

Desk Research on the Philanthropy Support Ecosystem Landscape in West Africa: Burkina Faso, Côte d'Ivoire, Nigeria and Senegal

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Executive Summary

The desk research captured the West African Philanthropy Support Ecosystem with a focus on Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. It examined the nature of the philanthropic environment in each of the countries including the policies and practices, key philanthropic support organisations, gaps and recommendations for strengthening the philanthropic system. Using a mixed method methodology, the study conducted 21 surveys and 16 interviews with philanthropic organisations including local donors, community foundations, nonprofits, philanthropic networks, research institutions and capacity building firms in Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. Both the surveys and interviews were administered in English and French by the research team with French surveys and interviews translated and transcribed into English for analysis and subsequent report writing. Extensive secondary data was also carried out including reports of studies from philanthropic networks, philanthropy indices, opinion pieces as well as journal articles.

The findings revealed that Nigeria and Senegal have more established philanthropic ecosystems due to the availability of philanthropic serving organisations that strengthen the ecosystem as well as the long-established presence of external funding and partnerships by donors and international non-governmental organisations (INGOs) that use both countries as their bases to work across the West African region. Religious and corporate foundations are very active across the Francophone philanthropic ecosystems in Burkina Faso, Côte d'Ivoire and Senegal due to the backdrop of religious giving and priority on CSR. Community philanthropy is established in Burkina Faso with much work geared towards alleviating the plight of the Internally Displaced Persons (IDPs). Meanwhile, only in Nigeria are High Net Worth Individuals (HNWIs) active in philanthropy due to the large concentration of HNWIs in-country and liberal nature towards the announcement of big gifts.

However, significant gaps remain in the philanthropic ecosystems of the countries studied. First, the regulatory frameworks put in place by West African governments are not conducive for the growth of philanthropic ecosystems. Second, there is inadequate local and external donor interest in funding the development of vibrant ecosystems and finally, there is insufficient harnessing of individual giving and remittances from West African diaspora towards making substantial systems change.

Some recommendations towards strengthening the West African philanthropy ecosystem include accelerating the traditional giving of individuals to make them highly impactful, increase in corporate philanthropy to contribute to societal development, as well as the development of a unique West African philanthropic model that is home grown and true to its culture.

Acronyms and Definitions

CSO- Civil Society organisation

CSR- Corporate Social Responsibility

HNWIs - High Net Worth Individuals

IDPs -Internally Displaced Persons

INGO- International Non-Governmental organisation

NGO- Non-Governmental organisation (NGO)

PO- Philanthropic organisation

PSOs - Philanthropy Support organisations

PSE - Philanthropy Support Ecosystem

Introduction

In recent years, African philanthropy has gained significant traction from academic scholars and social development practitioners, as there are now budding interests in exploring the undocumented peculiarity, nuances, and natures of the philanthropy landscape. Multiple papers have demonstrated that philanthropy is an entrenched African identity and an ancient culture in Africa. The desire to give and support people in need is a dominant trait among many indigenous Africans. Over the years, the African nature of philanthropy has taken forms ranging from individual giving to community fundraising, and to religious tithing¹, corporate social responsibility, mutual aid, amongst others. These diverse forms are categorized into formal and informal ways of giving², the latter is the most prominent in the African philanthropy landscape. Additionally, it has been said that philanthropy in Africa goes beyond monetary giving, it encompasses diverse forms of altruistic actions targeted at improving human lives which are motivated by innate values such as solidarity, mutuality, and cultural obligation.

The major drivers of large-scale giving in Africa are the indigenous High Net-Worth Individuals (HNWIs) in the region. The value of philanthropy in Africa has been on a consistent surge attributed to the accelerated rate of HNWIs in the region. In 2018, it was reported that the size of African HNWIs increased to an estimate of 167,970³, with an accumulated wealth of 1.7 trillion USD, the growth rate of African HNWIs was the highest compared to the records of other regions. The outbreak of COVID-19 exerted a multipronged impact across the different African countries, though the outbreak had a negative toll on the African economy, it was marked with a gripping increase in local giving by the African HNWIs. In 2020, The Bridgespan Group revealed that the documented giving in Africa exceeded 7 times the total philanthropy value in the past 10 years⁴. Approximately \$24 million were donated in gifts to the local

¹ African Grantmakers Network (2013). *Sizing the Field: Frameworks for a New Narrative of African Philanthropy*. <https://africanphilanthropy.issuelab.org/resource/sizing-the-field-frameworks-for-a-new-narrative-of-african-philanthropy.html>

² Mati, J. M. (2017). Philanthropy in Contemporary Africa: A Review, *Voluntaristics Review*, 1(6), 1-100. doi: <https://doi.org/10.1163/24054933-12340014>

³ CAPSI (2019). *The State of African Philanthropy Setting the Agenda; Conference Proceedings Report*. <https://knowledgehub.southernafricantrust.org/site/assets/files/1569/capsi-2019-annual-philanthropy-conference-report.pdf>

⁴ Sisanyanga et al. (18 February, 2021). The Landscape of Large-Scale Giving by African Philanthropists in 2020. The Bridgespan Group <https://www.bridgespan.org/insights/library/philanthropy/landscape-large-scale-giving-africa-2020>

organisations in 2020 relatively to the total annual amount of \$9.2 million recorded between 2010 and 2019⁵.

Although philanthropy in Africa is said to be local and mostly informal, the intensifying social, economic, and political challenges characterised by the worsening insecurity, poverty, and government ineptitude has stimulated the rise of institutionalised forms of philanthropy in the region⁶. The direct reflection of these are the philanthropy organisations. Kumi (2021) defines philanthropy organisations as non-government organisations that are dedicated to improving the public lives by providing services targeted at fixing societal problems affecting them⁷. These organisations include but are not exclusive to community-based organisations, civil society organisations, foundations (grant-making or activity-based), religious institutions, think tanks, research institutes, charitable organisations, advocacy organisations, and professional associations⁸.

Like other Philanthropy organisations across the African region, POs in West Africa operate within the regulatory and legal frameworks of the individual countries that guide and regulate philanthropy activities within the countries. Contextual peculiarities contribute to the discrepancies in the operations of philanthropy organisations across the region. For instance, while it cost an average of \$250⁹ to register a PO in Nigeria, it takes about twice of such¹⁰ to formally register in Senegal. The dominant and different lingua franca in the West African region partitioned the region into majorly the anglophone and the francophone countries and a few lusophone countries. Past studies demonstrated that there are discrepancies on available philanthropy data and information between the two major cluster countries, more philanthropy studies have been carried out in the anglophone countries than that of the

⁵ Ibid.

⁶ Ghana Philanthropy Network (2018). *NGO Tax Regime and the enabling environment for philanthropy in Ghana*. <https://www.sdgphilanthropy.org/system/files/2018-12/The%20NGO%20Tax%20Regime%20%26%20the%20enabling%20environment%20for%20Philanthropy%20in%20Ghana.pdf>

⁷ Kumi, Emmanuel. (2021). *Global Philanthropy Tracker: Nigeria*. 10.13140/RG.2.2.28264.60161. https://www.researchgate.net/publication/352690442_Global_Philanthropy_Tracker_Nigeria

⁸ Ibid.

⁹ Anastesia A. Okaomee (2022). *The 2022 Global Philanthropy Environment Index Nigeria*. Indiana University Lilly Family School of Philanthropy. <https://scholarworks.iupui.edu/bitstream/handle/1805/28171/2022GPEINigeria.pdf?sequence=1&isAllowed=n>

¹⁰ Rouguiétou Khady Sow et. al. (2022). *The 2022 Global Philanthropy Environment Index Senegal*. Indiana University Lilly Family School of Philanthropy. <https://scholarworks.iupui.edu/bitstream/handle/1805/28173/2022GPEISenegal.pdf>

francophone countries¹¹. The varying number of HNWI across the regions has also contributed to the scale of philanthropy organisation in West Africa. According to Africa Wealth Report, Nigeria ranked first in the region with over 10,000¹² HNIs with individual net worth of \$1 million dollars, marking Nigeria philanthropy landscape larger than other countries in west Africa region¹³. Nonetheless, POs across the west African region find it arduous to harness this immense HNWI capital and often depend on international donors for funding¹⁴.

The aforementioned challenge necessitates the role of Philanthropy Support organisations (PSOs). According to WINGS, Philanthropy Support Organisations (PSOs) are intermediary organisations that provide a wide range of services to support and strengthen philanthropy in a region. To bridge the disconnection between Indigenous West African donors and philanthropy organisations, the West African philanthropic support ecosystem needs to be strengthened, however, very scarce data is available on the dynamics of PSOs in West Africa. To this end, this study examined the philanthropy support ecosystem landscape in West Africa by identifying the critical stakeholders, challenges, and the existing connection between the identified stakeholders in the region, with an emphasis on four countries- Nigeria, Senegal, Burkina Faso and Côte d'Ivoire.

This desk research is part of the West African Philanthropy Support Ecosystem Project, an innovative project that engages philanthropy networks, support organisations, funders and other relevant stakeholders in a participatory mapping process to gain a better understanding of the local landscape of stakeholders and their relationships with each other, identify challenges and opportunities to strengthen the sector and the roadmap to get there. This study is structured into eight sections. The first section presents the introduction to the study, the second outlines the study's broad and specific objectives,

¹¹ Arsène Brice Bado (2022). *Mapping Philanthropic Foundations in Five French-Speaking Countries: Mali, Burkina Faso, Gabon, Côte d'Ivoire and Chad*. Centre On African Philanthropy And Social Investment, 2022, RR2, 1–18
<http://dx.doi.org/10.47019/2022.RR2>

¹² Henley & Partners (2022). *Africa Wealth Report 2022*.
https://cdn.henleyglobal.com/storage/app/media/Africa_Wealth_Report_220422_Digital_2.pdf

¹³ Kumi, Emmanuel. (2021). Global Philanthropy Tracker: Nigeria. 10.13140/RG.2.2.28264.60161.
https://www.researchgate.net/publication/352690442_Global_Philanthropy_Tracker_Nigeria

¹⁴ CAPSI (2019). *The State of African Philanthropy Setting the Agenda; Conference Proceedings Report*.
<https://knowledgehub.southernaficatrust.org/site/assets/files/1569/capsi-2019-annual-philanthropy-conference-report.pdf>

which is followed by the methodology section that elucidates the adopted research approach, and the subsequent sections present the research findings from Burkina Faso, Côte d'Ivoire, Nigeria, and Senegal.

Study's broad and specific objectives

This study ultimately examined the dynamics of the West African Philanthropy Support Landscape. In line with this, it achieved the underscoring specific objectives:

- Determined the legal frameworks governing philanthropy and philanthropy support organisations in the four countries.
- Determined the gaps and challenges of each philanthropic ecosystem and provided recommendations to strengthen them
- Mapped indigenous philanthropy support organisations and other critical philanthropy actors and stakeholders in the countries of focus.

