



A nation of givers? Social giving among South Africans

Findings from a national survey

**Researched and written for the CCS,
SAGA and NDA**

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Some key findings

1. South Africa appears to be **a nation of givers**: over half of respondents (54%) gave money to charities or other causes, a third (31%) gave food or goods to charities or other causes, while slightly less than a fifth (17%) volunteered time for a charity or cause, in the month prior to being interviewed. In addition to giving to formalised institutions or causes, slightly less than half of respondents told us they gave money and/or goods (45% respectively) not to formal charities but directly to the poor – street children, people begging on the street and so on.
2. If we combine these different forms and methods of giving, we find that a massive **93% of respondents gave** (time, money or goods, to a cause or individual) in the month before being interviewed. We deliberately cast the net as wide as possible: these figures include respondents who made monthly financial contributions to a charity as well as those (for example) who gave a sandwich or cold-drink to a street child begging at a traffic light.
3. **Giving seems to be ingrained in respondents**. Even among those scoring high on 'alienation' variables, 92% gave in the month prior to being interviewed, rising to 94% among those with low levels of alienation. Similarly, we found that poor and non-poor respondents were equally likely to have given in the month prior to being interviewed. **'Giving' is not the domain of the wealthy: it is part of everyday life for all South Africans, rich and poor alike.**
4. In all, **77% of respondents told us they gave money** (any amount) directly to charities, causes or organisations or to poor people directly. If we add up the amounts given to organisations and to the poor, we find that respondents who gave money, gave a total of R100 571 at **an average of R44 per respondent** who gave money.
5. As a nationally representative sample, we can extrapolate these findings to the population as a whole. **South African citizens mobilise almost R930m in an average month for development and anti-poverty work**. From one perspective, this is a massive amount of money. Seen in context, it amounts to 2.2% of the total monthly income for the working age population (as measured by Census 2001).
6. **In all, 17% of respondents volunteered time in the month before being interviewed**; during that month, they gave an average of 11 hours each, totalling nearly 6 000 hours. Women volunteered slightly more time than men; African volunteers gave the most time, averaging 11 hours each in the month before being interviewed; they were followed by coloured respondents, Indians and lastly whites. It is important to note that the average amount of time volunteered is constant among youth and adults (between 10 and 11 hours) and only rises among those aged over 60 years of age (to an average of 12 hours). Poor respondents (23%) were more likely to have volunteered than non-poor (17%). **Volunteering, in South Africa, is not the preserve of the middle-class** with time and resources at their disposal, which we also saw was true of other types of giving.
7. The **most deserving causes**, according to respondents, are dominated by three categories: those associated with **children or youth** (22%), followed by

HIV/AIDS (21%) and **'the poor'** (20%). These three are followed by a set of smaller categories, including people with disabilities (8%) and the elderly (5%).

8. South Africans are highly motivated to give to local causes, but significantly less so to **international causes**. Less than one in ten respondents (8%) told us they had ever given money specifically to international causes.
9. For two-thirds (68%) of respondents, **giving to the poor is motivated by feelings of human solidarity** – we should give because the poor have nothing, or are suffering, or are in need, or deserve something from us. For others it seems to be more of a rational decision to try and help tackle poverty (10%). Almost one in ten respondents answered the question in religious terms, with 3% telling us they gave because their God required it of them and 6% because by giving they will be blessed.
10. A third (34%) of respondents told us they give to people in immediate need, and a fifth (21%) that **both short-term need and long-term solutions deserve their support**. The data suggest that both charity and development have a support base to draw on.

Introduction

11. The Centre for Civil Society, the Southern African Grantmakers' Association and National Development Agency are partners in a large research project focusing on the mobilisation of resources for poverty and development initiatives from a wide range of sectors (government, civil society, official development aid and so on). One component of the broader project is a focus on individual-level giving; this report is part of the individual-level giving area of focus.
12. The project partners commissioned Strategy & Tactics (S&T) to design, implement and analyse a national sample survey. The focus was on individual-level giving behaviour. This was complicated by the fact that 'giving' is often in the eye of the giver. The survey had to measure what is generally accepted as social giving, such as donating money or goods to the poor, or volunteering. But it also measured behaviours that focus group respondents thought of as 'giving' but which in fact involved economic exchange in return for a service, such as paying money to 'car guards' regardless of their capacity to actually guard a car but because 'they're trying' (a widely held sentiment among respondents).

