



Taking A Second Look:

Analysis of The “Generosity
During the Time of COVID-19”
Reports

Looking Back to Go Forward:



In late March 2020, the President of Uganda announced a lockdown as one of the measures to contain the spread of COVID-19. The lockdown lasted for nearly three months (April to June) and was gradually lifted over time. Throughout the lockdown, we noticed the outpouring of giving by Ugandans of all walks of life. This led us to compile the stories of generosity, which we later published into 4 volumes of "Generosity During the Time of COVID-19".

This year, we decided to take a second look at the stories from these volumes to delve into the 'so what?'. We wanted to glean what the stories told us about philanthropy in Uganda. We wanted to understand what our quantitative 'data' was telling us.

This report helps us to 'make meaning' from the stories we gathered. We hope it will be one more light in illuminating the path that is philanthropy in Uganda. The report names what we found, as well as points to what more needs to be done to understand giving and generosity in Uganda.

We acknowledge and thank Mr. Richard Ssewakiryanga, Senior Research Fellow at the Center for Basic Research, who helped us conduct this study.

We offer you this report as one additional piece of knowledge and as a contribution to further understanding philanthropy in Uganda.

Karibu sana!

Jaqueline Asimwe
CEO, CivSource Africa

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WHERE PHILANTHROPY MEETS CIVIL SOCIETY



Introduction

1.1 Background

This report is a synthesis of messages from the four volumes of the “Generosity During the Time of COVID” reports¹ published in 2020 by CivSource Africa. This report is an analytical endeavor that aims to ‘make meaning’ of the stories that were captured in these four volumes. The volumes were compiled during the first COVID 19 pandemic lockdown that happened in Uganda from March 2020 till July 2020. At the time of writing this synthesis report a second COVID 19 pandemic lockdown had been announced for 42 days from June to July 2021.

1.2. Objectives of this Analytical Report



This is an analytical report of the messages from the four volumes and it attempts to answer the following questions:

- 1. What do these stories say about philanthropy in Uganda?**
- 2. What are the opportunities? What gaps are there?**
- 3. What do the stories tell us about giving/generosity/philanthropy in Uganda?**
- 4. Given these stories were captured in a moment of crisis, can the meaning for philanthropy be generalized to regular times (non-crisis times)?**

¹ For ease of reference, throughout this report the “Generosity During the Time of COVID” reports are referred to as ‘Generosity Report’ followed by the appropriate volume and page number. For example – Generosity Report Vol.1



1.3. Methodology used in this Meaning Making Report

This is a meaning-making report. The term ‘meaning-making’ refers to the epistemology (ways of knowing) that people create to help them to make sense of the influences, relationships and sources of knowledge in their world.² We therefore used both textual analysis and content analysis of the Generosity reports in the meaning-making process. The textual analysis involved understanding language, symbols, and pictures in the reports. This helped the author to gain understanding of the information regarding how people make sense of and communicate life and life experiences about philanthropy. Content analysis was used to determine the presence of certain themes and concepts within the reports. This process helped in analyzing the presence, meanings and relationships of themes and concepts relating to philanthropy and giving. We also conducted extensive literature review on some of the issues in the reports as a way of augmenting the emerging meanings from the reports with analytical insights from authors that have written about philanthropy. Each of the reports was also taken through a ‘Mind Mapping’ exercise that helped in creating an incisive overview of each report and uncovering the emerging themes in each of the reports as well as themes that cut across all the reports.



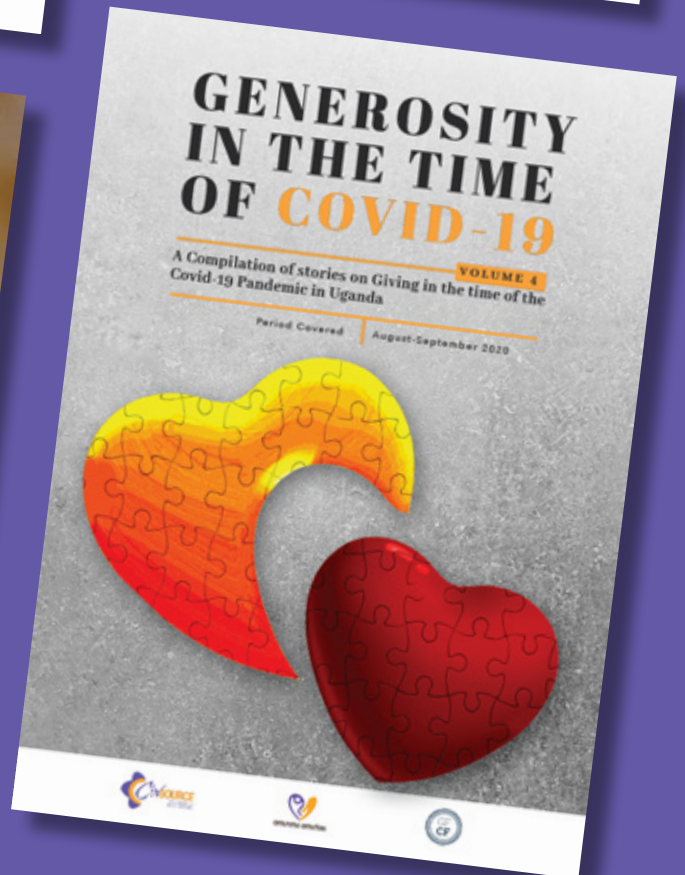
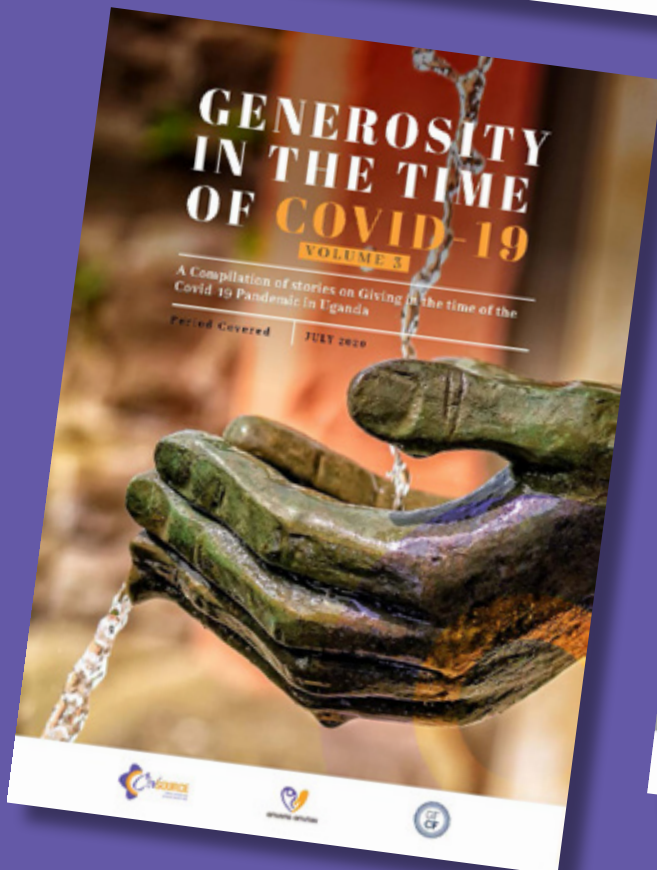
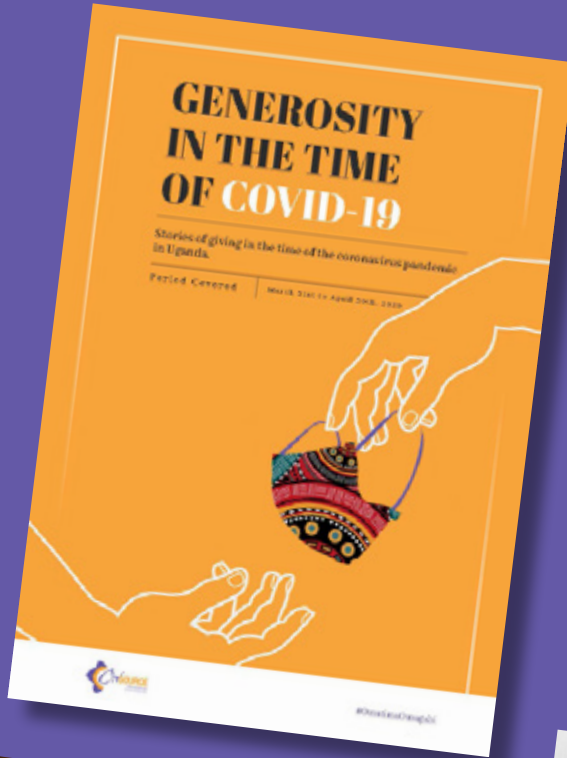
1.4. Structure of this report