Methodology

This study began with a 2-day methodology workshop which introduced the research team to the synopsis of the WINGS participatory mapping methodology, data collection, and the procedure for social network analysis. Following this, the consultant proceeded to begin an extensive mapping of the relevant Philanthropic Serving organisations (PSOs) using the WINGS methodology for the target countries of Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. Afterwards, the study was informed through the desk research, quantitative and qualitative research approach. This enabled the garnering of robust and comprehensive insights into the study objectives.

Both qualitative and quantitative methods of data collection were used in this study to complement the data acquired from the desk review. A semi-structured instrument was developed for the quantitative component, alongside an interview guide for the qualitative component of the study. The developed questionnaire was scripted into an online survey and administered to the respondents who participated in the Kick-off Meeting of 18-19 May 2022 as well as other key stakeholders mapped from the literature reviewed. A total of 21 online surveys were administered covering the 4 target countries: Nigeria, Senegal, Cote d'Ivoire and Burkina Faso and the West African region. 16 Key Informant Interviews (KIIs) were conducted with philanthropic organisations including local donors, community foundations, nonprofits,

philanthropic networks, research institutions and capacity building firms in Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. Both the surveys and interviews were administered in English and French by the research team with French surveys and interviews translated and transcribed into English for analysis and subsequent report writing.

For the purpose of the study, we used a combination of the Purposive Sampling and Snowballing techniques to determine the participants for this study. Purposive sampling was the main technique used, being that the respondents interviewed were pre-selected primarily through the Start-Up meeting participant list and the preliminary mapping of PSOs in the four target countries. This was complemented by the Snowballing technique as respondents referred the research team to similar respondents for interview.

Philanthropy

Philanthropy, though is equally practised across the globe, varies in nomenclature. The nuanced cultures and norms of diverse countries influenced their conceptualisation and understanding of philanthropy. Across the board, philanthropy is an action aimed at improving human lives, it is synonymous with giving across different countries of the globe. In Brazil, the term philanthropy connotes charity, it is mainly attributed to a private or corporate sector. Similarly, other countries like China, Saudi Arabia, Turkey, etc., all associate philanthropy with charity, in other words, an action for the public good¹⁵. In all countries, philanthropy is moulded by cultural and religious norms and values. Symmetrically, the term philanthropy is not so familiar in Africa, it is mostly used in the professional sector. It is commonly referred to as giving and solidarity in the African context, which means helping people and giving to the needy, in some parts of the continent it is indigenously termed as Ubuntu¹⁶.

Progressively, philanthropy has been defined to be beyond just an act of benevolence, but an act targeted at solving the world's challenges¹⁷. It is not just about monetary giving to the poor, but the bid to tackle the pressing social challenges at the intersections of climate change, violent conflicts, illegitimate migration, intensifying unemployment, and education inequalities, among others. Addressing the

¹⁵ WINGS (2018). *The Global Landscape of Philanthropy*. <https://wings.issuelab.org/resources/29534/29534.pdf>

¹⁶ African Grantmakers Network (2013). *Sizing the Field: Frameworks for a New Narrative of African Philanthropy*. <https://africanphilanthropy.issuelab.org/resource/sizing-the-field-frameworks-for-a-new-narrative-of-african-philanthropy.html>

¹⁷ WINGS (2018). *The Global Landscape of Philanthropy*. <https://wings.issuelab.org/resources/29534/29534.pdf>

foregoing challenges is parallel to actualising the overarching aim of philanthropy to improve the lives of every human on earth. The SDG is a concise framework consisting of the set of world challenges that philanthropic activities are aimed at fixing.

According to the WINGS, philanthropy is mainly practised individually, institutionally, and communally¹⁸. At the individual level, it entails people giving their time, money, and expertise for the good of all, the most prominent illustration is the giving by HNIs across the globe for social good. Institutional philanthropy is a formalised form of altruistic giving, it entails associations, foundations, or organisations that create solutions to curing the social issues ravaging the world. Contrary to the reality in the African region, it is reported that institutional philanthropy in Europe has improved significantly consequent to the nascent wealth among the Europeans and the adoption of friendly government policies that encourage more philanthropy activities. By contrast, community philanthropy is predominantly informal, it is a localised form of philanthropy which is the interactions between local community members for solidarity and assistance within the community. Religious and cultural norms and values are the major drivers of community philanthropy. Individual philanthropy outstands the other forms of philanthropy in terms of size.

The changing world dynamics have substantive impacts on the diverse philanthropy forms. The advent of technology has transformed the traditional philanthropy patterns¹⁹. Giving has advanced to online giving, crowdfunding, USSD/SMS giving, etc, which now extends and captures the interest of the bolstering youth populace. In addition, the outbreak of COVID-19 and global lockdown during the pandemic holistically altered the nomenclature of global philanthropy²⁰. Following the devastating impacts of the pandemic on the livelihood and NGO activities across the board, many donor organisations had to review and ease their grantmaking procedures to ensure that NGOs were supported with operational funding to alleviate the financial burden on the NGOs.

¹⁸ Ibid.

¹⁹ Kasper G. et al. (2020). *What's Next for Philanthropy in the 2020s Seeing Philanthropy in a New Light*. <https://www2.deloitte.com/content/dam/Deloitte/us/Documents/about-deloitte/wn4p-report-final.pdf>

²⁰ Ibid.

Philanthropy Support Organisation

The growing complexity of the world's problems has provoked a drastic rise in institutional philanthropy. Philanthropy support organisations exist to pave way for philanthropy organisations by helping to improve their outputs and their sustainability. Precisely, WINGS define Philanthropy Support Organisations (PSO) as 'intermediary' or 'infrastructure' organisations, that provide a variety of services to support and strengthen philanthropy in a region²¹. They are totally different from Philanthropy organisations, as they do not implement philanthropy activities or fund philanthropy activities, as their focus is centred on how to support and facilitate the activities of philanthropy implementers and philanthropy funders, in other words, they focus on how to optimise philanthropic actions, and how to ensure that philanthropy organisations have access to the resources, capacity, networks, etc., they need to sustain their impact and actions in their community.

WINGS gave a taxonomy that divides PSOs into two major groups²², which are; PSOs by types and by functions. For PSOs by types, they are grouped into three broad buckets; PSOs whose primary focus is philanthropy, PSOs whose philanthropy is a subfunction, and the funders of PSOs. Each of the PSO types is made up of a variety of categories which is determined by the peculiarities of the countries/regions. Contrastingly, PSOs by functions means categorization by the primary functions PSOs serve in their region, these functions are elided into a 4C- framework, which stands for Capacity, Capability, Connection, and Credibility. The Capacity component entails PSOs generating financial, human, and infrastructural resources in a region, The Capacity component consists of PSOs that supports philanthropy by reinforcing organisational strategies, implementation, knowledge, data, and skills. The PSOs organising forums, networks, and platforms to foster collaboration, peer learning, and interactions in pursuit of enhancing philanthropy outcomes are grouped under the Connection component of the 4C- framework. The last C, standing for Credibility identifies with PSOs who are working to enhance transparent and accountable philanthropy in a region.

²¹ WINGS (2021). *Acting Together to Lift up Philanthropy: WINGS Guidance on How to Build a Supportive Ecosystem*. <https://buildingthepse.wingsweb.org/>

²² WINGS (2021). *Understanding the Meaning of Terms: Definitions and Taxonomy*. Part of *Acting Together to Lift Up Philanthropy: WINGS guidance on How to Build a Supportive Ecosystem*' https://wings.issuelab.org/resource/understanding-the-meaning-of-terms-definitions-and-taxonomy.html?_gl=1*oz3rb2*_ga*Njk4ODY0NzAwLjE2MjMyNTcxNTM.*_ga_5W8PXYYGBX*MTYzMTE4Nzk0MS4yMi4xLjE2MzExODgyNDguMA..

The remarkable impacts of PSOs on the growth and sustainability of philanthropy in a region are established by multiple research actions. As discovered by WINGS in its study on the impact of PSOs on philanthropy in Kenya, India, and Russia²³, the interventions of PSOs in these countries have mediated the improvement of philanthropy across all the 4C- frameworks, that is, by capacity, capability, connection, and credibility. PSOs' extent at enhancing philanthropy outcomes in a country is determined by the country's context; this means that the extent of PSO's impact varies across different countries. For instance, it is recorded that PSOs' efforts in India have resulted in increased availability of human and financial resources for philanthropy, established monitoring mechanisms for philanthropic activities through data-building efforts, and the enactment of enabling policies that have encouraged improved public-private sector collaboration, technology-enabled giving, and increased in HNI philanthropy, etc. While in Kenya, PSO's specific contributions to philanthropy in the country are marked by the increased volume of domestic funds and talents for the philanthropy sector, the creation of strategies and synergies for the implementation of philanthropy actions, and the introduction of favourable policies precipitating the establishment and growth of more PSOs.

Philanthropy Support Ecosystem

The evolving nature of philanthropy necessitated the development of a breeding environment for it. Just like the growth of a crop is influenced by the quality of the soil it is rooted in, the quality of philanthropy in a region or country is also determined by the strength of its philanthropy support ecosystem. WINGS²⁴ defines a philanthropy support ecosystem as the collaborative efforts between different entities, such as organisations, functions, and activities that facilitate the achievement of the ultimate potential of philanthropy in a region by fostering its capacity, capabilities, connection, and credibility. To improve the philanthropy efforts in a country, the philanthropy support ecosystem must consistently be examined and managed. A good road is necessary for the seamless functioning of a car, likewise, a good philanthropy support ecosystem precipitates effective and efficient philanthropy.

²³ WINGS (2021). *Impact of the PSE in India, Kenya & Russia: Country Case Studies. Part of Acting Together to Lift Up Philanthropy: WINGS guidance on How to Build a Supportive Ecosystem'*
https://wings.issuelab.org/resource/impact-of-the-pse-in-india-kenya-russia-country-case-studies.html?_gl=1*pgjkhj*_ga*Njk4ODY0NzAwLjE2MjMyNTcxNTM.*_ga_5W8PXYYGBX*MTYzMTE4Nzk0MS4yMi4xLjE2MzExODgyOTUuMA..

²⁴ WINGS (2021). *Understanding the Meaning of Terms: Definitions and Taxonomy.*
https://wings.issuelab.org/resource/understanding-the-meaning-of-terms-definitions-and-taxonomy.html?_gl=1*oz3rb2*_ga*Njk4ODY0NzAwLjE2MjMyNTcxNTM.*_ga_5W8PXYYGBX*MTYzMTE4Nzk0MS4yMi4xLjE2MzExODgyNDguMA..