Methodology

13. For these and other reasons, the design stage was lengthy. First, a set of focus groups were staged across the country in order to inform questionnaire design, and to reveal different understandings of what people give, why they do so, and to whom – as well as the reverse, namely what people do *not* give to and why. Groups were recruited across a range of criteria, including demographic and religious differences, in order to ensure a wide range of views were canvassed. The focus groups highlighted the importance of religion as a particularly salient factor, given that many religions include giving either as an on-going activity and/or taking place during religious festivals or holy days. This will be further explored in subsequent reports emanating from the broader project, as well as in this report.
14. Direct input from focus group participants informed a series of robust design sessions with all the project partners, from which a draft questionnaire was designed. The questionnaire was piloted in two provinces, involving urban and rural respondents and covering all four race groups. The pilot included testing specific questions, and the overall methodological approach, namely our ability to quantify giving. The pilot questionnaires were coded, punched and analysed, in order to test whether more complex multivariate analysis was possible. After the pilot results had been assessed, the questionnaire was revised before going into field.
15. The survey proper occurred at the latter end of 2003. Fieldworker training occurred in September and fieldwork for the national survey was undertaken during October and November 2003. Fieldwork was undertaken by S&T with Dikarabong and Q&A Research. Wherever possible, local residents with matric or higher education levels were trained to act as fieldworkers, thus transferring both skills and finances into the communities being studied, and limiting the 'outsider' effect evident when fieldworkers from other areas attempt to access communities and ask personal questions. This was particularly important given the number of election-related surveys being conducted at the same time. This approach, of

training local residents to act as fieldworkers, a hallmark of S&T's approach to implementing surveys, continues to enhance the quality of the data.

16. A random stratified survey sample was drawn by Ross Jennings at S&T. The sample was stratified by race and province at the first level, and then by area (rural/urban/etc.) at the second level. The sample frame comprised 3000 respondents, yielding an error bar of 1.8%. The results are representative of all South Africans aged 18 and above, in all parts of the country, including formal and informal dwellings. Unlike many surveys, the project partners ensured that the rural component of the sample (commonly the most expensive for logistical reasons) was large and did not require heavy weighting (where a small number of respondents have to represent the views of a far larger community).
17. Randomness was built into the selection of starting points (from which fieldworkers begin their work) – every 5th dwelling was selected, after a randomly selected starting point had been identified - and into the selection of respondents, where the birthday rule was applied. That is, a household roster was completed, all those aged 18 and above were listed, and the householder whose birthday came next was identified as the respondent. Three call-backs were undertaken to interview the selected respondent; if s/he was unavailable, the household was substituted.
18. Some problems of access were encountered in predominantly white suburbs, and Q&A Research helped us ensure that the full sample in these areas was realised. Problems related primarily to physical access to premises, and in some cases to suspicion that the survey was 'yet another political poll'.
19. A second sample was drawn, specifically to boost the minority religious groups – namely Hindus, Jews and Muslims. They are separately analysed and reported as part of the broader project, since area sampling was used, disallowing us from incorporating them into the national survey dataset.
20. The data were coded and captured, and analysed using SAS.

Structure of the report and using the data

21. The survey and this report are constructed around a basic set of questions, namely:
 - Who gives (and who doesn't)?
 - How much do they give?
 - What do they give (money, goods, time)?
 - Who do they give to?
 - Why do they give?
22. We have taken this a step further. At one level, the survey allows us to calculate the level and type of resources mobilised by citizens for poverty and development, detailing who contributes to which cause/s and why, and thereby filling a large gap in our knowledge.
23. But we also wanted the survey results to have utilitarian value to the non-profit sector by allowing organisations to develop domestic fund-raising strategies based on a targeting strategy informed by the survey data. We have developed a series of tables, firstly covering all forms of giving, then broken down by giving

money, goods or time. In these tables we identify who is already giving to which causes, analysed by province, race, area/type of dwelling, sex, age, education level, religion, and socio-economic status. Tables also identify those already giving on a regular basis, and those who see themselves as irregular givers, and who we assume have the potential to be firmed up into a broader support base.

24. Then, using a fairly simple algorithm: (a) if the level of giving across the different groups for a particular measure is statistically significant ($p < 0.05$) and (b) respondents in any given group are more likely to give than the average then we assume this group to be a target group for organisations working in different sectors. This data is too voluminous to appear in this report, but will be posted onto the websites of the three partners, where organisations can access and use it to tailor fund-raising strategies (or the identification of volunteers and so on) accordingly.
25. The entire survey dataset will be made available. There is a great richness in the data that deserve detailed analysis beyond what this report can provide, and we hope that the research community will find ways of making use of the data.
26. Finally, we would like to thank the broader project team for their critical input, robust debate and helpful suggestions throughout the survey project. They include Deborah Ewing, Steven Friedman, Adam Habib, Brij Maharaj, Annsilla Nyar, Mandla Selokane, Mark Swilling and representatives of SAGA and the NDA.

Part 1: Who gives?

27. One of the basic questions the survey was designed to answer is 'Who gives?' (and who does not). If we know who gives, and can begin to understand why they do so, it should allow the non-profit sector to develop and consolidate a domestic resource base (be it volunteers¹, cash or goods donations and so on). The sector should also be able to better understand how to segment the population and target fund-raising activities more purposefully. More generally, we will have a better understanding of the amount that ordinary South Africans are doing to help the poor² and can design policy, programmatic, organisational and other initiatives to support this.
28. We first asked people what causes they would and would not support (discussed later), before asking all respondents about their giving behaviour in the month preceding being interviewed (October/November 2003). Readers should be aware of the possibility of 'over-claim': some respondents may have felt that responding positively to questions of giving was more socially appropriate than a negative response. We did not attempt to verify or 'test' respondents' answers, since we were asking about a wide range of behaviours from paying tithes to giving someone a sandwich or cold-drink when stopped at a traffic light. We tested 5 main categories of 'giving' set out below.

