereby help is granted to owners and lease-owners refurbish these buildings in the Downtown area that have historical significance. This would support the foundation's plan to execute tours of key sites in the Downtown area that have strong heritage value relating to the emergence of the music. So far, the organisation has teamed up with students from the faculty of the Built Environment at the University of Technology to outline an area of the Downtown area and provide artistic impressions of the renewed town.

Reynolds considers the foundation as a social enterprise as he believes that the activities and programmes will eventually be sustained through the organisation's social entrepreneurial thrust. The founder has reported that he has used his personal and professional networks to the benefit the work of the organisation by creating connections between his business operations and that of the foundation. He relates that:

“One of the things that I have been able to do skilfully for years is that so much money passes through me, so I can shuffle the money. I will utilise money for other projects, personal and otherwise... I will take projects from my company, which is FiWi Productions in New York that we have on our slate, which is related to Jamaica but because of my position with Sounds and Pressure Foundation, is that I set up a partnership so that these projects will generate revenue. My company in New York will take a minority position, but Sounds and Pressure will have a majority in terms of the revenue generated, because it has a programme, beyond that, to carry out. It is a strategy. It is something we have sat down and talked through for a long time...” (Reynolds and Leslie interview 2017).

He has also brought some of these networks and resources to bear on the work of the foundation including the American National Minority Business Council, which also has individuals from the Jamaican diaspora on its executive.

In addition to these sources, the foundation organises the International Ska and Rock Steady Festival, which is envisioned as a future source of funding. The foundation, to date, has had limited success in acquiring resources from governmental agencies to help build the profile of the Festival. Although there has been praises for the foundation in developing the concept and executing the inaugural staging, the support has been absent in growing the cultural product. Much of the work that has gone into the planning and the work of the artistes have been done on a voluntary basis.

Jimmy Cliff Foundation

Established: 2015

Legal Status: Charitable Organisation

“He [Cliff] is very conscious of his obligations to the state, as it relates to tax. If you are giving, all this money, it needs to be accounted for, because it is coming out of his personal income, and there is a facility in the tax laws, where charities are recognised and also to ensure that he is giving for, especially with the requirements for international regulations, that you are not funding any illegal activity. So the whole thing about moving from just giving as requested to giving in a formal way is to ensure that things were done in a proper and compliant way and that he would not expose himself to funding activities which were not considered to be legal or proper, and that any activity could be traced and I think that deep down he wants to not only give, but to build a relationship with those who are getting.” C. Sutherland –Jimmy Cliff Foundation (Sutherland interview 2017)

International recording artiste and actor Jimmy Cliff has always given back to the community of Somerton, in rural St. James, and other national causes. There were a number of reasons why he chose to change from informal, individual giving to adopting a more structured approach. Firstly, it was felt his individual giving needed to be streamlined as he wanted to adhere to his local and international statutory obligations.

Secondly, it would allow him to better monitor how much, to whom, and the impact of his donations through developing a relationship with those who benefited from his donations. This aligned with the developmental approach which Cliff brought to his giving which aimed at improving the condition of individuals and communities instead of providing hand-outs. Thirdly, there was a change in the philanthropic landscape in 2013, which saw the passage of the Charities Act, which provided some structure to the philanthropic landscape which provided additional clarity to the application process. Finally, this was done in an effort to safeguard the artist's international status and ensure that no funding was being funnelled into international terrorism or money laundering.

The work of the foundation is focused on youth, the elderly and the community of Somerton. The focus on youth surrounds educational advancement, work and research for children with autism and children in state care. The foundation has sponsored a scholarship tenable at Edna Manley College, and as a condition of the offer, the recipient also benefiting from a period of internship at Cliff's Sun Power Studios. There has also been a donation of JA\$1 million each to the Child Development Agency and the Child Month Committee to assist with their various projects. There is also the support given to the elderly, particularly retired musicians. Additionally, the community of Somerton benefits through sponsorship for a sporting competition as well as having received personal donations from Cliff to construct a community centre and a football field.

The directors were eager to enlist the support of other entities that possessed attributes that were complementary to the objectives and work of the foundation. This was the approach taken by the organisation when it successfully collaborated with the Scotia Bank on a fundraising event to establish a Therapeutic Centre for wards of the state only a few months after the foundation was established. The process was explained by one of the foundation's directors in this way:

“...So the collaboration now, he (Jimmy Cliff) looked and saw the strengths, Scotia Bank was in the marketplace, they are everywhere. They know the business side of things, they have got the experience in their foundation, they have been here for years, and they have the staffing. They have a full department that deals with the foundation [Scotia Bank Foundation], they have got the contacts out there, and they have the database of those in the business sector who will give and the database of individuals who will do decorations ...audio on that side, they have got the connections with the hotels. They had that already. What did we have? We had Jimmy Cliff and the Jimmy Cliff Foundation and that need to assist, and there is an overlap of the objects of both parties. So we did not go out there

and say that they will have one at Pegasus Hotel and we have one at Wyndham or Courtleigh Hotel. We said, 'Let us come together. We are going for the same market.' And, in less than four weeks, the tickets were out. We had a launch at the Pegasus Hotel, because we also got professionals who were experienced in doing those things. We got them in for the time and the publications were out, the flyers were out, very good production on the graphics side, the music was out and we both got the tickets out and got the money in and used the Scotia Bank as a collection agency with the bank account." (Sutherland interview 2017).

The foundation has expressed a desire to collaborate with other organisations across sectors in order to achieve its mandate. It is felt that the objects are broad enough and the foundation has and will continue to form partnerships and actively engage with other civil society organisations that are doing similar work to those proposed in the organisation's objectives. An example of this is the way in which the foundation has been looking for local and international partners doing work in the field of autism. Contact has already been established with a charity from the United Kingdom that has been doing work on the topic, and mental health in general, to add support to the work of the foundation in this area. The aim of the foundation is to maximise the use of scarce resources and time in addressing some of the social problems in the country.

Performances and events, both locally and internationally are identified as the main ways that the foundation plans to generate resources for its various projects of the foundation and its beneficiaries. This will be augmented by a percentage of income from album sales and merchandising. It was revealed that the foundation will be in charge of marketing the merchandise on Jimmy Cliff's memorabilia, and this will become a source of revenue for the foundation. The director reasoned that this will be a way to maximise by Cliff's image, which has been untapped prior to now. The graphics for the merchandise and album are being done by a graduate of Edna Manley, which also forms part of the effort to focus on youth and creating of business opportunities for others through the foundation. This is in addition to money he would have given out of pocket, which is now being routed through the foundation, which will then be officially disbursed to the intended beneficiaries. In addition to these sources, the foundation will rely on the family and international contact of Jimmy Cliff to provide an additional resource for the foundation's work. He has a network of individuals across the world who have expressed an interest in supporting his charitable work through the foundation, and since it is now registered and compliant, he will be able to pursue those channels.

Bob Marley Foundation

Established: 1986

Legal Status: Charitable Organisation

“... you are able to develop your partnerships and relationships based on putting the things into certain headings. So you know exactly what you are projecting in terms of getting support and donations and it is not just a broad thing... but when you introduce projects and programmes to people that they can align with, I think getting support in that way is much easier. So, I think that has really raised the efficiency and the competence of the foundation’s functioning.” A. Williams –Bob Marley Foundation (Williams and Williams interview 2017).

The Bob Marley Foundation was established after the passing of the international reggae icon, Bob Marley. Marley’s story is one which saw him rise from a position of adversity, poverty and need to one of superstardom and wealth however, his life was about primarily about sharing. He was born in Nine Miles, St. Ann but migrated to Kingston as a young man in search of betterment. He lived initially in the Trench Town community and gradually became interested in the plight of those who were of lesser financial and material position. It is revealed that when he subsequently moved to his home on Hope Road in St. Andrew, there would be daily requests for assistance from persons from various communities.

The foundation was established to carry on the philanthropic activity and legacy of Marley through four key programmatic areas: Health, Education, Student Support and Social Welfare. The work of the foundation revolves around having an impact on the lives of families and communities (particularly elders and youth from communities associated with Marley) in a sustainable way. This includes providing assistance to individuals who had a personal and professional relationship with Marley, particularly those from Trench Town. Additionally, the foundation has provided support to the Alpha Institute’s music education and the STEAM (Science Technology, Engineering, Arts and Music) programmes. There is also a bi-annual Health Fair which is held in conjunction with government agencies such as the Ministry of Health as well as the Jamaica Aids Support for Life and the Jamaica Diabetes Association.

The foundation operates with minimal staffing, with the Programme Manager being the only paid staff member, and is ably supported by volunteers who are included based on the projects and activities that the organisation undertakes at a given time. The team has

had to formulate creative ways to resource its activities despite the perception that it is flushed with financial resources. Whilst the foundation does receive some support through royalties from the estate, it has had to use the various partnerships and networks to ensure the continuance of the programmes. The programme manager revealed that there was some amount of organisational learning that has taken place over the years, as it was demonstrated by the way that collaborations with prospective partners were elucidated by creating programmatic areas for the organisation's work. This resulted in a partnership with the international frozen novelties company, Ben and Jerry's, funding the One Love Youth Camp. The relationship, which was broached in 2014, as US\$1 from the sale of a specially-branded Marley flavour goes towards the hosting of the camp. The camp, which is held annually, uses the internationally-recognised Partnership for Youth Empowerment methodology to teach leadership and life skills through the performing arts to over 40 youth from various communities across the country, including Trench Town and Nine Miles.

Other notable partnerships have been formed with corporate foundations such as the Sandals Group and Grace Kennedy to support the various programmes of the foundation. There is also collaboration with the Rita Marley Foundation, through their work with the Eira Schader Home for the Aged in Trench Town; and the Ethiopian Orthodox Church and the Chepstow Basic Schools.

The Religious

The cases within this section are largely connected to the importance of the religious conviction as a motivation for their philanthropic actions. In other ways, the impact of the work of other religious organisations on their decision to become involved in charitable work is also used as an indicator.

Charitable Organisations

Missionaries for the Poor

Missionaries of the Poor started out by Father Richard Ho Lung as a form of evangelising. He started writing music in 1967 as a way of indigenising the worship music, which became popular Long Playings (LPs). The songs resonated with the people as they spoke to people overcoming these struggles, and were made over reggae beats which further increased their popularity. Father Ho Lung used his tenure at the University of the West Indies to expand the musical offerings and broaden the following. The funds were used to tend to the persons living in squalid or squatter-like condition in the neighbouring inner-city community of Mona Commons.

Ho Lung left for New York due to his studies which he completed in 1978. He later spent a year teaching. He eventually returned to Jamaica where he experienced the Eventide fire, approximately 150 women perished in a fire which completely ravaged an old age home. This deeply affected Ho Lung, who formed a community of Brothers who took the oath of poverty, chastity and obedience in 1981. With the resolve to help people freely, the group organised an event around the Eventide incident in order to raise much-needed funds for the poor and destitute. This event was a success and blossomed into an annual performance to raise funds for the work of the Brothers and to care the homeless. It outgrew the Phillip Sherlock Centre for the Creative Arts at the University of the West Indies, and was relocated to the Little Theatre in 1983-4. The popularity grew and team began touring parts of North America in the late 1980s and 1990s. All the plays developed were Caribbean-styled and fused Reggae, Ska, Mento and other musical forms which emerged in Jamaica.

The frequency of the tours and the need for additional performing artistes to participate in the performances increased. As the popularity and frequency of the tours grew, Father Ho Lung began to include additional musicians and performers from outside the Brotherhood. The team now includes 70-80 singers, dancers, actors, actresses and musicians: all of whom only receive a stipend for their work in most cases. This is an increase from the 4 to 6 persons who have been a part of the performances since its inception. Some of the individuals who are used during the performances are professionals in their field, such as the L'Adco Dancers. There are also many other persons, including church members from all denominations, who volunteer their talents

and time. Having completed between 150 and 200 tours over the years, Father Ho Lung has actively sought to reduce much of his own administrative role and has delegated much of the responsibilities to the Brothers.

In addition to the individuals, the event has benefited from the support, through cash and in-kind sponsorship, of companies over the years such as the Wisynco Group, Grace Kennedy, Courtleigh Manor, Kingston Wharves and Tara Couriers. Various government Ministries, Department and Agencies have also been integral in the success of the initiative, in particular, the relevant agency gave permission for the wards of the state to attend the show on a yearly basis.

The proceeds of these events help the group host food and clothes lines, in addition to providing clinics and other hospital care to the homeless. The mission has also spread its wings to countries such as the Haiti, India, Phillipines, Kenya, Uganda, Indonesia and East Timor.

Charitable Individuals

Marjorie Whylie

Marjorie Whylie has been a veritable ‘Jane of all trades’ in things to do with Arts, culture and development in Jamaica, having served in various professional and voluntary capacities. She is the first to admit that there are numerous points of intersection between her professional and voluntary activities. These engagements have allowed her to participate in the development of aspect of the country’s culture through her role with governmental organisations such as the Social Development Commission and her stint on local television with the cultural icon Louise Bennett-Coverley. Her employment with the Social Development Commission, her first job upon completing high school, allowed her the opportunity to work with other young creative and performing artistes to share and teach youth all across the country. The experience was one which brought personal growth for Whylie and allowed her to develop a greater appreciation for the various cultural forms and its importance to the country. She added that, “but we all had to develop our own teaching methods to ensure it was not just fun, but we were giving people tools for their own development. So we taught in the prisons, we taught in rehabilitation at the Bellevue Hospital, all kind of exposure, it just enriched our own art, because we

saw so much, we learnt so much about the psyche, the nature and the human condition and how to use the arts and different cultural forms, helping to develop the inner man as well as the physical side.” Her passion has also taken her to work in the field of education at the secondary and tertiary levels, exploring contemporary, Caribbean Folk Music and the relationship with forms from other regions of the world. Notable, was her sojourn as lecturer at the Theological Seminary at the University of the West Indies, where she taught Caribbean Worship Music and how to involve Caribbean musical elements into churches such as Anglican, Methodist and United Churches.

Her involvement in the church, spanning more than 30 years, has also been a major component of her charitable giving through her involvement from a young age. Her involvement in the work of the church has spanned the indigenising of the Psalms and Hymns with Folk Music in a way which pushed the envelope, but which adhered to the religious sensibilities of the time. She is also a fixture in the events hosted by Father Richard Ho Lung and the Missionaries for the Poor team, who host various Pantomime-like performances which are used to raise funds for the work of the mission. Her motivation was due to the invaluable experiences that she has gained from volunteering for activities over the years which have allowed her to learn and hone her craft. She explained:

“Looking back at it, I think there are just so many coincidences that opened up opportunities. Then I went into the mode of understanding that, well you cannot give back, you have to pay forward, that is it. Because those who gave to you have it, but then ever so often when you come up with something new you would share with those who gave so much.” (Whyllie interview 2017).

She adds that a component of charitable giving which is often underestimated as professional work that is done at a reduced cost.

Despite the wealth of knowledge gained from her voluntary and professional pursuits, she has never been drawn to establish her own foundation. She explains that she did not have ‘business brain’ required to establish her own foundation but was actively involved in the advocacy worked being done by the Jamaica Federation of Musicians; was a Director and committee member of the Sonny Bradshaw Foundation, and continues to perform advisory functions on the board of the National Dance Theatre Company.

Dr Hague Bradshaw was born in Jamaica but migrated to the United Kingdom at an early age. The widow of noted instrumentalist, Sonny Bradshaw, Hague-Bradshaw honed her musical career in the United Kingdom before spending time in Italy. She was subsequently persuaded to return to Jamaica, where she completed musical recordings and pursued her doctoral studies. She now lives between the UK and Jamaica, and lectures part-time at the University of the West Indies.

As a practising Christian, Hague-Bradshaw admits to using these principles to guide her charitable activities. She uses her talents in fundraising events for her church and other religious organisations. She finds added motivation in her triumph over cancer, revealing that, “Since I became ill and got better, I have taken the whole concept of the value of life more seriously that I used to. So I give back to life, because life has been good to me quietly, unreservedly and rather generously, and so I feel an obligation to that higher power to which I refer to as my God, to have blessed me with life again, because I have lived a very active and vibrant life.” She added that she is open to supporting the work of any church denominations desirous of raising funds for their outreach activities. She argued that:

“...I do not make distinctions, if you are a Catholic, Baptist, Anglican, or whatever, if you come to me and say, 'Can you come and sing for us, because we want to do this or we want to raise funds? We want to add to the Sunday school, we want to paint the roof' or whatever it is, I do that, I make time for it. It is one of the ways that I can give back to God, so that is my charity. It is not a specific charity that I have, it is not a one charity, as you say, I have subsequently formed the Sonny Bradshaw Foundation, but any act of charity that is going on, and you call me and I am available, you can have me.” (*Hague-Bradshaw interview 2017*)

In addition to her work with various church groups, Hague-Bradshaw offers that her giving centres on the music industry and the artistic community. She has carried on the work of the Jamaica Big Band, which is way in which her late husband attempted to support the young players of instruments: particularly the theory and practice on brass instruments. She has consolidated most of her charitable activities through the Sonny Bradshaw Foundation, which was established to pay homage to Bradshaw’s vision and life’s work.