The philanthropy support ecosystem could also be referred to as the philanthropy development ecosystem or philanthropy support ecosystem²⁵. It is composed of individuals and organisations who work together to address the challenges hampering philanthropy and providing an enabling and favourable climate for philanthropy. The ultimate focus of the PSE is to explore opportunities and diversities within the ecosystem for the social good of all. The philanthropy support ecosystem comprises varying actors who are categorised into philanthropy developers, enablers, and accelerators. This ecosystem is also made up of philanthropy networks, philanthropy support organisations, philanthropy support funders, etc, who all synergise to build a strong, resilient and responsive philanthropy ecosystem to promote and enhance sustainable development and social impact in a region. Categorically, the key players in the philanthropy support ecosystem are summarised to support organisations, implementing organisations, and funding organisations.

The key actors in a philanthropy ecosystem contribute unique inputs to the ecosystem, these range from working for an enabling environment, providing thought leadership, building capacity, stimulating giving, building trust and accountability, providing space for peer learning and strategies development, etc, with the overall goal of improving and strengthening philanthropy, solidarity, or giving, depending on terms familiar in the region²⁶. While the philanthropy ecosystem is posited to be crucial to the achievement of full philanthropy's potential, it is unevenly distributed across different regions of the world. Some countries are yet to build and integrate a solid philanthropy ecosystem, according to WINGS, North America has a more developed ecosystem than other regions, China and India, though having one fast-growing philanthropy sector are also known for a diluted philanthropy ecosystem. This is also the plight in the Africa region, most particularly the West African countries²⁷.

Past studies have established how Philanthropy supports the Ecosystem (PSE) has made remarkable impacts on philanthropy in different regions²⁸. For instance, it is recorded that countries with a strengthened ecosystem have community foundations created 9 times more than countries with no existing philanthropy structure. Moreso, actors in the PSE are instrumental in the adoption of friendly philanthropy policies and laws in countries facilitating improved philanthropy in those countries.

²⁵ WINGS (2018). *Unlocking philanthropy's potential; What funders can do to build strong philanthropy support ecosystems*. <https://wings.issuelab.org/resources/30804/30804.pdf>

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

The West African Philanthropy Support Ecosystem

Traditional giving or solidarity is prevalent in West Africa including in the focus countries of Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. Giving is embedded in the cultures of West Africa and comes naturally to its people. Across these countries of focus, giving was identified as an everyday phenomenon with people giving to family members, their religious institutions, kinsmen and even to total strangers²⁹. This is synonymous with the communal nature of Africans who are always looking out for the well-being of each other as encapsulated in the Ubuntu philosophy of Southern Africa which underlines that “I am because you are” and “We are all branches of the same tree”. Despite the fact that giving or solidarity is widespread in the region, the term “philanthropy” is largely misunderstood by the local West African especially in the countries of Burkina Faso, Côte d'Ivoire, Nigeria and Senegal who consider it to solely be large donations often provided by external partners or HNWIs.

“Our people give everyday- they give their time, money, energies and resources to help each other. To them, this is a normal way of life and so they do not consider themselves to be philanthropists” (Interview with Coordinator of African Youth in Philanthropy Network, August 2022)

Furthermore, the study revealed that Nigeria and Senegal have more vibrant philanthropy support ecosystems (PSEs) that makes its philanthropy much more prominent in the West African space. One major reason is because of the active presence of philanthropy support organisations (PSOs) actively working to build a vibrant and inclusive PSE. Philanthropy Circuit is a key PSO in Nigeria that facilitates capacity building, networking and convenes platforms that bring various categories of actors together for sharing best practices. African Philanthropy Forum (APF) from its base in Nigeria, works across the continent to bring grantmakers, PSOs, nonprofits, giving platforms amongst others to foster a stronger and more dynamic ecosystem. In the case of Senegal, TrustAfrica is a PSO that is fostering collaborations and connecting various actors to build a unique PSE in Senegal and across the West African sub-region. In addition, EpicAfrica is building philanthropic infrastructure through filling in capacity and data gaps surrounding the sector from its base in Senegal.

²⁹ Interview with Executive Director of West African Civil Society Institute, August 2022

Nigeria and Senegal have also developed strong relationships over time with anglophone and francophone donors and international non profits and both countries serve as the bases from which regional programming is carried out. This has provided them with the advantage of being the primary destinations of funding and programming geared towards developing strong philanthropic ecosystems.

Religious foundations and organisations are prominent across the francophone countries of Burkina Faso, Côte d'Ivoire and Senegal. Philanthropy or giving is considered to be a religious duty of an individual to take care of the vulnerable people among them. These countries have a prevalence of religious actors who are increasingly intervening in philanthropy to support marginalised communities through funding or directly implementing community action projects. This realisation is one of the reasons that galvanises informal giving. In Burkina Faso, the L'Office de Développement Églises Évangélique and the Union Fraternelle des Croyants de Dori are christian and interfaith organisations respectively that provide funding for community projects. Fondation Touba Ca Kanam in Senegal, leads action in the interest of the Islamic holy city of Touba while the Fondation Zakat et Waqf promotes social cohesion in local Ivorian communities through Islamic giving of Zakat and Waqf.

Community philanthropy is well established particularly in Burkina Faso as it is geared towards alleviating the plight of the internally displaced persons and marginalised groups. This involves community members working together and leveraging community resources to better address challenges and improve the quality of life of the members of the community³⁰. In Burkina Faso, the community philanthropy is also targeted towards taking care of the welfare of internally displaced persons (IDPs) emerging from the fight against terrorism. Initiative Panentugri pour la Bien-Être de la Femme (IPBF) is leading community philanthropy that is designed for and improves the quality of life of women and girls while the Association des Ressortissants de la Diaspora channels resources for development projects from the Burkinabé diaspora to their local communities of origin.

³⁰ Global Fund for Community Foundations (2019) Community Philanthropy in Côte d'Ivoire: Current State and Looking into the Future.

Gaps and Challenges of the West African Philanthropy Support Ecosystem

Significant gaps and challenges abound in the West African philanthropy support ecosystem such as:

Non-Favourable regulatory frameworks of West African governments for the growth of philanthropy:

Across West Africa, the legal frameworks surrounding philanthropy are not favourable to the growth of the ecosystem. The laws affecting the registration and operations of philanthropic organisations do not distinguish between the various actors working within the space and as a result are not well-tailored to their needs. A consultant for philanthropic organisations in Côte d'Ivoire noted the discrepancy thus:

“I find the legal framework for philanthropic organisations in Côte d'Ivoire to be unnecessarily tedious and complicated. There are multiple government agencies that are carrying out guidelines and policies guiding philanthropic organisations. The problem is that there is no inter-agency collaboration which leads to duplication of roles and lack of synergy in working towards enhancing the philanthropic environment.”³¹

The insufficient consultation of the key philanthropic actors by the government in the drafting of these policies means that the newly created laws guiding the system are not representative of the actors and do not improve the philanthropic environment.

Inadequate Donor interest in developing the vibrant philanthropy support ecosystem. There is no sufficient donor interest in developing a vibrant PSE within the countries and across the region. Donors- both indigenous and external have not clearly realised the benefits of developing a vibrant philanthropic ecosystem that is more impactful and sustainable. Funding is still provided in the short term in the form of project funding without much regard for longer-term core funding that could bring about the sustainability of ideas and projects. Donor pressure for immediate results that are quantifiable also militates against funding of the philanthropy support ecosystem which may take a much longer period to demonstrate results that may not be easily quantifiable when compared with other projects.

³¹ Interview with Ivorian Philanthropic Consultant, July 2022

Insufficient harnessing of the traditional giving and remittances from the West African Diaspora towards making substantial Systems Change. While this study along with previous studies have confirmed that philanthropy is part of the culture of West Africans, there is a realisation that informal or traditional giving is limited in its contribution towards making the systems change needed for West Africa's development. The Executive Director of West African Civil Society Institute (WACSI) noted that:

“Indeed, it is clear that giving is ingrained in our cultures in West Africa but what have the results of our traditional and informal giving amounted to? Our informal giving simply caters to the symptoms of the problems that we face but does not tackle the root causes of the development issues that necessitated the informal giving in the first place.”³²

The current trajectory of informal giving done by individuals does not have any expectations tied to the giving as it is done voluntarily. This is often based on individual preferences or religious conviction. This however militates against any considerable contribution of traditional philanthropy to the development of the wider African society.

Strengthening the West African Philanthropy Support Ecosystem

This study highlights a number of ways to strengthen the West African Philanthropy Support Ecosystem including:

Collaborate with traditional Philanthropic Actors to transform informal giving to contribute to systems change. African traditional giving is unique to its people and rooted in their cultural practices. Local traditional actors such as traditional rulers, religious and community leaders as well as market and trade associations are active in this space and play major roles in community philanthropy. Formal philanthropic actors in the West African space need to collaborate with these informal traditional actors to provide means by which such informal giving can be properly channelled to the desired development outcomes. This would include providing more documentation of the informal giving practices and public sensitisation on the important role played by informal giving in the philanthropic space.

Leverage the involvement of local corporate philanthropy towards creating a vibrant Philanthropy Support Ecosystem. The West African Philanthropy Support Ecosystem can be further strengthened by leveraging all of its local resources towards its development. Corporate philanthropy provides an

³² Interview with Executive Director of West African Civil Society Institute (WACSI), August 2022

emerging trend in philanthropy across West Africa in which local businesses or local subsidiaries of multinational corporations are establishing foundations and providing funding and support to philanthropic organisations in their local countries. Corporate philanthropy in the region can contribute to reducing the over-dependence of philanthropic actors on external solicited funding by providing targeted support to the ecosystem that is home-grown and tailored towards local needs

Develop a unique West African Philanthropy Support Ecosystem that is unique to the culture of its people. West Africa needs to develop a philanthropy support ecosystem that is unique to the culture and needs of its people. This implies that rather than imposing the Western philanthropic model on the sub-region's unique situation, philanthropic actors across West Africa need to create a philanthropic model that is fit for purpose and conducive for the current challenges faced by the West African people and their development needs. Such an ideal model would include appreciating the uniqueness of West African informal giving and effectively combining it with the formal philanthropy in the region to achieve the necessary development goals.

D. Philanthropy in Burkina Faso

Country Profile

Burkina Faso, a formal French colony, got its independence on the 5th of August 1960. Since the Independence to date, unrest and instability have been at the fore of the country's political environment³³. In fact, the recent democratically elected president was ousted by a successful military putsch on the 24th of January 2022³⁴ on the premise of his inability to address the worsening insecurity condition in the country. Between 2015 to 2022, it was reported that the unprecedented surge in insecurity or terrorism in the country caused an estimated record of 7,569 deaths and displaced approximately 1.6 million Burkinabe³⁵. This caused a spike in the humanitarian crises, which has gotten

³³ Myron Echenberg (2022). *Burkina, République de Haute-Volta, Republic of Upper Volta*. Britannica. <https://www.britannica.com/place/Burkina-Faso/Demographic-trends>. Accessed: 18/07/2022

³⁴ Thiam Ndiaga (January 25, 2022). Burkina Faso army deposes president in West Africa's latest coup. Reuters. <https://www.reuters.com/world/africa/burkina-faso-president-kabore-detained-military-camp-sources-tell-reuters-2022-01-24/>. Accessed: 18/07/2022

³⁵ Ornella Moderan & Fahiraman Rodrigue Koné (03 Feb 2022). What caused the coup in Burkina Faso? Institute for Security Studies. <https://issafrica.org/iss-today/what-caused-the-coup-in-burkina-faso>. Accessed: 18/07/2022

the attention of both local and international humanitarian aid actors³⁶, resulting in increased interventions from both local and international development organisations.