Thinking about the last month, have you personally:	% yes
Given money to a charity or other cause?	54
Given goods, food or clothes to a charity or other cause?	31
Given time (i.e. volunteered) to a charity or other cause?	17
Given money to a beggar/street child/someone asking for help?	45
Given food, goods or time to a beggar/street child/someone asking for help?	45

Table 1: Reported giving behaviour (all respondents)

29. As Table 1 makes clear, South Africa appears to be a nation of givers: over half of respondents (54%) gave money to charities or other causes, a third (31%) gave food or goods to charities or other causes, while slightly less than a fifth (17%) volunteered time for a charity or cause. In addition to giving to formalised institutions or causes, slightly less than half of respondents told us they gave money and/or goods (45% respectively) not to formal charities but directly to the poor – street children, people begging on the street and so on.
30. It is noteworthy that respondents appear to be more comfortable giving to formal structures than to the poor directly – if we measure this by the amounts given to formal structures rather than directly to the poor. That said, however, there are still very high levels of direct transactional giving to people in need in the form of cash and/or goods.

¹ 'Volunteer' appears throughout this report, reflecting the language of focus group participants which was translated into survey design. In South Africa, many unemployed people describe themselves as volunteers because they are not remunerated for work they do.

² Use of the term 'the poor' is unavoidable, since it is the language used in the focus groups and thus in the survey instrument; it should be understood in that context.

31. If we combine these different forms and methods of giving, we find that a massive 93% of respondents gave (time, money or goods, to a cause or individual) in the month before being interviewed. This is calculated not by simply adding the scores in the table above, but by counting all respondents who gave money to a charity *or* gave goods to a charity *or* volunteered *or* gave money to the poor *or* gave goods to the poor. It is also important to recall that we deliberately cast the net as wide as possible: these figures include respondents who made monthly financial contributions to a charity as well as those (for example) who gave a sandwich or cold-drink to a street child begging at a traffic light.
32. Given such high levels of giving, the differences across race groups are fairly slight (see Figure 1 below). One consistent factor is that Indian respondents consistently give more than those from other race groups. Gender differences are also slender: where 92% of male respondents told us they gave in one form or another in the month before being interviewed, this rose to 95% among female respondents.

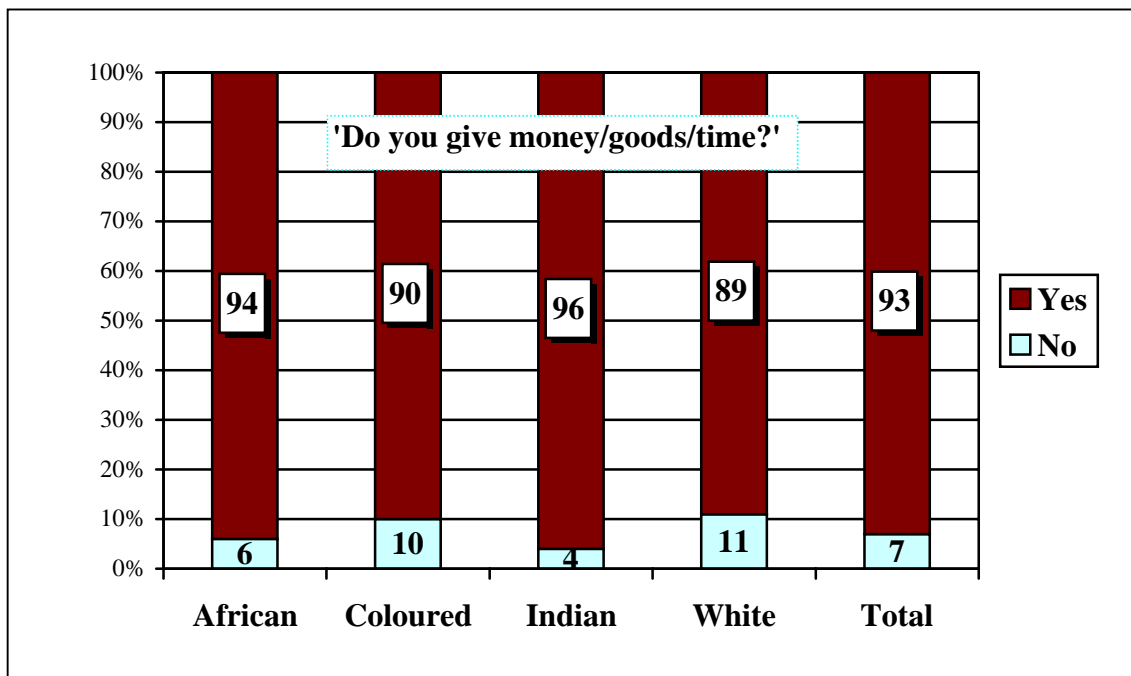


Figure 1: Giving behaviours (all types by race)