Chapter Conclusion

The chapter presented an in-depth look at the philanthropic actions, which were categorised based on whether they were solidarity-based, informal, hybrid, strategic or religious. These categorisations were derived based on factors relating to resourcing or motivation. The solidarity-based actions were largely focussed on the preservation of elements of the creative and cultural industry either for the benefit of former, current or future members in a sustainable way. Informal groups demonstrated how the organisation grappled with bureaucratic or legal issues, and their inability to establish a network with those who could perceptibly assist with gaining legitimacy. The hybrid category focused on the issues which caused the philanthropic actions to adopt multiple motivations or resources, while the networked or strategic focused on how business relationships and approaches were used to advance the objective of the philanthropic action. The religious grouping reviewed how religious affiliation or persuasion was utilised as a part of the philanthropic action. Following on from the findings in this chapter, the following chapter will connect the discussion to include information gleaned from the elite interviews as well as the extant literature discussed in chapter two.

Chapter Six

Analysis

Introduction

The previous chapter detailed the cases which were categorised based on the headings of solidarity-based, informal, hybrids, networked or strategic and religious. These categories were derived from a combined process which examined how the organisations and individuals have responded to the perceived ineffectiveness of the current charity administration in Jamaica as well as an increasingly restrictive international landscape. They speak broadly to motivation, connected to how they have emerged and evolved, as well as their sustainability, particularly access to resources. From the previous two chapters, there is evidence of a connection between the actors' motivations and the achievement of their social objectives. The heterogeneity of actors and their motivations could provide a more nuanced understanding of their work and the best way to facilitate their development. It also provides those charged with policy administration with a clearer understanding of the eco-system that exist between and among the different types of organisations, including the foundations, private sector, public sector, religious organisations, and individuals and organisations located in the diaspora. Operating within this framework demonstrates that the help for philanthropic organisations not only support their work but those of other actors, such as the church, who have large charitable responsibilities and who receive support from the state, as well as the private sector, through their corporate social responsibility and corporate philanthropic work. Therefore, an examination of how and why these different organisations collaborate can provide policymakers with critical data on ways to facilitate the development of these relationships.

The current chapter builds on this foundation by providing a critical examination of the philanthropic actors and the resourcing strategies they employed. Issues of resourcing have become a major challenge for organisations working in the third sector in the global South. This is particularly in the Caribbean in the face of austere financial measures which have impacted social welfare provisions at the local level. To this end, the response of local philanthropic actors to their own sustainability and the sustainability of their social welfare function at the community level forms an important component of the research.

It achieves this by using the framework of the process of social bricolage while drawing on the arguments from the resource-based approach.

The social bricolage framework (on pages 55 and 56) provides a set of processes that explain how social organisations have gone about addressing the resource constraints in their environment. The processes identified include improvisation; refusal to be constrained; making do; persuasion; stakeholder participation and social value creation as the processes. As argued in Chapter Two, when combined with the Resource Based Theory, social bricolage allows for a comprehensive review of the relational elements of resources, its acquisition and uses in concert with the social and solidarity economy and grassroots philanthropy. We have seen from the previous two chapters that while there was evidence of the processes of improvisation, refusal to be constrained, persuasion, making do and creation of social value, the final tenet of stakeholder participation was not demonstrably evident in the cases reviewed.

The chapter argues that while macro-level factors were important it did not provide a fulsome perspective of the complexity of the relational elements of the resourcing process. It outlines that some of the relationships required an external extension and active curation by the philanthropic organisations and individuals. Other aspects represented the usage of resources over which they generally had direct control. Additionally, the nature of the relationships, whether with partners or beneficiaries and causes were based on proximity, with 'distance' increasing the likelihood of the use of strategic approaches. The chapter concludes with the presentation of the Cultural Solidarity Economy as an attempt to bridge the gap between the literature and the new knowledge unearthed from the cases and the subsequent discussions.

Social Bricolage Processes

The processes of social bricolage, namely: improvisation, refusal to be constrained, persuasion, making do and the creation of social value, provided a unique opportunity to examine the relational components of the philanthropic actors while seeking to understand how they generate resources.

Improvisation

The first process identified in the social bricolage literature is improvisation. The philanthropic foundations and charitable individuals demonstrated instances of improvisation in response to the challenges inherent in their environment. The examples which were highlighted within the cases manifested in numerous ways including how the types of foundations performed multiple, often contradictory, roles during their emergence and/or evolution. This happened despite the macro-level context and access to financial resources. These actors were not considered new but adopted new strategies and agendas as well as chose to begin internationalising their operations and resourcing activities.

Anatomy of the actors

One of the main ways in which the philanthropic individuals and demonstrated improvisations was the way in which they performed multiple roles. This would seem counterintuitive based on the discussions in the literature on philanthropic foundations which have argued that the ideal type for these entities has seemingly remained the same, although Jung et al. (2018) cited macro level factors, such as the economic and political context, as being important in our understanding of their emergence and evolution. The social and solidarity economy approach provides an alternate viewpoint in understanding the form that these organisations take, which are best understood in the context of how the organization is set up to execute its social objective. Therefore, while agreeing that the political environment in which the foundations emerged has a role to play in evolution, the findings in this study do not necessarily support that perspective.

Most of the organisations were established during different political administrations, over different time periods, but faced a similar political climate. For example, the Bob Marley Foundation was established some three decades ago however, the political conditions faced by the organisation was not dissimilar to those faced by the organisations who emerged in recent times. What was apparent was the way in which the foundation used internal strategies to address the needs of its ‘stakeholders’ based on the perceived unwillingness and inability of the public sector to provide public goods to a selected section of the population identified as being important to the founders and the

philanthropic foundations. This mirrors aspects of the Stakeholder Theory, however there was not 'conflict' between the sectors as there was collaboration with private and public sector interests to implement the various project. The work of the Bob Marley Foundation demonstrated that there is a complex web of actions that have not only spaced the emergence, but also different actors, and the evolution has been negotiated and re-negotiated based on these interactions. The implication therefore is that macro-level factors identified by the institutional and social origins theories might be an insufficient explanation for the birth of the organisations examined in the study. It requires an examination of micro or institutional level factors in order to fully comprehend how these organisations have responded to the challenges in the funding environment.

The foundations studied did not have the types and size of endowments or access to financial support from high net-worth individuals mentioned in the literature (T. Jung, Harrow, and Leat 2018) and therefore were not able to stick to the ideal types. The findings did support the suggestion of Jung et al. (2018) that there was a need to develop other categorisations that explained foundations, as they did not normally fit ideal types, nor were they restricted to playing a single role in the developing country context (Kumi 2017). These were borne out in foundations often carrying out a combination of roles which depended on the funding constraints faced, as well as the internal dynamics associated with their development. The foundations merging seemingly contradictory approaches of grant-making and grant-seeking exemplified this point. These functions, which would be deemed to be contradictory, were merged as a mechanism by these foundations in order to remain relevant and viable in the absence of more consistent forms of financial support.

Another aspect of the difference in foundation type is based on their ability to overcome the ambiguities inherent in achieving their purpose (Anheier 2018; T. Jung 2018; Toepler 2018). This represents a micro level factor which happened at the institutional and interpersonal level. The foundations predominantly implemented activities for underserved populations or assisted with functions normally supplied by the state. An example of this are the activities carried out by the YB Afraid Foundation. The foundation's focus is primarily on provision infrastructural and other support to children's homes, including inter alia the renovation of the accommodation facilities and the establishment of state-of-the art sporting facilities. Prior to being able to negotiate contracts that directly benefited the foundation, the organisation sought donations from external sources, but this strategy was quickly discarded due to the perceived loss of

control over operational decision making. The improvisation was necessitated by the refusal to consider donations as a viable option to aid in the execution of their social purpose. The foundation also improvised by mitigating its risk from financial vulnerability that could have surfaced by the loss of guaranteed income from the sponsorships, by investing a portion of the funds from contracts received. This financial strategy was a way of safeguarding the foundation's work, buffering the organisation from external shocks at the institutional level though not creating an endowment in the strictest sense. The YB Afraid Foundation case highlighted improvisation as a response to the internal environment by the foundation.

The literature on bricolage and social bricolage, has generally been conceptualised as a response to external stimuli rather than a proactive approach to addressing resource constraints. The context in the global South has normally been one in which philanthropic organisations have resource constraints as one of their challenges in executing programmatic activities (Jarrett 2013). Therefore, there were cases in which the other philanthropic foundations used different sources of funding support in a proactive way. The move by the foundations, such as Forward Step Foundation and Gregory Isaacs Foundation, to incorporate social entrepreneurial activities in their resource generation mix took place at the same time when they had charitable or NGO statutory designation. Despite this improvisation however, they have been able to continue to tap into grant and donor sources in order to carry out their grant making and operating activities at the community level, which resembles the services offered by community foundations (Daly 2008). It has also not had the debilitating effect on stakeholders as it resembles the type of hybridity whereby incremental, rather than a structural, steps are taken that do not shift the governance or social objectives of the organisation (Billis 2000).

'New' Actors?

The research did not find that the improvisation undertaken by the actors made them 'new' to the Jamaican landscape in the sense implied by the literature (Fejerskov, 2015; Kragelund, 2018), but they were doing some new things than that of their traditional charitable counterparts. In most cases these actors have been around for the past 30 years, despite the upsurge in registration in the last 10-20 years (Fejerskov 2015; Kragelund 2018; Toepler 2018). This is relevant to the extent that Jamaica also felt the effects of the

global financial meltdown of a decade ago, as the Social and Solidarity Economy narrative surrounding the need to arrest the rise in inequality that accompany these shifts and economic displacements observed in the purpose of these foundations. What has been identified as being new in some respects, has been the heterogeneity identified by authors (Sato et al. 2011), including their agendas, with organisations fulfilling primarily advocacy functions, adopting social entrepreneurial logics, self-identifying as social enterprises as well as registering as limited liability companies. They have hybrid characteristics, with a large majority performing services such as funding programmatic activities of local NGOs; mediating between international and local organisations in community development efforts; actively participating in community development through their own programmes as well as seeking funding from external sources, including international donor partners.

Internationalisation

Internationalisation has been another approach adopted by organisation as means of improvisation. The Gregory Isaacs Foundation case provides an example of organisations with ambitions of establishing philanthropic bases in foreign territories. This type of outward looking approach towards networking and resource generation is not pervasive among the foundations, although there is evidence that other foundations are considering this approach for the future. It was apparent from the work of the individual and the non-institutionalised groupings that they were able to effectively use the networks they created on the international stage to support a local or international cause or objective. Therefore, this move to establish satellite organisations in the metropolitan areas in America, Canada and the United Kingdom might not be entirely new in terms of its intentions but differs in strategy. Religious-based charities have also pioneered this approach in the Caribbean through charitable organisations, such as Food for the Poor, which has bases in different countries in the major cities with Jamaican diaspora support. The novelty is therefore in utilising this approach as a resourcing strategy by a philanthropic foundation. The difference lies in the establishment of permanent bases in their countries, which differs from the approach of community foundations (Daly 2008) or approaches whereby foreign philanthropists bring resources into predominantly ‘poor countries’ to support aspects of their local development (Copeland-Carson 2011; Kumi 2017; Orozco and Garcia-Zanello 2009; Richey and Ponte 2014). The trend towards internationalisation,

both in terms of including new actors as well as exploring foreign jurisdictions, is a significant one. It represents a shift from Diaspora philanthropic approach of merely reaching out to the diaspora for financial and other resources or even enticing them to become a part of the local context. It brings into sharp focus the rise in more direct forms of philanthropic foundations resident in the major metropolises and the resultant legal and operational implications for these philanthropic activities geared towards local development but based in foreign countries.

Refusal to be constrained

The philanthropic actors have demonstrated, in numerous ways and to varying extents, their refusal to be constrained by the restrictive environments. The actors have ranged their actions from participating in hybrid organisational structures as well as informal philanthropic forms such as conducting their philanthropic activities as individuals, in non-institutional forms, or using organisations with for-profit designation to assist with their philanthropic engagements. These strategies were both in response to a constrained resource environment but also organisational inability to sustain its social purpose.

Hybridity

Beyond the variations in foundation types, the heterogeneity of the actors examined was also observed in the forms that they took or the ways in which they challenged registration rules. Most of the organisations were registered as companies limited by guarantee, while others had charitable organisation designation, trust or limited liability company. The choice of these organisational forms was partially a result of the legal framework which restricted the choices. The passage of the Charities Act sought to achieve some consolidation and structuring of charitable organisations and their benefits. The critical factor is not the form which was chosen but how it aided or hindered the ability to achieve the social purpose. This aligns with Defourny and Nyssens' (2016) argument that whilst macro level factors within national contexts, traditions, values, discourses were important they were not the only factors which shaped organisational objectives and features. Therefore, based on the reason for their emergence, the philanthropic actions adopted the form that was thought to be most suitable to execute their social mission, as observed in

the case of Running Events. It is a limited liability company with a defined social purpose through its ability to exercise bridging social capital by working closely with public, private and third sector actors in the execution of its 'social purpose' (Estrin, Mickiewicz, and Stephan 2013). The absence of a registration form called 'social enterprise' did not prohibit the use of the entrepreneurial designation to carry out its social purpose. This is largely in alignment with the Social and Solidarity Economy approach which agrees to some extent that there is a place in the analysis for macro-level factors in the understanding of hybridity but differs in the role of the social purpose in the determining the actions of the organisations. It would have been easy to dismiss this organisation as passing off its profit motive without an examination of its philanthropic activities and beneficiaries which were at the core of its emergence.

Informality

The other extreme of having hybrid forms is engaging in 'informal' philanthropic actions either using non-institutionalised groupings or completing charitable activities as an individual. The non-institutionalised grouping might be explained in the same way as the hybrids as it demonstrated that there is a willingness to act outside the realms of what is currently considered legal in order to achieve an intended social purpose. The cases show that it was not singularly an issue of pursuit of resources (Doherty, Haugh, and Lyon 2014) but also that of the operational environment (Smith 2014). The example of informal groupings was an instance in which individuals from the creative and cultural industry assembled and disbanded to support philanthropic causes as the need arose. For some it was the refusal to be encumbered by the strictures of organisational registration in their pursuit of their charitable service provision that was paramount in their thinking. For others it was more than simply refusing to be constrained but the maintenance of 'organic' social networks that were built, that often went beyond the scope of their charitable activities into their professional pursuits and personal relationships. It was often out of a deliberate apprehension towards losing this social network which prompted the desire for these groupings to remain as they were. Individuals were also wary of the additional requirements which accompanied establishing a charity or non-governmental organisation which would encroach on their already scarce time. This goes beyond an attempt to flout regulations to interpersonal factors which currently transcends what is

currently considered legal. In many instances the actions were not illegal but occupy the realm beyond the remit of regulation governing philanthropic activity.

These groupings are likened onto a diaspora innovation, known as giving circles, based predominantly in North America; with has their genesis in African philanthropic traditions (Bearman, Beaudoin-Schwartz, and Putnik 2005; Copeland-Carson 2011; Eikenberry 2006). There were similarities in that some of the giving circles were often small, informal groupings that were flexible in terms of how participants were expected to give of their talents or money. The non-institutionalised groupings, currently being examined were found to be similar to giving circles in two ways: firstly, there were no strictures on the size of the groupings, which meant that they could be as large or small as the relationship between the individuals would allow (Layton 2016). Secondly, the groupings utilised talent to raise money for the beneficiaries (Layton 2016). It was however unique in that there was no distinction between money and talent normally highlighted in the Giving Circle literature, in that the non-institutionalised groupings combined talent is what is used to raise the funds to support the beneficiaries (Bearman, Beaudoin-Schwartz, and Putnik 2005). This fluidity of what can be considered a resource and the existence of a legal designation in countries where the giving circles are practiced is at the heart of the distinction.

This is similar to the way in which financial resources were generated through Esusu in countries on the African continent (Bascom 1952) as well as the concept of Susu, ‘partner’ or ‘len’ hand’ in the Caribbean, which represented a reciprocal arrangements of pooling financial and human resources (Warner-Lewis 2011). This was normally in response to the explicit or implicit challenges faced during and after the enslavement period where it was difficult to acquire certain resources, money, food or land, aimed at ensuring that the formerly enslaved continued to provide labour, which has survived into different parts of the Caribbean (Warner-Lewis 2011). Its practical application remained largely rooted to the activities of the poorer citizens as a means of mutual support and collectively managing the economic and social risks faced in their daily existence. There has always been a traditional approach to combatting challenges, that transcended African and early Caribbean societies, which is evidenced in the manner that the current charitable individuals and organisations have sought to deal with their resource constraints. The use of this non-institutionalised way of charitable giving is therefore one such example.

Mutual Social Insurance Provision

The findings gleaned from the JAVAA case is indicative of the different ways in which refusal to being constrained was achieved within ‘formalised’ philanthropic organisations. An element of the practice that included an insurance scheme, deviates from the original intention of the Esusu in the Yoruba tradition, which was to provide a collective scheme which insures individuals against adverse economic conditions (Bascom 1952). The variation here is that the JAVAA built on this basic social insurance premise but offers another service focusing on health insurance, while mirroring another solidarity type activity prevalent in the Jamaican context: that of burial societies (Maxwell 2002; Robotham 1998; Sandbrook 2011; Savane 2011). The organisation found ways to accomplish its welfare support function to its constituents by providing for their basic healthcare needs through pooling of their resources. It can therefore be a proactive response to the financial constraints faced by the organisation to address the needs of members. However, it was not a response to an external environmental threat, but an internal response to the organisation’s inability to sustain its social purpose. This is also built on largely informal practice geared towards ensuring collective security in the absence of individual financial and other support.

