

# 'I BELIEVE I CAN MAKE A DIFFERENCE'

*Individual Giving by 'Ordinary People'*

*Living in Gauteng Province, South Africa*

April 2015



**CAF**  
Southern Africa

## *CAF Southern Africa*

CAF Southern Africa, a member of the Global Alliance of the Charities Aid Foundation, implements a wide variety of initiatives aimed at promoting philanthropy and support to donors and NGOs, including policy, research, grant-making and advice to a variety of stakeholders engaged in philanthropy. For more information please visit, [www.cafsouthernafrica.org](http://www.cafsouthernafrica.org)

## *About Charities Aid Foundation*

CAF is a leading international not-for-profit organisation, originating in the UK, that works to make giving more effective and civil society more successful.

Spanning six continents, with services provided by local experts in nine countries, we help donors – including individuals, major donors and companies – to create the greatest impact with their giving. We do this by working globally to increase the flow of funds to the civil society sector through the provision of philanthropy products and services, whilst providing fundraising solutions and support for the sector internationally.

## *Acknowledgements*

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# About this report

## About CAF Southern Africa

CAF Southern Africa (CAFSA) aims to challenge existing social, economic and political inequalities by increasing resource flows to civil society organisations (CSOs) working in poor and marginalised communities. CAFSA works from the premise that the civil society sector is a key element of effective democracies, providing critical support to poor and marginalised communities and defending constitutional rights of social, economic and political justice. Our ethos and approach to our work is shaped by this, in that we communicate and facilitate a practice of philanthropy as a means towards transformative and systemic social change.

Our mission is **To make investment in society a part of everyone's life** and as such CAFSA supports corporations, private donors and CSOs with advice on social investment policy and strategy, professional development, grant management and administration services, and through research and advocacy. We seek to increase the amount and impact of investment in civil society by companies, institutions and individuals through encouraging financial and material contributions as well as volunteerism.

Globally, the Charities Aid Foundation has been producing research and reports that track policy trends and make recommendations as to how governments can create an enabling environment for the growing number of middle class people in emerging economies to engage in charitable giving.

## Aims of the study

Our work raises a number of critical questions, including:

- What are the most effective ways to encourage and sustain acts of philanthropic giving to generate systematic and reliable funding flows for CSOs?
- How can these giving actions be harnessed to promote transformative social change?

We believe a vital step toward addressing these questions is through data collection in order to better understand and report on developments in our field. This knowledge base is essential for informed policy development, programme action and advocacy.

We therefore developed this survey on individual giving in Gauteng Province as a contribution to the body of knowledge about giving and philanthropic behaviour in South Africa. Specifically, the survey intended to generate information to:

- Inform the growth of a culture of indigenous philanthropy in South Africa, through raising consciousness and inspiring ordinary citizens to give and volunteer
- Enable CSOs, including non-government organisations (NGOs) and non-profit organisations (NPOs) seeking support from individuals, to target their resource mobilisation strategies more accurately

CAF Southern Africa, with the support of its funding partners, commissioned Bev Russell, M.D. of Social Surveys Africa, to design and implement a field survey on individual giving and volunteering, Barry Knight of CENTRIS to analyse the data, and Susan Wilkinson Maposa to write the narrative report.

CAF Southern Africa would like to thank colleagues at Charities Aid Foundation in the UK for their help in completing this report. In particular we are grateful to Deborah Fairclough for her work on the research data.

If you come across any unfamiliar terminology a glossary is available to view on page 32 in this report.

# Foreword

Our report, envisaged as a pilot study and focusing on the province of Gauteng, represents a critical first step to collecting current national information on the landscape of giving and volunteering by ordinary people in South Africa. The data in this report also starts to update existing information on individual giving and volunteering<sup>1</sup>.

The primary finding of this new report, *I believe I can make a difference: Individual Giving by 'Ordinary People' Living in Gauteng Province, South Africa*, is the proposition that South Africa is more than 'A Nation of Givers' (Everatt and Solanki 2005) – it is in fact 'A Nation of Believers' in the importance and efficacy of such giving.

The data from Gauteng Province suggests that individuals are motivated and committed to helping each other and creating a country that is a better place for everyone. In making this finding visible, the report carries a message from ordinary individuals to the nation: 'I believe I can make a difference' in the quality of both the present and the future of my fellow citizens, my community and my country.

The report shows that in our rainbow nation – made up, as it is, of various cultures and ethnic groupings – diversity finds unity in the act of giving. Whether a person living in Gauteng Province is young or old, employed or unemployed, male or female, religious or not, and regardless of the cultural group to which they belong, the shared behaviour of giving to others unites them. This finding is critical and challenges the assertion made by some that the humanity and spirit of Ubuntu, so critical in this nation's culture, is breaking down in contemporary South African society.

Whilst this pilot study points to a strong culture of individual giving, the potential benefits of this for civil society have yet to be realised. Our findings suggest that organisations could potentially attract far more support from individual donors than is currently the case. To achieve this we need targeted resource mobilisation strategies underpinned by improved communication that highlights good governance and social impact.

CAF Southern Africa aims to fundraise to extend and continue the study in the remaining provinces in order to complete the national picture, including further understanding of 'ordinary people' as a locally accessible donor base for civil society organisations.

If other provinces bear out the findings from the Gauteng Province pilot, then 'individual giving' would indeed be a powerful force in South Africa, with the potential and promise to spur on the growth of civil society and contribute significantly to national development goals.



Colleen du Toit  
Chief Executive Officer  
Charities Aid Foundation Southern Africa (CAFSA)

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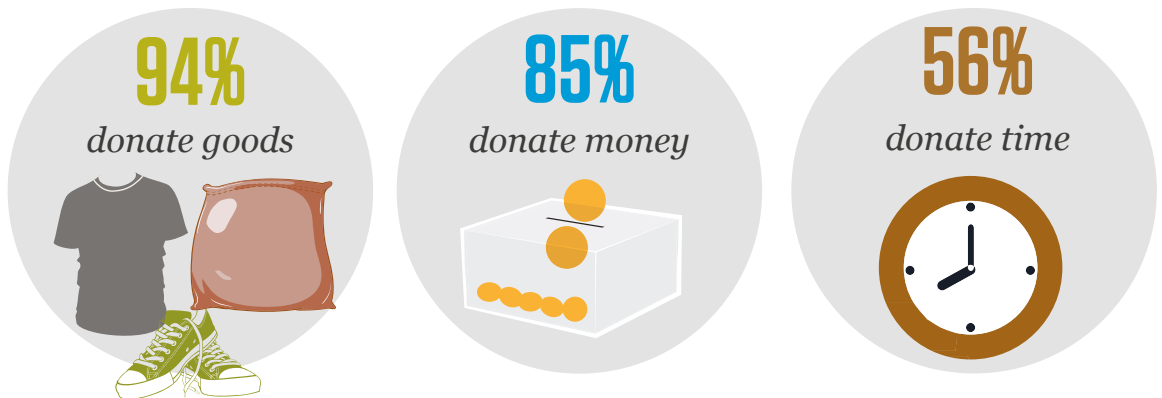
<sup>1</sup> To date, the best source for this data is the 2003/4 study entitled, *A Nation of Givers: Social Giving among South Africans* (Everatt and Solanki 2005). This study was one element of a larger study on South African Social Giving finally published in a book: *Giving and Solidarity, Resource Flows for Poverty Alleviation in South Africa*, Adam Habib, Brij Maharaj (eds), 2007

## Key findings and conclusions

The key findings<sup>2</sup> of this report for individual giving and volunteering in Gauteng Province are as follows:

### WHAT IS GIVEN

those giving in each way at least once in the previous 3 months



### HOW PEOPLE GIVE MONEY

those giving in each way at least once in the previous 3 months



<sup>2</sup> Survey of 1,252 people over the past three months

## WHICH ORGANISATIONS DO THEY GIVE TO

*amongst all those giving to organisations*



## MOTIVATIONS FOR GIVING AND VOLUNTEERING

*(multiple responses possible)*





94%

*give goods*

### *What people give*

- The most common form of giving is material goods: giving food, clothing and other tangible items is something most ordinary people in Gauteng do (94%). Giving money is the second most common type of giving (85%). While volunteering is less common it should not be discounted as over half (56%) reported volunteering at least once in a three-month period.
- In comparing the behaviours of those that give directly to individuals with those that give through organisations, direct beneficiaries are more likely to receive a higher level of support from those that volunteer time, whilst organisations are more likely to receive a higher level of support from those giving money.



85%

*donate money*

### *How people give money*

- A third (34%) of ordinary Gauteng citizens give to both other individuals and through organisations.
- Indeed, 63 per cent give, at least in part, through organisations, a spectrum that includes a range of non-profit organisations including NGOs, community-based organisations (CBOs), mutual assistance organisations such as burial societies and self-help groups as well as schools and universities.



56%

*volunteer time*

### *Types of organisations individuals support*

- The four most popular kinds of organisations to which individuals contribute are: stokvels, religious bodies, self-help groups and educational institutions. Such organisations can generate a high degree of affinity with givers, and we surmise that people are more predisposed to give to organisations with which they have some existing linkage or relationship.
- The majority – that is 84 per cent – of giving directed to CSOs goes to those of the ‘informal’ kind, including self-help groups, while the minority share, 16 per cent is given to more formalised civil society organisations.

### *Why people give*

- ‘I believe my help can make a difference’ is the main reason why people give. This is followed by ‘Ubuntu’ – a widespread African philosophy meaning belief in a collective self, through which people pull together to assist one another. These motivations prevail regardless of the kind of giving i.e. money, time or material goods.