33. There are very slight variations when giving behaviour is analysed across age cohorts, being slightly lower among the youngest cohort (including scholars and students) at 91%, rising to 96% among those aged 60+. Measured across educational categories, we find virtually no differences: 92% of respondents with no formal education gave in the month before being interviewed, as did 94% of those with tertiary level education. In other words, education and socio-economic status (and thus disposable income) do not both correlate with each other *and* with giving.
34. Giving seems to be ingrained in respondents. We asked questions to measure alienation ('No-one cares about people like me') and anomie ('People like me can influence developments in my community') and combined them into a single

variable ('alienated'). Even among those scoring high on the 'alienation' variable, 92% gave in the month prior to being interviewed, rising to 94% among those with low levels of alienation. Similarly, we found that poor and non-poor respondents were equally likely to have given in the month prior to being interviewed. 'Giving' is not the domain of the wealthy: it is part of everyday life for all South Africans, rich and poor alike.

Religion

35. Respondents with a faith or religion take it very seriously. We asked people with a faith or religion to tell us how often if ever they visit a place of worship. One in ten attend daily, while half go every week and another quarter once a month or more.

Frequency	%
Daily	9
Weekly	50
Monthly	26
Seldom/never	13

Table 2: Religiosity (among respondents with a faith/religion: 89% of sample)

36. Religion is clearly an important motivating factor where social giving is concerned. Among respondents who told us they belonged to a religion or faith – 89% of respondents - an average of 96% gave money, goods or services in the month prior to being interviewed. Giving dropped to 80% among atheists (and 53% of those who refused to answer the question about religion, although this was a very small number of respondents).
37. The influence of religion on giving is functional as well as ethical. Among respondents who told us they had a religion or faith, 89% told us their religion requires them to make a regular payment or contribution (such as zakat among Muslims, tithe payments among Christians, and so on); four-fifths (84%) told us they make such a payment. When we asked people with a religion or faith about their attitudes to giving, 86% agreed or strongly agreed that "My faith *requires* me to give to the poor", while 73% agreed or strongly agreed that "Giving to people in need brings me closer to God". (We did not ask atheists for their views on the matter.)
38. Respondents with a faith or religion tended to believe (correctly, as it turns out) that "Religious people give more to the poor than non-religious people": while a third (33%) rejected the notion, 43% agreed or strongly agreed.
39. Intriguingly, respondents with a faith or religion (89% of the sample) were divided as to whether or not religions use giving as a way of converting people: a third (33%) rejected the notion, a fifth (22%) neither agreed nor disagreed, while the remaining 55% agreed that giving is a recruitment tool.

Part 2: How much do people give?

40. One objective of the survey was to attempt to measure the level of resource mobilisation occurring among South Africans, bearing in mind all the limitations of survey research and dangers of over-claim mentioned earlier. To do so, we first asked if people had given money, time or goods to either a charity or organisation or directly to a poor person in need, in the month prior to being interviewed. For respondents who told us they had given in any of these categories, we asked them to tell us how much money or time they had given, or what type of goods (see below). When calculating total monies given, we used the mid-point in each of the categories offered to respondents (such as R1 to R20, R21 to R50, and so on). We did not attempt to quantify goods and services in the same way (see below).
41. The three items that have been quantified are: money given to a charity, cause or organisation; money given directly to the poor; and the amount of time given to a charity, cause or organisation (volunteering). The table provides the mean or average across respondents (in the middle column) and the sum total mobilised (in the column on the right).

<i>Item</i>	<i>Mean</i>	<i>Sum</i>
<i>Money given to a charity/cause/organisation</i>	R49	R80 781
<i>Money given directly to the poor</i>	R14	R19 790
<i>Time given to a charity/cause/organisation</i>	11 hours	5 807 hours
<i>Total money given (formal and informal)</i>	R44	R100 571

Table 3: Total money and time given (respondents who gave)

42. The advantage of giving directly to the poor is the absence of transaction costs – there is no organisation acting as an intermediary and taking a proportion of money for administration or implementation costs. If we knew the average administrative cost levied by formal structures, we could more accurately compare the sums of money that actually reach the poor.
43. Charities and organisations received considerably more money than that given directly to the poor. Respondents who gave money to formal structures gave an average of R49 each in the month before being interviewed; taken together, these respondents gave a total of R80 781 to charities, causes and organisations. Respondents who gave to poor people (45% of the sample) tended to give substantially smaller amounts – an average of R14 each in the month before being interviewed – and gave just less than R20 000 to the poor.
44. Men tended to give more money than women: men (who gave) gave an average of R53 to charities and organisations, and an average of R15 to poor people asking for help. Women gave an average of R46 to charities and R14 to the poor. Racial differences also emerged: African respondents who gave money gave an average of R30 to charities and R11 to poor people; coloured respondents gave an average of R94 to charities and R15 to the poor; Indians gave an average of R85 to charities and R29 to the poor; and white respondents gave an average of R125 to charities and R123 to poor people asking for help.
45. It is notable that while white and Indian communities have commensurate levels of wealth, their giving behaviour differs markedly. As we shall see throughout

this report, Indian respondents were the most active givers; but where Indian respondents tended to give more to organisations than directly to the poor, their white counterparts gave almost equal amount to organisations and directly to the poor.