With approximately 22 million³⁷ total population, Burkina Faso has a total GDP of 19.74 billion USD³⁸ and a per capita income of 918.2³⁹ USD, classifying it as one of the low-income countries in Sub-Saharan Africa. According to the World Poverty Clock, 4 in 10 Burkinabe are living below an average of 1.9 USD daily⁴⁰, ranking the country as one of the countries with an immense percentage of its population living in abject poverty. Furthermore, the UNDP Human Development Report ranks Burkina Faso 182 of 189 with an HDI of 0.452⁴¹, indicating the prevalence of poor standard of living, education inequality, and low life expectancy in the country. The poor economic condition of the country can be attributed to the high corruption rate in the country.

Burkina Faso is a multi-ethnic country with about 60 ethnic groups. The Mossi ethnic group are the predominant tribes in the country, other groups are Gurunsi, Senufo, Bwa, the Lobi, among others. Aside from the official language -French in the country, the majority of Burkinabe speak the Gur language. The country is partitioned into two major religious beliefs- Islam and Christianity, the former has a larger proportion. Past studies postulate that a significant level of tolerance and peaceful cohabitation is prevalent across all ethnic and religious divides⁴². The country has remarkable cultural and religious beliefs and practices that encourage charity and philanthropy practices among its citizens⁴³. This accentuates the existing beliefs of giving and solidarity being a major natural asset across the West African region.

³⁶The Norwegian Refugee Council (NRC) (10. Mar 2022). Burkina Faso: Second biggest spike in displacement since crisis began. [https://www.nrc.no/news/2022/march/burkina-faso-second-biggest-spike-in-displacement-since-crisis-began/#:~:text=As%20of%20January%2031%2C%202022,people%20\(Source%3A%20OCHA\)](https://www.nrc.no/news/2022/march/burkina-faso-second-biggest-spike-in-displacement-since-crisis-began/#:~:text=As%20of%20January%2031%2C%202022,people%20(Source%3A%20OCHA)). Accessed: 18/07/2022

³⁷ Worldometer (2022). Burkina Faso Population <https://www.worldometers.info/world-population/burkina-faso-population/>. Accessed: 18/07/2022

³⁸ The World Bank (2022). GDP Current Burkina Faso <https://data.worldbank.org/indicator/NY.GDP.MKTP.CD?locations=BF>

³⁹ The World Bank (2022). GDP per capita (current US\$) - Burkina Faso <https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=BF>

⁴⁰ World Data Lab (2022). Burkina Faso Poverty rate. <https://worldpoverty.io/map>

⁴¹ <https://hdr.undp.org/data-center/country-insights#/ranks>

⁴² <https://www.bmz.de/en/countries/burkina-faso>

⁴³ https://globalfundcommunityfoundations.org/wp-content/uploads/2022/05/SummaryReport_English_Burkina_Single.pdf

Although the make-up of institutionalised philanthropy in Burkina Faso has not been adequately explored, extant studies have identified the key philanthropy actors in Burkina Faso as the implementing actors (those who distribute resources tailored to fix social needs), the enablers (those who provide support to improve philanthropy activities), and the donors (those who fund philanthropy activities).⁴⁴ Whilst HNWI's are identified as one of the key influencers of the philanthropy landscape across the African region, there is, however, a paucity of data documenting the numbers of HNWI's in Burkina Faso.

Nature of Burkina Faso Philanthropy

Burkina Faso's philanthropy is rooted in its people's traditional means of livelihood. Philanthropy is practised by everyone, albeit with a different name- solidarity or giving. At the core of this traditional desire to give, is the genuine desire for the well-being of the fellow Burkinabé. Traditional giving is therefore an expression of the compassion that one has for the fellow human being. Burkinabé philanthropy is majorly an accumulation of the diverse forms of individual giving that is seen in the way the people support each other.

In the same vein, contemporary Burkinabé solidarity has been directed towards the internally displaced persons (IDPs). Since 2015, terrorism has emerged as a major security threat in Burkina Faso. Primarily carried out by Islamist terror groups affiliated with Tuareg rebels and Al-Qaida, the insurgency has led to the displacement of over 100,000 internally displaced persons (IDPs). In response to this sudden large-scale displacement, Burkinabé philanthropy has risen to the occasion by providing succor to the IDPs and the families that have fled from conflict zones to more secure regions such as the capital Ouagadougou and its environs⁴⁵. Solidarity with the IDPs has included accommodating them in people's homes as well as religious institutions providing them with goods and services.

There is also an institutionalisation of traditional philanthropy in the form of community foundations.⁴⁶ Community foundations are major forms by which traditional philanthropy is expressed in Burkina Faso. These community foundations focus on resolving the development challenges of a particular community. Such a community foundation is made up of the members of the particular community who are responsible for identifying the societal problems, raising funds necessary to launch an intervention and

⁴⁴ Ibid.

⁴⁵ Interview with Burkinabé Philanthropy Expert, July 2022

⁴⁶ Interview with IPBF, July 2022

implementing such a project. Such community foundations have the unique advantage of implementing targeted solutions towards the needs of the community without the need for external funding and its foreign agenda. Women also play key roles in the community philanthropy level by mobilizing their peers to make their voices heard as well as playing leading roles in implementing projects that eliminate discrimination and better the rights of vulnerable groups such as women and girls.

Policies and Practices surrounding Philanthropy in Burkina Faso

Philanthropy in Burkina Faso has some unique features in terms of its policies and practices. First, the policies guiding philanthropy are not very clear and favourable to the thriving of the ecosystem. The laws do not distinguish between various philanthropic actors such as nonprofits, philanthropy networks, capacity building firms amongst others. Likewise, there are no tax incentives that promote giving or solidarity especially for the formal and structured philanthropic system. Generally, non-governmental organisations are regulated by a law enacted in 2015 by the government. Local and international organisations need to be registered with the Ministry of Public Affairs.

Key Philanthropic Support organisations in Burkina Faso

There are several key PSOs actively working to build a formidable philanthropic ecosystem in Burkina Faso. First, community foundations are actively working at the grassroots to transform the plight of vulnerable populations such as women and girls. Initiative Panenetugri pour la Bien-Être des Femmes (IPBF) is one such community Foundation that is empowering women at the grassroots with income generation activity skills and capacity building.

Association Burkinabé de Fundraising (ABF) is a philanthropic serving organisation (PSO) that builds the capacity of Burkinabé nonprofits in fundraising and business development. ABF makes the unique contribution of helping Burkinabé organisations to utilise local fundraising models such as the Change the Game Academy to attain financial sustainability by mobilising local resources. This approach championed by ABF in Burkina Faso helps reduce the reliance of its nonprofits on external Western funding models of applying for solicited grants which are not sustainable and do not enable local organisations to tap into local resources. Likewise, the Le Secrétariat Permanent des Organisation non Gouvernementales (SPONG) is a major philanthropic network that connects the main nonprofits in Burkina Faso together to strengthen their capacity and facilitate collaboration within the philanthropic system.

Religious-based organisations also function prominently within the Burkinabé philanthropic space funding and implementing philanthropic initiatives. L'Office de Développement des Églises Évangélique (ODE) and Organisation Catholique pour le Développement et la Solidarité (OCADES- Burkina) are Catholic Christian organisations focused on funding local initiatives that empower marginalised groups in the society. Centre d'Études Formation Islamique CERFI (CERFI) and Fédération des Associations Islamique du Burkina (FAIB) are Islamic organisations that carry out training and capacity building for philanthropic action. Union Fraternelle des Croyants de Dori (UFC-Dori), on the other hand, is an interreligious organisation that has been utilising interfaith dialogue for socio-economic development since 1969 in local communities.

Centre pour la Gouvernance Démocratique (CGD) is a crucial nonprofit supporting good governance and citizen engagement in Burkina Faso. Other nonprofits working on key societal issues include Association pour la Promotion des Initiatives Locale (APIL), Voix de Femmes, Association Formation Développement Ruralité (AFDR) et Le Mouvement Burkinabé pour les Droits Humains et les Peuples (MBDHP). Think Tanks and research institutions also play significant roles in the Burkinabé ecosystem such as Institute Supérieur de Sécurité Humaine (ISSH), Groupe de Recherche et Analyse Appliquées pour le Développement (GRAAD) and the Institut de Recherche pour le Développement (IRD).

Furthermore, corporate foundations play key roles in the Burkinabé philanthropic system. Considered as part of their corporate social responsibility (CSR), these companies, often tech giants and banks, provide much-needed funding to empower young people and support implementing partners in taking action in local communities. La Fondation Orange au Burkina Faso offers digital training courses for youth, donates to schools and local community associations for social impact projects. Coris Bank supports climate action projects that mitigate environmental degradation in rural areas of Burkina Faso.

Gaps and Challenges in Philanthropy in Burkina Faso

The Burkinabé philanthropic system still has clear gaps and challenges. First, there is **limited support from the government for the philanthropic ecosystem**. The laws guiding philanthropy are not updated in line with the contemporary Burkinabé philanthropic system. The government also has neither sufficiently

identified the important role of philanthropy in societal development nor sensitised the public on the importance of communal giving.

Insufficient Capacity Building for Philanthropic Actors: The various philanthropic actors lack adequate capacity in organisational structure and financial sustainability. A good number of philanthropic organisations particularly implementing NGOs still lack operational websites that capture their mission and activities.

Inadequate Funding: Inadequate funding remains a challenge for philanthropic actors. Most of the funding is project-based and short-term. Local actors lack the core funding required to run their operations seamlessly and the multi-year financial support that can enable them work towards financial sustainability. It is even more challenging for philanthropic organisations to get funding to support the development of the Ivorian philanthropic system. This is because most donors prefer to channel funding directly to implementing organisations for the purpose of project implementation rather than investing in developing the entire ecosystem.

Strengthening the Philanthropic Support Ecosystem in Burkina Faso

To strengthen the philanthropic support ecosystem, a number of steps need to be taken:

Create Better Legal Frameworks: Burkinabé interview respondents maintained that better measures need to be taken to ensure that the regulatory framework is favourable to philanthropic organisations. This includes making available tax incentives for all categories of philanthropic actors, making the registration processes less cumbersome and providing more capacity strengthening mechanisms for these actors to benefit from.