## *Implications*

These findings show that:

- The high incidence of giving and volunteering by 'ordinary people' in Gauteng is an indication that similar practices, subject to regional and cultural variations, are likely to be present in the other eight provinces. The Gauteng Province shows a high level of giving but recognises it is not representative of other provinces in South Africa. Further research is required to assess levels of giving in other provinces. If the results were to be replicated then we would indeed have a caring society of active citizens demonstrating a national culture of giving.
- Individuals believe their contribution can make a difference in the lives of others.
- Giving goods is engrained in the Gauteng Province (and potentially, national) culture.
- How an individual gives becomes an ingrained habit or preference, with people repeating or continuing to do what they already do.
- Giving to organisations and giving to individuals is, culturally speaking, a different kind of behaviour. People who only give to organisations are more likely to be female than male, older than younger, and have higher incomes than average.
- People prefer to give to organisations with which they have a high degree of personal affinity.

## *Recommendations*

The findings point to a number of propositions for CSOs to consider in order to more effectively target individual contributions:

- This pilot study suggests that organisations could potentially attract far more support from individual donors than is currently the case. To achieve this we will require targeted resource mobilisation strategies underpinned by improved communication that highlights good governance and social impact.
- Utilise the statement and the sentiment behind 'I believe I can make a difference' in marketing and communications to donors, as it has been shown to resonate strongly.
- Advocacy and social justice organisations could also build upon this positioning. Local funders and individuals are often reluctant to contribute to such organisations, but educating potential donors about the importance of activism in protecting South Africa's integrity and socio-political stability and so 'making a difference' in this way could help to change views and resultant behaviours.
- CSOs should explore more personalised funding or subscription strategies. As individuals seem more inclined to support organisations they feel 'close to', the importance of strategies that are built on trusting relationships and promote in the giver a sense of belonging or identification should be considered.
- CSOs should ensure that they optimise support. Evidence suggests that those that volunteer are more likely to also give money, so CSOs need to be proactive in asking current volunteers to donate, and existing donors to volunteer.
- Encourage existing donors to become advocates. Personal affinity to an organisation or cause seems to be a motivating factor for giving by individuals. CSOs could encourage their regular and committed donors to inspire giving by other individuals within their personal and/or work networks. Affinity groups might develop into 'giving circles' – a popular practice in the United States.

# 1. Contextual information

## 1.1 The enveloping South African context

In spite of the dismantling of apartheid and post-apartheid constitutional reform, inequality in the form of economic, racial, gender and ethnic discrimination remains entrenched in contemporary South Africa. About 40 per cent of households still live below the poverty line; unemployment is around 25 per cent; hunger continues to prevail among poor people, and serious health challenges are widespread. Within this context, the civil society sector – ranging from large non-governmental organisations (NGOs) to small community-based organisations (CBOs) – provides critical support to communities in need. The sector fills service delivery gaps left by government, provides a wide range of practical support in poor communities, defends constitutional and human rights and generally works to ensure that the country's ongoing transformation is equitable and widespread.

As part of their role, CSOs promote constitutional rights through community mobilisation, awareness raising and advocacy. However, in carrying out these important functions, organisations run into blockages and interference. Access to information is curtailed and the environment is sometimes inappropriately regulated. As a case in point, in 2013 the Gauteng Department of Social Development published '*Guidelines for the selection of board members for NPOs – non-profit organisations*' whereby the head of the Social Development department intended to establish a screening committee comprising department and municipal officials to oversee CSO board selection and functioning<sup>3</sup>. The risk is if one province proceeds in this regulatory direction others will follow.

Although poverty and inequality remain intractable, international funding which traditionally sustained the civil society sector is now being diverted to lower income countries. Financial sustainability challenges to CSOs are further exacerbated by the ineffective functioning of state funding institutions. Finally, financial vulnerability within the sector has intensified due to ongoing economic uncertainty at global levels. This means that CSOs must look for alternate sources of funding – placing foundations, corporate and individual donations in the spotlight.

In order to ensure sufficient support for South African CSOs, it is critical that all forms of private and indigenous philanthropy and corporate social investment are mobilised effectively. Yet current and reliable information on South African giving, philanthropy and corporate social investment is sparse. The most recent national research derives from the 2003/04 study on *The State of Social Giving* which includes a component on individual giving and showed widespread giving behaviour by individuals, resulting in that aspect of the study being called: *South Africa a Nation of Givers*.

Among various recommendations, the *Social Giving* report argues that in order to compensate for the withdrawal of international support, energy should be invested in further development of local funding sources. While the philanthropic and social investment actions of corporations and high net worth individuals are key aspects of this mobilisation, small contributions from large numbers of individual givers and volunteers, including those mustered via the corporate sector, also have significant potential. Supporting this is a report published by the African Grantmakers Network (AGN) entitled: *Frameworks for a new narrative of African philanthropy*, 2013 which highlights individual giving as a distinct and critical feature of African philanthropy. It is this type of giving, carried out by 'ordinary people', which is the subject of this report.

### Why is individual giving important?

Giving and volunteering are important expressions of humanity and citizenship. These are widespread global phenomena and much in evidence across Africa. In South Africa we believe such contributions are to be appreciated not only in the context of the prevailing socio-economic backdrop and the funding challenges facing CSOs, but also through a concern for social cohesion, a main precept of South Africa's constitution which aims at '*... healing the divisions of the past ... improving the quality of life of all citizens ... freeing the potential of each person ...*'. From this

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3 South African Institute of Race Relations 04 December 2013

perspective, a culture of giving has potential and promise as a force that draws people together.

Over the past decade in South Africa, the government, CSOs and formalised groups have increasingly called upon 'ordinary people' to do their part by giving their time, talent, money and other material resources to address issues of poverty and development. For example, Nelson Mandela Day, in which people are asked to give 67 minutes of their time to assist others, initiatives such as the Citizenship and Service Initiative launched by two prominent business leaders, and a large number of philanthropic drives and campaigns, are illustrative of a concerted interest and effort in cultivating a caring society. Furthermore, some corporate foundations help ordinary people give, for example, by 'matching' the payroll-giving contributions of their employees and by encouraging people to deposit tinned food, clothes and toys in containers made available for this purpose, the distribution of which is managed by the corporate.

## *1.2 A socio-economic profile of Gauteng Province*

No two provinces in South Africa are alike; because of social and economic disparities between the nine provinces, each must be appreciated on its own terms. According to the South African Institute of Race Relations, Gauteng is the country's most populous province with 24 per cent of the population – approximately 12.7 million people comprising 4.15 million households. The largest proportion of the population, at over 77 per cent, is African; 17 per cent is white; just over 3 per cent is coloured<sup>4</sup>; and just over 2 per cent Indian. It is a relatively youthful province with 27 per cent of people under the age of 18.

Gauteng has a high level of urbanisation and contains three of the country's eight metropolitan areas. Furthermore, Johannesburg is rated the seventh most populous city on the African continent.

The province is an economic powerhouse accounting for more than a third of the South African gross domestic product, with the financial sector being the single largest economic contributor to the provincial economy. This is followed by trade and manufacturing.

Compared with the rest of South Africa, Gauteng has one of the lowest ratios of people who do not work and are dependent on others who are employed, with just under 17.8 per cent of the population beneficiaries of a social grant. Education levels are strong with close to 97.8 per cent of the adult population literate. 40.1 per cent have a grade 12 education while 7.7 per cent have a first degree or higher. The province is home to 40 per cent of the country's taxpayers.

## *1.3 Further information about the study*

The study detailed in this report explores the giving behaviour of individuals living in Gauteng Province. The goal was to understand what, how and why ordinary people give and volunteer, and to use this analysis as a basis for further reflection and discussion on whether such contributions can be more effectively encouraged and organised, in particular as part of fundraising and resource mobilisation strategies for CSOs.

Our concern with strengthening CSOs acknowledges the critical role they play in serving community needs, filling service delivery gaps and promoting social and economic transformation. Our interest is in connecting this critical role to another potential level of support, namely the individual giving of ordinary South Africans. Anecdotal evidence suggests that support from individuals is an under-developed area in South Africa. Due to the gradual withdrawal of international donors, and

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<sup>4</sup> The official statistics bureau, Statistics South Africa requires people during the population census to describe themselves in terms of five racial population groups. These are Black African; Coloured; Indian or other Asian; White and Other. The survey instrument for this study was designed in keeping with these official demographic categories. Further information is available in the glossary on page 32 of this report.

the continuing poor functioning of state-related agencies such as the National Lotteries and the National Development Agency (NDA), development of alternative forms of local giving is crucial.

Yet the question remains: *is the mobilisation of resources from individual citizens in support of CSOs a viable fundraising strategy, worthy of pursuit?* This study tracks giving behaviours in Gauteng, firstly to understand more of the behaviour in and of itself, secondly to investigate how much is already directed towards CSOs and then how this behaviour might be best employed as an ‘indigenous’ funding base available to organisations. The study is a first step in answering this question and it does so by:

- considering the giving behaviour of ‘ordinary people’ – individuals making up the bulk of the population, and who are neither ‘rich’ nor ‘poor’ – these are potentially a critical mass of ‘donors’
- locating how giving by individuals to organisations fits within the multifaceted ‘*market place of individual giving*’ in South Africa, as demonstrated by the quadrant model of African giving presented on page 27 of this report.

This report provides a 2013 snapshot of the giving behaviour of 1,252 ‘ordinary people’ living in Gauteng, the most densely populated of South Africa’s nine provinces (12.7 million). Further information about the respondent profile can be found in Appendix I.