46. As education levels rise, the average amount of money given per respondent rises, as may be expected (given the correlation with employment status) – from an average (across charities and giving directly to the poor) of R19 among respondents with no formal education to R106 among those with tertiary level education. Importantly, however, levels of volunteering are largely constant across education categories, averaging 12 hours among respondents with no formal education and 13 hours among those with tertiary education.
47. In all, 77% of respondents told us they gave money (any amount) directly to charities, causes or organisations or to poor people directly. If we add up the amounts given to organisations and to the poor, we find that respondents who gave money, gave a total of R100 571 at an average of R44 per respondent who gave money.
48. Measuring giving money as a proportion of income is difficult given the very high rates of unemployment and commensurately low incidence of individual income – four in ten respondents (38%) earn between R0 and R99 per month. If we focus only on those who gave money and told us they have an individual (as opposed to household) income, we find that four in ten respondents (44%) give away between 0.5% and 1.5% of their income every month. At the most generous end of the scale, one in eight respondents (12.2%) give away more than 10% of their monthly individual income. Analysed in this way (i.e. as a proportion of income), gender differences narrow: 43% of men and 45% of women give away between 0.1% and 1.5% of their monthly individual income; the pattern is similar at the other end of the scale. Analysed by race, we find that whites (15%) and Africans (12%) are most likely to give away in excess of 10% of their individual income; this drops to 11% among Indian respondents and 5% among coloured respondents.
49. As a nationally representative sample, we can extrapolate these findings to the population as a whole (bearing in mind the 'health warnings' made earlier). According to Census 2001, there are 27 436 917 South Africans aged 18 and above; 77% of that population is 21 126 426 people. If each of those people gave R44 to a charity or directly to the poor, then South African citizens mobilised almost R930m (R929 562 744.00) in an average month for development and anti-poverty work. From one perspective, this is a massive amount of money. However, it should be seen in context: Census 2001 also found that the total monthly income for the working age population (i.e. excluding those aged 65+ who we have included in our sample) was R42 billion. The survey results suggest that 2.2% of this is given away to organisations or to the poor.
50. In all, 17% of respondents volunteered time in the month before being interviewed; during that month, they gave an average of 11 hours each, totalling nearly 6 000 hours. This extrapolates to 4.6 million people, considerably higher than the figure given in the non-profit survey (which derived its figures in a very

different manner³). Women (12 hours) volunteered slightly more time than men (10 hours). African volunteers gave the most time, averaging 11 hours each in the month before being interviewed; they were followed by coloured respondents (10 hours), Indians (9 hours) and lastly whites (5 hours). This trend is the opposite to that seen where giving money was concerned, suggesting that where people lack money, they give more time. It is important to note – given media stereotyping of youth - that the average amount of time volunteered is constant among youth and adults (between 10 and 11 hours) and only rises among those aged over 60 years of age (to an average of 12 hours).