Widen the Impact of Community Solidarity and Giving: With most of the philanthropy carried out by community foundations at the grassroots, there is a tendency for these community actors- development associations and community foundations to focus on implementing small-scale projects that are limited in their impact to just the communities where they are implemented. A Burkinabé philanthropy expert noted that:

“It is good that most of our philanthropy is community-centred. However, we need to emphasise taking philanthropic action that drives social

change for the entire Burkinabé population. Everyone should have the chance to benefit from the solidarity and not just a select few”⁴⁷

Establish Collaborative Forums for Philanthropic Actors: Burkinabé philanthropic actors are often working in silos and not synergizing with other actors working across the broad spectrum of other sectors of societal development. This inadequate collaboration hampers the overall attainment of the development of the population particularly the marginalised groups. The Director of the Initiative Panentugri pour le Bien-Être des Femmes (IPBF), a women-led and focused community foundation underlined that:

“There is the need for regular forums that bring all of the actors together to share best practices and learn from each other’s experiences. Such a forum should cut across all sectors including those working on healthcare, education amongst others. There is so much that we can accomplish when we work together in synergy”⁴⁸

Galvanise the involvement of business in corporate philanthropy: There is the need for more businesses and corporations to participate actively in philanthropy. The involvement of these corporations as part of their corporate social responsibility (CSR) through the provision of funding to local actors will empower them to conduct more impactful action targeted towards vulnerable groups and the majority of the population. In addition, funding from local corporations will help to reduce the dependence of Burkinabé nonprofits on external donors whose agenda may not be in line with local needs. Care should however be taken to ensure that corporate philanthropists do not allocate funding to themselves and implement projects directly as they would likely not have the required implementation expertise or experience to carry out it successfully.

⁴⁷ Interview with Burkinabé Philanthropy Expert, July 2022

⁴⁸ Interview with IPBF, July 2022

E. Philanthropy in Côte d'Ivoire

Country Profile

Côte d'Ivoire is located on the coast of Western Africa and is recognized as one of the world's largest producers of cocoa and coffee. The country houses about 68 ethnic groups, significantly contributing to diversity of customs.⁴⁹ Also known as Ivory Coast, the country gained independence from the French government in 1960 and for more than 3 decades from its independence, Ivory coast was known for its religious and ethnic harmony until the civil war in 2002-2007 which split the country into Muslim rebel-held north and government controlled Christian south.⁵⁰ The success of Côte d'Ivoire as an exporter of coffee and cocoa—the world's top two producers—was crucial to the nation's stability since these commodities helped the nation fast advance economically and socially.

Since independence, the political and economic climate of Côte d'Ivoire have taken different paths. Félix Houphouët-Boigny, Côte d'Ivoire's first president, came to dominate the nation's political life and economic decision-making after the country gained independence in August 1960. During the 1960s and 1970s, he presided over the country's emergence as one of Africa's few stable and prosperous nations. Together with a mostly authoritarian system of political governance, the economy was widely liberal and actively integrated into the global marketplace.⁵¹ Cote d'Ivoire covers an area of 322,463 km². While the country's capital is situated at Yamoussoukro, Abidjan- the largest city is referred to as a defacto capital city. The country's population as at 2020 was projected at about 26.38million people with about 40% of the population as Muslims, 34% as Christians, and 25% as traditional worshippers. French-official language and the languages of 5 major ethnic groups (Dioula, Baoulé, Dan, Anyin and Senari.) are often spoken by the citizens of Cote d'Ivoire.⁵²

Just like other African countries, giving is a major aspect of the Ivorian culture, this is influenced by the religious belief of the Muslim and Christian devotees in the country. Generally, the giving in Côte d'Ivoire is mostly informal, however there is a consistent growth in the institutionalised form of philanthropy being

⁴⁹ USGS. The Republic of Côte d'Ivoire. <https://eros.usgs.gov/westafrica/country/republic-cote-divoire>

⁵⁰ BBC News (2021). Ivory Coast country profile. <https://www.bbc.com/news/world-africa-13287216>

⁵¹ BTI (2022). Côte d'Ivoire Country Report 2022. <https://bti-project.org/en/reports/country-report/CIV>

⁵² One World Nations Online. Côte d'Ivoire (Ivory Coast). https://www.nationsonline.org/oneworld/cote_d_ivoire.htm

established to tackle the varying social challenges crippling the livelihood and welfare of the people⁵³. Historically, formalised philanthropy is said to be pioneered by the appearance of international service organisations in the country during the 20th centuries⁵⁴.

Nature of Côte d'Ivoire Philanthropy

Ivorian philanthropy has some important distinguishing factors. It flows from the nature of the individual to care for each other. In other words, everyone is a philanthropist as they maintain solidarity with the people around them. Traditional solidarity is seen in the way the Ivorians give to support those in need. As this definition of philanthropy simply describes the natural way of the daily life of Ivorians, the term - philanthropy is not understood by the local people. They give without expecting anything in return or reflecting on the extent of their giving.

The Ivorian diaspora is very active in the philanthropic system back home. The Diaspora is well established particularly in Europe. They send back home a lot of remittances to support their relatives and friends. The remittances contribute to improving the social status of the recipients and providing them with the necessary resources to take action to improve their immediate environment. Sometimes, the Ivorian diaspora provides funding directly to community associations and foundations to implement specific capital-intensive projects in local communities that benefit the entire population such as building of schools and hospitals amongst others.

There is also the trend of celebrity philanthropy in the country. This includes philanthropy that is led by celebrities most often sports stars such as international professional footballers of Ivorian origin as well as music artistes⁵⁵. This has often taken the form of setting up their personal charitable foundations to promote social causes. Examples of such key actors in the Ivorian philanthropy support ecosystem include the Fondation Didier Drogba, Fondation Magic System and Fondation Kalou.

⁵³ Association 3535 (2019). Community Philanthropy In Cote D'ivoire: Current State And Looking To The Future. <https://www.bluebagafrica.com/pdf/Community-Philanthropy-Cote-DIvoire.pdf>

⁵⁴ Ibid.

⁵⁵ Global Fund for Community Foundations. (2019). Community Philanthropy in Côte d'Ivoire: Current State and Looking to the Future.

Policies and Practices surrounding Philanthropy in Côte d'Ivoire

The primary law for philanthropic organisations is the Law 60-315 of September 21, 1960 that sets out the conditions for the creation, operations and compliance. In Côte d'Ivoire, there is no distinction between the categories of philanthropic organisations as they are all referred to as “associations”⁵⁶. There is a two step process for incorporating an association which takes between 6-18 months which is detailed below:

- An official request for incorporation at the Ministry of Interior which leads to the association receiving a provisional declaration certificate.
- An insertion in the official journal of the Republic of Côte d'Ivoire and an inspection of the association's premises by the police department before the granting of the final certificate of declaration.⁵⁷

There is the possibility of obtaining special tax benefits known as the “Association d'Utilité Publique” or Public Benefit Organisation but the application process is highly selective.

The Ivorian government reformed the regulatory system pertaining to philanthropy in 2016. The framework introduced in 2016 pertained to the registration and operation processes of NGOs in Côte d'Ivoire. However, this regulatory framework still does not capture the broad spectrum of philanthropic actors as it primarily targets NGOs and associations. Lots of terms are interchangeable in the existing laws for instance, there is no clear cut difference between an organisation that is non-political and one that is an NGO⁵⁸. The Law of Operations permits local organisations to access private resources but inadvertently excludes other local organisations as well. Unlike in other countries, Côte d'Ivoire does not have a ministry that pertains to civil society in the country which makes it hard to monitor and implement the lofty provisions of the regulations regarding philanthropy.

Key Philanthropic Support Organisations in Côte d'Ivoire

The Ivorian philanthropic system includes several key actors. One of which is the establishment of foundations by celebrities such as music and soccer stars to serve their philanthropic interests and coordinate their giving. These foundations are primarily self-funded and actively implement their projects

⁵⁶ Global Fund for Community Foundations. Community Philanthropy in Côte d'Ivoire: Current State and Looking to the Future.

⁵⁷ Ibid.

⁵⁸ Interview with Ivorian Philanthropy Expert, July 2022

themselves without involving local partners. Fondation Didier Drogba and Fondation Kalou are foundations of ex-Ivorian soccer stars - Didier Drogba and Salomon Kalou respectively, who implement education and healthcare projects targeting vulnerable populations in rural areas. Fondation Magic System is the foundation of the popular music artiste- Magic System, tackles challenges in the culture, health and environmental sectors.

Corporate foundations are also very much involved in Ivorian philanthropy. Considered a part of their CSR, top businesses have created their foundations as their own way of giving back to the society by tackling issues that matter to the core of their businesses. Fondation SIFCA, established by the SIFCA Group, an Ivorian agro-business, supports sports, education and cultural initiatives that target young people in local communities. Fondation NSIA was established by NSIA, an insurance giant, to focus on girl-child education and empowerment. Fondation PETROCI, a part of the PETROCI gas company, is providing succour to marginalised groups in the prisons, orphanages and schools in rural Ivorian areas.

Besides, philanthropic networks such as the Convention de la Société Civile Ivoirienne brings Ivorian civil society together for sharing best practices and networking opportunities. Notable nonprofits and implementing partners working across the country include Fondation Bénédicte Janine Kacou Diagou, Fondation Sephis, Fondation Nanan Kooua Bilé, Fondation Atef Omais and Fondation Ariel Glaser. Universities, research institutions and think tanks are documenting the nature and impact of Ivorian philanthropy especially at the community level. The Université Félix Houphouët- Boigny is one of the foremost Ivorian public universities with researchers producing various insightful research and analysis on gaps and opportunities of Ivorian philanthropy. The Institut pour la Bonne Gouvernance, le Développement et la Prospective (IGDP) and the Association des Femmes Chercheurs de Côte d'Ivoire (AFEMC-CI) are think tanks that produce cutting-edge analysis centred on Ivorian philanthropy.

Gaps and Challenges of Philanthropy in Côte d'Ivoire

Specific gaps and challenges exist for the Ivorian philanthropic system as seen below:

Restrictive legal framework. The regulatory framework is not conducive for the growth of philanthropy. Despite the benefits of the newly introduced philanthropic laws of 2016, significant gaps still remain in terms of the actual practice of these regulations. An Ivorian philanthropic expert noted that:

“In theory, the regulatory system for philanthropy of 2016 is favourable to philanthropy as it permits tax deductions for community foundations and businesses. In reality, though, the law is not actively implemented as philanthropic organisations still suffer from the burden of high taxation.”⁵⁹

Limited Networking and convening opportunities: There are limited networking and convening opportunities for philanthropic actors to meet and share best practices on what works and does not work for more social impact. In cases where there are convenings, they are often one-sided with limited participation of other actors beside the traditional implementing partners or nonprofits in attendance. It is also striking that unlike other countries like Nigeria and Senegal, Côte d’Ivoire does not have philanthropic support organisations whose sole mandates are to convene participatory dialogues and networking meetings across all aspects of the philanthropic network.