#### Analytical ‘giving’ model

In order to examine the viability of individuals as a donor base for CSOs, this study focuses on the full spectrum of giving behaviour. We first considered individual giving as a market place of preferences and possibilities, into which we could then see where giving to organisations fits in. We also took a further step, to drill deeper into the ‘how, what and why’ of individual giving to CSOs.

The study framed giving and volunteering within a South African culture and context, capturing the full diversity of giving expressions. To reflect the myriad ways of giving, we developed ‘*the quadrant model of African giving*’<sup>5</sup>. This maps giving on two axes:

- formal/informal organisation axis indicating the structure of the beneficiary or recipient of the donor’s gift
- direct/indirect giving axis indicating if the donation is given directly or through an intermediary organisation (which can be either formal or informal, as above)

The result of the above process is a survey instrument customised to the specificities of South African culture and context in all its diversity. It works equally well, and has meaning in both formal and informal contexts, and can be administered telephonically or face-to-face.

The application of the instrument to Gauteng Province has proven the value of covering the full spectrum of the giving landscape. This experience has laid valuable groundwork from which to apply a similar methodology to capture a national picture of individual giving and volunteering in South Africa, a concern taken up in section 3 of this report.

Further detail on the ‘the quadrant model of African giving’, and how it can be applied is provided in Appendix II.

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5 The quadrant model is a modification of that first presented by Susan Wilkinson Maposa, with Social Surveys Africa and CAF Southern Africa, at the 2012 African Grantmakers Network conference in Johannesburg.

## 2. *Detailed findings*

### 2.1 *Types of giving*

We wanted to learn about what people give, how much and how often. To do this we asked a series of questions about each giving occurrence.

Because individuals can give in any of these three ways, our survey systematically asked people a series of questions on money they have given in the last three months before asking them about time and material goods. The questioning included the number of times the activity was undertaken and the amount given in Rands and/or hours. It was made clear to the informant that a beneficiary can be a friend, a family member (who does not live with you), a neighbour, a stranger, a cause or an organisation.

#### 2.1.1 Goods

The most striking feature about types of giving is that for the survey participants, material goods was the most common form of giving. Giving food, clothing and other tangible items is something most people do. This finding suggests that giving goods is ingrained in the culture and that those who do not do so deviate markedly from society's norms. We had information on the contribution of goods from 1,072 of the 1,252 people in the sample. 94 per cent of them said that they had given goods on at least one occasion in the past three months. While the norm is to give material goods once in three months, the frequency in giving gifts does vary, with some exceptional people (11 individuals) reporting that they gave on 50 or more occasions in the three months.

#### 2.1.2 Money

Money – a financial contribution such as a donation or a direct transfer of funds, such as paying school fees – is the second most common type of giving. We had information on giving money from 1,059 of the 1,252 people in the sample. 85 per cent of them reported they had made at least one financial gift in the past three months. Many of these people have given more than once with the mean number of financial gifts in the past three months being 1.9. There is a considerable variation in the amount people give. In our sample, the smallest gift given in the past three-month was one Rand while the largest was 2,000 Rands. The median size of a gift is 75 Rands.

#### 2.1.3 Time

While volunteering, defined as giving time, is less common than giving money or material goods, its importance should not be discounted as 56 per cent reported volunteering at least once in a three month period. The mean number of occasions on which people volunteered was 5.45, while the median number of occasions was one. This suggests that some people volunteered very frequently. Indeed, 13 people (less than one per cent) were remarkable in that, on average, they volunteered at least once every day.

Among those who do volunteer, the mean number of hours that they spent doing so on the last occasion was 4.9. However, the median figure was below this at three hours and the mode (the most commonly occurring value in the distribution) was two hours. The top decile gave eight or more hours on the last occasion that they volunteered. While there are clearly some very civic-minded people in this sample, the fact that more than half already, and regularly, volunteer small amounts of their time is both encouraging and suggests that better-organised efforts by organisations to tap into this existing culture could bring significant rewards.

The people who volunteer are more likely to be black or coloured than Indian/Asian or white. Poorer people tend to volunteer more than richer people. Gender makes no difference, with equal numbers of men and women acting as volunteers. In addition, age makes no difference. Finally there is a statistically significant tendency for those people who volunteer to also be people who give financially.

This data suggests that NGOs can develop quite nuanced volunteering drives based on creating a virtuous circle in which volunteers and organisations alike benefit in the exchange of skills and capacities in realisation of a common goal. Volunteers gain both the pride and satisfaction of being contributing members of their communities, and the experience of learning skills and gaining ‘work experience’ through the course of their active contributions to the cause and organisation they support. Organisations gain an active contributing volunteer base, members of which have the ideas and energy to contribute to a common cause, and offer, in turn, meaningful and supportive work programmes for volunteers – that can go beyond skills development and transfer to the provision of supervision and mentorship.

By means of such interactive, respect-based and truly development-oriented organising, NGOs could generate ever more proactive and varied forms of volunteerism, including through online discussions, learning exchanges, joint-volunteer programmes and other such innovations. It should be possible to enable entire communities to become involved in and supportive of the gift of social wellbeing and active citizenship.

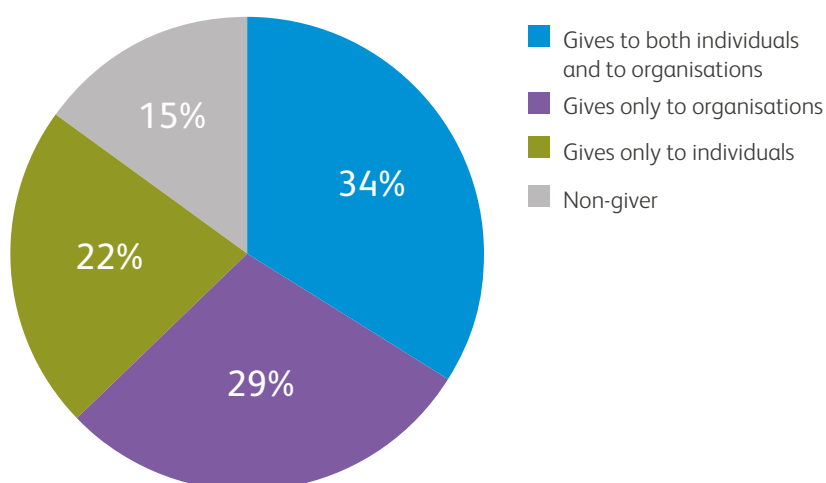
## 2.2 Modalities of giving

Having identified that individuals do give, and give in three ways – money, goods and time – the next useful question is, ‘how’ do they give? What modalities do they use?

We know that people can give through a CSO that is set up so that it may receive donations. Secondly people can transfer resources directly – person to person. This practice, typically used for self-help, mutual assistance and helping others, is a quintessential feature of indigenous philanthropy. It is embedded in long-standing cultural norms which pre-date the more formal philanthropic practices that are common today, as exemplified in foundations and trusts. With this in mind, for each giving activity reported by the informant, we asked if they had done their giving through a group, organisation or on their own – that is, directly.

The overall finding is that in Gauteng, individuals differ in the way that they give. Some only give to organisations, others only directly to individuals, while others give to both. While it is not unexpected to find this spread, the most striking feature about the distribution of how people give is that the largest single type of giver (34 per cent) give money to both organisations and to individuals. This is followed by 29 per cent who only give to an organisation and 22 per cent who only give to individuals.

Figure 1 How people give money



Base: All respondents

As we noted earlier, our particular interest is in giving to CSOs. Accordingly, when we combine those who give to both organisations and individuals, with those who give to organisations only, we see that 63 per cent of givers are predisposed toward giving to an organisation. However, only a minority of these, 16 per cent give to ‘formal’ CSOs (of the NGO and NPO variety, and belonging to quadrant 2 and 4 in the model of African giving<sup>6</sup>), with the majority (84%) giving to CSOs of the ‘informal’ kind including self-help groups (and belonging to quadrant 1 and 3<sup>7</sup>).

The challenge for the fundraising strategies of more formal CSOs therefore is how to attract the interest of people who currently give to informal groups. On this matter one insight we have, as detailed elsewhere in this report, is that individuals tend to give to organisations with which they have an affinity.

Another striking feature of how people give, (i.e. whether they prefer giving through an organisation, directly to others, or through a combination of these practices), is that their preferred modality can be difficult to change and would likely require a concerted effort and deliberate strategy to do so. That is, the giving behaviour of an individual is deeply rooted, with giving traditions inculcated through socialisation and upbringing.

For a CSO seeking to attract individual donors this suggests that fundraising efforts may be best spent on encouraging individual donors who already give to their organisation to give more, in terms of both amount and frequency. A note of caution needs to be sounded, however, given what we know more broadly about the challenges of ‘donor fatigue’: so perhaps a more astute way to capitalise on this observation is to understand how those who are already convinced of the merits of the cause might be mobilised to attract others, perhaps including individuals who already give to other (informal) organisations or groups, to join them.

We also need to test whether it is feasible to try to persuade people who, at present, only give directly to others, to instead begin to give through an organisation.

On this point, there is a third finding. Giving to an organisation and giving to individuals is, culturally speaking, a very different kind of behaviour. Such a suggestion is reflected in the demographics of those who give to organisations and those who give to individuals. The findings show that people who only give to organisations are more likely to be female than male, older rather than younger, and have higher incomes than the average for an ordinary person. As a quick short hand, older and white women are more inclined to give to organisations. Similarly, people who only give to individuals are more likely to be male than female, younger rather than older, and black or coloured rather than white or of Indian origin. Again, the inference is that younger black and coloured males are more inclined to give directly to individuals.