51. Levels of volunteering and giving money differ considerably across provinces.

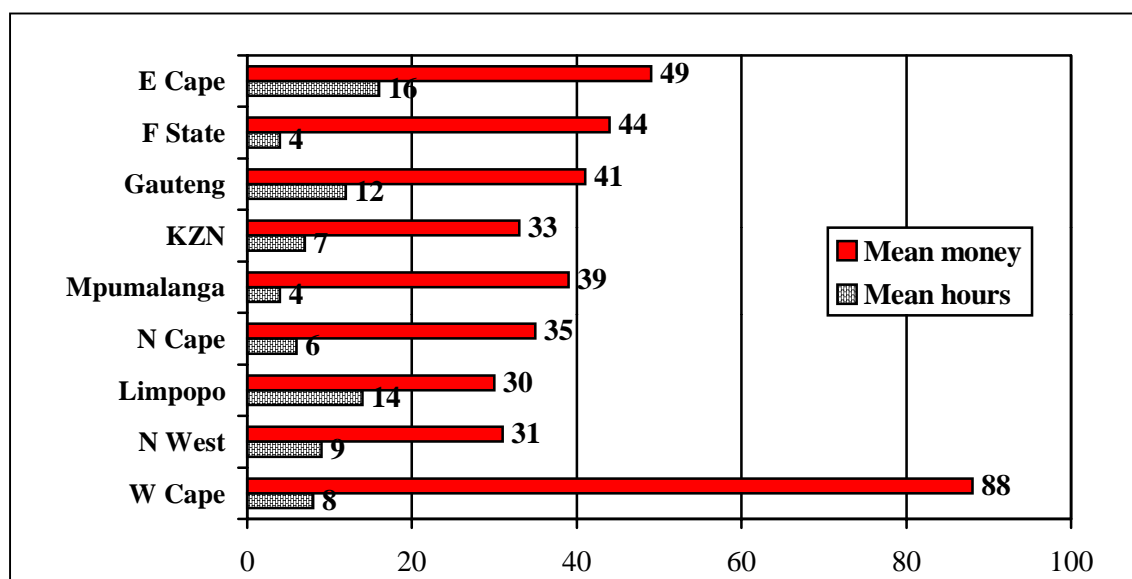


Figure 2: Means of money and time given by province

52. Provinces show very different giving behaviours. As we shall see throughout this report, respondents from the Eastern Cape – one of the poorest provinces in the country - show consistently high levels of giving both money and time. Their neighbours in the far wealthier Western Cape have the highest average levels of giving money (R88), but low levels of volunteering. Figure 2 suggests the levels of giving that can be attained through hard work by non-profit organisations in the different provinces: the high levels of giving in the Eastern Cape indicate that provincial poverty is no hindrance to giving; it may be an incentive, given its inescapability.

53. We saw earlier that religion is an important factor where giving is concerned. Looking at the mean scores in Table 4 we find that atheists who gave money (to charities and to the poor), on average gave less than Christians, while non-Christian respondents gave the highest average amount (R54 per respondent).

54. However, atheists were likely to give more time, averaging 14 hours (among those who volunteered) compared with 12 hours among non-Christians and 11 hours among Christians.

³ Swilling M and Russell B (2002) *The size and scope of the Non-profit Sector in South Africa* (PDM/CCS).

<i>Religion</i>	<i>Total money mean</i>	<i>Hours volunteered mean</i>
Christian	R44	11
Other religions	R54	12
Atheists	R29	14

Table 4: Average giving by religion

55. We constructed a variable for measuring the behaviour of poor and non-poor respondents by adapting the Stats SA household matrix to suit our individual-level survey.⁴ We found that the poor predictably give less on average (R27 per poor respondent who gave money to a charity or directly) than the non-poor (at R47 per respondent). But poor respondents were more likely to volunteer more time, averaging 13 hours compared with an average of 11 hours volunteered by non-poor respondents. We see later that the poor are more likely to give money than their non-poor counterparts.

⁴ Indicators included: sanitation, water access, refuse removal, energy source for lighting and employment status.

Part 3: What do people give, and to whom?

56. We have seen that South Africa is a nation of givers - 93% of respondents were involved in some form of social giving in the month prior to being interviewed. For the majority, this took the form of contributing to organised charities or similar causes. But just less than half of respondents (45%) told us they had given money or goods to street children or poor people asking for help. This is a very powerful testament to the strength of the social fabric in South Africa, and shows social capital transformed into economic capital. We saw earlier that giving was evenly spread (with some differences) across race and sex. We now assess these behaviours in more detail.

Giving money to causes/charities/organisations

57. Just over half (54%) of respondents told us they had had given money to a cause, charity or organisation in the month prior to being interviewed. Women (56%) were slightly more likely to have done so than men (53%). Measured by race, we find that African respondents were least likely to have given money (52%) while Indian respondents were most likely to have done so (70%); coloured (66%) and white (62%) respondents were situated between the two. This presumably reflects the fact that Africans comprise 95% of South Africa's poor, estimated between 45% and 55% of the total population.⁵ The same may explain why giving money is lowest among younger age cohorts, as well as rising with education levels (from 49% among those with no formal education to 64% among respondents with tertiary education).

	W Cape	E Cape	Mpuma- langa	KZN	N Cape	Lim- popo	Free State	N West	Gaut- eng
% who gave money	75	71	64	60	56	49	47	42	36

Table 5: Giving money by province

58. But 'poverty' is simplistic when posed as an explanatory variable: those classified as poor were more likely (60%) to have given money in the month prior to being interviewed than the non-poor (54% of whom gave money). The poor seem more likely to help others financially than the non-poor, albeit with smaller sums of money.

59. This is confirmed when results are analysed by province. Respondents from the Western Cape, one of the wealthiest provinces, were most likely to give money – but those from similarly wealthy Gauteng were least likely to do so. There is widespread giving of money among respondents from poor provinces, including the Eastern Cape, Mpumalanga and KwaZulu-Natal.

60. The influence of religion, on the other hand, is vivid. A quarter of those without a faith or religion gave money in the month prior to being interviewed, rising to 42% of those who refused to tell us whether or not they had a religion or faith.

⁵ See Everatt D. (2003) "The politics of poverty" in Everatt D. and Maphai V. (eds.) *The (real) state of the nation: South Africa after 1990* (Interfund, Johannesburg)

This rises to over half (52%) of non-Christian respondents, and rises again to include 60% of Christian respondents.