Insufficient research and documentation: There is very few research and documentation on the impact of philanthropic actions and the nature of the system produced by Ivorian actors themselves. While there is a little research on the Ivorian philanthropic system, they are produced by external actors particularly from the Global North. The emphasis should be on local documentation of what works and what does not work by the Ivorian actors who have better contextual and lived realities of the environment and are best placed to better tell their stories.

Strengthening the Philanthropic Support Ecosystem in Côte d’Ivoire

Strong Synergy between Philanthropic Actors: Greater synergy is needed among the philanthropic actors in Côte d’Ivoire. These actors will need to give up the current siloed approach and connect more with the various stakeholders involved in the philanthropic space to better understand the needs and the best ways to develop successful interventions. For instance, corporate foundations, in particular, are often neglected by other philanthropic actors when designing events that bring philanthropic actors due to the perception that they are simply business actors. However, these corporate foundations contribute significantly to social impact in local areas by virtue of their funding of social causes or direct implementation of interventions. The more Ivorian actors begin to identify the broad scope of its philanthropic system and the need to harness the unique capacities of all actors, the better and more impactful will the Ivorian philanthropic ecosystem become.

⁵⁹ Interview with Ivorian Philanthropy Expert, July 2022

Improved legal and regulatory framework: It is important that the government improves the legal and regulatory framework of philanthropy in Côte d'Ivoire. The bureaucratic measures should be eliminated making it easier for philanthropic actors to register their organisations appropriately and carry out their operations without much interference from the authorities. An Ivorian philanthropic consultant maintained that:

“There are multiple government agencies carrying out several policies regarding philanthropy that are not well coordinated. At times, it appears like these agencies are simply reinventing the wheel and placing undue burdens on philanthropic organisations. Government ministries should work collaboratively as regards philanthropy and have more synergy so as to positively influence the philanthropic ecosystem in Côte d'Ivoire”⁶⁰

More Research and Documentation: There is the need for more research and documentation into the impact of philanthropic action on societal development in the country. All actors should carry out internal evaluations such as baseline and endline reports that show the prevailing conditions as at the onset of implementing projects and the impact made after their interventions. Beside project evaluations, comprehensive research studies should be conducted on how to strengthen the philanthropic ecosystem in the country.

F. Philanthropy in Nigeria

Country profile

Nigeria joined the Commonwealth of Nations when it received its independence from Britain on the 1st of October 1960 and became a republic on the 1st of October 1963. Since independence, Nigeria has politically known many periods of unrest and crises, including insurgencies caused by the Niger Delta Militants, Boko Haram terrorist, political gains etc.⁶¹ The country also in 1967 experienced a 3 year long

⁶⁰ Interview with Ivorian Philanthropy Consultant, July 2022

⁶¹ University of Central Arkansas. Nigeria (1960-present). <https://uca.edu/politicalscience/dadm-project/sub-saharan-africa-region/nigeria-1960-present/>. Accessed: 16/07/2022

civil war which was majorly a tribal war between the Southerners and the Northerners; the Ibo people wanted to secede to create the Nation of Biafra. While the civil war had a devastating effect on the country, its people have remained one since then. While the country alternated between democratic and military rule from 1963 to 1998, there has been an uninterrupted democracy since 1999.

Nigeria is located on the west coast of Africa and is the most populous black country in the world, bordering the North Atlantic Ocean, between Benin and Cameroon. Nigeria covers 356,668 sq miles (923,7770 sq kilometers).⁶² The country which gained independence on the 1st of October 1960 consists of 36 states and 774 Local Government areas.⁶³ The population of Nigeria is currently at about 200 million with a diverse feature of over 250 ethnic groups with Yoruba, Igbo and Hausa being the most pronounced groups.⁶⁴

Although Nigeria is Africa's most populous country and the world's eighth largest oil producer, its success has been unfortunately weakened by ethnic and religious conflict, political instability, rampant official corruption, and an ailing economy.⁶⁵ The Nigerian economy primarily based on its petroleum industry is one of the largest in Africa. The rapid economic growth caused by increased oil prices in the 70s caused an influx of rural dwellers into larger urban settlements. In 2020, the country experienced its deepest recession in two decades. In 2018, 40% of Nigerians (83 million people) lived below the poverty line, while another 25% (53 million) were vulnerable. The number of Nigerians living below the international poverty line is expected to rise by 12 million in 2019–23.⁶⁶

Philanthropic activities in Nigeria shaped significantly by the cultural and religious values in the country. The central theme of the two dominant religions which promotes charity formed the major bases of individual and group giving amongst Nigerians. Although, the informal forms of giving is endemic in the country, there has been an offshoot of formalised philanthropy in the country which had its root in 1967

⁶² Nigeria Embassy Germany. About Nigeria. <https://nigeriaembassygermany.org/about-nigeria.htm>. Accessed: 16/07/2022

⁶³ Kirk-Greene, A. Hamilton Millard , Ajayi, . J.F. Ade , Udo, . Reuben Kenrick and Falola, . Toyin O. (2022, April 24). Nigeria. Encyclopedia Britannica. <https://www.britannica.com/place/Nigeria>

⁶⁴ Ibid

⁶⁵ Falola, T., & Heaton, M. (2008). A History of Nigeria. Cambridge: Cambridge University Press. doi:10.1017/CBO9780511819711

⁶⁶ The World Bank (2022). Nigeria Political context. <https://www.worldbank.org/en/country/nigeria/overview>

civil wars, when international organisations came into the country to provide succour to victims of the wars⁶⁷.

Nature of Philanthropy in Nigeria

In Nigeria, philanthropy is the urge to add value to the society by giving one time, experience, and skills to meet the needy. One of the respondents added that although philanthropy is institutionalised in the country, the informal practice of philanthropy is prominent in the country. Philanthropy flourishes in the Nigerian context because it is usually driven by the religious and cultural belief system. Similarly, it was opined that the increasing workforce in the country is contributing substantially to bolstering the size of Nigeria's philanthropy landscape. Furthermore, it was found that the philanthropy system in Nigeria is similar to what exists in other countries, where there is a network of donors, and implementing organisations, where donors send out calls for proposals and then implementing organisations (such as the CSOs, NGOs, etc.) develop a proposal in response to the calls. While there are actors who are directly or indirectly providing support actions to facilitate the engagement between the donors and the implementing organisations, most of the respondents are not familiar with the term philanthropy support organisations (PSOs).

It was revealed that lack of access to international funds is synonymous with many philanthropy organisations in Nigeria and that most of the organisations that scaled through the funding deficit were able to do that by exploring local funding opportunities by tasking networks, friends, families, and community members with money to drive the interventions they desire to execute in the country. It was noted that the contribution of community philanthropy to the sustainability of local philanthropy organisations is understudied in Nigeria. A Nigerian philanthropy expert explains this by noting that:

I have worked with organisations where the first grant we got was from local philanthropy here in Nigeria. I was with this organisation; we never got a grant from an INGO or from a foreign source. What we were able to do was to really leverage all our local partnerships, leverage our community, and build a

⁶⁷ Anastesia Okaomee. The Nonprofit Sector and Philanthropy in Nigeria.
<https://www.learningtogive.org/resources/nonprofit-sector-and-philanthropy-nigeria>

membership network made of individuals who were willing and able to give to the mission that we had at the time.⁶⁸

Policies and Practices surrounding Philanthropy in Nigeria

The key legal frameworks guiding and overseeing the activities of philanthropy organisations in Nigeria, as mentioned by the philanthropic actors, are the Company Allied Matters Act (CAMA) 2020, Special Control Unit against Money Laundering (SCUML), and other laws related to the Federal Inland Revenue Service. It was revealed that Nigeria's taxing system does not incentivize individual philanthropy, however, there is a taxing law that exempts Non-profit organisations from paying company tax. The result of our analysis demonstrates that there are no laws in Nigeria that are specifically and directly aimed at promoting both individual and institutionalised philanthropy in the country. More so, this study found that the Nigerian context is devoid of any law or beliefs that cripple philanthropy actors from driving the desired social impact in the country. Similarly, the study found that the narratives depicting Philanthropy actors (e.g. NGOs/Foundations owners/workers) as wealthy folks- *eating money in* the Nigerian local context, makes the process of registering new POs strenuous and the taxing system demanding for philanthropy actors, as the government think it is an appropriate measure to curtail any form of money laundering which may be perpetrated under the disguise of a philanthropy organisation. The Programs Coordinator of Philanthropy Circuit, a Nigerian philanthropic serving organisation, provides more context to this by detailing that:

You know there is still the issue of how an average Nigerian sees someone who works with a non-profit and immediately thinks you are working with an NGO, you are eating money. I tell people who want to establish a new philanthropy organisation to go and collaborate with other organisations that are already implementing the desired social change because the initial process, applications, and regulations to establish a new organisation can be extremely stressful.⁶⁹

⁶⁸ Interview with Nigerian Philanthropy Expert, July 2022

⁶⁹ Interview with Philanthropy Circuit, June 2022

Key Philanthropic Support Organisations in Nigeria

The study found that the philanthropy support organisation landscape in Nigeria does not entirely align with the WINGS' taxonomy for philanthropy organisations. However, the desk mapping and the findings from both the survey and the KII demonstrate a substantive number of philanthropy support organisations in Nigeria. The majority of the respondents indicated their knowledge of philanthropy organisations that provided data insights into the philanthropy landscape in Nigeria. The common organisations highlighted by the respondents are the Philanthropy Circuit, African Philanthropy Forum (APF) and Nigeria Network of NGOs.

The prominent local or national giving movements or organisations that are increasing public and civic participation in Nigeria, as shown by the study participants are YALI, Giving.ng, Avale Africa, Aig-Imokhuede Foundation, ANAP Foundation, Sterling One Foundation's, Enough is Enough. Similarly, this study found that there is a remarkable number of indigenous philanthropists in Nigeria, the common names highlighted by the respondents are TY Danjuma, Tony Elumelu, Alhaji Aliko Dangote, , Jim Ovia, Alakija Folorunsho, Ibidunni Ighodalo, Aigboje Aig-Imokhuede, Pat Utomi, Mrs Toyin Saraki, Abdulsamad Rabi, Femi Otedola, Atedo Peterside, Mr. Fola Adeola, and Mohammed Indimi.

Local private donor foundations also play key roles in Nigeria's philanthropy. T.Y Danjuma Foundation funds local interventions across the health and education sectors nationwide. Aspire Coronation Trust (ACT) Foundation is also funding healthcare initiatives for vulnerable and marginalised groups in rural areas. Meanwhile the Tony Elumelu Foundation is focused on providing tailored entrepreneurial funding and business mentorship support to African youth up to the sum of \$5,000 as start-up grants to run businesses.