In Section 1 of this report, we introduce the study and methodology, Section 2 is an analytical section focusing on the purpose that the “Generosity During the Time of COVID” reports seek to fulfill and Section 3 of the report presents the emerging issues from the “Generosity During the Time of COVID” reports, discussing and elaborating each of the emerging issues with selected materials from the four volumes. Section 4 then presents questions for further research and conversations in understanding of philanthropy in Uganda as well as the emerging opportunities and gaps as well as recommendations.

² See Drath, Wilfred H.; Palus, Charles J. (1994) **Making common sense: leadership as meaning-making in a community of practice**, Center for Creative Leadership, Greensboro, NC

Section 2

Purpose of the Reports



2.0 Introduction

An analysis of the “Generosity During the Time of COVID”³ reports indicates three main purposes that these reports aimed to attain. These include:

1. Documenting Philanthropy
2. Celebrating giving
3. Providing a framework for accountability of philanthropy

2.1. Documenting Philanthropy

The four volumes compiled well over 200 stories since the onset of the COVID 19 pandemic lockdown in Uganda. The reports documented diverse types of giving that happened during the time of the study (March to September 2020). The reports collected numerous stories that represent a vast array of giving practices across Uganda. The documentation included giving by individuals to various social causes, community giving and crisis giving, ‘little’ and ‘big’ giving, corporate giving and other types of institutional giving. The reports open-up to the reader the rich world of giving in Uganda from a variety of giving practices and contexts of giving during the pandemic. Some of the stories are stories of compassion that could have happened at any time - with or without a pandemic. In the Section 3 of this report, we analyze the key messages arising from these documented stories of giving.

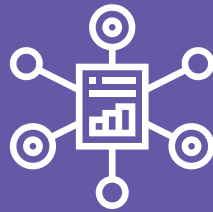
2.2. Celebrating Giving

The four volumes also have an interwoven theme of celebrating giving in Uganda. The reports showcase all types of giving that celebrate the meaning of giving. There are stories of angel giving, crisis giving, solidarity giving, giving to passions as well as giving to mitigate pain and other types of suffering. But in the end the reports do ‘give giving a name’ by putting a human face and human touch on the diversity of ways in which life is lived and linked together through giving practices. Through this celebration of giving, the reports infuse life and agency in giving, debunking the notion that giving is only possible by the privileged and indeed reinforce the truth that all giving counts and what makes a difference in giving of ‘time, treasure or talent’⁴ is not the amount but the heart behind the amount.

3 The full reports can be accessed at <https://www.civsourceafrica.com/giving-reports>

4 See Taylor Dodson: *The Three “T’s” of Philanthropy* accessed at <https://cfgfw.org/blogs/the-three-ts-of-philanthropy/> on 20th June 2021