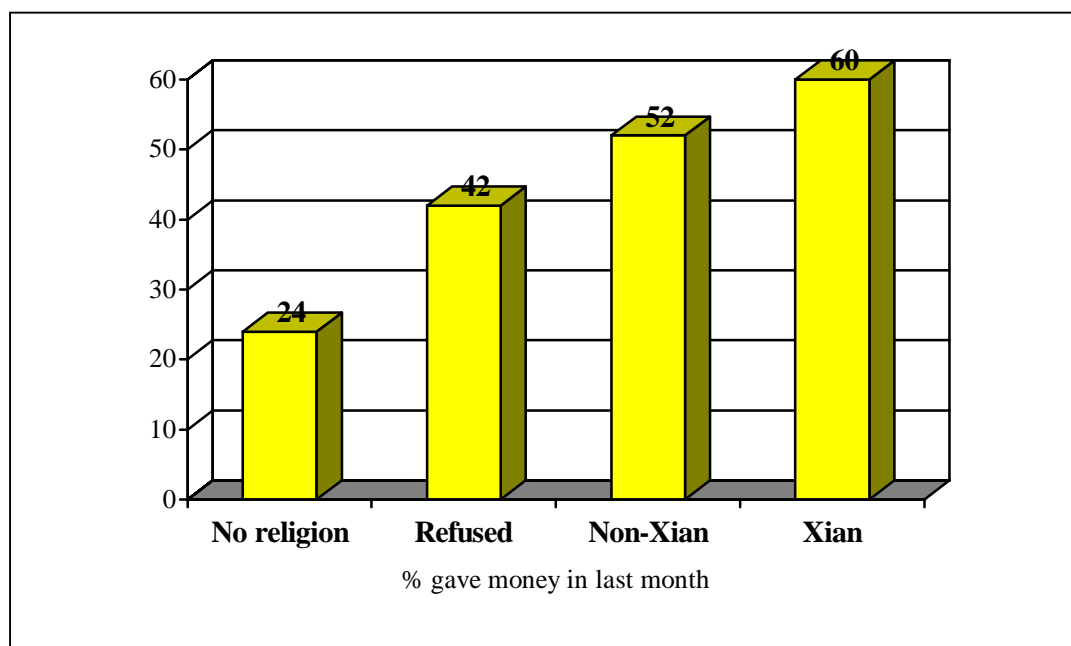


Figure 3: Giving money by religion (respondents who gave money)

61. We asked respondents who had given money to a charity, cause or organisation in the month prior to being interviewed how much they had given.

How much did you give?	%
<i>Less than R1</i>	5
<i>R1 to R20</i>	50
<i>R21 to R50</i>	22
<i>R51 to R100</i>	14
<i>R101 to R500</i>	6
<i>R500 to R1000</i>	1
<i>R1001 to R2000</i>	0
<i>More than R2000</i>	0

Table 6: Amount given to charity/cause/organisation (among those who gave: 54% of sample)

62. Over half of respondents (55%) had given up to R20 in the month before being interviewed. Over a third (36%) had given between R21 and R100; the remainder had given more. As we saw, respondents who gave money to charities, causes or organisations, gave an average of R49 each in the month prior to being interviewed. The total given by respondents to organisations was R80 781.00. This is a substantial mobilisation of resources by organisations.

63. We asked respondents who had given money which charity, cause or organisation they had given it to. Respondents could give more than one answer, so figures do not add up to 100%.

Cause/organisation supported	%
<i>...church/mosque/synagogue/temple</i>	80
<i>...the disabled (e.g. dogs for the blind)</i>	14
<i>...HIV/AIDS</i>	14
<i>...the poor</i>	29
<i>...the environment</i>	3
<i>...children</i>	18
<i>...the aged</i>	11
<i>...the homeless</i>	14
<i>...animals</i>	4
<i>...victims of violence</i>	3
<i>...victims of emergencies (e.g. floods)</i>	3
<i>...the unemployed</i>	10
<i>...international issue (e.g. Iraq war)</i>	1
<i>...sport</i>	4
<i>People selling things on the street</i>	14
<i>Car guards</i>	11
<i>Other</i>	4

Table 7: Causes supported (by respondents who gave money)

64. Four out of five respondents (80%) who had given money had given it to a religious body of some sort, while a third (29%) had given it to organisations working for the poor. Organisations working for children were also well-supported (18%), followed by a clutch of issues including HIV/AIDS, people with disabilities and homeless people (14% respectively).
65. If we look at the two rows before 'other' – namely paying money to people selling on the street or car guards – we can see that this is less an act of giving than purchasing a service. These categories have been included because focus group respondents mentioned that they regard such behaviour as giving – they pay money to a car guard, however unsuited to the job s/he may be, because they are in need and trying to do something to earn it. They bought curios and other items from street vendors for similar reasons. Nonetheless, it could be argued that these categories should be removed; for this report they have been retained.