Persuasion

The attempts at persuasion revolved in large part around the work with the church as an entity identified as having legitimacy to perform charitable functions. The relationship often began with foundations seeking to use the church to gain a foothold in the psyche of the people, but this relationship gradually developed some symbiosis. The discussion moved beyond simply initiating the relationship to one which focused on its maintenance. Efforts were also made to persuade the public utilising the media; and developing and maintaining local and international networks. Another strategy under the broad ambit of persuasion was the way in which some of the foundations managed the perception of their real or perceived connection with dons in their communities.

Relationship with Religious-based Charities

There has been a distinction which has been created in the literature between the cases of philanthropic foundations that were researched and religious-based charities. Religious charities have tended to focus primarily on the relief of poverty in its many forms, with the funding support largely coming from local or international donations (Leat 2016). In the Jamaican context, these types of charities tend to gain legitimisation, respect and trust among different segments of the Jamaican population largely based on their religious affiliation. These organisations are normally headed by persons likely to have emerged from middle class backgrounds, with the recipients likely to be working class blacks (Bryan 2002b). They were also less likely to engender a sense of mistrust for their motivations than other private foundations (Bryan 2002b). This resonates with Galaskiewicz, Bielefeld, and Dowell's (2006) argument that organisations gain legitimacy if they are linked to actors who are also prominent.

The findings suggested that foundations connected with these religious-based charities as a means of leveraging their network or establishing their legitimacy, but it was far from being a one-sided relationship. There were two distinct ways in which religious organisations or charities were used to assist with the persuasion attempts by foundation. Firstly, religious-based organisations and charities were used by some foundations as a means of gaining legitimacy in the early phases of their operations. This strategy was used to varying degrees of success by the philanthropic foundations studied. For Shaggy Make a Difference Foundation and YB Afraid Foundation, associating their philanthropic activities with Food for the Poor, helped to provide a level of legitimacy which may have taken the foundations additional time to gain. For the Shaggy Make a Difference foundation legitimacy was established by adhering to the advice from the head of Food for the Poor in initial forming the foundation as well consistently partnering with this religious organisation for their main philanthropic event the Shaggy and Friends concert. For YB Afraid foundation, it was rekindling a longstanding relationship which existed between the organisation and Yohan Blake. In setting up his foundation, Blake sought to collaborate with the events that were being executed by Food for the Poor, including their 5k run and their provision of houses for needy individuals. Persuasion was therefore used in the initial phase of establishing the foundation which ensured an easier transition into gaining legitimacy among key stakeholders in the public, private and third sectors. This served as an important 'rite of passage' but was not a guaranteed strategy on its own in

all cases as the persona of the ‘celebrity’ associated with the foundation was also an important component.

Secondly, persuasion also involves gaining and maintaining the attention of the established religious charities or organisations, and but also actively partnering with them on mutually-beneficial initiatives. This acts as an unofficial endorsement of the foundation’s work and provides an avenue for the foundation to garner support of individuals and organisations that are sympathetic towards the religious charity. The direction of the persuasion is not one-dimensional as there were some benefits derived by the religious charities for their association with these ‘celebrities’. The association, according to the literature, meant that these ‘celebrities’ became ‘endorsers’ or ‘advertisers’ for the brand of the religious charities (del Mar Garcia de las Salmonas and Dominguez 2016). In this case however, the relationship was not formulated in the same way that it is characterised in the literature, where the ‘celebrities’, through their foundations, were essentially ‘employed’ to promote the work of the religious charities (Park and Cho 2015) but a strategic and mutually-beneficial one. It also cast doubts over the direction of the relationship generally asserted in the literature that it is the charities who initiate the relationship on all occasions and not the celebrities (Kapoor 2013). Essentially, the philanthropic foundations also strategically benefited from the relations and acted as instigators.

Celebrity-Charity-Commercial Complex

While the type of cooperation between the foundations and the religious charities had a strategic element involved, it differed from the ‘grey area’ in the relationship between business and celebrity charity identified in the literature (Farrell 2012). Farrell’s work highlighted an element of commercialism which was conducted by the ‘celebrity’ under the guise of executing a charitable purpose. The discussion of this celebrity-charity-commercial complex has taken place based on there being an economic relationship between the celebrity and the charity, which needs to be further explored in the current context. The cases under consideration present a different set of circumstances in which the relationship between the philanthropic and the business components are combined based on a network. The case of the YB Afraid foundation is an example of a very structured relationship, with there being a contractual arrangement in place. In this

example, a corporate sponsor of the athlete was engaged, and the contractual arrangements made to ensure that the foundation would benefit directly from a fixed percentage of the contract. In the case of the Bob Marley Foundation and their relationship with Ben and Jerry's Ice Cream, it was where a percentage of the latter's sale of the Marley-inspired ice cream flavour went towards the funding and execution of Youth Camp. In both instances, it was purely a business relationship being negotiated to benefit the philanthropic organisation's social purpose. There was no indication that the 'celebrities' accrued a direct commercial benefit from their persuasion of corporate entities (Farrell 2012). There was, however, a commercial benefit to Ben and Jerry's in the Bob Marley Foundation case through the commercial association with the Marley brand. In many cases these commercial entities will seek to gain tax write-offs from their home countries for this type of collaboration. There may or may not be future dimensions to this partnership which could accrue commercial benefit of the Marley estate however, this was not detailed during the conversation for the case.

The other element to these arrangements was how these philanthropic actions have some direct commercial benefit to the corporate entities. This was demonstrated in the relationship between the 'A St Mary Mi Come From' event and Red Stripe, where a business relationship was leveraged to support the event as a 'commercial' event. In this case Red Stripe benefited through the sale of their products. In the execution of the partnership, the event benefited from the Red Stripe's event management expertise, which enhanced the customer experience, and that the event was able to have more proceeds to offer to its beneficiaries. Again, this was a mutually beneficial relationship from which both parties gained. Unlike the previous example where the contribution was a supporting the organisation's corporate social responsibility, the current example has a more strategic aim in that the business benefits from the transaction. There is an element of cause-related marketing (Chanana and Singh-Gill 2015) present in this case. Patrons are persuaded to attend the event and purchase from the bar knowing that their support will redound to the eventual beneficiaries.

This tends to support the claim that there is an overlap of interest taking place (Brockington 2014) between the charity and the 'celebrity' when it is the celebrity who runs their own 'charity'. The unique case of the Missionaries of the Poor proves that the converse is also true. In this case, it is the religious charitable organisation using the creative and cultural industry space to develop a parallel 'celebrity status' in the pursuit of their evangelising efforts. Much of the literature is predicated on the separation of the

‘celebrity’ from the ‘charity’. It also means that the perceived development of the professional figures who offer intermediary services to persuade celebrities to collaborate with the charities (Brockington 2014; Richey and Ponte 2014) would be subsumed in the work celebrity’s philanthropic organisations, who draw on the services that are already available to them.

These examples provide some differentiation in the way that these relationships have been characterised in the literature and how they have worked in practice. ‘Celebrities’ do not only engage in strategic relationship with charities as argued by Ilicic and Baxter (2014), but they also operate their own philanthropic foundations. There were some strategic motivations in that being associated with charitable activities seemed to motivate some of the actors involved for its perceived influence on their professional careers. The strategic relationship, however, did not extend to the ‘capitalist’ role as predicted by Farrell (2012). The ‘grey area’ mentioned by Farrell (2014) was one in which the strategy was used to leverage partnerships with private and public sectors to provide resources for the foundation. There was also evidence of partnership between philanthropic organisations, in which the celebrities used their fame to provide support, but this was a part of efforts to jointly advance similar charitable interests. This supports the argument of Park and Cho (2015) that the discussion around the celebrity-charity relationship can be extended beyond the perception of the ‘egoistical urges’ of the celebrity. It also challenges Farrell’s (2012) description, as there was no evidence of direct commercial benefit for the celebrities through the establishment of the charitable organisations.

Public Persuasion

Direct persuasion of the public to become involved in the giving is a major component of philanthropic activity. The Shaggy and Friends concert resembled the events mentioned in the philanthropy literature, as the ‘celebrity organiser’ used his power and influence to raise awareness and channel funds to a worthy cause (Ilicic and Baxter 2014). The difference lies in the way in which the celebrity apportions the time allotted and how this is used to place the beneficiaries at the forefront. In this case, the aim was not only to focus on the celebrity as a charity endorser (del Mar Garcia de las Salmonas and Dominguez, 2016; Hassid and Jeffreys, 2015) but to provide the platform for the beneficiaries to also play a part of the ‘persuasion’ by giving a voice to hospital

administrators and beneficiaries or their family to speak of the importance of the donations. It means therefore that the extent of the celebrities' 'egoistical' intentions is tempered in comparison to the goal of increasing the impact and using traditional media to improve transparency. This deepens the understanding of public persuasion by shifting the focus of the media appearance away from the self-aggrandisement of the celebrity to the beneficiaries and the cause.

Building local and international networks

Another 'persuasive' strategy used by the foundations is the establishment of networks and alliances beyond state and international donors (Fowler 2000b; Richey and Ponte 2014). This issue is twofold as there was the issue of sustainability for the philanthropic actors, as well as the beneficiaries and causes supported. The findings suggest that philanthropic actors have been proactive in building and using local and international networks as a means of addressing organisational sustainability (Arhin, Kumi, and Sadam 2018). Being able to form partnerships and alliances across the third, private and public sectors was found to be important in securing legitimacy, which emerged as a key ingredient in the resource mobilisation thrust. Philanthropic actors, such as the Bob Marley Foundation and the Shaggy Make a Difference Foundation, were very successful in their efforts to engage others in support their social mission (Davies 2002). It was also interesting how, during its genesis, the Bob Marley Foundation devised strategies such as streamlining the foundation's objectives, and in the case of the Shaggy Make a difference Foundation, the format and time of the event was changed in response to the need to foster network-building. These strategies included the use of their professional networks as well as creating networks in the diaspora stemming from the connection with their communities.

Use of professional network in persuasion

Creative methods were used by these individuals, including their international acclaim, which explains their ability to leverage support for their philanthropic initiatives. What was apparent in the cases of the Bob Marley and Shaggy Make a Difference Foundations

was the level of professionalism demonstrated in the execution of their activities. In addition to their media contacts, they drew on their professional networks in order to accomplish aspects of their philanthropic endeavours. Notably, the Shaggy Make a Difference Foundation team used detailed audits to track the equipment bought as well as their condition. In the case of the Bob Marley Foundation, the strength of their internal organisation found favour with potential collaborators, and they also appreciated the clearly defined roles and activities on which a partnership could be built. While the external synergies were important, it was the strength of the internal professional network on which the foundation was able to leverage which supported some of the external networks which were created. It also provided structure to the organisation, allowing for the development of clear internal strategies, which mitigated against mission drift.

Diaspora Networks

Other foundations used social media to attract the attention of diaspora networks. The Gregory Isaacs Foundation, Charles Hyatt Foundation and the Forward Step Foundation were cases in which this was evident. In the case of the Forward Step Foundation, social media was mainly used to showcase the organisation's work as well as generate sales for the social enterprise. There are two related points to be raised here: firstly, social media has become an important information resource in philanthropy, especially in generating philanthropic activity in the diaspora. Similar to resource mobilisation literature, social media has evolved to serve a wide range of non-leisure functions although its use has been sparse (Zorn, Grant, and Henderson 2013). Secondly, it allows individuals to be involved in collective actions despite their location (Bernholz 2016; Phillips and Jung 2016b). The examples in the Caribbean have been largely towards a government-mediated process as was highlighted with the National Education Trust (NET). The NET provides an avenue for interested organisations and individuals in the diaspora to donate to schools of their choice. This is similar to how Hometown Associations have been able to operate by directly connecting with their communities to achieve their social objective (Flanigan 2017; Orozco and Garcia-Zanello 2009). This is important as it is felt that it allows the community to have a greater influence over the issues identified and how they are remedied.

Legitimacy and persuasion

Attempts at persuasion were not successful in all cases. Both the Bighead Foundation and Busy Signal 2020 Helping Hands Foundations reported difficulties in gaining traction with sources of legitimacy in the local government and private sector in their efforts to establish their work. Neither were they able to cultivate relationships with the religious charities, which have been shown to offer some legitimacy. One contributory factor was that both founders, who were visibly associated with the charitable organisations, had recent or pending legal issues before the courts which were publicly known that seemingly affected their legitimacy among stakeholders. It supports a point raised by (Ilicic and Baxter 2014; Park and Cho 2015) that not in all situations are the features of the celebrity directly aligned with the cause they supported. From the cases cited above, it seems that potential supporters of philanthropic organisations consider pending legal issues as a possible barrier to contributing to organisations connected to celebrities.

Informal Community Governance Structures

Another issue that foundations faced in their quest to persuade others was the difficulty in disengaging their activities from the real or perceived connections with forms of informal community governance structures, normally led by a “community don”. Both the Forward Step Foundation and the Big Head Foundation had different levels of success in creating this separation. It is a known that dons are important figures in social welfare provision in Jamaica (Hossein, 2018) through their association with political parties, but they have also evolved beyond the connection with politics. Both foundations had to create a distinction between their work and that of the dons by discontinuing back-to-school and Christmas ‘treats’ within the community. For Forward Step Foundation, it was to assuage their community stakeholders as well as those in the Diaspora who provided financial and in-kind support. For Big Head Foundation, it was to provide some respite for the founder whose reputation had become synonymous with ‘donmanship’ in his community based on his community engagements. This manifested itself in his court appearances as well as the difficulties faced in gaining private sector support for his philanthropic activities. For the Big Head Foundation, the main detractors were external stakeholders who were not from his community, and were therefore unable to discern the change in direction of his philanthropic activities or continued to consider him a don. It

was revealed that this connection affected the foundation's attempt to garner support from the private sector. The real or perceived association with informal community governance structures can affect the trust of the beneficiaries in the work of the organisation as well as the legitimacy of the external stakeholders and by extension the ability of the philanthropic foundation to function. The cases demonstrated strategies use by the foundations to dissociate themselves from these elements as a means of persuading their internal and external stakeholders.

Making do

Making do in the literature speaks to ways in which the social bricoleurs use personal resources or those of their close contacts in their resource generation strategy. This approach is examined from the perspective of the internal and external bricolage. The internal bricolage personal talents and resources are used in the process. It essentially looks at how the social bricoleur relies largely on self. External bricolage examines how the bricoleur accesses and uses networks in the resourcing process.

Internal Bricolage

The major tenet of bricolage, as well as the social bricolage literature, is the creative use of resources at one's disposal (Akingbola 2013; Jansen, Fayolle, and Wuillaume 2018; Sunley and Pinch 2012). The implication of the 'resources at hand' is that the resources might not necessarily reside within one's sphere of influence and thus has to be 'acquired' and 'combined' (Akingbola 2013; Sakar 2018). The examples presented from the case, such as the Gregory Isaacs Foundation, are nuanced in that there were instances in which the resources were available within the organisation's scope of influence and included their 'talents'. This idea fits with Jansen, Fayolle, and Wuillaume's (2018) notion of internal bricolage, where resources are accrued by personal and professional circumstances that are idiosyncratic to the individual. It deviates in relation to 'how' the resource is used, in that the talents double as both a commercial and philanthropic resource. In a sense, there is a recalibration rather than a recombination of resources, as it is this resource which is 're-purposed' and not discarded. In most cases it was the

creative talent and other professional attributes, such as events, management skills and the use of events, that were unique to the individual, that were utilised. Di Domenico, Haugh, and Tracey (2010) did argue for a refinement of the concept and therefore, the use of internal bricolage is also useful in extending our understanding of social bricolage in philanthropic foundations in developing country contexts. Here, the idea is not only to look beyond resources as residing outside the scope of influence of philanthropic actions as ‘social bricoleurs’, but also the extent to which they are able to proactively manipulate these resources for a social purpose.

‘Proactive’ resourcefulness

Another area in which there is need for further discussion relates to how resourcefulness and adaptability are conceptualised in the literature. In most cases, social bricolage, and bricolage have been characterised as an ad-hoc response or reaction to happenings in its external environment (MacPherson, Herbane, and Jones 2015). This belies the deliberate approach which has been taken to the acquisition and use of resources by the individuals and organisations that constitute the cases covered. Therefore, the use of deterministic theoretical approaches about emergence and evolution were not comparable to those that saw the benefits of both the external and internal factors. This is demonstrated in the Bob Marley Foundation case, in which the process of acquiring and using resources was as much a result of the way in which the organisation was restructured to include thematic areas of the organisation’s work than a response to changes in the local and international funding environment. It can be likened onto the notion of bonding (Estrin, Mickiewicz, and Stephan 2013; MacPherson, Herbane, and Jones 2015), whereby resources are made available through the deliberate deepening of relationships. There was also a conscious effort to engage the external organisations and configure the integration of resources brought to the table into the work of the philanthropic organisations.