2.3. Providing a Framework of Accountability

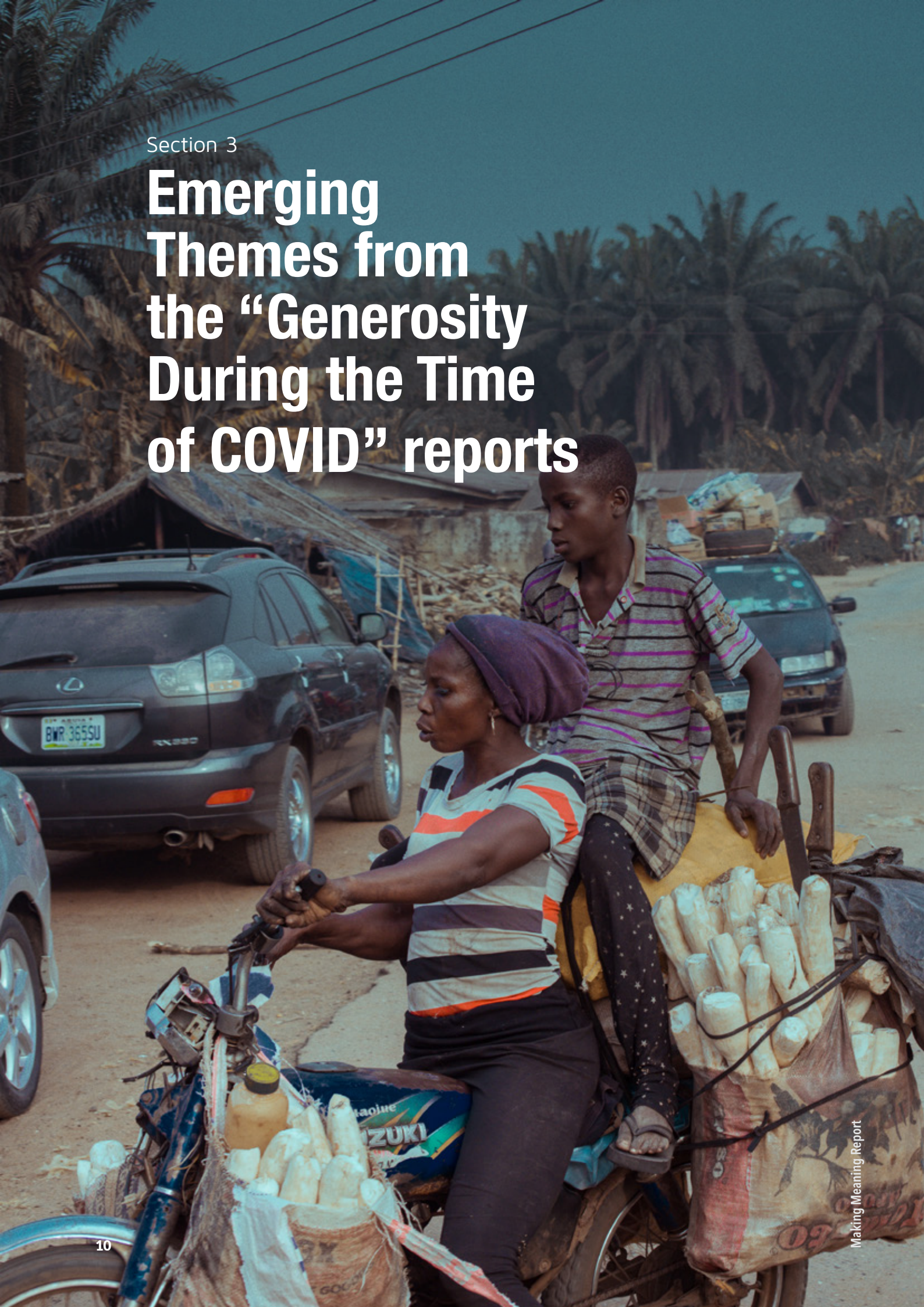


The “Generosity During the Time of COVID” reports may be the only authoritative collection of giving stories in Uganda during the 2020 COVID 19 lockdown and its aftermath. While the reports document and celebrate giving, they are also an important resource in providing the readers with insights into how to build a framework of accountability in philanthropy. The reports present information and data on amounts of money given by individuals, institutions and communities to support philanthropic causes. From the information presented it is clear that for philanthropy to thrive in Uganda, it must be situated within a context of responsibility. The stories in these reports for example present data on giving to the National COVID 19 Taskforce but do not show how what was given was used, the reports also present giving by corporate institutions and individuals but there is no known incentive available to encourage giving and ensure it is anchored in a framework of collective responsibility. In the section that follows we present the emerging issues thematically from all the four reports and illustrate them with examples of stories from the reports as well as augment them with reviews of other studies that have dealt with the issues under discussion.



Section 3

Emerging Themes from the “Generosity During the Time of COVID” reports



3.0 Introduction

The analysis of stories from the four volumes brings to the fore several issues related to philanthropy. In this section we present some of the key emerging themes and illustrate them with the stories from the volumes. The themes include but are not limited to:

1. A Common Humanity and African Philanthropy – How it looks like in practice?
2. The Spirit of Giving – How is it manifested?
3. Giving and Crisis – Community Response
4. Philanthropy and Policy – Gaps and Legal Lacuna

3.1 A Common Humanity and African Philanthropy – How it looks like in practice? Tracing the Concept of Philanthropy

Contemporary western authors have ringfenced the concept into a perspective fundamentally influenced by rich historical personalities like Andrew Carnegie who, according to stories around him – is famed to have divided his life in two – in the first phase he wanted to be the richest man and in the second phase of his life he gave all his wealth away in philanthropic endeavors. His letter – ‘The Gospel of Wealth’ – became a seminal blueprint in understanding philanthropy around the world and was in many ways a pacesetter in what American philanthropy is all about till today. In his work Carnegie argued that the wealthy people were morally obligated to give their money back to others in society – giving to good causes⁵ or what others have called Giving to Public Good. This idea has been quite dominant in the western conception and application of philanthropy for many decades and still lives on today. Businesspeople and philanthropists today have come together under the umbrella of the Giving Pledge championed by personalities like Warren Buffet and Bill Gates to build a movement of philanthropists who commit to giving the majority of their wealth to philanthropy or charitable causes, either during their lifetimes or in their wills.⁶

However, several African authors in the last one decade or so, have spent significant

5 See Andrew Carnegie (2017) **The Gospel of Wealth** [first published in 1889], Carnegie Corporation, New York

6 See <https://givingpledge.org/> for details of the Giving Pledge and the Billionaires involved

time debunking the hegemonic discourse of western philanthropy as one that is an exclusively western notion. They argue that this articulation does not define accurately the reality of other parts of the world.⁷ The key argument being that philanthropy is a culturally rooted concept that is about pro-social behavior and can cover a myriad of behaviors. African authors have also argued that philanthropy is embedded in the life system of the African and African lives are in themselves an encapsulation of the diversity of philanthropic gestures from helping relatives, to contributing to weddings, to giving to religious functions and most of all giving time to each other.⁸ This expanded conceptualization of philanthropy to include new forms of philanthropy that even include community led philanthropy is what has led authors to ask the question - is there is a unique 'African Philanthropy' or do we only have Philanthropy with African Characteristics?⁹. It looks like this is a debate not yet settled but one that needs to be interrogated through further systematic research at country and continental level. Nevertheless, this is a pertinent question to ask.

The Generosity Reports are therefore an opportunity to cast a spotlight onto giving practices in Uganda and start to explore the question of uniqueness of philanthropy in Uganda and Africa at large. The reports are a useful launching pad into an extensive strategic research endeavor in understanding what philanthropy is in Uganda and also contextualize it in the overall development discourse of Uganda.

A Common Humanity as Philanthropy

One of the key themes from all the volumes of the "Generosity During the Time of COVID" reports is that the spirit of a 'Common Humanity' lives on in Uganda. The stories in all the four volumes speak to a true spirit of selfless love for each other and humanity exemplified through the diversity of giving gestures recorded. Below are a few examples from the collections:

Hilary Nuwamanya a 24-year-old man decided to walk to health centers to collect the life-saving drugs for people living with HIV/AIDS in his community (Bunamwaya, Wakiso District), after hearing the stories of distress from several people. Another person notices his act and offers

7 See for example; Moyo, Bhokinkosi (2005) ***Setting the development agenda. U.S. foundations and the NPO sector in South Africa***: A case study of Ford, Mott, Kellogg and Open Society Foundations. Johannesburg, South Africa: University of the Witwatersrand, Unpublished Ph.D. Dissertation

8 Fowler, Alan (2002) **NGOs as a moment in History**: Beyond aid to social entrepreneurship or civic innovation? *Third World Quarterly* 21 (4), 637–654.

9 Moyo, Bhokinkosi (2009a) **Philanthropy in Africa**, Pp. 1187–1192 in *International Encyclopedia of Civil Society*, edited by H. K. Anheier, S. Toepler, and R. List. New York: Springer

him a bicycle to use during this time. As the report says; 'his commitment to volunteerism soars through every word; he has chosen to do this at no cost. "Government forgot us, we had to find a way to look after each other."¹⁰

In another location in Eastern Uganda:

Patrick Waisana, a volunteer at Busolwe Hospital (Butalega District) rode his bicycle daily to take A RVs and anti-TB drugs to patients who were due for a refill but couldn't access healthcare centers because of the travel ban. The thoughtful Waisana rode over 50km, expecting no pay. Kirabo Brian, a young man who works in Busolwe affirmed that indeed Waisana was one of a kind.¹¹

In another district in Eastern Uganda:

Lorna Wanyenze's husband was supposed to travel back from his trip to Kampala, the President announced a national lockdown. With just a few weeks left until the birth of her baby, the very pregnant Lorna went into a state of panic. She was new to the trading center in Butiru Sub-County. She knew no one and was counting on her husband to be there for the birth of their son. As soon as her neighbors noticed that her husband was away, and would be stuck wherever he was, they started trickling into her small compound with help. "First they brought a bunch of matooke, and then avocado," she told of the giving that unfolded right before her eyes. "The next morning, I heard a knock at my door. About three or four women who had brought me more food and water."¹²

From just these three stories, selected randomly, from various examples of people who gave their time and effortlessly supported each other in times of need – each of them speaks to a very important aspect of Ubuntu. That indeed there is a spirit that moves in communities and makes people take action to help each other selflessly. As Moyo (2011) puts it; 'African philanthropy is in fact the foundation on which an African's life and his or her development revolve. It is the foundation upon which modern institutions are built or from which they get their inspiration and identity'.¹³ These stories speak to a spirit that has also been captured in many societies in Africa and that is the spirit of Ubuntu.