We can also say something about the relationship between what people give (money, materials and time) and how they give (through an organisation, directly to others or a combination of both). We found that what people give to organisations and what they give directly to individuals varies. Of those who reported giving goods, the majority, 65 per cent, did so directly (person to person) in the last three months, as compared to 19 per cent who gave goods to an organisation. Of those who volunteered, the majority – close to seventy per cent – did so directly (person to person), while just over 29 per cent volunteered through an organisation.

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6 As described further in Appendix II

7 ibid



In broad strokes then, we can say that:

- organisations are relatively more strongly supported by those that give money, followed by those that volunteer time and then by those that give material goods
- individuals are relatively more strongly supported by those that volunteer time, closely followed by those that give goods and then by those that give money
- there are not only striking cultural, but also significant demographic differences between how people choose to give.

The importance of identifying and recognising these differences is crucial in helping organisations better understand how to pitch the work they do. It suggests that they would be rewarded by paying careful attention to how they place their media and advocacy strategies, and implies that making a specific and tailored effort to attract a certain kind of giver would not only enhance pre-existing habits of giving, but also prove an effective means of attracting new gifts.

### *2.3 Types of organisations supported by individuals*

As has already been stated, a key interest of this survey is to provide data on the culture of giving in relationship to CSOs since this is a good means to gain insight into whether individual donors might become a sustainable source of funding. In pursuit of such knowledge, respondents were asked to state the different organisations/groups, from a list of 23, to which they had given money, time and/or material goods.

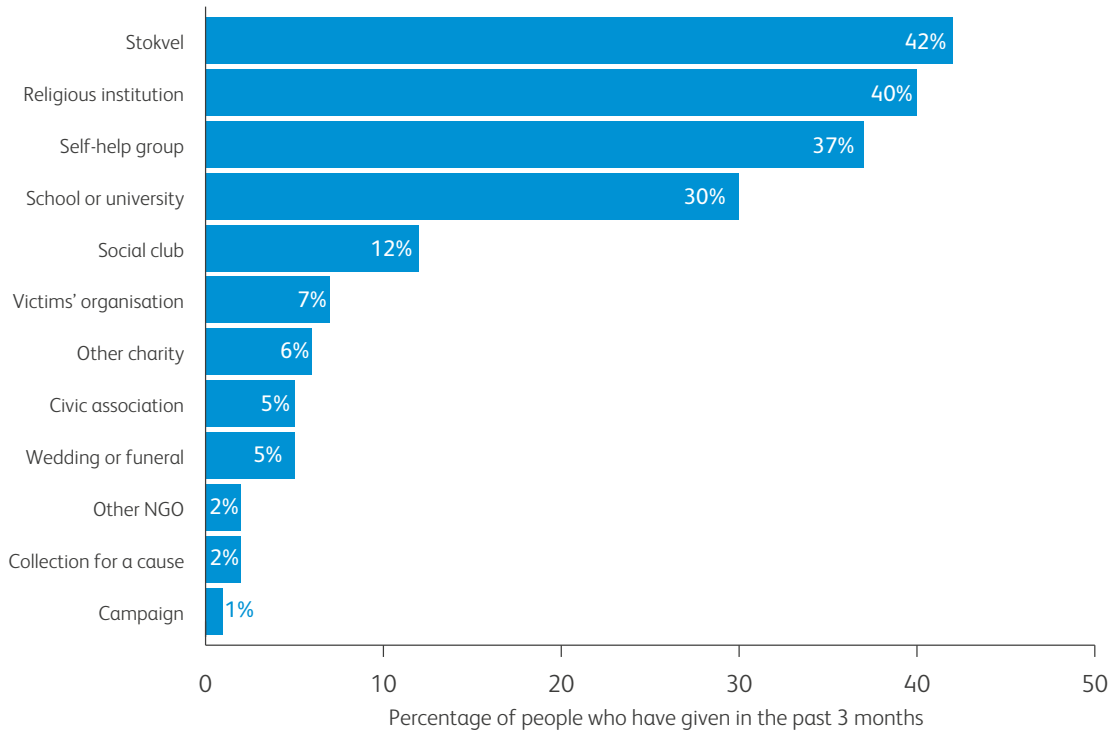
- |                               |                            |
|-------------------------------|----------------------------|
| ■ Blood donation organisation | ■ Other NGO                |
| ■ Campaign                    | ■ Political party          |
| ■ Civic association           | ■ Professional association |
| ■ Collection for a cause      | ■ Self-help group          |
| ■ Disaster organisation       | ■ Social club              |
| ■ Foundation                  | ■ Stokvel                  |
| ■ Giving through workplace    | ■ Religious institution    |
| ■ Home care                   | ■ School or university     |
| ■ International organisation  | ■ Victims' organisation    |
| ■ Internet                    | ■ Wedding or funeral       |
| ■ Media                       | ■ Youth organisation       |
| ■ Other charity               |                            |



### 2.3.1 Financial contributions

The full distribution for financial contributions is presented below.

Figure 2 Organisations/groups receiving financial contributions



Base: All those that have given money to an organisation in the past 3 months

*Eleven organisation types were not supported financially (or supported by less than 0.5% of informants) in the three months prior to interview: giving through workplace; blood donation organisations; home care; youth organisations; media; political party; disaster organisation; international organisation; internet; foundation and professional association*

Four kinds of organisations are dominant among those that people give money to: stokvels, religious organisations, self-help groups and educational organisations. 42 per cent of people have given money to a stokvel in the past three months, 40 per cent to a religious organisation, 37 per cent to a self-help group and 30 per cent to a school or university.

The key finding is that people prefer to give to organisations to which they have a personal connection or sense of belonging, and what is striking is the high degree of affinity shown by people to the organisation they support, whether it is as a member of a stokvel, a religious organisation or a self-help group, or because they belong to a school or university as a parent, learner or alumni. This seems to show that giving also derives from, and possibly sustains, some degree of benefit for the individual (either directly for themselves or their family, or indirectly by improving their community or environment).

In contrast, the second cluster of organisations in the distribution, which are less popular to give money to, are ones that people 'support' rather than 'belong to'. These include victim organisations (7%), a charity (6%) wedding or funeral (5%), and NGOs (2%). The exception is civic associations, with five per cent of informants giving to them. This type of organisation is a hybrid as it tends to be membership based, yet at the same time can raise funds outside of its membership base by taking donations.

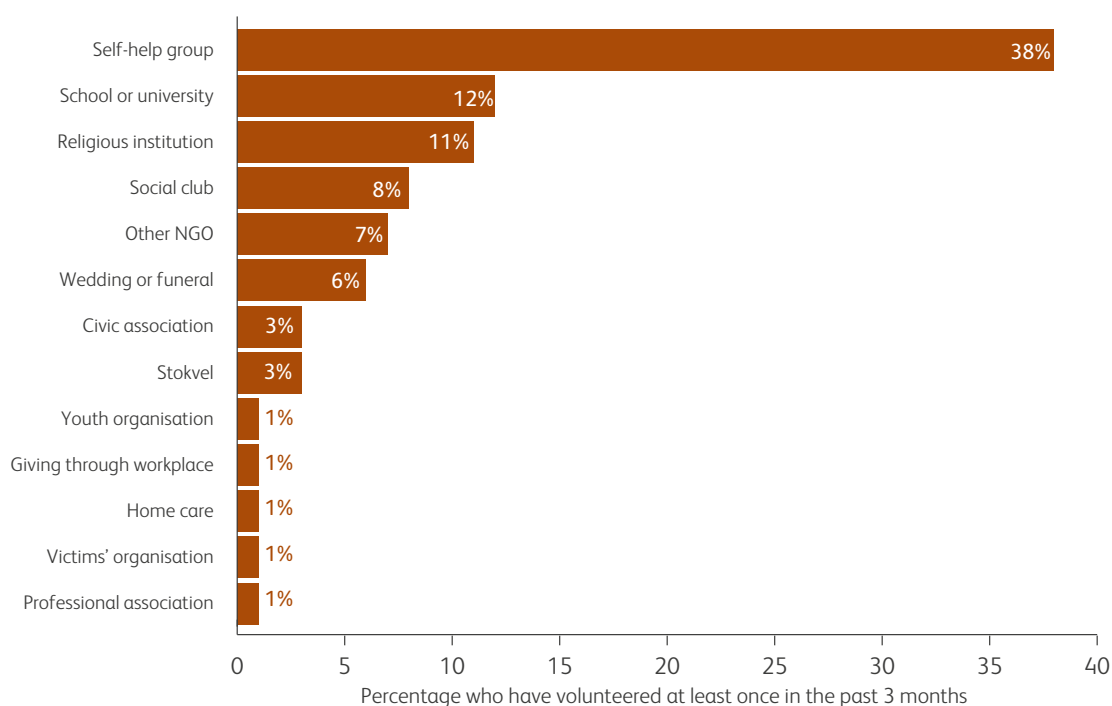
The importance that givers assign to affinity is neither unexpected nor particularly surprising. It corresponds with the ‘many to one’ model of community philanthropy that the African Grantmakers Network (2013) argues is important to African philanthropy. In this model: *‘multiple givers are mobilized in support of a cause or individual that directly affects or is linked to them. Thus a community of whatever description raises funds to meet a need facing some subset of its members’*<sup>8</sup>.