This logic can be extended by drawing parallels between some of the social bricolage activities and the aspects of celebrity philanthropy. An example of internal bricolage which was exhibited in the cases was the way in which individuals used their talents and professional connections in the creative and cultural industry as a means of supporting their philanthropic work. An example is of the Jimmy Cliff Foundation, where a percentage of royalties and merchandise sales was used to supplement the work of the

foundation. In this case, the royalties and the sales from merchandising can be examined from two perspectives. Firstly, using the corporate philanthropy line of reasoning, the case would fit with the strategic philanthropy literature, where greater benefits will accrue to both the commercial and philanthropic aspects based on increasing sales of merchandise. This would also be similar to engaging in cause-related marketing (Chanana and Singh-Gill 2015) in the case where the merchandise are promoted as being for the benefit of the activities of the foundation. It could be a case of the individual or company trying to seek validation through their actions which would also bring attention and legitimation (Porter and Kramer 2002; Lahdesmaki and Takala 2012). However, it might simply represent an attempt to make use of what is within one's sphere of influence. This is consistent with the Social and Solidarity Economy viewpoint on the use of market-based approaches, whether individually or collectively, to the achievement of a social objective.

External Bricolage

There is also evidence of the extensive use of external bricolage in the resource generation using professional networks at different phases in the execution of these charitable activities. In cases such as the charity event 'A St Mary Mi Come From' and Marjorie Whyllie, it is implemented with the support of artistes who provide their entertainment services free of cost or at reduced rates to the organisers, and this is due mainly to the strength of the network. There were two distinct ways in which this was manifested. In many cases these events are the site of mutual support of the celebrities' charitable event through the provision of their artistic talents, which are in some way connected to the creative industry. It is an unwritten rule where there is a symbiotic relationship which results in support for each other's philanthropic efforts. These practices are part of a broader cooperative approach as it is also pervasive in the professional aspects of their work as well, where artistes and creative industry practitioners often collaborate in the business side of their work. By extension, this philosophy which resembles the 'len' hand' and Susu which are informal social practices throughout the Caribbean, is a Yoruba tradition, which is a work tradition based on partnership activities (Bascom, 1950; Warner-Lewis, 2011). These partnerships also have a reciprocal, economic arrangement in which funds were pooled and allowed for the acquisition of capital to undertake 'major investment' whether in housing or otherwise (Warner-Lewis 2011). It is argued that some

of these cooperative principles were used by Marcus Garvey to accumulate funding for his commercial enterprises at a time when there was hardship brought about by the first World War, as well as the constraints to business development faced by blacks in the United States (K'nife, Bernard, and Dixon 2011). It also extends the argument of the need to examine the exchange of intangible resources that fall outside the realm of the purely commercial.

Resource Mutability

Jansen et al. (2018) noted that there was a paucity of work which probed the way in which social bricolage could be combined with other forms of resource generation approaches. There is evidence from the cases to support the notion of resource mutability from the resource mobilisation chains approach (Feldman 2004). This was demonstrated in the case of Forward Step Foundation, where the foundation creatively 'transformed' former beneficiaries into volunteers and part-time workers that addressed a human resource constraint that was being faced by the organisation, while affording the youth worthwhile work experience in a professional environment. This supports an argument by Laville and Nyssens (2000) that this type of involvement of volunteers in Social Enterprises is not only to be seen as a quasi-collective good, but as developing social capital. Mottiar and Ngcoya (2016) add that this form of non-material giving, synonymous with grassroots philanthropy, serves to preserve the dignity of the receiver and the maintain balance in relationship with giver: one of the hallmarks of reciprocity. The cases demonstrated that organisations strategically incorporated these elements into their plans. This type of social entrepreneurial thinking lies at the intersection between vertical and horizontal philanthropy, which seek to preserve the dignity of the receiver while acknowledging that aspects of the relations may be unequal (Kumi 2017; Wilkinson-Maposa and Fowler 2009). It is noteworthy that 'making do' with beneficiaries to support the philanthropic activity it not always a strategic decision, but it can develop in more organic ways as a part of the relationship building that occurs between philanthropic organisation and beneficiaries.

Creation of Social Value

The literature on social entrepreneurs, and social bricoleurs, emphasise their responsiveness to the needs of the local community as one of their main features (Jansen et al, 2018). Social value creation is therefore equivalent to the attainment of the social purpose in the Social and Solidarity Economy literature (Akingbola 2013; Moulaert and Ailenei 2005b; Sahakian and Dunand 2015). Ensuring that there was some amount of symbiosis in the relationship, and not a one-directional transfer of resources, is an example of how the philanthropic actions demonstrated not only social value creation (Appel 2018; Feierman 1998; Mottiar and Ngcoya 2016) but one of mutuality. The case of the ‘A St Mary Mi Come From’ event highlighted the significance of the ‘giving back’, despite its size, by the direct and indirect beneficiaries when compared to the monetary or infrastructural donations received after the event. The rationale behind this gesture is in preserving the dignity of the beneficiaries and giving the sense of belongingness to a larger community, which is apparent in the African traditions of giving such as Ubuntu and Harambee (Appel 2017; Sarra and Bearman 2017).

Proximity

A major contestation in the literature pertains to proximity, and whether the social value is different in cases where there is no connection between the giver and the receiver. There are contrasting views on the importance of distance, both time and space, in the literature on charitable giving. One line of reasoning is that individuals are more likely to give to causes which are close to home or community (Core and Donaldson 2010; Axelrad 2011) which aligns with the grassroots or indigenous philanthropic philosophy on the one hand. The opponents of this view argue that distance is important in the creation of the ‘needy other’ (Brockington 2014; Driessens, Joye, and Biltereyst 2012), and their opinion also sides with the literature on celebrity philanthropy. The findings generally tended to support the notion that the beneficiaries were known or had a relationship with the charitable organisation or individual that was developed during the ‘transaction’. There is the retention of the interpersonal nature of the giving in that the organisers of the charitable activities were connected in some way, either lived in the parish or community, with the cause or beneficiary (Copeland-Carson 2011; Savane 2011) and therefore the giving is not based on anonymity (Wilkinson-Maposa et al. 2005). There are often

complex relationships that exist between the giver and the philanthropic transaction (Wilkinson-Maposa et al. 2005): the case of the Gregory Isaacs Foundation is one such example of the closeness of the benefactor to the issue at hand. The foundation provides support to a drug rehabilitation facility which was involved in helping Isaacs during his drug rehabilitation process. This supports the argument of Lahdesmaki and Takala (2012) that the perceived closeness to the beneficiary or stakeholder can also be an important factor in understanding motivation. Therefore, the value attached to the philanthropic giving is likely to vary based on the proximity of the giver and/or receiver to the transaction.

The case of Shaggy Make a Difference Foundation provided another perspective of proximity. There was evidence of celebrity advocacy which took place on the part of the Shaggy Make a Different Foundation, in that the advocacy targeted local ‘elites’ and citizens to contribute, which was augmented by efforts to get in touch with persons in the Jamaican diaspora. Although some of these individuals were targeted had some knowledge of the causes which were being advanced, there was a level of separation between the potential donors and the plights of the eventual beneficiaries. Even in this case, there was targeting of persons in the diaspora who were aware of the conditions of the intended beneficiaries. Essentially, aspects of the strategies mirrored those that are normally adopted by persons who occupy the celebrity advocacy space however, where the plights of the potential beneficiaries were partially mediated by the foundation. Understanding how social value is created must take into consideration not only the perspective of the primary giver and receiver, but also those stakeholders who are assist in some way but who are not always near the transaction.

There was the unique case of Running Events Limited that is a commercial entity supporting both public and private sector entities in achieving their mission, while fulfilling its own social purpose of supporting healthy lifestyle choices. In this case, it challenges the notion of the public good or market failure theory (Salamon and Anheier, 1998; Valentinov, 2008) that third sector organisations need to usurp the role of the public and private sector, but can actually work collaboratively to provide a ‘public good or service’ (Moulaert and Ailenei, 2005). This supports the view of the social and solidarity economy in its assertion that the third sector can be a collaborator rather than a competitor in the provision of public goods. Some might argue that a limited liability company cannot be considered third sector in the strictest sense, however the case was made for it to be seen as a social enterprise based on the way in which the social value was clearly

articulated by the founder of the organisation. Achieving this social value was complicated by the absence of a legal status that would assist the company in achieving these aims.

Strategic Considerations

As highlighted in the case of the Jimmy Cliff Foundation, there were some instances of strategic philanthropy. The cases revealed that some charitable acts were being used as a 'promotional tool', with some benefits expected to accrue to their business (Kapoor, 2013). Another interview suggested that being involved in these charitable activities increased their goodwill (Porter and Kramer 2002) as artistes, in that they are seen as being more desirable on the international scene as artistes when their personal brands are associated with philanthropic activities. So there is a strategic element involved whereby the benefit can accrue to both the artiste and the beneficiaries (Liket and Maas 2016) however, it is not easily discernible how this affects corporate entities in terms of the effect on performance or profitability. It might also be possible that the strategic considerations derived from the philanthropic actions were a welcomed by-product.

Section Summary

The previous section sought to use the processes of the social bricolage framework and social and solidarity economy to examine the complexities of the relational and resources in Grassroots Philanthropy. It allowed for a deeper exploration of the nuances at the individual and organisational levels which could only have been made possible by a framework which favoured a micro- or meso-level understanding of the issues. There are a number of implications for our understanding of the actors, their motivations and approach to resources. Firstly, from the perspective of the actors is it important to understand the role played by proximity to the beneficiaries in the type of activities that are undertaken and the resourcing strategies employed. For the development of legislation, this means a differentiated approach to the facilitation of actors and the types of activities they undertake. Secondly, for both policymakers and academics to view actors as a part of an eco-system and therefore beyond structural boundaries to understand the philanthropic process. For the practice, it will mean exploring the possibility of

commercial or informal activities having a philanthropic objective and making the necessary decisions to ensure that the integrity of these actions are preserved. For the academic, it is exploring the motivation behind the philanthropic process as being beyond a strategic ‘exchange’, towards a series of transactions for which there might be no immediate benefit to either giver or receiver. Third and relatedly, it also allows academics to allow for a broader set of factors, at different levels and degrees of impact to influence how philanthropic decisions are made. Finally, it requires a more critical examination of how we view resources and when it can be determined to have been used. This will serve to extend the limited notions of resources and their use in the philanthropic space. It is arising from these noticeable gaps that the research advances the notion of the Cultural Solidarity Economy.

Cultural Solidarity Economy

Arising from these discussions the research attempts to add to the conceptualisation of philanthropy from non-Western, or more specifically from global South, contexts (Copeland-Carson 2011). These types of conceptualisations have usually been described as being ‘informal’ and ‘unstructured’ without deeper examination (Mottiar and Ngcoya 2016; Pharaoh 2016). It is on this evidence that this research advances the notion of the ‘Cultural Solidarity Economy’ to frame the philanthropic activities captured in this research. It provides an overview of the nature of cultural economy; the role of culture; current and future commercial dimensions of the concept; the position of the giver in relation to the receiver and the importance of the community in the concept.

Nature of the Cultural Economy

The concept adopts a cultural economy, as opposed to a creative economy frame because of the former’s connectedness to its ‘cultural roots’. This is argued from the standpoint that the creative economy being fashioned on its perceived economic benefits (Banks and O’Connor 2009; UNDP 2013), rather than its positioning in a wider political, social and economic context (Banks and O’Connor 2009). It was also apparent from the cases that the work of these organisations challenged the arguments about culture being an

impediment to development (Andrews and Bawa 2014). Many of the cases demonstrated an awareness of a broader political or social context, through the advancement of social justice and social development (Clammer 2017), within which their intervention was happening, even in instances where the commercial component dominated. It is this ‘embeddedness’ of economy in social and cultural relations that is important to the notion of the cultural solidarity economy (Kong 2005; UNDP 2013).

Role of culture

There are two related dimensions to this concept that are important at this juncture: the development of culture and the preservation of culture. As it relates to the development of culture, there are individuals and organisations that have been integral to attempts to preserve aspects of the country’s culture through their charitable and voluntary work, as individuals or as a collective. The work to support the preservation of cultural products through institutional strengthening and human capital development of Alpha Institute and the Edna Manley College for the Visual and Performing Arts by the foundations forms an important building block of the concept. In a similar way it is the work of these individuals and organisations that continue to contribute towards the development of the cultural product through their voluntary efforts in the absence of public and private sector support in most instances during the formative years. It is argued that the efforts to explain the country’s cultural heritage were achieved on the back of individuals who were acting in a voluntary capacity and often with limited support. This included the ways in which various cultural forms were kept alive through the work of cultural icons who found creative ways to keep them from dying.

Advocacy

Another tenet of the concept is the way in which forms of advocacy were being used to advance the welfare of stalwarts, current or budding industry professionals. This element of solidarity, through mutual self-help is evident in this instance. The advocacy of individuals, such as Karen Smith, and organisations, such as JAVAA, aims to secure the inherent benefits of the industry from the external challenges to its viability. This type of

network has personal, professional (Holden 2015) as well as political significance (McFall 2009). These activities would not necessarily be seen as social movements (Clammer 2015), because there is still a relationship with and support from the government. The relationship with the public sector is one which is based on mutual respect rather than adversity. Both the points about the preservation of culture and the advocacy fall broadly into the category of political role usually attributed to actors in the cultural economy. These types of cooperative networks do however, infuse economy in their social norms and values, while advancing the welfare component (Kong 2005; Sandbrook 2011).

Commercial dimensions

While some of the activities of the organisations were done informally or with a social objective in mind, there is a belief that these activities are not identified by most of these actors as having a commercial dimension (Romis and Lanzafame 2007). It is argued that both the cultural and creative economy advance non-monetary value, which contributes to the achievement of people-centred, inclusive development (UNDP 2013). This brings into focus two aspects of the concept, the non-monetary and the focus on the 'local'. This draws on the theoretical base of the social and solidarity economy, which advance the role of local development as well as community-based organisations in the attainment of inclusive and sustainable development (Veltmeyer and Bowles 2018). The social and solidarity economy approach is useful in that even as it is largely seen as addressing market and state failures, it also uses elements of the market to achieve its objective (J-L Laville and Salmon 2015; Lemaitre and Helmsing 2012).

Whilst the cases showcased were largely non-monetary or quasi-monetary in their manifestation, there was sufficient evidence that there were elements that can be monetized in the future. These relationships are largely informal, working at the local level and relying on social relationships. This is similar to the basis upon which rotating savings and credit associations have been formed in Rwanda (Benda 2013). It also aligns with informal practices in the Caribbean (Hossein 2018) and Jamaica called 'round robins', which is an example of how these social relations have been used in the creative industry in Jamaica to provide mutual support and patronage for small to large commercial entertainment events. The work of the Marcus Garvey and the UNIA is also

instructive as the commercial entities which were established during the early 20th Century across North America and Latin American that showcased both the tenets of generating resources from those considered ‘grassroots’, but also ensuring that they were also the main beneficiaries through the various outreach activities (K’wife, Bernard, and Dixon 2011). In a sense, many of the individuals and foundations who host charity events largely engage in this practice whereby the artistes provide non-monetary support to each other’s events. So, there is a case that these kinds of activity, despite being used predominantly for non- and quasi-monetary purposes, are a part of a broader monetary utilisation and can be scaled to include an economic element.

Nature of the activities

Another dimension of the cultural solidarity economy relates to the where, how and for whom these activities happen. The solidarity economy has traditionally been referred to as a ‘bottom up’ initiative which suggests that it originates from those at the bottom of the social ladder (Appel 2017), within a defined community (Clammer 2015). This representation views solidarity as not being static but as an ongoing process of adaptation (Smith 2009). As in the cases of evolution of Ubuntu and Harambee initiatives over the years to include ‘successful sons’ and an increased role for political actors, there is a similar recognition of the need to involve ‘external actors’ in solidarity-type initiatives. It acknowledges the importance of evolving in order to solve modern, complex problems for a wider demographic (Sandbrook 2011). In the Jamaican case, some of the individuals no longer reside in the physical spaces that benefit from their benevolence. Additionally, the church and persons from the affluent social class still have influence over the charitable field, and are intermediaries in the process, often being an important factor in determining whether charitable actors are supported. The dynamism and complexity of the construct of the community beyond the notion of geography towards the inclusion of ‘shared interests’ (Wilkinson-Maposa et al. 2005).

Positioning of the giver and receiver

The findings from the research suggest that most of the founders and charitable individuals were from disadvantaged backgrounds but have risen to a level of prominence

both within and outside their communities. They also did not all have social acceptance amongst the economic and political elites despite their income level. To this end, they would share some similarities with to the economic and political elites in the literature who now controlled the Ubuntu and Harambee initiatives. There is therefore an acknowledgement that initiators of these philanthropic actions would not necessarily be considered ‘equals’ to the beneficiaries even if they still resided in the communities to which they were giving back. Wilkinson-Maposa and Fowler (2009) proposes a blending of vertical and horizontal philanthropy into what is termed a ‘philanthropic arc’. This would mean that the nature of the philanthropic action is placed on a continuum between the mainstream approaches to giving on the vertical axis and the indigenous system of helping each other on the horizontal. This would serve as a compromise between choosing to classify the actions as being either horizontal or vertical.

Vertical or horizontal philanthropy?