10 Generosity Report Vol.1, p.23

11 Generosity Report Vol.1, p.50

12 Generosity Report, Vol.2, p.50

13 See Moyo, B. (2011) **Transformative Innovations in African Philanthropy**, Institute of Development Studies, Sussex University, Brighton for The Bellagio Initiative. Accessed June 20, 2020. <http://www.bellagioinitiative.org/wp-content/uploads/2011/10/>

Bellagio-Moyo.pdf

For the Zulu it is expressed in the epistemological idea that says; umuntu ngumuntu ngabantu, literally meaning “a person is a person because of people or through other people”. The same spirit is described by CivSource (2019) report on Giving for Public Good when it describes what giving for public good entails and quotes Uganda’s languages that describes this act of humanity like; in Baganda - “Obwa Sselunganda”, in Iteso - “eitunganane” and in Lugbar Ba oa’ baa si.¹⁴ As shown in the stories in this volume; the spirit of Common Humanity engenders reciprocity and envelopes a communalism of interdependency, sharing, oneness, loving, giving, and a sense of a continuum of relationships.

For example, the stories in Bushenyi and Kinkizi where residents woke up to find food and other essentials at their doorsteps¹⁵ or people who chose to give anonymously (Giver Number: 581 and 641) to the National COVID Taskforce¹⁶ - all these are insightful and compelling examples. As renown Bishop Desmond Tutu writes;

A person with Common Humanity is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole.¹⁷

The stories in these volumes also affirm the idea that philanthropy in African societies is embedded in the life cycle of birth, life and death of many (Moyo, 2011) – as the stories are not limited by any life experience. The stories in this volume illustrate this through the diversity of practices that are cross-generational. For example, there are stories of young people like the young girl in Kitgum who donated fifty thousand shillings (approximately \$15) to the District COVID 19 Taskforce¹⁸ or the youth calling themselves Generation 7 in Kasese who came together and donated sanitary pads to youth in Kasese.¹⁹ In both cases the young people did not wait to become adults to realize that the act of giving was a human virtue.

14 CivSource Africa (2020) **Finding Philanthropy: Exploring the Practice of Giving for Public Good in Uganda**, CivSource Africa and Robert Bosch Stiftung, Kampala, p.11

15 Generosity Report Vol.1, p.53

16 Generosity Report, Vol.3, p.75

17 Tutu, Desmond (2005) **God Has A Dream: A Vision of Hope for Our Times**. Image Books, Doubleday, New York

18 See Generosity Report, Vol.2, p.57

19 See Generosity Report, Vol.3, p.26

3.2 Deeper Understanding of African Philanthropy

The Generosity Reports have added significant value to the understanding of African philanthropy. While literature on philanthropy is very much rooted in a euro-centric idea of what philanthropy is, these reports move the needle further by making it clear that there is nothing foreign and strange about philanthropy in Africa. As documented in Generosity Report Vol. 4, when the bridges at Lelesi and Mpologoma collapsed in Butaleja District and cut off the district from Mbale City because of seasonal rains, village dwellers with houses in the highlands opened up their homes to their fleeing neighbors from the lowlands – relatives, and non-relatives alike.²⁰ They did not wait for the Red Cross or any other relief organizations to come in. They acted as true first responders, anchoring their action on solidarity and compassion. This was the right thing to do. This show of solidarity speaks to the fact that solidarity and helping each other in distress is not a foreign idea but part of the society. As Copeland-Carson (2005) writes, 'most Africans, generally have strong extended family social obligations [...] From an

early age youth are socialized to provide support even to remote relatives and members of their ethnic group, clan or village'.²¹ As Generosity Report Vol.3 documents, when Don Wanyama listened to a young girl thrown out of the house in Kampala where she worked as a housemaid, he called contacts from the girl's ethnic group, who called a politician from the area and she was reunited with her family in less than two days.²²

From the Generosity Reports, an important research gap therefore emerges – that is the need to study and document the scope and size of this type of African philanthropy – that is illustrated in the Generosity Reports. There is limited research into the intricacies of this type of giving, the motivations and if indeed what is documented is only present in times of crisis. As authors in African philanthropy have noted; the paucity of information on the size and scope of African philanthropy has "led to many myths and untruths about philanthropy, leading some to view Africa as lagging behind both in terms of its understanding and practice" (Moyo, 2010).²³ An important research endeavor that needs to be undertaken urgently is one that documents the epistemological manifestations, scope and size of African Philanthropy in Uganda.

20 See Generosity Report, Vol.4, p.17

21 Copeland-Carson, Jacqueline (2005) **Promoting diversity in contemporary black philanthropy: Toward a new conceptual model.** Pp. 77–87 in *New directions for philanthropic fundraising (Exploring Black Philanthropy)*, edited by P. Rooney and L. Sherman. 2005 (48). Hoboken, Wiley, New Jersey:

22 See Generosity Report, Vol. 3, p.28

23 See Moyo, Bhekinkosi (2010), **Philanthropy in Africa: Functions, status, challenges and opportunities.** Pp. 259–270 in *Global Philanthropy*, edited by N. MacDonald and L. de Borms, MF Publishing, London, p.262

3.3 The Spirit of Giving – How is it manifested?

The Generosity Reports document a tapestry of giving practices of a moment in time. The giving practices in the reports include giving by corporate organizations, alumni associations, local communities, individuals, artists, musicians, writers, diaspora groups, politicians, universities and many more. The nature and the spirit behind the giving that happened is as diverse as the circumstances surrounding the different types of giving. The diversity of giving practices in and of themselves invoke the need to understand the reasons and emotions behind giving.



Giving Versus Gifting

Scholars of philanthropy have argued that there is a need to make a distinction between 'giving' and 'gifting' - Davies et al. (2010).²⁴ This distinction is driven by the assertion that giving usually falls into two major categories – giving that is transactional and giving that is relational. There are several examples in the Generosity Reports that illustrate the distinction between transactional and relational giving.



Transactional Giving

For example, when a private company DKT gave condoms worth \$50,000 to the Minister of Health as a response to the challenge of sexual and reproductive health during the pandemic, this had elements of being transactional since the company was giving its products in this giving endeavor.²⁵ The same could be said about the giving by some of the telecommunications companies that gave their products to mitigate the effects of the COVID 19 pandemic. For example, with the shortages at the blood-bank, Africell Uganda gave the Uganda Blood Transfusion Services (UBTS) a communication package to aid their activities against COVID 19 by facilitating communication among key staff in the different branches across the country at a time when movement was heavily restricted due to COVID 19 lockdown measures.²⁶

24 Davies, Gary, Susan Whelan, Anthony Foley, and Margaret Walsh (2010), *Gifts and gifting*, *International Journal of Management Reviews* 12 (4), 413–434.