Gaps and Challenges of Philanthropy in Nigeria

The study has identified the following as the pressing challenges crippling the philanthropy landscape in Nigeria:

Mobilising African resources and funding: The respondents expressed access to funding as a key challenge embattling philanthropy organisations. In Nigeria, most of the POs find it difficult to move funds from the donor to the targeted beneficiaries. The philanthropy landscape in Nigeria is largely dependent

on international donors, nonetheless, the lack of established reporting and transparency mechanism for POs to report the usage of the received donations makes it difficult for donors to trust local philanthropy, thereby making it more strenuous to access funds for philanthropy activities.

Limited support from the Government: It was generally asserted that philanthropy organisations in Nigeria receive very minimal support from the government. The study participants revealed that there are no government measures that support the activities of the local philanthropy organisation.

Inadequate tax incentives for philanthropic actors: Although, there are tax laws in Nigeria guiding the philanthropy climate, the absence of clear provisions that incentivise philanthropy makes them insufficient. One of the respondents indicated that the lack of clarity around tax refunds for charitable organisations including tax incentives that encourage more community-led giving is a severe impediment to the philanthropy landscape in Nigeria.

Insufficient capacity building: The respondents identified that philanthropy organisations in Nigeria are faced with financial roadblocks due lack of fundamental technical skills such as proposal development, leadership, fundraising skill, project management, and strategy development. Other challenges identified by the respondents are the restrictive legal framework around philanthropy in Nigeria, fraud and misappropriation of funds, and the lack of existing accountability and transparency systems and structures for philanthropy organisations to instil donor confidence.

Strengthening the Philanthropy Support Ecosystem in Nigeria

Awareness Creation for Philanthropy Support Ecosystem: Respondents, when asked for suggestions to strengthen Nigeria's philanthropy support ecosystem, accentuate the critical need for visibility in Nigeria's philanthropy landscape. It was suggested that philanthropy actors must embrace working together collaboratively to promote philanthropy in the country. Likewise, organising more convenings and philanthropy conferences bringing together all philanthropy stakeholders is necessary to enhance the effectiveness and productivity of the philanthropy ecosystem in Nigeria. In addition, it was postulated by some of the respondents that there should be a general shift from the traditional perception of philanthropy that constrains philanthropy to just supporting friends and close connections, instead, citizens should be made aware of the changing dynamics of giving and most especially giving for social change, solidarity building, and supporting local POs, this will wipe-out the over-dependence on foreign

donors by the local POs. The interviewees also advised that measures should be taken by the government to leverage existing structures through the national orientation agency (NOA), to create a nationwide campaign around the philanthropy and philanthropy support systems, across social classes from the elite group to the grassroots.

Policies Formulation: The study participant suggested that policy formulation will improve and strengthen the philanthropy ecosystem in Nigeria. It was recommended that the government must work toward introducing policies that prescribe better incentives for individual philanthropists and philanthropy organisations, such as tax exemptions, to encourage and motivate them to be actively engaged in philanthropy activities, thereby accelerating local giving. In addition, it was propounded that the creation of mechanisms and frameworks that demystify and make it easy for people to give locally across all socioeconomic classes in Nigeria, is important to strengthen and improve Nigeria’s philanthropy climate.

Further Research Actions: The respondents acknowledge the dearth of literature on local philanthropy in Nigeria, and as such recommended the need for more empirical studies to understand the dimensions of local philanthropy, with findings leveraged to formulate evidence-based policy and data-driven advocacy for a better philanthropy environment in Nigeria. The Chief Executive Officer (CEO) of T.Y. Danjuma Foundation, a private grant-making foundation remarked that:

“More research and documentation are required for us to understand the impact of our work both for us on the donor side and the implementing partners working on the ground. There is the need for us to allocate more funding to understanding Nigeria’s philanthropic environment so we know what is working and what is not.”⁷⁰

Leveraging Technology: The study finds that creating digital platforms for local donations and giving that will connect local donors with people who need assistance/relief can fortify and enhance local giving in Nigeria. A platform that facilitates local giving such that it will enable locals to access resources and also provide resources when needed without time constraint. Promoting accountability and transparency of the philanthropy actors, most especially the philanthropic organisations is also vital to the philanthropy landscape. Tools to track all funds received and expenditures must be established by the government, so

⁷⁰ Interview with T.Y Danjuma Foundation, July 2022

that mismanagement of funds and money laundering can be easily diagnosed and nibbed by its bud before escalation.

G. Philanthropy in Senegal

Country Profile

Senegal is relatively more politically stable than most of the countries in the West Africa region. It got its independence from the French imperialists on the 4th of April 1960⁷¹. Historically, Senegal since independence has had smooth democratic transitions between its leaders, evidence has it that it is one of the very few African countries that have never experienced a coup de tat. Senegal has a remarkable culturally diverse population, with approximately 18 million total population⁷². According to the World Bank, Senegal's GDP is estimated at 27.63 billion USD⁷³ in 2021, with a per capita Gross National Income (GNI) of 1,606.5 USD⁷⁴, which makes it a Low-Middle Income Country (LMIC). Senegal has a poverty index of 31%, implying that about 6 million of its total population live on less than 1.90\$⁷⁵ a day (an equivalent of 1,227.31 CFA). In addition, the HDI value of Senegal is scored at 0.512, positioning it at 168th of 189 countries, this demonstrates the immense impoverished living conditions in the country. It is reported that the average life expectancy of Senegalese is 68 years⁷⁶.

Senegal is a relatively peaceful country. Unlike other countries in the west African region, insurgency in Senegal is very minimal. However, the agitation for independence by the Casamance separatists is a major cause of the insurgency in the country. In 1982, the people of the Casamance region, who are relatively of different culture and religious orientation from the majority of the Senegalese, formed the Movement of Democratic Forces of Casamance (MFDC) to champion their fight for independence from other regions

⁷¹The Presidency of Senegal. Overview of Senegal.

<https://www.presidence.sn/en/presidency/independence#:~:text=Independence%3A%20April%204th%2C%201960,office%20from%201960%20to%201980>.

⁷² Worldometer (2022). Senegal Population. <https://www.worldometers.info/world-population/senegal-population/>

⁷³ The World Bank (2022). Senegal's GDP <https://data.worldbank.org/indicator/NY.GDP.MKTP.CD?locations=SN>

⁷⁴ The World Bank (2022). Senegal's pa capital income <https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=SN>

⁷⁵ World Data Lab. Senegal Poverty Rate. <https://worldpoverty.io/map>

⁷⁶ The World Bank. Life expectancy at birth, total (years) - Senegal. <https://data.worldbank.org/indicator/SP.DYN.LE00.IN?locations=SN>

of the country. Although, the peaceful negotiation between the Senegalese government and the militant group has decimated the conflict in the Casamance region and made it a low-key insurgency, incidences of killings by the separatists' groups seldomly been at the centre of the News in Senegal. In over 30 years of the conflict, over 6000 persons have been displaced, and over 5000 deaths have been recorded.

The major ethnic groups in Senegal are the Wolof, Pular, Serer, Mandinka, Jola, and Soninke. Of the ethnic groups, the Wolof is the most dominant⁷⁷. Though the official language of Senegal is French, a huge percentage of its population speaks the Wolof Language. Senegal comprises two major religious groups, the Muslims and the Christians, with the Muslims being the predominant at 97.2% of the total population. The Senegalese's culture is notable for hospitality, this has formed the backdrop to the peaceful and friendly relationship that across all cultural and religious divides. It was even opined that if other countries could emulate peaceful coexistence between people of different religious groups, it is most likely that there will be peace across the globe⁷⁸. Furthermore, Giving is predominant way of life amidst the Senegalese, it shapes the day-to-day social interactions between the Senegalese and even non-indigenes. Giving is popularly known as "Teranga" in the Wolof language, which is also translated to hospitality⁷⁹. Hospitality, being a major part of the Senegalese culture formed the major foundation for the philanthropy landscape in the country.

Nature of Senegalese Philanthropy

Senegalese philanthropy has some peculiar characteristics. First, it is rooted in the communal nature of the traditional African society. Everyone is a philanthropist in the sense that they give to people in need around them irrespective of any kinship relations with the donor and the recipient. This traditional giving nature of the Senegalese correlates with established African solidarity themes such as "Ubuntu" (REF). Ubuntu is a South African term that captures this notion of togetherness and communal bond that Africans traditionally share with each other. Ubuntu translates to perceptions that "I am because you are"

⁷⁷ THE WORLD FACTBOOK (2022). Senegal.

<https://www.cia.gov/the-world-factbook/countries/senegal/#people-and-society>

⁷⁸ Cristina Uguccioni (2018). Senegal, where Christians and Muslims live together in peace. Lastampa.

<https://www.lastampa.it/vatican-insider/en/2018/01/23/news/senegal-where-christians-and-muslims-live-together-in-peace-1.33970939>

⁷⁹ Diarrabu. Senegal's Rich Culture of Gift Giving & Inclusivity in Celebration.

<https://diarrabu.com/blogs/journal/senegal-s-rich-culture-of-gift-giving-inclusivity-in-celebration>

and “We are all branches of the same tree” which provide the basis by which the Senegalese traditional giving seeks to help out those in need.

Furthermore, Senegalese philanthropy is correlated with religious giving. A majority Islamic country, the solidarity of the Senegalese is considered to be the religious duty of any practising Muslim. The Zakat is an obligatory Islamic tax required of Muslims that is given away to the poor and the needy in the society. This takes the form of either money or goods which has to be given away at the individual level. This necessity is one of the components that fuels individual giving in the Senegalese society so much so that it has been institutionalised by the government⁸⁰. The Haute Autorité de WAQF has a governmental agency that is set up to distribute the aid of wealthy living and late Muslims to vulnerable people in the society.

Moreover, the Tontine system is a major characteristic of the Senegalese system. This is an old African savings system where people contribute fixed sums to a common pot and take turns to collect the pooled funds after an agreed period⁸¹. It enables particularly vulnerable groups to be able to save money and contribute towards supporting each member of the group to have the required resources at a given time needed to meet a particular end goal. Likewise, the large remittances from the Senegalese diaspora make up a substantial part of the philanthropy in Senegal. The Senegalese diaspora is well established in Europe and regularly sends remittances that are crucial to the survival of their relatives back home to support their survival and existence.

Policies and Practices surrounding Philanthropy in Senegal

Senegal has developed policies and practices that affect philanthropy in the country. The country has traditionally been a favourable destination for philanthropic organisations, especially international ones. The capital, Dakar boasts the West African regional office of various actors in the philanthropic space including bilateral donors like the United States Agency for International Development (USAID), UN agencies such as the United Nations Office for West Africa and the Sahel (UNOWAS) and the United

⁸⁰ Sow, Khady Rouguietou (2022) Working Towards a West African Philanthropy Support Ecosystem <https://www.trustafrica.org/en/resource/news/item/3607-working-towards-a-west-african-philanthropy-support-ecosystem>

⁸¹ Interview with Senegalese Philanthropy Expert, June 2022

Nations Office on Drugs and Crime (UNODC) and major international humanitarian organisations like the Norwegian Refugee Council (NRC), Danish Refugee Council (DRC) and Save the Children.