The involvement of local and international corporations also exemplifies how the ‘who’ is involved in philanthropic actions has been extended. The way in which these corporations have been engaged suggest that, unlike the assertions of Romis and Lanzafame (2007), there is an awareness of their economic prowess and how best to use it to achieve a desired social outcome (UNDP, 2013). The conundrum here is how to best represent what appears to be two different approaches: philanthropy of the community and philanthropy for the community. The solution lies in the lens taken to the understanding of both concepts. Wilkinson-Maposa and Fowler (2009) have developed what they term the philanthropic arc, which examine both vertical and horizontal philanthropy along a continuum instead of as two distinct concepts. It merges Smith’s (2009) values-based and vision-based solidarity types which speak to economic justice and, local and global economic development. In this regard both are seen as contributing to an identified community development goal instead of focusing on sources of funding and motivation.

Community as an eco-system

For others, community represents a self-defined group of people who share similar interests rather than a physical location (Layton 2016). Many of the discussions have

narrowed the scope to the local, regional and national physical landscape (UNDP 2013). The Cultural Solidarity Economy concept aligns with the perspective of a less restrictive view of ‘culture’, using Appadurai's (1990) notion of ‘translocality’ to describe the inter-relation between and among actors (Potts et al., 2008). Culture is seen as an inter-cultural process, where both local and global actors play active roles in the network and influence each other (Pieterse 2010). This is a self-description that recognises the actors work within selected spaces, on selected issues and across boundaries. The concept understands philanthropic activity beyond the scope of the individual and organisational activity towards a set of networked interactions. It is connected to Tarde’s notion of monadism (Czarniacka 2013; Latour 2010) which argues that the individual entities are beyond simple ‘state versus market’ dichotomies to being a part of a polycentric system based on partnerships (Utting 2015). This is demonstrated in the fusion of hybrid and informal philanthropic practices; foundations; charitable individuals; religious charities; beneficiaries; public, private and third sectors as well as diaspora groups and individuals as being relevant actors in the philanthropic eco-system. More importantly, despite perceived differences in size, sector and location, there are no hierarchies as actors contribute differently to the achievement to a continual process of transformation (Barry and Thrift 2007).

Chapter Conclusion

The chapter provided an analysis of the main issues emerging from the findings. It found that the types of philanthropic foundations unearthed in the research went beyond the recent typologies based on internal variables, with macro-level factors being insufficient in explaining their emergence and evolution. The actors were not necessarily ‘new’, but they were using different methods and roles based on the internal and external factors in the local contexts. They did not have types of endowments prominent in the mainstream literature on philanthropic foundations nor were they individuals of high net worth. This contributed to the heterogeneity in agenda and strategies which resulted in hybrid or informal extremes that had elements of traditional African approaches and its Caribbean and American contemporaries. Generally, they had hybrid logics based on the variation between their social objectives and the resourcing strategy they adopted. In addition to improvisation, the analysis included the other processes of the Social Bricolage concept including refusal to be constrained, persuasion, making do and the creation of social

value. Stakeholder participation, however, was not evident in the cases. The motivation behind their philanthropic actions also varied across interpersonal, familial, community and structural levels and included some elements of cause-related marketing, celebrity philanthropy and strategic approaches.

Resources emerged from a variety of sources, echoing social bricolage processes; establishing partnerships with the private and public sector; adopting other outward-looking approaches such as internationalisation, tapping into diaspora networks and minimal attempts at the use of crowd funding. These were all overall an attempt to secure legitimacy or negotiate its absence that were determined by the proximity or distance which existed in the relationship. The approach changed based on the ability of the foundations or individuals to directly manipulate the resources. In cases where the resource was owned or under their control the strategy differed from when it was in the control of another. So, the type of process used and the occasion in which it was used was dependent on this level of control. Despite the adoption of these strategies, not all actors have been able to solve their organisational sustainability issues.

Finally, the chapter advances the notion of ‘Cultural Solidarity Economy’ to address the gaps in the conceptual framework for understanding philanthropic activity within the global South and the Caribbean region. It emerged as a response to limited ideas about strategic motivations that did not extend beyond purely commercial motives; examining charitable organisations that had ‘celebrities’ as their founders and seeing social bricolage as a proactive and strategic approach to extending social networks in the resource generation thrust. The Cultural Solidarity Economy concept therefore sets out a broader cultural context within which we can examine the relational elements of the resourcing in the philanthropic sector in a resource-constrained context. It argues for an understanding of the different ways that the contribution of culture to local or community development can be analysed. It further broadens the scope of our understanding of philanthropy within the social economy by demonstrating the interconnectedness of the potential commercial elements while situating the various actors within a multi-layered eco-system.

The following chapter will provide concluding remarks on the thesis in the context of the contributions that the thesis has made to advancing the literature.

Chapter Seven

Conclusion

Introduction

The current chapter seeks to weave together the seemingly unconnected aspects of the present study. It begins with a summary of the research by providing an overview of the motivation for the project; research objectives and the research questions; brief overview of the methodology and the main findings emanating from the research. It then highlights the main contributions to knowledge both from an academic perspective. After this, some policy-relevant recommendations are outline in addition to points emerging from the research for the organisations and the charitable individuals to consider. The limitations of the study are outlined before the chapter concludes with suggestions for future research.

Research Motivation

My journey to enrolling in a doctoral programme is one which was inspired by an accumulation of engagements that happened in my professional and academic life over a decade. It is fortuitous that my personal desire to help others has been synchronous with my professional path. This desire was enhanced by my professional interactions with persons who have been working tirelessly in the field and who have expended personal resources and time to the development of their communities, often at great expense to themselves and their family. Many who are genuinely interested in contributing meaningfully to community development, have expressed a paucity of funding opportunities to continue their work, which has been in some respects a reflection of the economic environment in which these individuals and organizations operate. In broader discussions with some NGOs, there was also the concern that there has not been sufficient recognition of the contribution of these organisations to national development goals and outcomes, and their regrettable exclusion in some instances from policy decision making.

From an academic perspective I started to work with a team at the University of the West Indies that was examining a relatively new phenomenon at the time of Social

Entrepreneurship. In particular, ways in which NGOs could start to address their financial vulnerability by realigning their focus on how to create value which would be used to sustain their operations. Local organisations must consider how to achieve sustainability at the local level, as international donors are now making funding decisions based on selected thematic areas, geopolitical considerations, and the ability to comply with stricter financial management practices. A part of this response seemed to be happening in small ways by actors in the creative and cultural industry through their informal giving to their communities as well as in the establishment of foundations, as was discovered in newspaper article on the topic. There seems to have been a gap in the academic work being published that made that connection between the body of work that was being done by these individuals, whether personally or through an institution, and the social value that was being created that I felt needed further exploration.

Research Objective

The objective of the research was to add to our understanding of the contribution of the third sector to national development through its examination of philanthropic actions taking place in the creative and cultural industry. To this end, the objective is to identify and explain the resourcing activities of a set of actors in the third sector who are providing philanthropic services to that subset of individuals who are less likely receive such benefits from a governmental source or an external donor agency. Additionally, it seeks to examine how these players have navigated, and are implementing measures to achieve sustainability. And to document the experiences of these individuals or organizations so that they serve as a frame of reference for future philanthropists and policymakers in the Jamaican landscape.

Research Questions

The questions were then to understand: 1) Are these philanthropic actors and actions working at the local level in Jamaican NGO landscape ‘new’? 2) What are the micro- and meso-level factors that motivated their emergence and evolution, and how did this

happen? 3) What are the strategies being used to generate resources in what is a resource-constrained environment?

Summary Findings

The research found that the actions were not ‘new’ in their orientation but were adopting new methods and roles. These comprised of a mix of philanthropic foundations, non-institutionalised groupings and charitable individuals. Events were being used in different ways to achieve particular social objectives. The philanthropic foundations studied went beyond the most recent typologies in the literature to include a grant-seeking role, as both internal and external factors influenced their emergence and evolution. Many of the organisational types that the foundations took did not possess the endowment which was often advanced as their central tenet in more mature jurisdictions. These types however included: different registration statuses and forms; the use of social enterprise activities; informality and non-institutionalised groupings. When viewed through the social bricolage lens, which is derived from the resource-based view; their actions were best understood as a series of networked, reciprocal interactions that transcended sectors and national boundaries. The resource generation strategies mapped on to most of the processes of social bricolage except for stakeholder participation. Their emergence and evolution demonstrated internal tenets like that of social and solidarity economy organisations as well as being influenced by some changes in the policy environment.

The motivations behind their origins were largely a mix of personal and social objectives, which largely mapped onto the social and solidarity economy literature. Despite the demonstration of altruistic motivations, there were elements of strategic philanthropic behaviours such as cause-related marketing and celanthropy in some of the cases examined. A similar diversity dictated how resources were generated and ranged from the creative use of personal and professional resources and voluntary support; social entrepreneurial activities; collaboration with the private and public sectors; diaspora groupings and innovative collaborations with local and international corporate entities to achieve their social objectives. Not all organisations were able to resolve their financial viability issues as they were not able to persuade the actors with legitimacy or extricate themselves from informal governance structures. Additionally, the findings mapped onto all of the processes of social bricolage except for stakeholder participation.

These findings emerged from information gleaned from fieldwork conducted among philanthropic foundations, charitable individuals and a charity event, as well as a series of elite interviews with academic, industry professionals and policy personnel. The findings were structured in two parts: first, the current reality of philanthropy in Jamaica, which were gleaned from the various interviews conducted and, second, the specific issues that emanated from the discussions with the organisations and individuals. The latter were divided in five broad categories which aligned with the main themes which emerged from the cases: solidarity-based, informal, hybrids, networked or strategic philanthropy, and religious philanthropic actions. It employed a combination of snowball sampling technique and documentary review to arrive at a sample. It sought to understand how a set of philanthropic actions in the third sector were addressing their sustainability challenges while addressing social welfare needs in communities in Jamaica.

The current chapter therefore considers the significance of the findings and likely contributions to knowledge and recommendations for policy and practitioners. It ends with a discussion on the study limitations and suggestions for future research.

Contribution to Knowledge

Philanthropy

Grassroots Philanthropy

One of the contributions made by the thesis is supporting the idea that philanthropic activity originates from the lower strata of society. Much of the understanding of philanthropic activity has focused on the ‘monied minority’ (Jung and Harrow 2014). This, which is termed the ‘Patrician perspective’ on philanthropy, advances the claim that the rich and powerful are ideally suited to tackle the social problems faced by the communities (T. Jung and Harrow 2014; McGoey 2012). It challenges this assumption that resources only flow from the rich to the poor (Mottiar and Ngcoya 2016). The concept of ‘charity from below’ in itself is not entirely new, as the work of Wilkinson-Maposa et al. (2005) and Wilkinson-Maposa and Fowler (2009) demonstrate. It advances an examination of resourcing approaches from populations whose philanthropic activity have largely been neglected in the literature on philanthropy (Reis and Clohesy 2001). The research focused on some of the approaches used by individuals from working class

background, which have not figured prominently in the historical accounts social, political and socio-cultural specificities (Axelrad 2011) of philanthropy in the English-speaking Caribbean. These accounts have tended to highlight the role of persons in the middle class as well as the church (Bryan 2002b; Maxwell 2002b) with little or no emphasis being placed on other philanthropic and social practices. The research therefore argues that an imprecise dichotomy has been created at the intersection of both set of actors in the post-Cold War era and the new millennium in Jamaica. Instead, the work runs along a continuum of a 'philanthropic arc' (Wilkinson-Maposa and Fowler 2009) that ranges from community of philanthropy at one extreme and community for philanthropy at the other. Based on the proximity of the philanthropic actions to the beneficiaries and the causes, the positioning on the arc is closer to the community of philanthropy.

It also extends the literature on indigenous activity that take place beyond the boundaries of philanthropic foundations and other institutions of giving, which figure prominently in the literature (Anheier and Daly 2007; Axelrad 2011). The mainstream literature tends to support the idea that the establishment of philanthropic foundations, with accompanying endowments, are the hallmarks of philanthropic giving (Adloff 2016; T. Jung, Harrow, and Leat 2018). The findings challenge the limitation placed on the field of study by the way philanthropic activity, and outside institutions, are characterised and examined. It embodies the shift away more individual, organised forms of giving to collective, informal and networked approaches (Mottiar and Ngcoya 2016). Some of this understanding has been captured in the literature on giving circles in the global North (Bearman, Beaudoin-Schwartz, and Putnik 2005; Eikenberry 2006; Layton 2016). It shows the importance of the relational factors at different levels that influence how these actions emerge and operate as well as approach resourcing and sustainability.

Philanthropic Action

The research also extends the philanthropic actions notion developed by Adloff (2009) by examining how charity events are perceived. Adloff (2009) identified volunteering, donating and establishing an institution of philanthropic giving in his concept. Events also showcase resource mutability as it can serve as an accompaniment to a philanthropic activity but can also serve as an unrelated activity that can have solely philanthropic or a

mix of philanthropic and commercial objectives. It also extends our knowledge of how different actors view resources. An example, which will need further exploration, is the way in which the commercial entities are able to use these events as an extension of their corporate social responsibility as well as a purely revenue-generating endeavour, with positive externalities.

Resources have been portrayed as a strategy used in the fundraising efforts of charities and individuals however, the research demonstrates that their characteristics occupied the space beyond the 'individual' but below the permanence of a philanthropic institution. Additionally, it extends the way in which philanthropic action can be analysed. Philanthropic action can now be analysed as a series of networked relationships happening at individual, institutional and international levels instead of individual, unconnected acts. The focal point of the analysis in the literature has been on the individual and institutions of permanent giving however, it is argued that these types of activities happen within a broader set of networked activities which include reciprocal and non-reciprocal elements (Mottiar and Ngcoya 2016). It therefore adds to the literature that view the beneficiaries as well as the series of interactions and relationships that happen throughout the whole process, as being an important part of the discourse.

Philanthropic Foundations

The research also provides an extension of the philanthropic foundation types referred to by Anheier and Daly (2009) as well as Jung et al. (2018). These typologies conceived philanthropic foundations from a predominantly developed country perspective and did not account for constraints which are a part of the landscape in the global South. These constraints were important in determining how these organisations emerged and evolved, and their approach to resource generation. Instead of performing grant-making functions and accumulating resources through endowments or from individuals of high net worth (Thorup 2013; Kapoor 2013), many of the foundations engaged in social bricolage-like strategies and often twinned functions which would normally be seen as contradictory. In this regard, the further extension of the types of philanthropic foundation to include those who actively seek grants as a primary or secondary part of their resource mix is particularly important. Therefore, it goes beyond the traditional view of foundations as being predominantly endowed or supported by an individual of high net worth to

introducing an entirely new type specifically focused on attempts to actively seeks funding to achieve its social objective.

The findings and subsequent analysis also add to the broader discussion in the literature about whether the philanthropic actions could be considered as ‘new’. While most of the foundations emerged prior to, during, or after the financial meltdown which affected Jamaica in the late 2000s, there is evidence that some foundations have been around long before this. What was new however, were the variety of agendas, broadening of the relationships with different actors, registration forms and statuses they began to take and the roles they assumed in local and national development issues. The heterogeneity (Sato et al. 2011) which was discussed at the international level was also applicable at the local level as they used conflicting approaches and hybrid elements in order to achieve their social objectives.

Celanthropy

The work on celebrity philanthropy, celanthropy or celebrity humanitarianism has harboured some cynicism about the motivation for celebrity involvement in charitable or philanthropic activities (Kapoor 2013). It has also been suggested that celanthropy is an extension of the corporate philanthropy based on its strategic objectives and the presumption of wealth which normally envelope celebrities (Ilicic and Baxter 2014). While this viewpoint might generally be an accurate description of the work of many of the celebrities working within the frameworks of Western philanthropy, the current research suggests that there is some merit to a re-examination of these assumptions from the lens of the global South. This is as the ‘celebrity’ involvement in charitable activity differed from that covered in the celanthropy literature in that there was a clear demarcation between the celebrity and the charity in the extant literature. The cases examined largely included celebrities who were established foundations, therefore merging the functions.

Its manifestation in the Caribbean has also differed slightly from its characterisation in other jurisdictions. One way has been in its relationship with traditional charities and religious organisations. The extant literature has placed celebrities as a tool used by charities in their quest to raise funds (del Mar Garcia de las Salmonas and Dominguez 2016; Park and Cho 2015). The cases revealed that these celebrities were not simply

looking to endorse the work of charities but also establishing philanthropic organisations, and this served to shift the dynamic of the relationship to one which was mutually beneficial. This was an explicit strategy to gain legitimacy in a context where social class and religious affiliation remained important to one's successful engagement in charitable activity. This relationship was not one dimensional as they evolved into mutually beneficial initiatives. It therefore advances the need to further examine motives beyond, as well as the strategic in order to extend our understanding of celanthropists. It also shifts the narrative away from a top-down, tiered relationship, to one which has mutual, symbiotic elements.