25 See Generosity Report, Vol 3, p.12

26 See Generosity Report Vol 3, p.11



Relational Giving

On the other hand, when the Asekenye formed her community effort Together4Good to support vulnerable children with scholastic materials, her efforts were more than just a giving act, it was more about gifting.²⁷ Gifting in this case, understood as acts associated with altruism, compassion and generosity — acts promoting someone else's welfare — and informed by a human capacity for empathy.²⁸ The important point being that the acts of giving are driven more by compassion and there is no expectation of any return. This was the case in the example of Sheikh Kigozi – the Sheikh with the heart of gold who was traversing the country fundraising for those in need during the lockdown; for food, money, hygiene cleaning materials and whatever could be donated.²⁹ As the report says, 'Sheikh Kigozi confidently implores the sense of human kindness and compassion to meet the needs of the less fortunate'³⁰

The key message of these examples and many more in the Generosity Reports is that what constitutes philanthropy is diverse and the motives of any act of generosity help us to understand how to categorize an act of philanthropy. This is an important message especially as the country explores ways in which a policy and legal framework on philanthropy should be structured. This distinction is also important in infusing agency in the philanthropic gestures of 'little givers' and amplify the message that all giving counts! To build the right infrastructure for philanthropy will require further research into the social embeddedness of giving, the cultural appropriateness of philanthropy and unravelling the power and politics that surround philanthropy.

27 Generosity Report Vol 4, p.29

28 Fowler, Alan (2016) *Concepts and framework for teaching, research and outreach of African philanthropy*, Chair in African philanthropy foundational paper, Wits Business School (University of the Witwatersrand) and Southern African Trust, Johannesburg, p.5

29 Generosity Report Vol 4, p.20

30 Ibid, p.20

3.4. Why do people give – Is there a logic behind?

While the Generosity Reports are not addressing this question directly, they point to the need to interrogate this question a little bit more deeply through research. As mentioned earlier there are diverse reasons for giving. For the corporate companies, the need to fulfil a corporate social responsibility is one such reason as evidenced in the cases that are highlighted in all the three volumes. For communities, the need to stand in solidarity and be compassionate with others in distress is a good reason that can be gleaned from the diversity of practices in the various volumes. For artists and musicians, to share their talents so that they can comfort those that are suffering, educate those that need to know about something – in this case a pandemic are the reasons behind giving. That for example explains why a blind man in Kumi – Patrick Atude would go around town singing about COVID 19 and its dangers.³¹ We also see those that give for altruistic causes like those giving to conserve nature for example, World Wide Fund for Nature giving \$20 million to protect the Rhinos in national parks during the pandemic or the Friends of Rafiki (the slain gorilla that met its death to poachers during the pandemic) who donated to the Uganda Wildlife Authority workers.³² Clearly there are a diversity of reasons for giving.

The message that emerges from all the four volumes of Generosity Reports is that there is a need for systematic study of giving in Uganda. This process of inquiry into the reasons behind why people give will help to understand the reasons behind giving and for policy makers, such a research endeavor will help to identify which giving practices can be encouraged through policy and legislative support. For instance, while some of the documented cases are very much aligned to the idea of African philanthropy that is rooted in giving to people with prior affinities like village-mates, neighbors and such other groups, this story needs to be followed more clearly and understood. Studying giving practices will help to establish if the theory that African philanthropy is mostly rooted in the 'economy of affinity' (as espoused by Fowler 2016) is true. Fowler

31 Generosity Report, Vol.3, p.40

32 Generosity Report, Vol.3, p.43

asserts that an economy of affinity draws in social, ecological, and economic affinities which can create hybrid organizational forms, blending together

“

“the logics of accumulation and commoditization associated with capitalist market economies and the collaborative processes which assert rights and values, such as social justice which permeate much of social development”.³³

Understanding the dynamics emanating from such a conclusion will be critical in understanding the role of African philanthropy or even more specifically Ugandan philanthropy in community as well as national development.

33 Fowler, 2016 in Jacob Mwathi Mati (2017) *Philanthropy in Contemporary Africa: A Review*, *Voluntaristics Review* 1.6 (2016) 1–100, p.78



3.5. Giving for Public Good, Giving Money and Time

The Generosity Reports also bring to the fore a very important political narrative that needs to be understood and debunked. That is the idea that philanthropy, as a concept, should be restricted to the Euro-American idea of philanthropy as being about 'giving for public good'. What the Generosity Reports point out, is that there is a diversity of pro-social behaviors that cannot be quickly swept under the carpet of 'giving for public good'. What this thinking proposes, as the literature on philanthropy in Africa shows, is that the idea of giving for public good ends up privileging elite giving and gifting practices and propagating the deceptive idea that giving behavior is a preserve of the elite. Yet as illustrated in several examples in the Generosity Reports and related literature on giving in Africa, is that giving practices include old traditions of self-help and mutual assistance, through which individuals in need are assisted and resources pooled for personal development and for the general advancement of the community (Mwathi 2017).

The Generosity Reports are very clear that giving is not about money. The range of case studies collected demonstrate that giving of time and talent is an everyday practice in Uganda. This points to the need to pay attention to the limits of the western conception that sometimes do not include the significance of the giving of time and talent in understanding of philanthropy. The two cases below do indicate the place of time in giving.

When some young men decided to make time and fetch water for 86-year-old Josiah Kakidi in Mbale, it was the giving of time to help the old man have water for domestic use and the motivation was not money.³⁴ This is also the case in the story of the engineer who decided to disinfect the Entebbe Hospital and Police Station during the first COVID 19 lockdown in March 2020.³⁵ He gave of his time and treasure.

The frequent relative neglect of giving of time (volunteering) is an issue that can be inferred from the Generosity Reports. The case studies point to the need to turn our gaze from only giving of money and start paying attention

34 Generosity Report, Vol 1, p.49

35 Generosity Report, Vol 2, p.18

to the giving of time. The giving of time does seem quite significant and even more prevalent in many parts of Uganda. The role of volunteering in Uganda is an area for research and policy dialogue especially considering the various ways it is manifested. The story of giving of time is repeated in several communities. The example of the matooke farmers in Kicwamba who came together and gave time to fight the banana pest is a case in point. As the report says;

“

‘...these farmers joined hands by uniting workforce so as to manually remove the pests in each other’s farm...’³⁶

Here the farmers gave their time and talent to ensure that a collective challenge – a banana pest, was defeated. Several case studies in the Generosity Reports reveal an important line of inquiry that we must pay significant attention to. This will allow us to move our gaze away from exclusively focusing on treasure to also see time as a major resource in philanthropy.