This orientation is arguably an important factor to consider in CSO fundraising. The finding that individuals are more inclined to support organisations they feel ‘close to’ points to the importance of finding funding or subscription strategies that promote a sense of belonging. In support of this conclusion, we note that techniques such as loyalty cards, ‘friends of’ the organisation status and personalised correspondence are a few examples cited as effective by the Foundation and business world, whereas individual child sponsorship exemplifies a fundraising technique that has successfully been used for decades to build a sense of connection and linkage between the donor and the organisation and/or beneficiary served.

### 2.3.2 Volunteering time

The distribution of organisations that individuals volunteer time to is not that different from the norm for giving money, as ‘high affinity’ organisations also prevail in this category.

Figure 3: Organisations/groups receiving volunteering time



Base: All those that have volunteered time to an organisation in the past 3 months

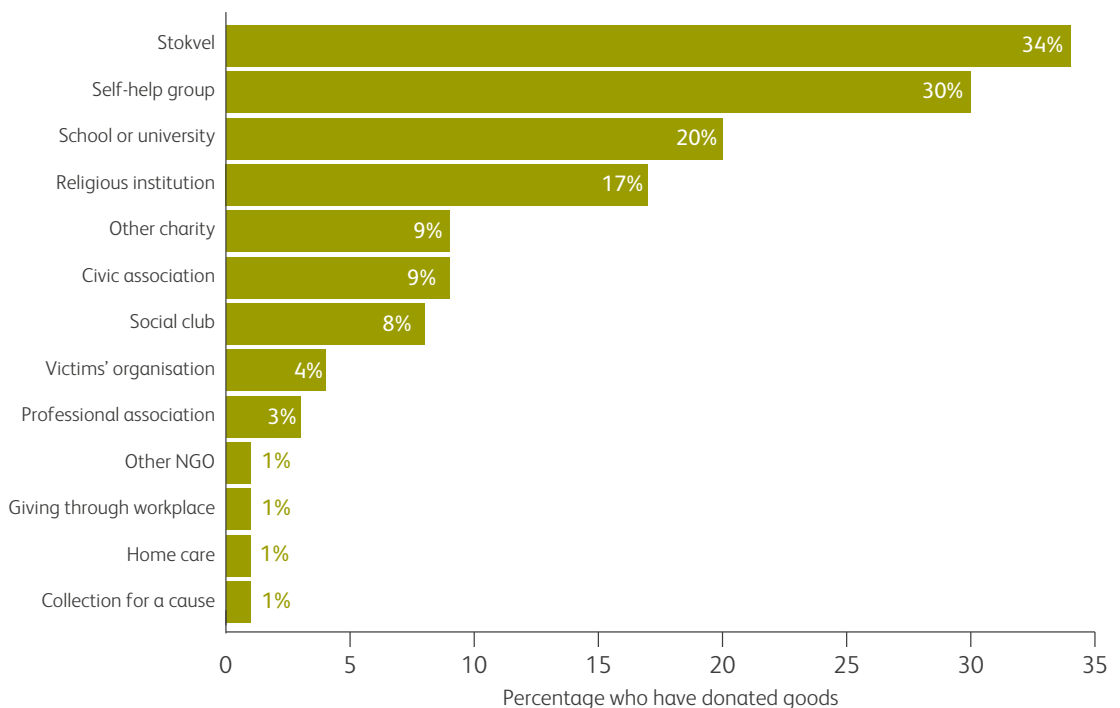
*Ten organisation types were not supported through volunteering (or supported by less than 0.5% of informants) in the three months prior to interview: blood donation organisation; foundation; political party; campaign; international organisation; media; collection for a cause; other charity; internet and disaster organisation.*

8 Report on Frameworks for a new narrative of African philanthropy, African Grantmakers Network, 2013

### 2.3.3 Giving material goods

The patterns whereby individuals give materials to organisations also follows the norm for financial giving and volunteering time, that is they are based on affinity. The dominant four organisations receiving this kind of gift are the same as for financial giving, although in a different order: stokvels<sup>9</sup> (34%), self-help groups (30%), schools or universities (20%) and religious institutions (17%). This finding in respect of stokvels illustrates that such organisations vary quite considerably in their purpose and organisation. They can be of the traditional savings schemes variety – sometimes for a sole purpose such as financing funerals or weddings – or they can give out loans, usually at high interest rates. While this conclusion is still subject to verification, it appears to be in respect to the latter that the donation of material goods can be explained: people use goods to secure a loan or to make good on interest owed.

Figure 4 Organisations/groups receiving material goods



Base: All those that have given goods to an organisation in the past 3 months

*Ten organisation types were not supported through goods being given (or supported by less than 0.5% of informants) in the three months prior to interview: blood donation organisation; youth organisation; internet; media; political party; campaign; disaster organisation; international organisation; foundation and wedding or funeral.*

<sup>9</sup> Stokvels are a mechanism to provide collective community support. There is a debate as to whether Stokvels are viewed as a genuine form of donation, or seen as a response to an individual's economic situation.

## 2.4 *Formal civic engagement*

This section of our analysis takes the list of organisations that individuals support and extracts seven types of formally organised civil society organisations, comprising youth organisations, home care organisations, victims' organisations, international organisations, disaster organisations, other charities and other NGOs. Together, these form a constellation of 'formal' civil society organisations<sup>10</sup>, distinguishable from both the informal sector of giving and volunteering<sup>11</sup>, and those more formal organisations ordered around a principle of mutual aid.

We found that 11 per cent of people supported at least one of these seven categories of organisations financially in the three months prior to the survey. A small minority of one per cent supported three or more of these organisations. We also found that eight per cent volunteered time to at least one of these seven categories.

People who gave money also tended to volunteer, so that there may be an underlying factor of formal civic engagement. To investigate this, we correlated answers to the three kinds of behaviour: giving money, giving time and giving goods in kind.

We found a statistically significant correlation between giving money and giving time. There was, however, no relationship between giving money and time and giving goods in kind. We were therefore able to combine answers on giving money and giving time to form a scale of 'formal civic engagement'.

On this scale, 17 per cent of people support at least one 'formal' CSO through gifts or volunteering. A minority of people supports more than one, and some support as many as four or five.

We used this scale of 'formal civic engagement' as the dependent variable in a regression analysis designed to disentangle factors that drive such behaviour. We turn to a discussion of this now.

## 2.5 *Motivations*

A range of motivations contribute to how people give, of which the most important is, 'I believe I can make a difference'. Other motivations include 'It makes me feel good', 'Ubuntu', 'It was expected of me', and 'I was asked to help'. As well as altruistic motives, more self-interested ones such as 'I give so that I can get a job' were also present.

For each occasion when a person gave money, goods or volunteered time, we asked them why they did so. There was a checklist of nine possible motivations and people were asked to say which applied. Some of the motives we suggested, such as 'It helps me survive' and 'It brings blessings and benefits' were not drivers in encouraging formal civic behaviour.

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<sup>10</sup> Belonging to quadrant 2 in the quadrant model of African giving described in Appendix II

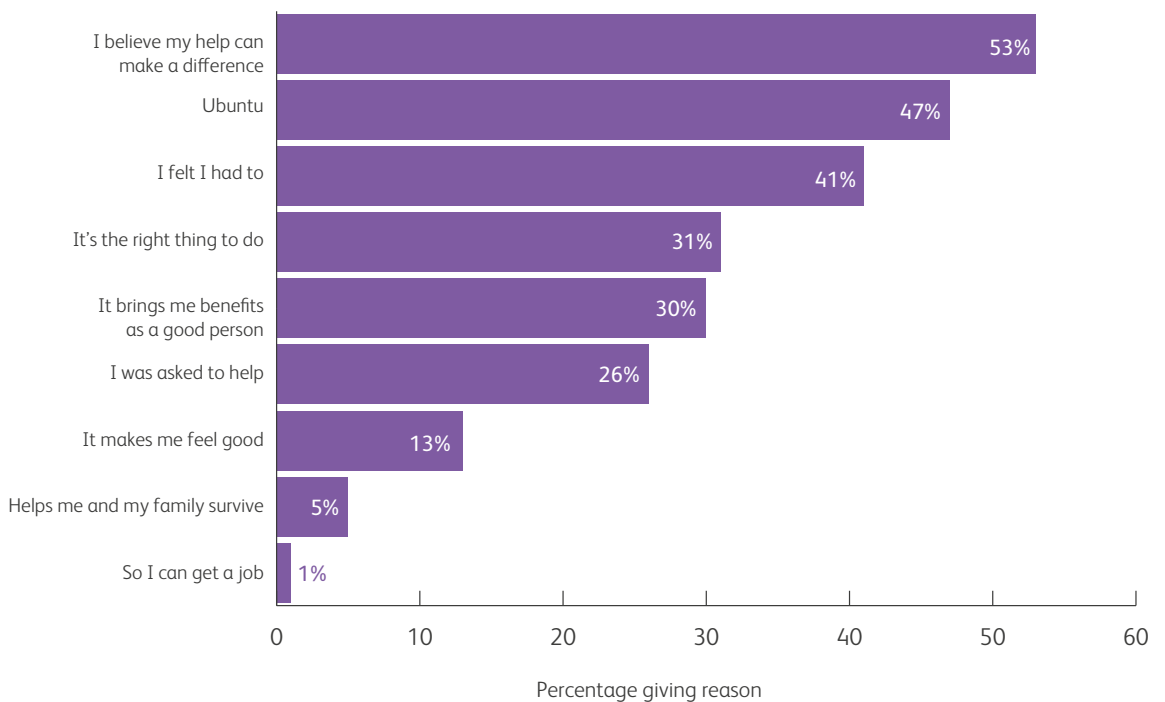
<sup>11</sup> Belonging to quadrant 1 in the quadrant model of African giving described in Appendix II

The checklist of possible motivations was as follows:

- I was asked to help (directly or indirectly e.g. on the street by stranger, by someone I know, through radio, TV etc., donation tin)
- I felt I had to/it is expected of me/I was raised this way/it's part of my religion/it's the policy of my company/church/organisation
- I believe my help can make a difference/there is a need
- It's the right thing to do
- It brings me benefits/God's blessings/reputation as a good person – one who helps/connections
- (Money, food or anything else received) helps me and my family survive/is what we live on/it's my income/it's the only meal I get
- We all have to pull together and support each other/Ubuntu/if I don't do this, no one else will/we all belong to the same community/so I will also be helped when I need it
- It makes me feel good
- So I can get a job/promised a job/gives me experience/skill so I can get work

Some 3,133 actions were classified into one of the above nine types. The distribution between the different motivations is shown in Figure 5 below.