Cultural Solidarity Economy

The research also adds to the conceptual understanding on indigenous philanthropy by coining the concept of the Cultural Solidarity Economy to look as grassroots action in the global South. Axelrad (2011) argues that much of the current theorisation of the philanthropy is biased towards institutionalisation, and relegates practices that do not conform to these features as being informal and inferior (Mottiar and Ngcoya 2016). The new conceptualisation adds to an emerging body of literature examining indigenous philanthropic practices that happen among persons that do not figure as high net worth, involved in large philanthropic giving and from outside the English-speaking Caribbean (Wilkinson-Maposa and Fowler 2009; Wilkinson-Maposa et al. 2005). It sees culture as an integral part of development through its advancement of social justice and development that is achieved within a broader political and social context. Beyond the connections with philanthropy, the CSE foregrounds the 'embeddedness' of these social and cultural relationships along with their potential commercial manifestations through the lens of the Social and Solidarity Economic. In many cases these philanthropic activities run parallel to or are forerunners to forms of economic relationships that are based on similar solidarity-type principles based on their incorporation of non-monetary resource and value.

Development Literature

The work also contributes to the examination of the local or community-level consequences of the fallout from changes which have been happening in the development landscape in the past 20 years (Fowler 2000a; Janus, Klingebiel, and Paulo 2015; Kragelund 2018). It supports the notion of the inward look advanced in the African context by the local resource mobilisation literature (Kumi 2017; Nnadozie et al. 2017) as a response to the changes in the international landscape. It did not subscribe to the third sector-led strategies anchored in work by an emerging grouping of philanthropists who are predominantly locally based and focused on community development. It also demonstrated the complex and networked nature of these actors as well as their homogeneity as they were influenced by a variety of factors. It also showcased the interdependence of the different levels and actors.

Sustainability of Third Sector Organisations

The issue of the sustainability of these actors within the literature has not been fully ventilated (Appel 2018). Much has been said about the change in funding priorities (Kragelund 2018) and how this has changed the dynamics at the local level. There were attempts in the extant literature to address this challenge through the focus on how strategies of grassroots organisations could be used in addressing these sustainability challenges (Appel 2018; Appel and Pallas 2018). The findings show how these third sector organisations have been using unconventional strategies that are proactively internal and external-looking and which acknowledges the role played by public, private and even civil sector actors, but is not constrained by them. Sustainability is possible through embedding within local and international networks.

Social Bricolage

The research also applied the processes of social bricolage in analysing the resource mobilisation approaches of philanthropic actors within the global South context. Di Domenico et al. (2010) argued for further refinement of the concept from different national contexts and different types of social organisations. There has been research

which has applied the concept among social organisations, such as social enterprises (Jansen, Fayolle, and Wuillaume 2018; Sunley and Pinch 2012). The research achieved this by using the processes outlined in the social bricolage to analyse resource generation among philanthropic actions in the creative and cultural industries in Jamaica. It allowed for a further expansion of the concept to look at the complexities of resources and how reciprocal actions can also serve as a meaningful engagement of stakeholders; as well as seeing resources outside non-institutionalised contexts (Jansen, Fayolle, and Wuillaume 2018; Ladstaetter, Plank, and Hemetsberger 2018). It also revealed that of the six processes outlined by Di Domenico et al (2010), stakeholder participation was not evident in the cases reviewed, but the persuasion and social value creation processes featured prominently. One possible explanation that has been brought forward is that of philanthropic paternalism (S. R. Smith 2014; L. M. Salamon and Anheier 1998), which has been a historical feature of the Jamaican society (Bryan 2002b) as well as the field of community development (Shaw 2008).

Resource Based Theory

A further implication for the use of social bricolage is that the research continues a tradition of using ‘complementary’ theories and approaches to bolster the applicability of Resource Based Theory to non-commercial organisations. In this respect, the use of social and solidarity economy to apply some dynamism to our understanding of philanthropic actors has not been previously done in the literature. It allowed for a more fulsome exploration of the micro- and meso-level factors, to explain philanthropic motivations, which were attuned to developing country contexts. Further, it allowed for an examination of resources in less structured ways, such as: the use of personal and professional resources; ‘re-purposed’ resources ‘at hand’ in proactive ways; using ‘commercial’ resources to benefit an external philanthropic purpose as well as to achieve both internal corporate social responsibility and commercial benefits. More broadly, it extends the use of the Resource Based Theory to the study of philanthropy in a developing country context.

Recommendations

Several recommendations have emerged from the findings and the subsequent discussion. I have always felt that both the policy and the practice in the Jamaican context are connected and as such, both deserve attention. To this end, the recommendations that are being proffered reflect the aim of the research to be relevant to the practice as well as the policy, with the argument being that there is a relationship between both that is useful for the landscape in both spheres.

Policy Recommendations

Regulations for Philanthropic Activities

There is needs to be flexible regulations that take due consideration of the hybrid forms of organisations within the third sector. In particular, the ways in which philanthropic and charitable organisations have begun to infuse social entrepreneurial features into their operations as a response to their sustainability challenges. One of the features of the organisations researched has been their quest to secure financial viability in order to continue their charitable activities, as well as to ensure that their beneficiaries continue to receive support. The Charities Act as it is currently drafted, encourages more traditional approaches to resource generation. There is therefore need for a more fulsome set of guidelines to be developed that recognises the development taking place in the sector. Considering the constraints being encountered, there are numerous strategies adopted by these foundations which have been geared at mitigating the impact of the fallout, however, some remain apprehensive towards institutionalising their activities based on the scepticism and cynicism toward charitable activities from non-religious sources. Significantly, there has been an acknowledgement of the importance of the creation of social value through the recently drafted Micro Small and Medium-sized Enterprise (MSME) Policy. The Policy effectively recognises the growth that has taken place in the social enterprise sector and the need to formalise the work of these organisations. Similar acknowledgement has been given by the PIOJ about the potential role that the sector can play in the country achieving growth in the GDP. What is absent is the broad understanding of the kinds of organisations that are a part of the landscape and include philanthropic organisations that have been increasingly using social enterprise activities

as a part of their efforts. The research therefore adds to the knowledge of the hybridisation of the third sector.

Additional Organisational Forms or Designations

There is a need to extend the organisational forms under which a philanthropic organisation can be registered. As it currently stands, organisations are only able to register as an association or a trust. This is particularly restrictive considering the hybrid forms that have emerged from the research. An example would be the development on an organisation form which resembles a giving circle for those who want to ensure that there is a range of options available to them which can include informal, semi-informal and more permanent structures (Bearman, Beaudoin-Schwartz, and Putnik 2005; Copeland-Carson 2011; Layton 2016). This would ensure that philanthropic activity can be accommodated in various organisational forms, and that the operational innovation and contribution to social value creation, such as the centre for excellence, can be explored and duly encouraged.

Classification of Charitable Events

It is also recommended that the Department of Cooperatives and Friendly Societies designate charitable status to events that meet certain criteria and be accorded similar treatment to charitable organisations. The designation of charitable organisation currently encapsulates organisations with no provisions made for events. The recommendation seeks to include events that are not hosted by a charitable organisation or foundation but maintains these objectives. The criteria to be used to help with the designation would be for the event to demonstrate the impact on beneficiaries, social value being created, cause, as well as that at least half of the proceeds from the event go solely or in part to the identified beneficiary. This may require some clarification as to who can be designated as beneficiaries. It could use similar enlistment criteria that are being used by the Jamaica Social Stock Exchange. Charitable designation for events can be given on a per case basis or for a two-year period in line with how it is done for the charitable organisations.

Treatment of Diaspora Philanthropic Activities

An entity be established, whether as an extension of a Ministry or Agency of the government as is the case with the National Education Trust, that would facilitate the diasporic donations from individuals to their community. The National Education Trust (NET), located in the Ministry of Education, Youth and Information, facilitates donations from Alumni and other like-minded associations who are interested in supporting their alma mater. Alternatively, a charitable organisation could be established, supported by the Ministry of Local Government and Community Development or the Social Development Commission, that would be charged with administering this type of extension services to Jamaicans living the diaspora who are interested in supporting their communities. The function of this entity would be to act as a point of contact for diaspora groups willing and able to give to their community in a variety of forms. It would be similar to the efforts in the most recent iterations of Harambee and Ubuntu initiatives where the local government officials take a vested interest in facilitating community development initiatives. These would not necessarily be to replace existing organisations, but to add the options available that supporting community development. The current legislation does not allow a person who is a resident of a country other than Jamaica to establish a foundation or charitable organisation. There is no similar effort to engage individuals who are willing to give back to their communities

Collating and calculating Local Resource Mobilisation

A more robust approach to the collation and calculation of development support development at a local level. There are currently limited data being collected on the volume, amount and type of development assistance received by the country. At present Ministry of Finance and Public Service (MoFP) and the Planning Institute of Jamaica (PIOJ) have started the process of systematically collating the information on funds received from International Development Partners. What is also needed is a similar initiative for resources made available by local sources which facilitate social development. It would acknowledge that there are other actors that have been contributing to social development at a local level from resources mobilised both locally and internationally. As is made evident from this research, there are also local sources which

are being mobilised that need to be documented. The broad aim should therefore be to find creative ways to ensure that all sources are documented and not just those from ‘official’ sources. This will aid in the development of better evidence-based policies as all actors contributing to national development will be recognised and their level of support will form a composite measure of resources from both local and international sources that are contributing to the country.

Recommendations for Practitioners

Capacity and operational improvements

Philanthropic foundation must pay greater attention to the establishment and proper functioning of their board of directors as a network building efforts. There are capacity and operational gaps in the organisation evident from the interviews and the documentary review. Some of the organisations did not have the requisite governance structures which magnified the operational issues in these organisations. Of note, many either did not have a board of directors or it was not fully functional at the time of the interview. This meant that there was an absence of strategic direction for most of the philanthropic organisations examined. In cases where organisations had relative success in their operations, such as the strategic or networked organisations like Bob Marley and Shaggy Make a Difference Foundations, there was a deliberate strategy in the selection and utilisation of the expertise of the board. It cannot be said with certainty that the presence of the board of directors is enough to ensure that organisations achieve optimal operational capacity, however the findings suggest that it was a necessary component. Foundations therefore need to prioritise these governance arrangements.

Human Resources

Organisations must pay greater attention to the nurturing their human resources. Many of the organisations relied heavily on voluntary staff to execute their programmes and activities however, there was limited evidence to demonstrate that this was done in a strategic way. The research revealed that the volunteers were predominantly a part of their ‘making do’ process outlined in the social bricolage literature (Di Domenico, Haugh, and

Tracey 2010). They were largely a part of the short-term, survival strategy used by the organisations. However, there were some instances where the role of the volunteers, and beneficiaries, evolved into more sustained, medium-term activities. For many, there was no apparent plan of action in terms of how best to engage and maximise this resource in a mutually beneficial way.

Professionalism

Organisations need to infuse more professionalism in their philanthropic actions. Evidence of greater displays of professionalism, attention to detail and transparency in the execution of their activities appears to have contributed to some foundations achieving some amount of financial viability. The demonstration of this kind of professionalism is critical to building partnerships as external organisations look for organisations with internal capacity with whom they can partner. This is important in light of recent developments, such as the establishment of the Jamaica Social Stock Exchange, which will allow third sector organisations access to resources, such as donations and investment, from local and international sources to capitalise the work they are doing. This will require additional administrative capacity to ensure that resources received are properly accounted for. This issue of internal capacity arose from the interviews that highlighted that some philanthropic organisations were not able to attract corporate support, or even other forms of legitimisation, because their activities were often inconsistent and lacked the professionalism necessary. On occasions corporate foundations or commercial entities worked with these organisations to fill the void, but this is not a general occurrence.

Limitations

Despite the best efforts of the researcher, there are often some limitations to the successful completion of the research process. There were some of these in the current research. The first was that there was a predetermined timeline on the data collection. As a recipient of the Commonwealth Scholarship, there were stipulations that I spend no more than 6 months out of the United Kingdom collecting data. So, there was a time constraint at the start of the data collection period which was exacerbated by the delays in completing

interviews. There were occasions where persons who had confirmed an interview would reschedule due to other commitments. It was anticipated that there would be some amount of delays due to the types of individuals and foundations which were being sought for the research. This made process longer and was exacerbated by the absence of most of the organisations from the charitable organisations' registry kept by the Companies Office of Jamaica: this made it a more arduous task to source and confirm interviews.

Many of the respondents who completed the interviews did not return the transcripts which were sent to them after the interviews were conducted. One of the general reasons given for the lack of response to research is the perceived level of research fatigue on the one hand as well as mistrust for the research process on the other. This meant that all the transcripts were not verified: this was not detrimental to the overall research process, however. This is as there was a level of trust, inherent in the work in creative and cultural industry, built by the researcher and the interviewee that the recordings would provide the true representation of the interviews.

The research could have been further enhanced by looking into the viewpoints of the beneficiaries in a more fulsome way. This would have formed another way of triangulating the programme outcomes and activities. There were just a few beneficiaries who were interviewed during the data collection period, that could have been used to triangulate the foundations and charitable individuals interviews and the documentary review. It was not meant to be systematic in the evaluation of the programmes and activities that were mentioned.

Suggestions for Future Research

Cultural Solidarity Economy

Arising from the areas covered in the research, there remain some potential for future research. There is further latitude to explore the concept of the Cultural Solidarity Economy and its manifestation in the English-speaking Caribbean context. The concept, which has been developed to explore the reciprocal relationships observed across the third, private and public sector like the Buen Vivir concept in Latin America and the Harambee and Ubuntu concept in the parts of Africa. So, a part of the broader interest lies in examining the manifestation of these reciprocal forms of charitable activities in the

English-speaking Caribbean with a view to developing a broader applicability of the concept. The concept is new and therefore needs further refinement. This could be achieved through conducting cross-country research which compares the concept with current manifestations of Harambee and Ubuntu in different African countries.

Whilst there is a need to advance the philanthropic implications of this phenomenon, there is a related component to this which is built on the solidarity type approach, which continues to be practiced throughout the Caribbean. One such element is an informal offshoot of the Rotating Savings and Credit Associations, which has been written about in the Rwandan context (Benda 2013) as well as in the context of the Caribbean (Hossein 2018). What has been missing from the discourse has been an exploration of its application in the creative and cultural industries. This research has explored its application to the purely philanthropic work of the artistes and creative and cultural industry professionals; still, there remains scope for an understanding of the commercial benefits of this solidarity-type relationship. Sarra and Bearman (2017) argues that the ‘human-ness’ element inherent in this approach is different from the philosophy that guides capitalism and can therefore be advanced as an alternative, which may result in enhanced economic sustainability. There are examples of its informal application in the creative and cultural industry, but there has been no research in the Jamaican context which applies this lens to its examination.

Grassroots Philanthropy

There is a need for further exploration of the types of networked relationships that have developed among grassroots organisations in the global South context. The research mentioned the collaborations which were being formed between grassroots organisations in Jamaica and those in the major cities in the United States and Canada based on the relationship which exists with diaspora organisations. How these networks are developed and maintained is of interest especially in light of work done on the South-South Development Cooperation (Appel 2018). This is an example of a much broader network of actors who are established and who share information within the Latin American region. Similar work on organisations and networks based in the English-speaking Caribbean is also needed and an exploration of whether there have been any

collaborations made between organisations in the English-speaking Caribbean and the networks in Latin America.

A point raised by the research is the increased importance of non-financial resources in philanthropic actions at the grassroots level which has been identified as a key feature of the solidarity economy (Mottiar and Ngcoya 2016; Wilkinson-Maposa and Fowler 2009). It is therefore of importance for these actions to be further examined from the perspective of the Diaspora. An exploration of the Hometown Association model of innovative ways in which migrants living abroad could assist their own communities should be further explored. The literature has showcased the attempt of government to attract monetary investments from the diaspora (Flanigan 2017; Jarrett 2013) or their remittances (Appe 2018) however what is less clear is the ways in which these non-financial resources, such as skills and other expertise, are combined or recombined to benefit a community.

There is also need further research to be done on the cultural retention of philanthropic practices that exist between grassroots and African Philanthropic traditions, and those in the diaspora, and other informal practices. This type of cross-cultural understanding is needed in order to advance these practices as part of the mainstream understanding of philanthropy. Much of the research has been focused largely on studying individuals of high net worth, grant-making foundations from the global North and, in recent times, the notion of philanthrocapitalism, where large multinational corporations use their influence to set global agendas. The research of the grassroots philanthropic traditions has identified some ways in which resources were being pooled, inclusive of talents, for philanthropic ends. The giving circle phenomenon has been widely researched in its application in the predominantly black communities in the North American context (Bearman, Beaudoin-Schwartz, and Putnik 2005; Copeland-Carson 2011; Eikenberry 2006; Hodgson and Pond 2018). Little to no research has been done on the concept and its possible manifestation in the Caribbean. This research suggests that some elements may be present in the Jamaican context on account of the practices which requires further examination.

Philanthropic Actions

There is also a need to further explore the types of events and their use as a means of mobilising resources for philanthropic ends. Much of the focus has been on foundations and actions of individuals as being representative of philanthropic action (Adloff 2009).

What we know now of the involvement of events have been through ‘mediated charity shows’ (Driessens, Joye, and Biltreyst 2012; Nickel and Eikenberry 2009) that largely mirror strategic philanthropic efforts. Further research is required to understand the charitable event as a potential standalone component of philanthropic actions and whether all events necessarily have elements of celebrity philanthropy.

Corporate Philanthropy

The research also unearthed a complex resourcing relationship which exists between third sector organisations and, the private sector and their foundations. Charitable individuals and philanthropic organisations with creative and cultural industry connections have been able to convert commercial relationships into ones which support philanthropic aims. On the one hand, there is the relationship with the corporate foundation and, on the other, the corporation. The nature of this relationship seemed more complex and needs to be fully ventilated in order to highlight its tenets and the way in which it could develop in the future.