36 Generosity Report, Vol. 4, p.17

3.6. Giving in Crisis and Crisis Giving – The heart of giving?

The Generosity Reports were collected at a very unique and difficult time both for the world and Uganda. The reports documented cases during the start of the first COVID 19 lockdown in Uganda. The outpouring of generosity was therefore very much part of an outpouring of solidarity in a time of unprecedented uncertainty. Many people did not know how to deal with the new crisis, the new pandemic, and the new lifestyle. People were being asked to stay home (some people they had never stayed home in their working lives), livelihoods were being curtailed in abrupt and brutal ways. Several people therefore gave to mitigate the effects of the crisis. Private sector companies responded to the government call and gave significant amounts of money and commodities to the National COVID 19 Taskforce. Over 37 billion Uganda shillings (Approximately \$10 million) was donated. The outpouring of generosity was humbling.³⁷ Indeed, crisis was clearly a motivator of this generosity.

In many ways the Generosity Reports make visible the role of giving in crisis. However, the COVID 19 crisis-giving seems to have been accompanied by a perceived decline in public confidence to how scrutiny and accountability will have to be enforced. The reports document vast amounts of giving by people, companies and institutions but up till the 4th volume of the Generosity Reports there is no mention of any ways in which accountability was provided especially for the items given to the National Taskforce. There is therefore a subtle message that emerges in these reports that point to the need to interrogate the confluence between philanthropy and accountability.

This is because while people give in solidarity, if there is

37 Generosity Report, Vol. 1, p.9

no full accountability for the giving this can lead to situations of mistrust. In a context like Uganda awash with stories on accountability mishaps and outright corruption, giving needs to have an accountability framework. In the Generosity Reports we have examples of individuals (especially) that collect money to help others and also develop effective mechanisms of accountability for what is received and given. A case in point is the story of the Sheikh with the heart of gold, who is known to always post on his social media pages the ways in which resources he has collected have reached the beneficiaries.

Furthermore, 'giving in crisis' indicates that the true meaning of philanthropy (love for humanity) is something everyone can do. While the western dominant narrative has been that philanthropy is a preserve of High-Net-Worth-Individuals or big foundations with lots of money, this seems to have been debunked through the Generosity Reports. The idea that everyone can give does democratize the idea of philanthropy and also accords society confidence that what matters more is the heart of each individual and not so much the wallet of each individual – most especially in crisis as the story has been repeated time and again.



3.7 Gender and Generosity

While there were several gender issues that could be gleaned from the various reports, the differences between women's and men's giving was not distinct. However, we see several gender related causes where women and men came together to respond. For instance, in the case of the woman whose husband could not get home because of the lockdown in Manafa – both women and men came to her rescue when they provided necessities that she needed.³⁸ The same could be said about the teachers in Karamoja who came together to protect the young girls who were faced with the risk of being married off for a few goats or being taken for female genital mutilation during the pandemic. The teachers staying in the school compounds gave them refuge during this difficult time.³⁹ We also see a diversity of generational giving, for example when the young girl in Kitgum chose to give her pocket money savings to the District COVID Taskforce she reacted to a cause that transcended the boundaries of generation and gender.

What is clear is that some of the challenges that were being responded to are gendered in nature. The protection of girls who could have suffered abuse during the lockdown point to the critical challenge that emanates from unequal gender and power relations at community level. The same could be said about the old woman, Mego Lucy Anek, who, as the report says, 'was mercilessly battered by her grandson. He beat her till she dropped on her knees begging to be forgiven.'⁴⁰ This was an outright case of violence against women. However, the outpouring of compassion that ended with the community leaders and community members building her a house was an act that indicated that women and men were working together in collaborative giving. While empirical studies have been done by a diversity of organizations outside Africa to try and establish if there are gender differences between giving of women and men,⁴¹ the Generosity Reports do not point to a difference. What is emerging from the reports is that women and men give to similar causes and it is not conclusive if indeed women or men give more.

38 Generosity Report, Vol 2, p.50

39 Generosity Report, Vol 2, p.56

40 Generosity Report, Vol 1, p.44

41 See Brown-Kruse, J. and Hummels, D. (1993) Gender effects in laboratory public goods contribution. Do individuals put their money where their mouth is?, *Journal of Economic Behaviour and Organization*, 22, 255–67 and Eckel, C. C. and Grossman, P. J. (1998) Are women less selfish than men?: evidence from dictator experiments, *Economic Journal*, 108, 726–35

3.8 Technology and Generosity

The role of social media and technology is another emerging message in the giving stories collected, Social media tools like Facebook are mentioned severally. There is one narration that says:

“

A video of two families in dire need of food made rounds on social media. Two single mothers and their children had been reduced to eating boiled banana peels after the lockdown rendered them jobless. “I just watched this video and cried. These women and their children eat banana peels for survival,” Ivan Wanyama first wrote on his Facebook wall.⁴²

On page 21 of the report – there is a photo collage collection from different people showcasing their giving either on Twitter or Facebook. In another incident a mother who mortgaged her house and bought a motorcycle that her son was riding was deep in a crisis when her son was murdered during the lockdown. Another woman, Brenda a cake maker used her Facebook page to raise three million to save the mother’s house.⁴³ In another use of social media, a young lady, Hamah Nsubuga who has been open about her HIV status on social media using the words - “I am an HIV activist and I am also HIV positive!” came to the rescue of several people including a pregnant mother who needed money for food since she had become completely broke. She managed to reach help several people through social media.⁴⁴

42 Generosity Report, Vol 2, p.19

43 Generosity Report, Vol.2, p.33

44 Generosity Report, Vol.1, p.23

The story of Ruganzo the visual artists turned community philanthropists shows the power of social media. The report narrates:

“

“When my friends both here and abroad asked how I was doing, I said I needed to help my community,” he recalls. This was how the celebrated artist started a fundraising drive, which he took to his Facebook followers. “Soap and food distribution for 10 underprivileged families of 3-5 members in my neighborhood for two weeks during the lockdown,” he announced [on Facebook].⁴⁵

Social media came in handy in several ways. The social media messages present a certain ‘immediacy’ and need for urgent action which lends itself very well to crisis giving. From the stories shared many influential users of social media were able to leverage on this advantage in their use of social media. Social media therefore offers strategies that can be used by givers to mobilize audiences towards philanthropic causes. As Bennet 2014 submits, ‘the ‘perception of proximity’ (Beer 2008, p. 232) and ‘confessional texts’ (Redmond 2008, p. 110) offered by social media to fans can be used advantageously to instigate unification and direct action that reaches far beyond online clicks and retweets’.⁴⁶ In Uganda what we saw was mostly the use of social media to mobilize support but it is not clear how much giving was done directly through social media. The area of social media and philanthropy will require more systematic research, to ensure that there is more understanding on the power, role, and impact of social media on giving as well as accountability for giving.