Figure 5 Motivations for giving



Base: All responses given (3,133) by all individual respondents (1,152)

As the chart illustrates, altruistic motives predominate, with the two most important motivations being 'I believe my help can make a difference' and 'Ubuntu'. Next in importance are motives related to a duty or obligation to give, such as 'I felt I had to' and 'it's the right thing to do'. This finding is not particularly unexpected or surprising in a collective society, and furthermore, can be explained on the basis of the importance of religion in African society and the 'help thy neighbour' principle to which religious belief gives rise. More self-interested motivations, such as 'to help me and my family survive' and 'so I can get a job' were at the bottom of the list.

We were interested to see whether motivations varied according to the kind of activity being undertaken. To understand this factor better, we conducted a regression analysis to investigate whether the different kinds of civic behaviour (giving money, volunteering and giving goods) attracted different kinds of motivations. The answer was, broadly speaking, no; instead, altruistic motivation was dominant in all three cases. In volunteering, but not in the other kinds of civic behaviour, a common motivation was 'so I can get a job'.

Again, this set of findings provides a useful basis on which NGOs, CBOs, NPOs and the like can build: the distinct motivations that mobilise individuals can be clearly understood and, once analysed, strategies can be designed to incentivise and harness individuals to keep giving, or to become contributing members of society.

The implications of the findings are taken up in the next section.

### *3. Next steps: towards promoting a national culture of philanthropy*

This report highlights key features of the culture of individual giving by 'ordinary people' in Gauteng Province and highlights findings that might be usefully applied elsewhere in South Africa.

We honour the many and varied forms of community giving and voluntarism reflected through the report. We believe that these important local traditions form the bedrock upon which a national culture of philanthropy may be expanded. At CAF Southern Africa our ultimate aim is to contribute to the growth and amplification of all forms of philanthropy and social giving. At its most strategic, philanthropy is a dynamic and transformational process that contributes to lasting change. Well-strategised philanthropy should be a mutual exchange between partners, where both have unique contributions to make towards the betterment of society. We are not of course suggesting that every 'ordinary South African' giver or volunteer is capable of, or indeed aspires towards, transformational philanthropy. However, African philanthropy stretches beyond the 'high-net-worth' circles. Our findings show that there is fertile ground where organisations can work with like-minded individuals to institutionalise their giving and even to encourage individual support for those organisations of civil society that focus on advocacy and social justice. The phrase 'I believe I can make a difference', chosen by a large majority of our respondents as their chief motivator, is clearly indicative of aspirations that reach beyond charity.

We began the study with the idea that we could share research data and analysis into how, what and why ordinary people give, to guide CSOs – a vital agent of development and social justice in our country – to inform their resource mobilisation strategy and practice so that they might increase the contributions they receive and, by this means, consolidate and expand their work. We believe that the findings within Gauteng Province bear out that notion.

We conclude that there are three primary ways in which government, donor agencies, corporations and CSOs can build from this work and take it forward:

- First, we believe suitably modified versions of the survey can be implemented in the eight other provinces to produce a comprehensive national data set that highlights provincial distinctions, patterns and nuances in giving habits
- Second, we posit that a new research study could helpfully drill down into individual giving to NGOs and NPOs to generate the fine grain data necessary to inform resource mobilisation strategies and generate innovative approaches to the sustainability of our civil society sector
- Third, we argue that, by taking part in discussions of the findings, issues and still unknown concerns raised in this report, organisations can help foster understanding and enrich the emerging practice – and the narrative by which to understand how it works – on giving in Africa.

Finally we suggest below some measures that could be implemented among development sector stakeholders in each of these three areas:

#### *3.1 Expand data collection*

In order to expand the emerging narrative on African philanthropy we strongly believe that countries need national data on all forms of resource transfer including the giving and volunteering of 'ordinary people'. In South Africa there is currently adequate data on high-net-worth giving and research is planned on private foundation philanthropy. Our study presents a first step into the practices of the middle to lower income groupings which should now be extended into the other provinces, and potentially, other African countries.

The November 2013 *Fast Facts* data sheet published by the South African Institute of Race Relations ([www.sairr.org.za](http://www.sairr.org.za)) demonstrates that the nine provinces are characterised by disparities in demographics, economics, education, social security and living conditions. Furthermore the *Social Giving Report* (Everett and Solanki 2005; 22) concludes that ‘provinces show very different giving behaviours’. Accordingly, they warn that the findings from one provincial data set cannot be generalised to the rest of the country. We agree with this perception.

Suggested next steps	Key questions to consider
<ul style="list-style-type: none"> <li>■ Source funding nationally and internationally for country-wide data collection in South Africa.</li> </ul>	<ul style="list-style-type: none"> <li>■ How is our ability to use the data to best effect for the promotion of a culture of giving currently limited by partial data? Which players need to be brought on board?</li> </ul>
<ul style="list-style-type: none"> <li>■ Carry out a national survey.</li> </ul>	<ul style="list-style-type: none"> <li>■ What is the best way to roll out the survey – providing a robust provincial, as well as national picture on individual giving cultures? Where does it need to be ‘tweaked’ or perfected?</li> </ul>
<ul style="list-style-type: none"> <li>■ Extend the survey to SADC<sup>12</sup> countries.</li> </ul>	<ul style="list-style-type: none"> <li>■ What is the best way to promote the merits of survey data on giving as a basis for policy, planning, advocacy and lobbying for CSO in the SADC region? What is the right process for scaling up?</li> </ul>

### 3.2 Drill down into individual giving to CSOs to inform sector sustainability strategies

In South Africa, CSOs are critical. They help communities in need, fill service delivery gaps left by government and strive to ensure that the country’s transformation is equitable and widespread. However, without predictable and adequate funding, this role is at risk; and since international funding is on the decline, CSOs have to rely on national funding sources including the gifts made by ordinary citizens. However, to be effective in raising such funds, CSOs need detailed data on how, what and why individuals give to organisations.

This study establishes that individual giving could be a viable strategy for organisations, as this kind of giving is already an established element of the giving market place<sup>13</sup>. However, the fact remains that to inform strategic resource mobilisation and generate innovative techniques, national data is needed.

<sup>12</sup> South African Development Community

<sup>13</sup> Belonging to quadrants 1 and 2 in the quadrant model of African giving described in Appendix II



Suggested next steps	Key questions to consider
<ul style="list-style-type: none"> <li>■ Source funding nationally for research on individual giving to CSOs (NGOs, NPOs, etc.).</li> </ul>	<ul style="list-style-type: none"> <li>■ How is our ability to advance donations to CSOs currently limited by partial data on what already exists, the efficacy of existing fundraising strategies and the ability to generate innovation? What coverage of CSOs needs to be included and which players need to be brought on board?</li> </ul>
<ul style="list-style-type: none"> <li>■ Conduct research.</li> </ul>	<ul style="list-style-type: none"> <li>■ What is the best way to drill down into giving to organisations, come up with innovative individual resource mobilisation strategies and pilot test them?</li> </ul>

### 3.3 Deepen the narrative on African philanthropy

The narrative on African Philanthropy is currently unfolding across the continent. As suggested by a 2013 Trust Africa-edited collection of articles on African Philanthropy, the cultural, historical, political and economic diversity found on the continent means that, by definition, the narrative is about the 'varied modes, forms, vehicles and means in which the philanthropic experiences are expressed' (Aina and Moyo 2013; xv). As a result, each region and nation has their own story to tell. The data generated by this study underpins this observation, and by paying attention to its implications, we can help ensure that the South African experience is captured and meaningfully contributes to a field that is growing in terms of both scholarly interest and in practice.

In addition, the 2013 African Grantmakers Network (AGN) report, entitled *Sizing the Field – New Narratives for African Philanthropy* encourages us even further to generate and share our data and conceptual framework. Arguing that a form of community philanthropy called 'many to one', which was outlined earlier in this report, has a special significance in African contexts, this report summarises the importance of using a survey and conceptual framework which is inclusive enough to pick up this type of giving<sup>14</sup>.

Suggested next steps	Key questions to consider
<ul style="list-style-type: none"> <li>■ Hold a small convention with scholars and practitioners to discuss and interpret data.</li> </ul>	<ul style="list-style-type: none"> <li>■ How do we collectively, as a philanthropy sector, make sense of individual giving in the South African context?</li> </ul>
<ul style="list-style-type: none"> <li>■ Prepare a conference paper on individual giving to the AGN conference for continent-wide sharing.</li> </ul>	<ul style="list-style-type: none"> <li>■ How can data and conceptual understandings of individual giving in South Africa contribute to the broader African narrative?</li> </ul>

<sup>14</sup> Largely found in quadrants 1 and 3 of the quadrant model of African giving described in Appendix II

## Appendix I: Detailed survey sample

This report provides a snapshot of the giving behaviour of ordinary people living in Gauteng, the most densely populated of South Africa's nine provinces (12.7 million).