However, in recent times, the regulations surrounding philanthropy in the country has become very restrictive towards philanthropic organisations. Interviews with Senegalese PSOs revealed that prior to 2012, both local and international organisations involved in philanthropy had easier administrative processes as regards organisational registration. In fact, some international organisations were granted diplomatic status (Interview with Epic Africa, 2022). PSOs had to register with three ministries including the Ministry of Foreign Affairs and the Ministry of Social Affairs. By 2012, the registration process was further consolidated as all philanthropic organisations were made to reapply under the Ministry of Interior. A two-step process was enacted that saw PSOs register first as an Association provided, they had membership and carry out activities for two years before they were then registered as a non-governmental organisation. This NGO status is only when the organisations can begin to enjoy tax-free status on procurement of services. An operating licence is renewed every two years which is quite costly for NGOs to obtain (Interview with Epic Africa, 2022).

In addition, the Senegalese philanthropic system has restrictions on working on themes that are outlawed by the government such as democratic governance (Interview with Senegalese philanthropic expert). Philanthropic organisations that go against such regulations are blacklisted and could have their licences revoked by the government. Philanthropic support organisations have to undergo really stressful and lengthy bureaucracies in terms of registrations. Moreover, there are few specific policies that encourage giving in the country.

Key Philanthropic Support Organisations in Senegal

There are several organisations active in the philanthropic ecosystem in Senegal. Some firms provide consulting services in terms of capacity strengthening particularly to nonprofits such as Efiscens, Darlberg and Niyel. Epic Africa and TrustAfrica are also organisations that convene meetings between nonprofits and other key philanthropic actors in Senegal as well as provide data relating to the ecosystem. Due to the conservative nature of the Senegalese society, there is lack of publicity around the individual giving of High-Net Worth Individuals as much of their giving is carried out anonymously. Efiscens is a capacity-building firm that reinforces the capacities of local Senegalese firms by strengthening their organisational

structures. It empowers local nonprofits to be able to lead international consortia and carries out advocacy to international donors to channel more funding directly to local Senegalese organisations.

West African Think Tank Institute (WATHI) is a research institution that provides research and data on the social issues pertaining to the philanthropic system in Senegal and across West Africa. They produce cutting-edge insights and reports on topical issues around development, organise roundtables and conferences and conduct research that captures the trends and practices of philanthropic organisations. Prominent public universities such as Université Cheikh Anta Diop (UCAD) and Université Gaston Berger (UGB) as well as think tanks such as the Timbuktu Institute produce analysis on the social development issues that Senegalese philanthropy is working to solve. NGOs active in the philanthropic space include Rencontre Africaine pour la Defense des Droits de Homme (RADDHO), Fondation Senghor and Fondation Servie de Sénégal and Réseau Nationale du Femmes Rurales du Sénégal as well as corporate foundations such as Fondation Sonatel.

Gaps and Challenges of Philanthropy in Senegal

Lack of concerted philanthropic action that is targeted towards social change. Solidarity or giving to those in need is a natural part of the Senegalese culture which in part is related to religious obligations. As giving is considered a natural aspect of life, everyday philanthropy is done piecemeal in such a way that it becomes quite difficult to see the impact of the people's charitable giving to society. The Director of Efiscens, a Senegalese capacity building firm noted that:

“It is good that the Senegalese people are philanthropic in nature and give to help those in need around them. However, since the giving only contributes to supporting daily needs, it rarely is able to create radical social change”⁸²

This inability of popular natural philanthropy to consolidate and contribute towards making systems change means that the social problems that generate traditional philanthropy in the first place still persist despite an increase in the number of people who give to those in need.

⁸² Interview with Efiscens, July 2022

Limited Funding: The philanthropic organisations grapple with limited funding from external donors. This portfolio is shrinking due to competing demands for the funding as well as dynamic donor priorities. Nonprofits, in particular, are restricted to project funding and have little access to core funding that could ensure their financial sustainability. This constrains philanthropic organisations from making the desired impact in the society. Funding from local sources is also inadequate as there are few local donors who give consistently to philanthropic organisations to enable the attainment of their objectives. Without adequate funding, the Senegalese philanthropic system finds it difficult to take concerted action that could contribute to wider systems change.

Inadequate convening and networking opportunities: The philanthropic ecosystem of Senegal is very broad and includes donors, nonprofits, research institutions, capacity building firms, religious organisations amongst others. The various actors bring their own unique abilities to complement the smooth functioning of the system which makes it important that these actors are able to meet regularly to share ideas and best practices on what works or doesn't work in ensuring the development of the country. However, the study revealed that there are very few opportunities for philanthropic support organisations to network such as local philanthropic conferences, workshops and convenings that can bring these various categories of actors together for self-reflection and strategizing towards concerted action of strengthening the Senegalese philanthropic sector. While there are a few organisations that play convening roles to support Senegalese philanthropic actors such as TrustAfrica and Epic Africa, the convenings are few and far between and do not capture the whole gamut of the sector in the membership of such events.

Strengthening the Philanthropic Support Ecosystem in Senegal

Several opportunities exist for the strengthening of the Senegalese philanthropic ecosystem. The strategic positioning of Senegal in francophone West Africa means that consolidated efforts in building the ecosystem in-country would improve the philanthropy of francophone West Africa as a whole.

Provision of substantial government support to develop the system. The philanthropic sector does not benefit from tax incentives from the government that could enable them to more effectively contribute to social change. The taxation of philanthropic organisations is the same as that paid by businesses and other for-profit corporations. The government should provide the enabling environment for philanthropic organisations to thrive by ensuring substantial tax breaks for the actors working in the space and prevent a shrinking of the civic space which will enable these organisations to intervene freely within the system.

Traditional giving geared towards Systems change: In addition, the Senegalese philanthropic system needs to make a concerted effort to ensure that solidarity is geared towards making systems change and not just giving for the sake of giving. Senegalese philanthropy is heavily influenced by religious giving and the traditional African nature of giving to help people in need. These forms of giving are done individually with the sole aim of alleviating immediate needs and concerns. Thus, the respite provided by such individual giving is often short-lived and does not contribute to long-term outcomes that lead to the betterment of the lives of the people. An interview with Epic Africa, a Senegalese PSO underlined it thus,

“There is room for more strategic philanthropy. The current popular form of individual giving is not sufficient to create significant change in the space. We need to address the root causes of the issues that generate the need for the individual giving in the first place.”⁸³

Eliminate bureaucracy of philanthropic systems: The registration processes for starting up and running a philanthropic organisation is complicated with multiple regulations that appear contradictory (Interview with Epic Africa, June 2022). These complex rules and regulations place undue burdens on these philanthropic organisations thereby distracting them from their core mandate of working for social change. The Senegalese administrative process pertaining to the philanthropic system is tailored after that of the French, its colonial master. The Director of Efiscens, a capacity building firm for nonprofits and donors in Senegal noted the need to declutter the system thus,

“The Senegalese administrative process for philanthropy is similar to what used to be obtainable in France: lots of paperwork, several overlapping laws and bureaucracies to follow. However, France has recently reformed its laws guiding the philanthropic system but Senegal is yet to do so and carries out this outdated model that makes the operations of philanthropy very complicated”⁸⁴

The Senegalese government should begin unravelling the limiting bureaucracy surrounding philanthropy by engaging in participatory dialogues with various categories of philanthropic actors to get a good sense

⁸³ Interview with Epic Africa, July 2022

⁸⁴ Interview with Efiscens, July 2022

of the challenges of the existing system. This understanding of the problem should then be used to design a philanthropic system that is inclusive, needs-driven and less bureaucratic.

H. Conclusion

This study has discussed the West African Philanthropy Support Ecosystem with a focus on Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. The desk research examined the nature of the philanthropic environments in each of the countries including the policies and practices of philanthropy, key philanthropic support organisations as well as the gaps and challenges of the philanthropic ecosystem and the recommendations for strengthening them. Using a mixed method methodology, the study conducted 14 surveys and 10 interviews with philanthropic organisations including local donors, community foundations, nonprofits, philanthropic networks, research institutions and capacity building firms in Burkina Faso, Côte d'Ivoire, Nigeria and Senegal. Both the surveys and interviews were administered in English and French by the research team with French surveys and interviews translated and transcribed into English for analysis and subsequent report writing. Extensive secondary data was also consulted included reports of studies from philanthropic networks, philanthropy indices, opinion pieces as well as journal articles.

Nigeria and Senegal have better organised philanthropic ecosystems due to the availability of philanthropic serving organisations working to strengthen the ecosystem and connect various actors together as well as easier access to external funding and partnerships due to both countries being choice destinations for donors and international organisations working in the West African region. Religious and corporate foundations are major players in the Burkinabé, Senegalese and Ivorian philanthropic systems as a result of the backdrop of religious giving and important consideration of CSR of big companies. Community philanthropy is very crucial in Burkina Faso where its philanthropy is targeted towards alleviating the needs of the IDPs and the marginalized groups in rural areas. High Net Worth Individuals (HNWI) play prominent roles in the Nigerian philanthropic ecosystem that are absent in those of Senegal, Burkina Faso and Côte d'Ivoire due to its higher presence of HNWI's compared to the rest of the African continent and more liberal culture towards announcement of big gifts.

Nevertheless, key gaps were identified that cut across these four West African philanthropic systems. First, there are insufficient incentives by West African governments that make formal philanthropy more appealing to their populations. The existing laws do not grasp the full spectrum of the philanthropic actors

and place undue burden on the ability of these actors to do good in their local environments. Second, there is inadequate donor interest- both external and local- in funding vibrant philanthropic ecosystems. Donors are more concerned about funding project outcomes that they can track rather than investing in building the ecosystem which takes much longer time to identify its impact. Finally, there is insufficient capacity towards harnessing the power of individual giving and remittances from West African diaspora for societal development. West Africans have been giving for centuries as a way of life and receive large remittances from its diaspora each year that often surpasses its international development aid. Yet, the root causes of the social problems that the West African philanthropy still persist making it a never-ending cycle that is not very productive.

The following recommendations are important to strengthen the West African philanthropy support ecosystem as a whole. First, accelerate the traditional giving of the people so that it collectively makes a tangible impact in the lives of the populace. Second, there should be an increase in corporate philanthropy that is home grown and tailored towards the needs of the people. Finally, West Africans should develop its own unique philanthropic model that is true to its culture and able to merge both traditional and formal philanthropic models to truly uplift the West African society and contribute to its development.