45 Generosity Report, Vol.3, p.53

46 Lucy Bennett (2014) ‘If we stick together we can do anything’: Lady Gaga fandom, philanthropy and activism through social media, *Celebrity Studies*, 5:1-2, 138-152

3.9 Giving by Vulnerable and Persons with Different Abilities

There were several heartwarming stories of persons who gave regardless of their conditions and abilities. Persons with Disabilities were prominent in giving to different causes. Some gave time, others gave talent and others gave money. The story of a visually impaired Atude in Kumi warmed many hearts. As the report says:

“ In Kelim Village, a few kilometers outside of Kumi Municipality, Patrick Atude belts out into song about the novel coronavirus. Atude, the original composer of the Emaali song that was later redone by Rachael Magoola is blind in one eye. When the coronavirus was first announced, he took time off to understand the message and now sings some un-recorded songs on the virus at the trading center.⁴⁷

Atude did not let his disability stand in his way to give his talent to fight the pandemic that was besieging the country and his community. The same attitude was demonstrated by a group of orphan children who together contributed to the elderly who were in need. The report in part says:

“ In spite being in need themselves, a group of orphans donated relief items to the elderly people in the Nsambya community in Kampala. The children who are members of Care for Children Uganda, distributed sugar, rice, maize flour, and soap, among other things to the vulnerable elderly in the communities of St. Paul zone, Mugwanya Zone, and Nsambya West in Kampala City. When the vulnerable support the vulnerable this is the true sense of the meaning of philanthropy – love for humanity.⁴⁸

47 Generosity Report Vol 3, p.40

48 Generosity Report Vol 4, p.36

Another story is recorded in Bwaise a slum on the outskirts of Kampala where a community association of disabled persons came in handy to help their colleagues within the community. As the report says;

“

A story in Nakamiro Zone, Bwaise II Ward, Kawempe Division in Kampala City, caught our attention: As soon as the lockdown was announced, a group of philanthropists through their community organization, Agali Awamu Disabled and Vulnerable Persons, anticipated they would be much need in the community. Many disabled persons approached Agali Awamu for support, as expected, and immediately set them looking for relief food.⁴⁹

It is indeed important to underscore that in discussions on disability and generosity there is a lot to learn about what actually should constitute disability. As one scholar in this area (Nagi, 1991), has argued, “disability is the expression of a physical or a mental limitation in a social context.” Nagi⁵⁰ specifically views the concept of disability as representing the gap between a person’s capabilities and the demands created by the social and physical environments. What this implies is that it is the social and physical environment that makes people disabled and not the person. If indeed there are assistive devices in the social and physical environment then disabilities may not be pronounced and indeed persons with different abilities will be able to play their roles in society as demonstrated in the acts of giving that were performed by persons with disabilities in the Generosity reports.



49 Generosity Report Vol 4, p.26

50 See Nagi S. Z. (1991) “**Disability Concepts Revisited: Implications for Prevention,**” in A. M. Pope and A. R. Tarlov, eds., *Disability in America: Toward a National Agenda for Prevention*, Institute of Medicine National Academy Press, Washington, D.C

3.10 Diaspora Philanthropy

While not so many stories are recorded in the Generosity Reports on Diaspora Philanthropy, there is clearly a story to tell from the few collected. Ugandans in the diaspora stood with various communities to support persons in distress during the pandemic and lockdown. In northern Uganda there is a story of the Madi Cultural and Development Foundation (MACDEF), with support from Madi communities in Uganda and diaspora who mobilized essential medical items worth shillings 18 million to help locals fight corona virus.⁵¹ In Karamoja another story is told:

“ Aware Uganda, in partnership with The Karamoja Community United Kingdom Foundation, has launched an appeal to support the vulnerable communities in Karamoja. The proceeds will go towards rebuilding the lives of the region’s vulnerable women and children during and after the coronavirus. Prior to the fundraising drive, they committed to contributing Personal Protective Equipment across the Karamoja Region.⁵²

Another story of diaspora giving is told of a lady in the United States who joined up with other networks to support her community in Uganda to access water. The story goes:

“ Kasaranyi, a retired World Bank employee was driven to have a well built as she has witnessed young children walking miles to fetch clean water. Based in the United States then, she joined the Rotary Club in Maryland to see if they might have a solution to her village’s predicament. It was there that she met Engineers without Borders and they agreed to help start the project.

This is another area that requires systematic study. While for example a lot of data is collected about remittances from the diaspora, there is a paucity of data about philanthropy from the diaspora. The difference between the two – remittances and philanthropy can also be further blurred because of the absence of data in the field. It will therefore be important to explore ways in which giving by diaspora is systematically studied, recorded and understood.

51 Generosity Report, Vol.1, p.42

52 Generosity Reports, Vol 2, p.60

3.9. Policy Gaps and Legal Lacuna

The diversity of giving practices that happened over the period covered by the Generosity Reports does reveal a lot about the philanthropy policy environment in Uganda. Some of the stories are in themselves representations of the absence of a policy framework either to provide the required services or even to aid giving-individuals or entities. For example, when Arua's selfless nurse, Doris Okudinia, working at Ediofe Health Centre III wheeled a critically ill patient from Ediofe Health Center to Arua Regional Referral Hospital several kilometers away⁵³, it was both an act of service, love and care but also an indictment of government for its failure to provide the necessary medical care that was needed by the patient. The same can be said for several other actions that various stakeholders undertook to help those in need because of social service shortages.

On the other hand, the COVID 19 National Taskforce and the collections that went into its coffers also exposed a clear policy gap. It was not clear if there were any policy incentives that could be enjoyed by those who contributed to the fund. It was also not clear if there were any policy provisions for accounting for the contributions to the fund. People from all walks of life brought all kinds of goods in an effort to ensure that there is relief to those in need. Unfortunately, there was no policy framework to guide the distribution of the collected items. There was no database for keeping the information about those who gave and indeed no sustainable plan on how the process would unfold post-pandemic. Till the fourth edition of the Generosity Report, one cannot see any discussion relating to the issues of systematizing or even putting in place a draft policy framework for strengthening giving practices in Uganda.

There is still a lot to be said about policy and philanthropy. There is a need to explore the contours of what is progressive policy relating to philanthropy. In a country where giving is partially a cultural phenomenon as well as a public good experience, to find the right policy mix that will meet the aspirations of culture and corporate outlook will clearly be a challenge. However, a systematic look at the practices of giving, motivations, effects, and impacts will be a good starting point in building a robust policy environment on philanthropy.

53 Generosity Report Vol 1, p.41

3.8. Limits of Philanthropy and the Idea of Philanthrocapitalism

The Generosity Reports also point to the limits of philanthropy. While corporate philanthropy is good, as discussed in the article by Collins Tumukunde on Corporate Philanthropy and the COVID-19 Crisis In Uganda⁵⁴ where he states that 'engaging in corporate philanthropy during this COVID-19 pandemic enhances the shareholder, stakeholder and intrinsic value of the company'.⁵⁵ However, one has to pay attention to the critique and gaps relating to corporate philanthropy and what some have termed philanthrocapitalism. According to Bishop and Green (2008), who write about 'philanthrocapitalism', what we are witnessing are new 'global movements' initiated by individual capitalists who want to do 'good' and help the poor, in order to make the world a better place in which to live.⁵⁶ However, authors have argued that presenting and positing philanthropy as the approach that will solve humanity's problems is deceptive since philanthropy has existed for over two centuries and yet the world's problems have continued to also exist. Another critique is that sometimes the 'story' may be more about philanthropy and not the about the societal structural issues that it intends to address.⁵⁷ The question that is being asked currently is; to what extent is philanthropy diverting attention and resources away from the failings of contemporary manifestations of capitalism.⁵⁸ These kinds of alternative critiques are going to be important as we rethink the future, scope and character of philanthropy both in times of crisis and times of peace.