There has been some growth in the work being done by corporate foundations in the English-speaking Caribbean context as well. More research needs to be conducted on extending our understanding of whether these creative and cultural industry foundations differ from the mainstream conception of corporate philanthropic organisations and the level of the engagement between both. One such line of research would include using the social bricolage processes to explore their resourcing strategies to ascertain whether the corporate foundations face similar resource constraints to those faced by the foundations in the creative and cultural industry, and how these have been negotiated. There is a need for literature on corporate foundations from developing country contexts as well as those from multinational corporations established in the English-speaking Caribbean countries.

Valuing the Third Sector's contribution to national and community development

A part of the larger project is to start valuing the work of the third sector. The arguments have been that whilst there is a sense that there is some value to the work being done in the third sector, it was not being communicated in such a way that it could be understood

by policymakers, who often understand quantitative rather than qualitative measure. Much of the advanced discussions of the third sector have happened within the realms of the Social Enterprise Sector. There have been some policy developments which have seen the revised Micro, Small and Medium Enterprise Policy now including a section specifically on the social value creation of Social Enterprises. The research has demonstrated that there are similar levels of social value being created however, but measuring the extent of the contribution of philanthropic foundations has not been undertaken. This research will help to broaden the research in this respect through its extension of our understanding of the ways in which philanthropic actions, both formal and informal, are being undertaken. Additionally, it will allow for a broader frame of reference from which we can start to map the impact of the work being done.

Conclusion

The chapter provided a summary overview of the research of the subsequent chapters. It then provided the contribution to knowledge where it examined the improvements that the research has made to the field of philanthropy broadly, but specifically to grassroots philanthropy and celebrity philanthropy. It further examines the contributions to the development literature by particularly to the sustainability of third sector organisations. It also demonstrates how social bricolage processes can be extended to the understanding of resource mobilisation in resource constraint environments.

A series of recommendations follow which focus on both the policy and practical recommendations. The policy recommendations focus on how the research broadens the understanding of the third sector and how this helps to expand our understanding of its contribution to national and community development. In particular, how we calculate the contributions particularly from local sources. It further provides a basis for developing different organisation forms and statuses within the policy environment to categorise third sector organisations, especially those in the philanthropic sector. It also asked for a re-examination of the way in which the diaspora is engaged in the community and national development.

As it relates to the recommendations for the practitioners, there is a need for the organisation to pay greater attention to the strategic guidance of their organisations through their board of directors. There are examples of the cases in which having a strong

and functional governance system was important to the operation of the foundation. Additionally, there needs to be greater focus on the development of human resources in the third sector in general, but on philanthropy more specifically.

The thesis concludes with a look at the limitations and the suggestions for future research. In the case of the latter, there is a need to explore how to further embed the Cultural Solidarity Economy into the literature, particularly the English-speaking Caribbean. By extension, the work can be further extended to look at how these solidarity relationships can be developed for commercial gains, such as Rotating Savings and Credit Associations. It also looks at corporate philanthropy and its connection to creative and cultural industry foundations, as well as foundations developed by multinational corporations in developing countries.

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Appendix

Appendix 1 -Goldsmiths Ethical Approval Form

Ethical Approval Form (EAF1)

CONFIDENTIAL

GOLDSMITHS COLLEGE University of London

Research Ethics Committee

NAME OF APPLICANTEdward Dixon.....

DEPARTMENTICCE.....

This form should be completed in typescript and returned to the Secretary of the Research Ethics Committee, for any research project, teaching procedure or routine investigation involving human participants or animals to be undertaken in the College or by or upon Goldsmiths College staff outside the College.

1. **Title of proposed project:** Music Industry Philanthropic Foundations, Resource Generation and Development in Jamaica.

2. **Brief outline of the project, including its purpose:**

The aim of the research is to explore the contribution of grassroots third sector organisations to social development. In order to accomplish this, the research will examine the nature, raison d'être and resource generation strategies of these organisations. It will result in a greater understanding of these organisations, how their social missions and ways of generating resources have evolved over time from a networked perspective. Much of our understanding of development have been informed by a macro level of analysis which aggregates the actions of actors, public and private sectors, as well as neglects the role played by third sector actors,

especially those at the sub-national level. The project therefore seeks to add to this gap in the knowledge by exploring how these organisations identify themselves, what they do and how they generate resources to continue their work.

In order to achieve this qualitative interviews will be conducted with founders or administrators of these organisations, feedback from some of their beneficiaries and elite interviews with experts in policy and academia.

3. **Proposed starting date:** March 2017

4. **If external grant funding is being secured, does the research need ethical approval prior to the initiation of that funding? - No**

5. **Has the project been approved by an Ethics Committee external to the College? If so please specify.**

(NB for projects so approved, applicants may if they wish submit a copy of that application, but should sign the back of the form and return it as specified above)

N/A - No

6. **Please provide an ethical self-evaluation of the proposed research.**

Reference should be made to the ESRC Research Ethics Framework, to professional guidelines (such as provided by the BPS, the BSA or the SRA) or to guidelines by government (e.g. GSR) on ethical practice and research. You may wish to provide your response on a separate sheet.

(Please see attached sheet)

7. **State the variables to be studied, topics to be investigated, procedures to be used and/or the measurements to be made. (Please attach a separate sheet if necessary)**

The research will examine the types of resources generated and the strategies used to garner these resources using the Actor-Network Approach as a theoretical and methodological lens. The main method of data collection will be qualitative interviewing, adopting a semi-structured approach, as well as elite interviews.

8. **Specify the number of and type of participant(s) likely to be involved.**

20-30 Music Industry Philanthropic Foundations and their beneficiaries as well as experts in the development planning and third sector organisations.

9. **State the likely duration of the project and where it will be undertaken.**

The data collection component of the project will take place between March 2017 to July 2017. It will take place in both rural and urban areas in Jamaica.

10. **State the potential adverse consequences to the participant(s), or particular groups of people, if any, and what precautions are to be taken.**

1. No such risks are anticipated.

11. **State any procedures which may cause discomfort, distress or harm to the participant(s), or particular groups of people, and the degree of discomfort or distress likely to be entailed.**

No such procedure will be employed in the research.

12. **State how the participant(s) will be recruited. (Please attach copies of any recruiting materials if used).**

A two-phased process will be adopted in order to garner support from the individuals or organisations that will be targeted for the research. The first includes contacting individuals and organisations identified through the documentary review. These individuals will be initially contacted by email and then they will be sent an email message with the letter attached outlining the nature of the project, what will be requested of them and the obligations and guarantees of the researcher. After this is completed, the researcher will ask the participants whether they are aware of the existence of other individuals or organisations with similar purpose. When the connection is made, a similar approach will be taken with those individuals and organisations as well.

13. **State if the participant(s) will be paid, and if so, provide details and state reasons for payment.**

No forms of payment will be made to the participants in the research.

14. **State the manner in which the participant(s) consent will be obtained (if written, please include a copy of the intended consent form).**

Consent Form attached.

- 14a. Will the participant(s) be fully informed about the nature of the project and of what they will be required to do? – Yes

- 14b. Is there any deception involved? - No

- 14c. Will the participant(s) be told they can withdraw from participation at any time, if they wish? - Yes
- 14d. Will data be treated confidentially regarding personal information, and what will the participant(s) be told about this? - Yes
- 14e. If the participant(s) are young persons under the age of 18 years or 'vulnerable persons' (e.g. with learning difficulties or with severe cognitive disability), how will consent be given (i.e. from the participant themselves or from a third party such as a parent or guardian) and how will assent to the research be asked for?

All participants who will be interviewed will be over the age of 18 and therefore there will be no need to provide any further informed consent.

15. **Will the data be confidential?**

- 15a. Will the data be anonymous? - No

15b. How will the data remain confidential? – If the need arises for the participants to conceal the identity of their organisations, then a pseudonym will be developed by the research team to achieve this purpose. Additionally, any additional information which might be used to identify the organisation will be omitted or due care taken to ensure that these remain concealed.

15c. How long will the data be stored? And how will it be eventually destroyed?

The data will be held in a cloud storage space, external hard drive as well as in my goldmail inbox. It will be stored for up until I have completed my course of study.

16. Will the research involve the investigation of illegal conduct? If yes, give details and say how you will be protected from harm or suspicion of illegal conduct?

The research might involve some amount of informal activities which might not be considered to be illegal. Therefore, these will not require any additional precautions.

17. Is it possible that the research might disclose information regarding child sexual abuse or neglect? If yes, indicate how such information will be passed to the relevant authorities (e.g. social workers, police), but also indicate how participants will be informed about the handling of such information were disclosure of this kind to occur. A warning to this effect must be included in the consent form if such disclosure is likely to occur.

No

18. State what kind of feedback, if any, will be offered to participants.

The nature of the feedback will be one in which the participants will be allowed to provide feedback on the transcripts which have been developed. I would not offer any feedback on the information given by the participants.

19. State the expertise of the applicant for conducting the research proposed.

The researcher is a PhD Candidate in ICCE at Goldsmiths, University of London. He has participated in numerous national research projects which employed a mix of quantitative and qualitative research methods techniques. In particular, he has been charged completing expert interviews and focus group sessions of these research projects. Additionally, as a Research Assistant, he conducted and transcribed qualitative interviews and helped with the analysis on an authored book of case studies on small manufacturing firms in the English Speaking Caribbean.

20. In cases of research with young persons under the age of 18 years or 'vulnerable persons' (e.g. with learning difficulties or with severe cognitive disability), or with those in legal custody, will face-to-face interviews or observations or experiments be overseen by a third party (such as a teacher, care worker or prison officer)?

N/A

21. If data is collected from an institutional location (such as a school, prison, hospital), has agreement been obtained by the relevant authority (e.g. Head Teacher, Local Education Authority, Home Office)?

N/A

22. For those conducting research with young persons under the age of 18 years or 'vulnerable persons' (e.g. with learning difficulties or with severe cognitive disability), do the investigators have Criminal Records Bureau clearance? (Ordinarily unsupervised research with minors would require such clearance. Please see *College Code of Practice on Research Ethics*, 2005).

N/A

23. **Will research place the investigators in situations of harm, injury or criminality?**

No

24. **Will the research cause harm or damage to bystanders or the immediate environment?**

No

25. **Are there any conflicts of interest regarding the investigation and dissemination of the research (e.g. with regard to compromising independence or objectivity due to financial gain)?**

No

26. **Is the research likely to have any negative impact on the academic status or reputation of the College?**

No

ALL APPLICANTS

Please note that the Committee should be notified of any adverse or unforeseen circumstances arising out of this study.

Signature of Applicant

Edward Dixon

Date February 22,2017

TO BE COMPLETED BY HEAD OF DEPARTMENT

Please note that the College Research Ethics Committee should be notified of any adverse or unforeseen circumstances arising out of this study or of any emerging ethical concerns that the Head of Department may have about the research once it has commenced.

Has there been appropriate peer review and discussion of the ethical implications of the research in the department (i.e. with yourself as Head of Department or the Departmental Research Ethics Committee or Research Committee)?

Yes/No (Please circle)

Are the ethical implications of the proposed research adequately described in this application?

Yes/No (Please circle)

Signature of Head of Department

Date

Appendix 2- Ethical self-evaluation form

Ethical Self- Evaluation of the Proposed Research

(Checklist has been developed using guidance from the ESRC website – www.esrc.ac.uk)

1. Have you considered risks to:

- *The research team*
- *The participants*
- *The data collected*
- *The project partners*
- *Anyone else put at risk as a consequence of this research?*

There has been an evaluation of the potential risks associated with the research team, participants, the data collected as well as anyone else placed at risk due to the implementation of this research project.

2. What might these risks be?

Potential risks include:-

- There is always a likelihood of personal injury due to violence affecting some aspect of the research process in Jamaica. This is particularly important for the researcher who will be collecting data by way of snowball sampling. There will be an element of unfamiliarity between the researcher and some of the potential research participants.
- There is a likelihood that the interview will be conducted with members of the music industry and as such, some might have to choose between forgoing income in order to complete the interview.
- Beneficiaries or organisations are exposed as a result of the publishing of the research findings.
- Some of the potential organisations might be operating in an informal capacity which is in direct contravention of the laws of the country. They might also be engaging in informal and in some cases illegal practices.

3. How can these risks be addressed?

- Due care will be taken when traversing different areas of the country that it deemed to be violence-prone. Additionally, sufficient effort will be taken to first apprise the study participants of the aims and objectives of the project, which will be used as the information which is passed on to other participants. It is believed that the snowball method, with many of these artistes being involved in various social networks, will be a potential advantage in the research process.

- An attempt will be made to ensure that due consideration is taken to ensure that the timing of the interview coincides with the most appropriate time for the potential participants. Time will be spent negotiating the best available time throughout the course of the data collection period for this to happen. Additionally, different times and methods will be put on the table.
- Due care will be taken to ensure that data is secured immediately or in a reasonable time after the interviews have been recorded. This will include securing it in a cloud storage platform at regular intervals.
- All participants will be debriefed about the confidentiality and anonymity arrangements at the outset and will be given the opportunity to choose whether or not they want any or all of the data which could be used to identify them be placed in the research. Of particular interest will be an emphasis on the limits of confidentiality within the Jamaican legal context.

4. How will you protect your data at the research site and away from the research site?

- a. An attempt will be made to minimise the potential for a loss of data collection equipment by ensuring that it is adequately secured and that data is uploaded to a cloud storage platform at regular intervals.
- b. Data will also be backed up and stored in multiple locations and will be password encrypted to ensure that access is minimised.

5. Details and recruitment of participants:

- ***What types of people will be recruited?***
Artistes who participate in philanthropic endeavours in formal and informal ways will be the main participants. Additionally, a select group of interviews will be done with persons in academia and policy positions relevant to the study. Finally, the beneficiaries from the philanthropic work will also be a part of the study as well.
- ***How, where, and by whom participants will be identified, approached, and recruited?***
The initial set of organisations will be identified from newspaper articles which spoke of their philanthropic work, social media accounts of the work and organisational websites. After this initial phase, the organisations which are contacted will be asked to provide information for other persons or organisations in their social networks that are doing similar work.
- ***Will any unequal relationships exist between anyone involved in the recruitment and the potential participants?***
No – all the participants are generally on the same level and are a part of a social network. There are no apparent hierarchy which exists between the participants.
If there is perceived inequality which exists between participants involved in the snowball process, then an effort will be made by the researcher to pacify this situation by shifting the onus from the participant to make the contact.

- ***Are there any benefits to participants?***

The participants will benefit from the publicity given to the work being done by the organisation. Additionally, it will also serve the purpose of continuing the dialogue on the changes that need to be made in the policy environment to afford better working relationship for these organisations. The reflective nature of the work will also serve to provide a clearer insight for the organisation as it relates to their daily operations. Many do not often get the opportunity to reflect on their work or see the magnitude of what they have been doing.

- ***Is there a need for participants to be de-briefed?***

- The researcher will provide information on the nature of the project to all potential respondents, especially those who are referred by participants. This is in order to ensure that the information disseminated during the referral process is representative of the research.

6. What information will participants be given about the research?

In the name of full disclosure all participants will be given full information about the research project.

7. Who will benefit from this research?

The research will be of benefit to the potential participants, policy-makers and the beneficiary of the charitable actions and programmes of these organisations.

8. Have you considered anonymity and confidentiality?

Participants will be given the option of confidentiality in order to ensure that they feel free to divulge as much information as is possible. The nature of the research will not allow for anonymity, as the researcher will be able to In addition to this, the consent form will outline the advantages and disadvantages of doing this. A discussion will happen prior to the start of the interviews as well. For those with whom elite interviews will be done there will be a discussion around how these persons want their information to be represented in the study. Due consideration will be taken in cases in which the elite interviewees represent state or academic institutions.

9. How will you store your collected data?

Data will be saved in a cloud storage space, which will afford remote access to the data. This will be in addition to having the data remain for a reasonable period on a recording device as well as copied to my university email server.

10. How will data be disposed of and after how long?

All recordings and transcriptions will be erased after the end of the degree programme with the expressed agreement of all participants involved.

11. Are there any conflicts of interest in undertaking this research, eg financial reward for outcomes?

No

12. Will you be collecting information through a third party?

No

13. Have you considered consent?

Gaining the consent of the potential participants is a critical part of the process. This is so because the nature of using snowball sampling technique is one which increases the likelihood that a participant will agree to participate in principle, without having full details. Therefore, gaining consent will be an important component in the process. It will include explaining clearly what the research is about; how long it will take; risks and benefits to participating as well as contact information for the researcher. The consent form will provide all the details of the information which will be discussed and agreed upon.

- ***Can participants opt out?***

The consent form will speak specifically to the participants having the option to discontinue their participation at any time.

- ***Does your information sheet (or equivalent) contain all the information participants need?***

Yes

- ***If your research changes, how will consent be renegotiated?***

In the case of a change in research, the requisite changes will be made to the consent form and consent will then be sought from the participants.