Following initial pilot stages, the survey proper took place in February and March 2013 with the fieldwork covering two key South African giving periods (i.e. Christmas and the start of a new school year). Fieldwork was carried out by Social Surveys Africa.

The sample, consisting of 1,252 people surveyed in 2013, is sufficiently large to provide results with a 3 per cent confidence interval at the 95 per cent level of confidence. Population group, employment level and age are detailed below.

### Gauteng Sample

Disproportionate random stratified sample based on a selection of communities across Gauteng

Population group				
Total	Black	White	Asian	Coloured
1252	791	262	102	97

Employment level							
Total	Formally employed	Self-employed regular	Self-employed irregular	Studying/school	Retired	Unemployed	Do not work by choice
1252	404	86	124	67	173	348	50

Age					
Total	16 to 24	25 to 34	35 to 49	50 to 64	65 and older
1252	187	318	368	264	104

## *Appendix II: An analytical model for African giving behaviour*

In order to examine the viability of individuals as a donor base for CSOs, this study focuses on the full spectrum of giving behaviour at play in one South African province, Gauteng. This focus allows us to generate a broader overview of the giving landscape and to locate individual giving to organisations within it.

To better understand the relationship between CSOs and giving, we first considered individual giving as a marketplace of preferences and possibilities, into which we could see where giving to organisations fits in. We also took a further step, to drill deeper into the ‘how, what and why’ of individual giving to CSOs.

As detailed in the conceptual framework below, we planned a study that framed giving and volunteering within a South African culture and context, capturing the full diversity of giving expressions. To meet this requirement, we developed ‘the quadrant model of African giving’<sup>15</sup>.

As illustrated in Figure 6, the model is organised around two axes.

**The formal/informal organisation axis** indicates the structure of the beneficiary or recipient. For the purpose of this report, a formal organisation is defined as one that is ‘legal and registered’. These entities are governed by a constitution and governing body, operate with established policies, systems and procedures including a budget, and have staff members. Formal organisations tend to be issue based, focusing on a particular sector or cause. Examples include environmental concerns such as saving the rhino, or social issues such as ending violence against women or supporting the homeless.

An **informal organisation** is defined broadly, for the purpose of this report, as a formation or grouping that is not a legally registered entity. Such entities can include, for example, women’s groups, savings clubs, burial societies, book clubs or even a loosely formed group of people coming together to pool resources. Informal does not necessarily mean ‘ad hoc’ as an informal grouping can be a well-established, deeply rooted and widely recognised structure (such as a *stokvel*). Yet it can also be a temporary or loose formation; for example people coming together for a particular purpose or response and then disbanding once the need has been addressed. Informal groupings tend to address a particular need and take place at a local or community level and, in some cases, the giver belongs to the group as a member and hence has a close sense of affinity to it.

**The second axis refers to how giving is executed.** A contribution can be direct, that is, given from one person or group of people to another (hand to hand – from me to you); or it can be indirect, that is, passing through an intermediary organisation which can either be a ‘formal’ or ‘informal’ organisation as detailed above.

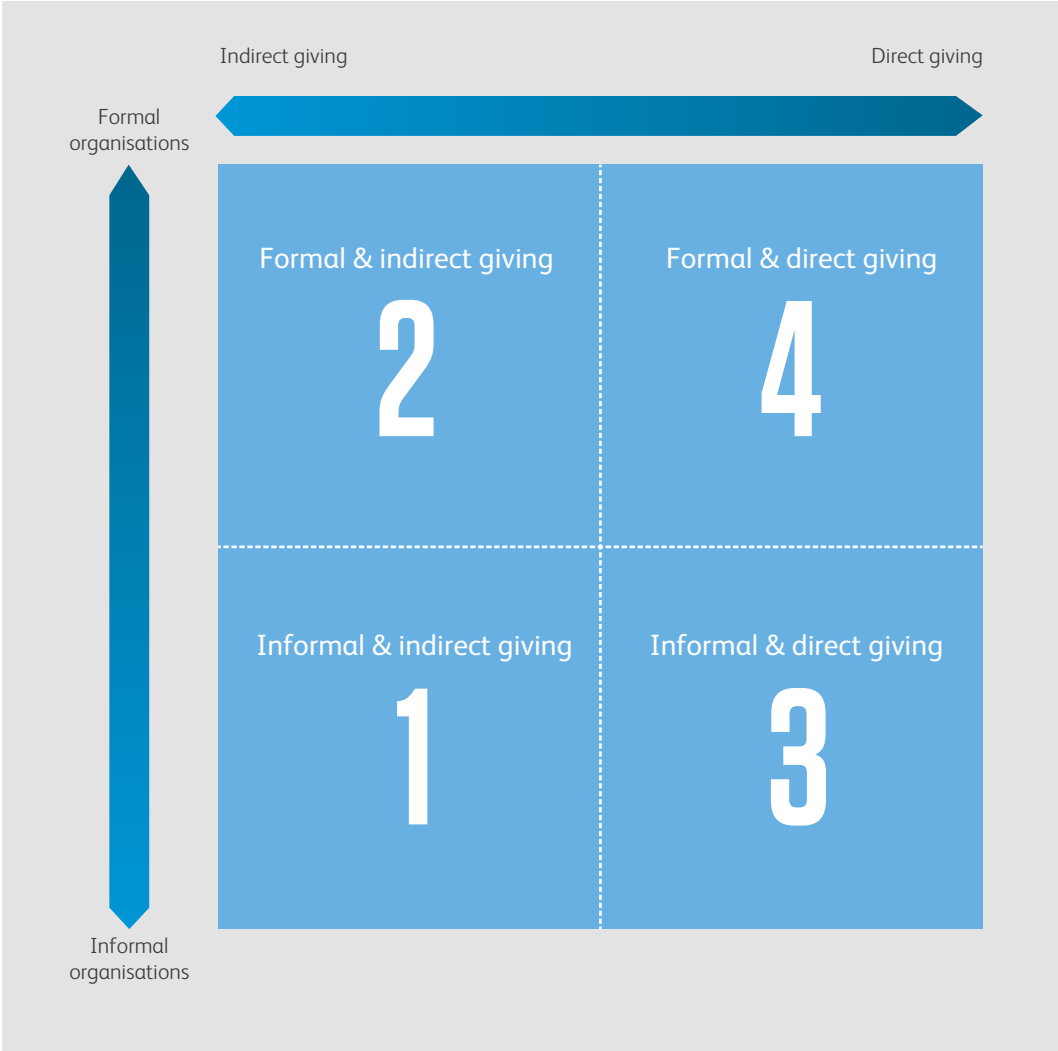
In the case of direct giving, the contribution tends to reach the end user pretty much in the form it was given. If the donor gives clothes this is what the recipient receives. Yet in the case of indirect giving the contribution is typically ‘transformed’ in some way. To illustrate this practice in its simplest form, vegetables that are donated to a community feeding scheme to address hunger, would reach the end beneficiary in the form of soup. Similarly, money given to a national NGO to address the issue of hunger – as a broad socio/economic issue or cause – could transform individual financial donations into targeted programmes for poverty alleviation (which might be educational/skills transfer, resource provision or advocacy/campaigning).

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<sup>15</sup> The quadrant model is a modification of that first presented by Susan Wilkinson Maposa with Social Surveys Africa and CAF Southern Africa, at the 2012 African Grantmakers Network conference in Johannesburg.

The two axes illustrated in Figure 6 generate four quadrants that capture a diverse landscape or universe of individual giving behaviour.

Figure 6 The quadrant model of African giving behaviour



**Quadrant 1 is 'informal and indirect' giving:** In this case, a contribution made by an individual reaches the beneficiary by going through an 'informal' formation or grouping, including an entity such as a self-help group. In such cases, members rely on their own contributions and those of others to pool resources to address some kind of social or economic need or problem. With self-help groups, the giver can both receive help, reap a direct benefit and, at the same time, assist others.

**Quadrant 2 is 'formal and indirect' giving:** In this case, an individual's contribution goes through a registered organisation or institution, such as an NGO, NPO, community-based organisation, Trust, a private or family Foundation, a religious institution or a university.