54 See Generosity Report Vol 1, p.61

55 Ibid, p.66

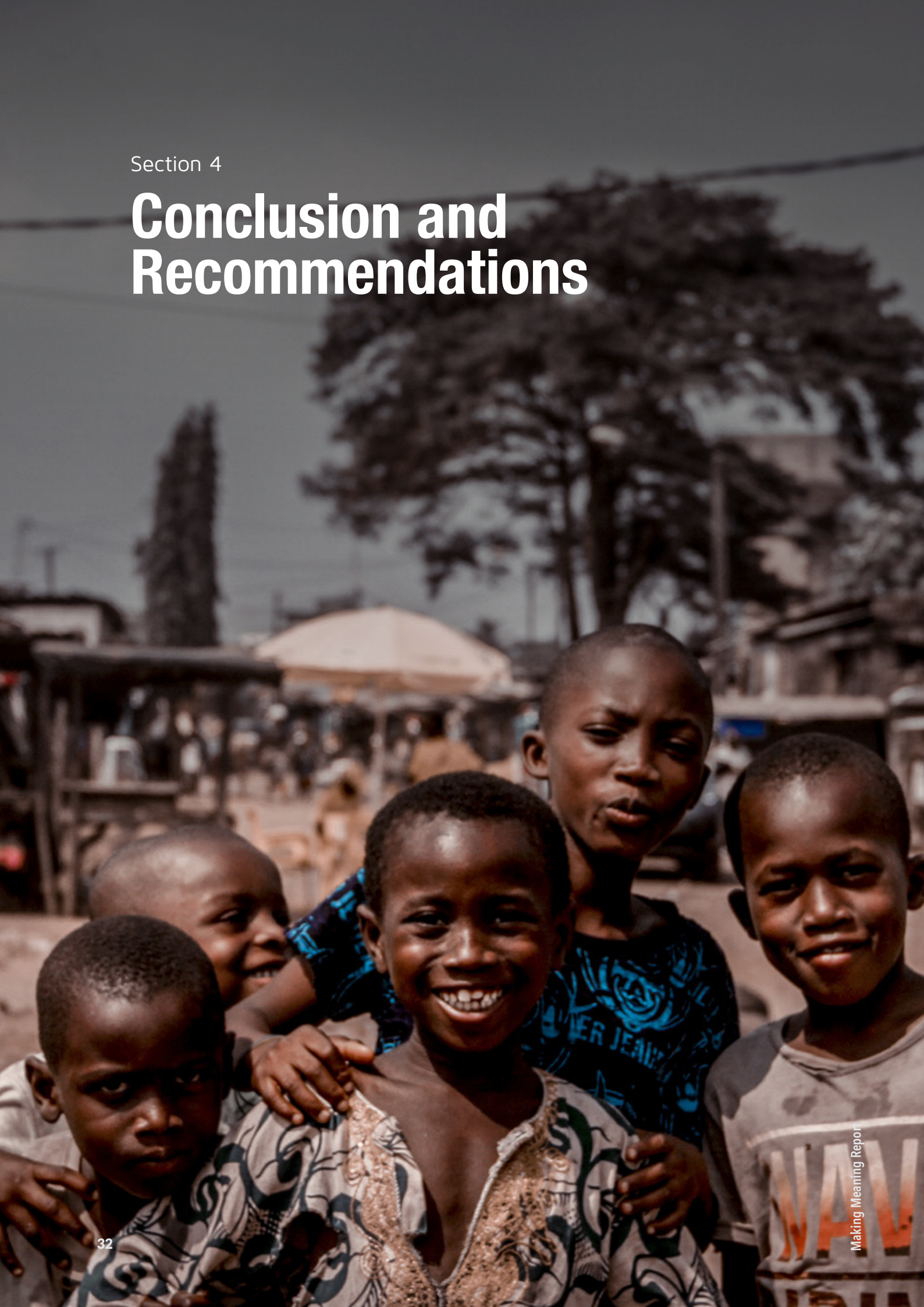
56 Bishop, M and Green, M (2008) **Philanthro-capitalism: how the rich can save the world**, Bloomsbury Press, London

57 See Pablo Fuentenebro (2020) **Will philanthropy save us all? Rethinking urban philanthropy in a time of crisis**, Geoforum, <https://doi.org/10.1016/j.geoforum.2020.07.005>, p.3

58 See Hay, I., Muller, S (2014), **Questioning generosity in the golden age of philanthropy: Towards critical geographies of super-philanthropy**. *Program Human Geography*, .38 (5), 635–653

Section 4

Conclusion and Recommendations



4.0. Introduction

This analytical report on 'meaning making' of the Generosity Reports has covered substantial scope relating to giving in times of COVID 19 pandemic. There are several new insights that have emerged from the compilation of the four volumes on generosity. In this section we briefly present some of the emerging gaps and recommendations from the analysis that have to be followed through as we develop a stronger community of philanthropy in Uganda.



4.1. Emerging gaps and recommendations

a. Conduct research on African/Ugandan philanthropy:

It is clear that there are several dimensions that have to be understood relating to philanthropy in Uganda. The need to understand the kinds of pro-social behavior that are taking place and the motivations for these behaviors across different communities, cultures and moments will be critical in advancing both knowledge and policy on philanthropy. A robust research agenda on philanthropy will need to be developed and continuously updated as new research studies become available and are published.

b. Engage in policy conversations on the scope and nature of philanthropy and its diverse legal and policy dimensions:

It will be important to study and also conduct policy discussions and engagements on how a policy on philanthropy and giving should look like in Uganda. From the Generosity Reports, it is clear that a policy framework that supports and regulates all pro-social behaviors that are encapsulated in the concept of philanthropy is critical for Uganda. For a policy framework to be developed there will be a need to conduct a series of policy debates with a diversity of stakeholders that could focus on different dimensions; these may include discussions on law and philanthropy, tax and philanthropy, community philanthropy, civil society and philanthropy, humanitarian work

and philanthropy, gender and philanthropy and several other dimensions. The sum total of these discussions will then lead to the development of a robust policy framework that can be developed into a Private Member's Bill for Parliament.

c. Promote giving and gifting practices at all levels of society:

While a lot of giving does take place and indeed very big amounts are given, it is still restricted in specific parts of society. In religious organizations, giving, is a standard practice, as well as at community level. Giving is also prevalent in situations of distress such as death, sickness, and other calamities. However, it would be important to encourage giving to other causes through intentional promotional activities – for example – giving to finance civic causes and citizen organizations, the building of sustainable community initiatives through giving; for example building training institutions for young people and other such social enterprises could be explored. Some of the cases in the Generosity Reports point to the fact that what started as a one-off gesture of solidarity and in some of the cases turned into institutionalized initiatives – this needs to be promoted.

d. Continuously Document and Profile Philanthropic Activity:

To build confidence and a culture of philanthropy, will require consistently and continuously documenting and profiling – how philanthropy looks, what is involved - and making this available in the public domain. This will help build advocacy towards giving and build public confidence. This kind of activity would be undertaken in conjunction with research, public dialogues, conversations and also creating a diversity of tools that make giving part of everyday conversations.

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