14. Have you considered ethics within your plans for dissemination/impact?

Yes

15. Are you conducting research outside the UK?

Yes

16. Are there any additional issues that need to be considered as a result?

All issues pertaining to the research context have already been addressed

17. Have you considered what legal requirements your project will need to abide by? Eg Data Protection Act, Freedom of Information Act, Human Rights Act

Yes

18. How will the ethics aspects of the project be monitored throughout its course?

All issues will be flagged and appropriate communication made with my supervisors in the first instance and then the Research Ethics Committee in my department.

19. How will unforeseen or adverse events in the course of research be managed?

The data collection will be temporarily halted while I consult with my supervisors. Due communication will be made with participants who have already been interviewed as well as those who have not based on the decisions made. The arising options will also be made available to the participants for a choice to be made.

20. What measures have been taken to ensure confidentiality, privacy and data protection during and beyond the end of the project and to encourage data sharing and linkage?

Efforts will be made to conceal the identity of the participant in the instance that this is requested. Interview data will be coded in such a way that the participants will not be identified by external sources. It will also be kept in a location which is not readily accessible to external sources.

Appendix 3- Research Materials

Letter of introduction to Foundations and Charitable Individuals

To Whom It May Concern

My name is Edward Dixon. I am a PhD Candidate in the Institute of Creative and Cultural Entrepreneurship at the Goldsmiths, University of London. You are invited to be a participant in my PhD research study which explores charitable foundations based in the creative and cultural industry, their emergence and resourcing strategies, and role as social development actors in Jamaica. I have decided to undertake this study as there is insufficient literature available which documents what has been taking place in practice. Additionally, I think that our understanding of the process of social development from a local perspective could be greatly improved through gaining a better understanding of the work being done these organisations as a part of a larger thrust in the cultural industry. Participation in this piece of research will involve an interview session lasting for approximately 45-60 minutes. The interviews will be conducted by myself, audiotaped and later transcribed for the purpose of data analysis.

Edward Dixon: edixo010@gold.ac.uk and 1(876)8875499.



Edward Dixon

PhD Candidate

Institute of Creative and Cultural Entrepreneurship

Goldsmiths University of London

Interview Schedule for Foundations

Foundations

Background

- How did you 'give back' prior to you starting a foundation? When was this? (What was the chain of activities which led to you starting a foundation)/How did you become involved in Charitable Giving?
- When was your foundation established? (Timeline)
- Describe the activities being undertaken by the foundation?

Mandate

- Can you outline the organisation's mandate? Have there been any changes since the organisation become established -speak specifically from you started doing charitable activities as an individual?

Staffing

- Paid or voluntary staff?

Motivation

- What motivated you to start a foundation?
- Do you normally target special populations or general audience. (In what way does this influence your resource generation strategy?)

Governance

- Do you currently have a board of directors?
- How, if at all, do these members aid in your resource generation activities?
- Are they active participants in the process?

Resource Generation

- What are the ways in which you generate resources for the foundation?
- (Resource types (tangible/intangible, financial/non-financial, donations/commercial)
- Do you use any form of technology to assist with your foundations? What technologies are used, how and with what success in carrying out your intended mission? Social Media? Crowdfunding? ICT
- Endowment? Do you have an endowment set up for your foundation whether formally or informally? If so, how does it work?

Collaboration/Network

- Speak to your collaboration with other charities or foundations/government agencies/commercial entities (even their CSR arms)?
- What is the nature of the interactions with different actors to acquire and build new resources?
- Is there any relationship between your foundation and your business activities? Use of business initiative to fund the charity component.
- Has the role of the network changed during the evolution? New /Ex-partners? Within/Outside the sector? Local/Regional/International?

Evolution?

- Why did you decide to formalise your charitable giving in the form of a foundation?
- What factors influenced the decision? (Charities Act? Internal vs external factors?)
- Has the pursuit of different resources changed the organisation's mission? Has the mission changed over time? What other factors have contributed to the change?

Beneficiaries?

- Who are your main beneficiaries?
- What is the main geographical area targeted by activities?
- Have these beneficiaries changed since you have been established? If so, how?
- Do you carry out other programme activities? What are these?

Charitable Individual Interview Schedule

Individual Charitable Person Interview

- Tell me a little about yourself. How long have you been in the music industry etc?
- How long have you been doing charitable acts? What types of acts have these been?
- Why did you begin giving back?
- Is there a particular reason why you have decided to remain at this level of charitable giving? (i.e. not establish a foundation).
- Have you been involved in charity events? Are there any particular types that you participate in?
- Who are some of the kinds of beneficiaries from some of these activities that you have been involved in?
- Are there particular causes that you are likely to support? And why?

Department of Cooperatives and Friendly Society Interview Schedule

Department of Cooperatives and Friendly Societies - Expert Interview

Organisational Mandate

- Can you describe the current mandate of the DCFS as it relates to charities?
- How has your original mandate of the organisation changed since the Charities Act?
- What have been the main challenges you face in dealing with Charities since the DCFS has been charged with oversight responsibility for charities?
- How would you define these organisations (Charitable Foundations in the Creative and Cultural Industry)?

Policy Environment

- How does the organisation address the issue of unregistered/informal organisations doing charitable work?
- What is your vision for the DCFS as it relates to the development of the charity sector in Jamaica?
- How does the work of the organisation align with the Vision 2030 National Development Plan?
- How is the monitoring of charities done? Explain the parameters which are followed.

- Are there any mechanisms in place to track donations within the various ministries (the government ministries which receive charitable donations)? Is this process streamlined?
- Have you seen an uptake in applications for charitable status since the implementation of the Charities Act?
- My research is suggesting that there is some semblance of hybridity developing between charities and Social Entrepreneurship. Do you see any connection between the MIIC's new thrust towards a revised entrepreneurship policy (which includes a focus on social entrepreneurship) and your work with charities?

Resource Generation

- Have you identified any hybrid approaches being adopted by charities towards their fundraising efforts?

PIOJ Elite Interview Questions

Policy Environment

- What is the current development paradigm adopted by the PIOJ? How do philanthropic Foundations (and by extension the third sector fit into that mandate)?
- What role does the government currently play in the development of the Third Sector? Has the role change over time? What factors influenced (positive/negative) this change?

Third Sector and Vision 2030

- What is the nature of the work being done by the PIOJ as it relates to the third sector?
- What performance parameters does PIOJ use to map developments in the charity sector?
- Is the PIOJ able to track Official Development Assistance made available to the Third Sector (charitable or otherwise made to various ministries and their usage)?
- What is the current state of donor funding to Third Sector in Jamaica? Is there any statistics available on this?

What are these organisations?

- How is the third sector composed? Is there a government definition for this term? How is it treated in policy?
- Where do these charitable foundations fall within the Jamaican landscape? Is there a difference in strategy when dealing with government, private sector and other third sector organisations? What is difference in the engagement?
- What role do you see for charitable foundations?

Resource Generation

- How would you describe the current state of financing and/or general resources available to the social sector? How do third sector actors now source resources? What role does the PIOJ play in this process?
- Can you speak to non-traditional sources of funding (funding from Non-ODA sources?)
- Has there been a decrease in donor funding over the years?

Expert Interview Schedule – Academia

- How do you see Creative and Cultural Foundations?
- What factors can be used to explain their emergence in the Jamaican context? (Internal or External factors? Both?)
- The issue of informality and the third sector
- Is there a significant difference between how traditional charities generate funds and how these philanthropic foundations generate funds? If so, how so? Is there evidence of hybrid approaches?
- Evidence of commercialisation within the charitable organisation? What are the challenges and benefits?
- What would explain any reluctance to do so?

Appendix 4 – Full list of interviewees

Interview Type	Interviewee Name(s)	Date of Interview	Interview Summary
Academic Elite Interview	Prof. Don Robotham	May 24, 2017	Interview provided an overview of the past and current philanthropic landscape in Jamaica before grappling with some of the theoretical and political issues to contend with when conducting research on philanthropy.
Academic Elite Interview	Dr. Michael Witter	June 14, 2017	Interview addressed issues of informality and illegality in the Music Industry and the potential impact it has on one's understanding of their philanthropic or charitable activities.
Academic Elite Interview	Dr. K'adamawe K'nife	April 17, 2017	Interview focused broadly on the social impact of foundations on community development, drawing on the philosophical reasons behind persons giving back to their community. This was couched within the broader impact of the creative and cultural industry's contribution to national development.
Academic Elite Interview	Prof. Rupert Lewis	May 8, 2017	The interview provided a historical connection between the work of the organisations and those of Marcus Garvey and UNIA; and Walter Rodney. It outlines how the manifestations of the organisations and individuals draw on the cooperative principles in the Arusha Declaration.
Policy Elite Interview	Mrs Kirkland and Mrs. J. Allen – Department of Cooperatives and Friendly Societies	May 12, 2017	Interview on the role of the DCFS in the philanthropic policy landscape.
Policy Elite Interview	Mrs N. Graham-Laird – Lawyer	June 20, 2017	Interview on the legal ramifications of the Charities Act and recommendations for the development of the philanthropic sector in Jamaica.
Policy Elite Interview	Tashna Silburn, Peisha Bryan-Lee, Steven Kerr and Monique Williams – Planning	August 11, 2017	Planning Institute of Jamaica team interview on the role of the organisation in the philanthropic landscape; collecting and collating data on Official Development

	Institute of Jamaica Team		Assistance; and defining the third sector's role in national development.
Policy Elite Interview	Roxanne Forbes – Tax Administration Jamaica	May 15, 2017	Interview on the role of the TAJ in the charitable organisations registration process.
Elite Interview	Kamau Amen	April 25, 2017	Spoke on the political and other challenges of developing Jamaica's Culture policy, and potential impact of the creative and cultural industry to Jamaica's development.
Elite Interview	Basil Walters	June 2, 2017	Interview with the journalist who wrote the article 'Artistes Give Back'.
Elite Interview	Dr. Omar Davies	June 19, 2017	Interview with former Minister of Finance who was instrumental in the passage of the Charities Act and an avid follower of Reggae music.
Beneficiary Interview	Dr. Ray Fraser – Annotto Bay Hospital	May 18, 2017	Interview highlighted the symbiotic relationship which existed between the Annotto Bay Hospital and the 'A St Mary Mi Come From' Event. He provided information on the genesis and evolution of staff providing of services to the event and the Kids Treat, and the support that the hospital received from the event over the years.
Beneficiary Interview	Joshua Chamberlain – Alpha Institute –	June 6, 2017	Interview outlined the different philanthropic organisations and individuals who have donated, and the ways in which their support has enhanced the work of the organisation. It speaks to the pioneering role of the organisation in Jamaican musical history.
Beneficiary Interview	Melody McDowell Edna Manley College of the Visual and Performing Arts	May 25, 2017	Interview highlighted the various foundations and individuals from the creative and cultural industry have supported the tertiary institution through scholarships, grants and bursaries. It also focused on how this support is administered.
Beneficiary Interview	Vilma Smith Victoria Jubilee Hospital	June 7, 2017	Spoke to the projects done annually by DiMario McDowell at the hospital.
Beneficiary Interview	Sylvia Banks Boys Town All Age School	June 4, 2017	Spoke of the engagement of the Charles Hyatt Foundation with the students of the school.

Beneficiary Interview	Patrick Newman Mount Olivet Boys' Home	June 5, 2017	Spoke of the work done by the YB Afraid Foundation at the Home and its impact on the residents.
Charitable Event	Claudette Kemp 'A St. Mary Mi Come From'	May 8, 2017	Interview about the philanthropic work of the 'St. Mary Mi Come From' Event and the relationship with the various beneficiaries.
Charitable Individual	Clive 'Busy' Campbell	May 17, 2017	Interview on charitable activity, and the genesis and development of the charity events.
Charitable Individual	DiMario McDowell	June 6, 2017	Interview on musical journey, philanthropic influences, personal charitable activity and beneficiaries.
Charitable Individual	Dr. Myrna Hague-Bradshaw	May 12, 2017	Personal and familial influences on philanthropic journey and causes supported.
Charitable Individual	Duane Stephenson	May 19, 2017	Interview was on his musical journey, reasons for not establishing a philanthropic foundation; charitable work in the August Town community and working in prisons across the Caribbean.
Charitable Individual	Dwight Richards	May 10, 2017	Interview on the influences on musical journeys, charitable journey, church-related mission in the penile facilities and hosting charitable events.
Charitable Individual	Harold Davis	May 2, 2017	Interview on the impact of the Church-related outreach and family on charitable giving; non-institutionalised giving and networks.
Charitable Individual	Karen Smith	April 28, 2017	Interview on musical journey, family influences on charitable activity, non-institutionalised giving, involvement in artiste's union and introduction to prison ministry.
Charitable Individual	Marjorie Whyllie	May 17, 2017	Interview on the family influence on charitable giving; impact of the creative and culture industry on the development of culture; educational development through culture and paying forward through music.
Charitable Individual	Mikie Bennett	June 7, 2017	Interview on the personal music journey; family influence on charitable activity and the use of studio as means of giving back.
Charitable Individual	Randy McLaren	June 15, 2017	Interview on the journey into the creative arts and the use of the arts as a tool for advocacy among youth.

Philanthropic Foundation	Brian Martin – Big Head Foundation	May 1, 2017	Interview on the journey into the creative industry; challenges to charitable giving; legal issues and its impact on resource generation.
Philanthropic Foundation	Alicia Williams and Mitzie Williams – Bob Marley Foundation	June 5, 2017	Interview on the foundation’s founder, philanthropic activity, networking approaches and organisational evolution.
Philanthropic Foundation	Andre Gordon – Busy Signal 2020 Helping Hands Foundation	May 2, 2017	Interview on the foundation’s founder journey into charitable activity, failed charitable events, lack of support from the private sector and efforts to enlist their support.
Philanthropic Foundation	Charles Hyatt, Jr – Charles Hyatt Foundation	May 7, 2017	Interview covered the work of the foundation around youth development programmes, career journey of founder and the beneficiaries.
Philanthropic Foundation	Junior Lincoln – Dennis Emmanuel Brown Trust	May 17, 2017	Interview on the challenges associated with operating a trust, including the lack of adequate succession planning.
Philanthropic Foundation	Brian Breese - Courtney Walsh Foundation	June 15, 2017	Interview on the journey of the founder, charitable activities and challenges sustaining the work of the organisation.
Philanthropic Foundation	Miguel Williams – Forward Step Foundation	March 17, 2017	Interview on the involvement of the community in the philanthropic activities, difficulties choosing a registration status and overcoming mission drift.
Philanthropic Foundation	Steve James – Shaggy Make a Difference Foundation	June 10, 2017	Interview on the genesis and evolution of the foundation; challenges; internal and external strategies; engagement of the beneficiary and the public in the event.
Philanthropic Foundation	June Isaacs – Gregory Isaacs Foundation	March 28, 2017	Interview on the life and work on the Gregory Isaacs and how the work of the foundation sought to continue these activities since his death. It discusses the use of social entrepreneurial activities as a method of resource generation in addition to taking steps to internationalise the foundation’s work and activities.
Philanthropic Foundation	Calvin Sutherland – Jimmy Cliff Foundation	May 12, 2017	The interview spoke to the personal, community and international legal context which motivated the established the foundation. It also spoke to how the

			organisation strategically networked with various actors at different stages to achieve its philanthropic objectives.
Philanthropic Foundation	Elizabeth Buchanan-Hind – Rex Nettleford Foundation	May 9, 2017	Spoke of the charitable journey of the founder, future projects aimed at achieving sustainability and challenges in resource generation in the aftermath of his death.
Philanthropic Foundation	Kenneth Wilson – Sizzla Youth Foundation	April 19, 2017	Spoke of the philanthropic activities carried out by the founder and his association with the work of various community organisations.
Philanthropic Foundation	Myrna Hague-Bradshaw – Sonny Bradshaw Foundation	May 12, 2017	Spoke of the personal and family influences involved in establishing the foundation; various activities being used to generate resources and the importance of the work to preserve the Jamaica Big Band.
Philanthropic Foundation	Julian Reynolds and Collin Leslie – Sounds and Pressure Foundation	May 25, 2017	Interview spoke of the foundation's work with the Local Government Authority to develop areas of Kingston for heritage tourism; diaspora philanthropic activity and social entrepreneurial activity.
Philanthropic Foundation	Timothy Spencer and Melissa McDonald – YB Afraid Foundation	June 2, 2017	Interview focused on the founder charitable activities prior to the establishment of the foundation, the indifference towards donation, resourcing strategies and the activities undertaken with its main beneficiary.
Limited Liability Company	Alfred Francis – Running Events Limited	May 4, 2017	Interview on a limited liability company's charitable work through the promoting of healthy lifestyles. Addressed the particular role played by the organisation in planning running events for corporate sponsors and the organic role of suggesting potential beneficiaries and causes.
Non-Governmental Organisation	Frankie Campbell - JAVAA	August 25, 2017	Interview on Industry Advocacy groups involvement in social welfare and health-related activity for its members.
Religious Charity	Father Richard Ho Lung – Missionaries of the Poor	May 17, 2017	Spoke on the establishment and work of the Missionaries of the Poor, and its use of the Creative and Cultural activities to raise funds for the work of the organisation.
Religious Charity	Ron Burgess – Food for the Poor	May 24, 2017	Interview spoke of the genesis of the organisation and the activities it undertakes. In particular, its

			assistance to other philanthropic foundations.
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