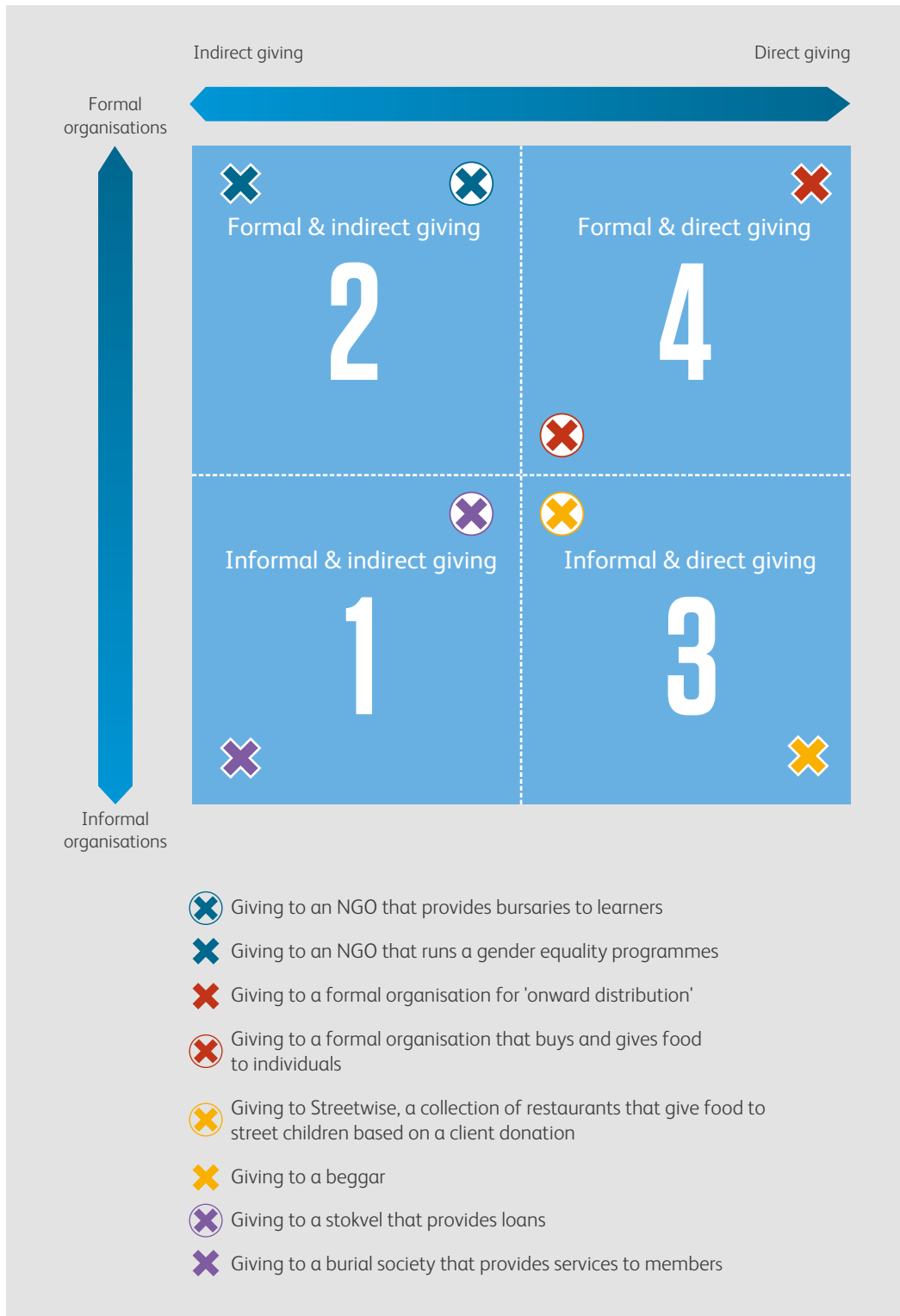
**Quadrant 3 is 'informal and direct' giving:** In this case, an individual contribution goes through a grouping or formation to reach the ultimate beneficiary. This dimension best describes giving that happens naturally in collective societies and is part of 'how things are done' in everyday life. Giving, here, may be characterised by frequent acts of helping one another within the collective philosophy of Ubuntu. The relationship between the giver and receiver can be one way or reciprocal, with the giver and receiver helping one another as individuals. One example might be neighbours or groupings of people who pool their labour for a community initiative such as building a school.

**Quadrant 4 is 'formal and direct' giving:** In this case an individual contributes to a registered organisation that provides direct assistance to an individual. This could be an organisation, such as a church that uses volunteers to run a soup kitchen to directly feed individuals, or a charity that collects second-hand clothes and redistributes them directly to the needy.

As detailed above, each quadrant describes different kinds or ways of giving. The use of broken lines in the figure indicates that nuances and overlaps may exist, and that variations in interpretation are possible. While these dimensions are not 'water tight' they are heuristic and a way to structure our thinking about the individual giving landscape.

Figure 7 is intended to say something about each quadrant by providing a classical example that illustrates what could be most typically found in each quartile (represented by the X in the corner of each box). Complementing this are other possibilities, i.e. the Xs scattered around the box according to how they are positioned along the 'formal and informal organisation' axis and the 'direct and indirect' giving axis.

Figure 7 The quadrant model of African giving behaviour – classical instances and illustrative populations



The classical instance in **quadrant 1** (informal and indirect giving) is a burial society. Money is paid as membership dues and then services are provided to members when facing bereavement. Another example is giving money to a Stokvel that provides credit to members. This X is placed in the upper right corner of the box moving up the informal - formal organisation axis. This positioning recognises that these organisations are highly established, recognised and structured with some having constitutions and clearly set roles and rules of conduct for members.

In **quadrant 2** (formal and indirect giving) the classical example is financially giving to an NGO that promotes gender equality or advocates for human rights. Another example is giving money to an NGO that provides bursaries to learners. The X is located in the upper right corner of the box along the midpoint of the indirect-direct giving axis signifying that the end beneficiary is an individual.

In **quadrant 3** (informal and direct giving) the classic example is giving change to a beggar on the street corner. Another example is giving to 'Streetwise' a collection of restaurants that feed street children from a surcharge paid by customers. Placing this X in the left upper corner of the box denotes a group of businesses that have come together with some established level of organisation, or structure to directly support children living on the street.

In **quadrant 4** (formal and direct giving) the classic instance is giving material goods to an NGO or foundation for 'onward distribution' to a person in need. An additional illustration is giving money to a formal organisation that buys and gives food to individuals. The X in this case is in the lower left-hand corner and mid-point on the indirect-direct axis.

Once the conceptual framework on giving was developed and the survey instrument designed, there were four rounds of pilot testing. While unusually extensive, this was an investment in trying the strength of our approach. The pilot phase tested the question prompts, the terms used and their meaning, and the question sequence and layout. It also tried out three key design features:

- use of the individual (as opposed to the household) as the unit of analysis;
- use of a random member of the household (age 16+) as the informant (for example, someone other than the household head); and
- use of the last three months as the time frame for giving.

The result of the above process is a survey instrument customised to the specificities of South African culture and context in all its diversity. It works equally well, and has meaning in both formal and informal contexts, and can be administered telephonically or face-to-face.

The application of the instrument to Gauteng Province has provided evidence of the value of an inclusive research hypothesis covering the full spectrum of the giving landscape. We believe this experience has laid valuable groundwork from which to apply a similar methodology to capture a national picture of individual giving and volunteering in South Africa.

## *Appendix III: Glossary*

### *Civil society*

In this report 'civil society' or 'the civil society sector' is used as a compendium term denoting the full range of not-for-profit organisations also known as civil society organisations operating in South Africa and requiring donor or social investment funding. Where we are referring to specific sectors of civil society we use the following terms:

- community-based organisation (CBO) to describe smaller organisations working in local, often rural, communities
- non-governmental organisation (NGO) to describe larger, primarily urban-based charitable organisations
- non-profit organisation (NPO) as an all-encompassing term for not-for-profit organisations (including both CBOs and NGOs).

### *Demographics*

In order to accurately track the desired social and economic transformation in post-apartheid South Africa, the official statistics bureau, Statistics South Africa continues to require people during the population census to describe themselves in terms of five racial population groups. These are Black African; Coloured; Indian or other Asian; White and Other. In South Africa the term "coloured" designates a mixed race group that, as a result of several centuries of mixing of blood includes indigenous Khoi, San and Black African tribes, other Black African slaves, Malay slaves and indentured labourers, and Dutch and other European settlers. The survey instrument for this study was designed in keeping with these official demographic categories.

### *Giving*

When we use the term 'giving' in this report, we are referring to a pro-social behaviour based on the mobilisation of resources among people, or groups of people, to address a need or cause. The gift can be money, time, or material goods and the giver can be an individual or an entity such as a corporation or foundation.

### *Ordinary people*

The study of individual giving is an emergent field that is beginning to disaggregate givers by cultural, social and economic background for a more nuanced understanding of the phenomenon. Classifications include the poor, the middle classes and the wealthy, including those of extremely high net wealth. In this report, we use the term 'ordinary people' as a broad catchment term covering the majority of people other than the very wealthy.



## Philanthropy

We define philanthropy as a dynamic and transformational process that contributes to lasting and systemic change. Unlike 'charity' which has connotations of patronage, well-strategised philanthropy is a mutual exchange between partners, where both have unique contributions to make towards the betterment of society. While the funder or philanthropist has money and/or related resources, the civil society partner has the grassroots networks and expertise to affect the social change to which both partners are committed.

## Stokvel

Stokvels are a form of rotating credit union or collective savings scheme. Members contribute fixed sums of money on a weekly, fortnightly or monthly basis and there are specific rules governing the purpose and logistics of the fund. Each month (or other agreed period) one member of the stokvel is paid out in a lump sum in accordance with the rules of the particular stokvel. There are a number of permutations of stokvels, ranging from simple collective savings schemes, to funding of bulk grocery and household shopping, and even collective financial investment in the formal banking sector. Stokvels in South Africa are estimated to be worth about R25bn and to have about 8.6 million members, a recent survey on this huge informal market found.<sup>16</sup>

## Ubuntu

Ubuntu is an African philosophy and practice of care for others that is frequently appropriated by the philanthropy sector. The most popular phrase to articulate the philosophy is: *'A person is a person through other people'*.

Archbishop Desmond Tutu explains Ubuntu as follows:

*"One of the sayings in our country is Ubuntu – the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality – Ubuntu – you are known for your generosity."*

*We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity."*<sup>17</sup>

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<sup>16</sup> Stokvels represent untapped market, Ensor, L., in Business Day, 16 May 2014

<sup>17</sup> Source [www.tutufoundationuk.org/ubuntu.php](http://www.tutufoundationuk.org/ubuntu.php)

## *Appendix IV: References*

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