Giving goods, food or clothes to a charity, cause or organisation

66. A third (31%) of respondents gave goods, food or clothes to a charity, cause or organisation in the month before being interviewed. Women (34%) continued to give more than men (28%). Analysed by race, Indian respondents (55%) were most likely to have given food, clothes or goods to a charity or cause; they were followed by white (40%), African (30%) and coloured (27%) respondents. Giving rose with age and with education, as it had done where giving money was concerned.
67. Analysed across the 9 provinces, a rather different picture emerges from what we saw regarding those who gave money. Respondents from the Western Cape were most likely to give money, but least likely to give goods, food or clothes. Eastern Cape respondents continued to give, in far higher proportions than respondents from other provinces. Respondents from North West were least likely to have given clothes, goods or food to a charity or cause.

	<i>W Cape</i>	<i>E Cape</i>	<i>Mpumalanga</i>	<i>KZN</i>	<i>N Cape</i>	<i>Limpopo</i>	<i>Free State</i>	<i>N West</i>	<i>Gauteng</i>
% who gave money	75	71	64	60	56	49	47	42	36
% who gave goods	19	59	19	29	27	35	26	17	30

Table 8: Giving goods by province

68. Interestingly, people living in rural areas were the most generous with goods, food and clothes: 36% gave in the month prior to being interviewed, joined by 35% of people in formal dwellings and 19% in informal dwellings in metropolitan areas; and 30% in formal and 23% in informal dwellings in urban areas.
69. Religion remained important, but with non-Christians (40%) more likely to have given food, clothes or goods in the month prior to interview than Christians (33%); respondents without a religion or faith trailed some way behind both (17%).

<i>What did you give?</i>	<i>%</i>
<i>Clothes</i>	68
<i>Food/drink</i>	78
<i>Goods for recycling</i>	4
<i>Stationery</i>	4
<i>Blankets</i>	15
<i>Piece work</i>	7
<i>Books/educational materials</i>	6
<i>Toys</i>	6
<i>Medicine/medical supplies</i>	6
<i>Tools</i>	2
<i>Building materials</i>	1
<i>Time/labour</i>	5
<i>Other</i>	4

Table 9: Items given to charity, cause or organisation (among those who gave: 31% of sample)

70. Once respondents had told us they gave goods, food or clothes to a charity, cause or organisation, we asked them what they had given. Over three-quarters (78%) had given food or drink in the month before being interviewed, while two-thirds (68%) had given clothes.
71. One in seven (15%) had given blankets in the month prior to being interviewed, with the remainder giving items such as books (6%), toys (6%), medicinal supplies (6%) and so on.

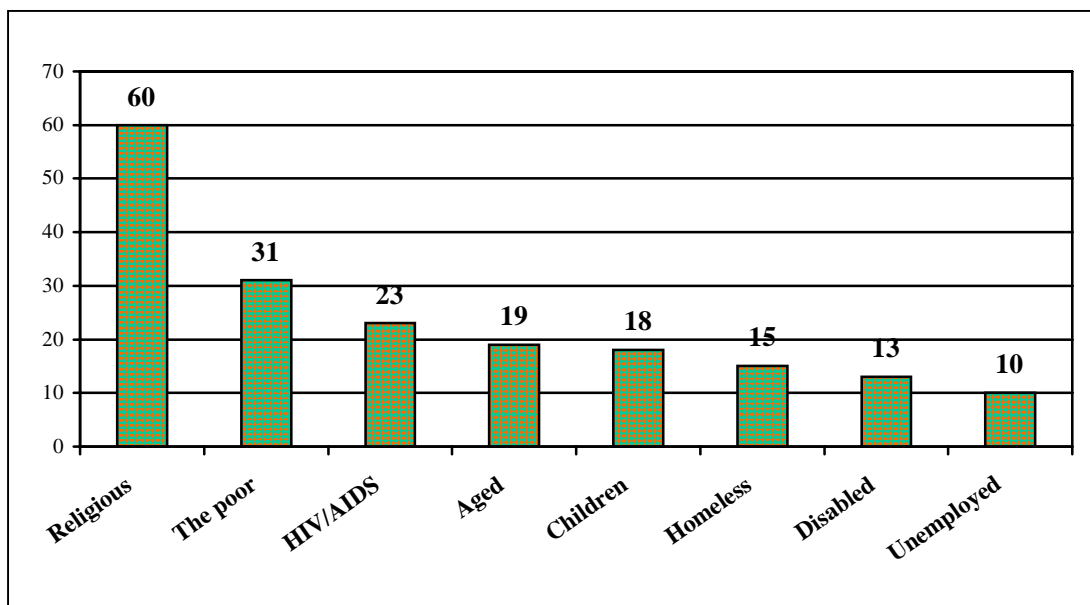


Figure 4: Causes supported by giving goods, food or clothes (among those who gave: 31% of sample)

72. As we can see from Figure 4, religious institutions were most likely to have received donations of goods, food or clothes, followed by respondents giving to 'the poor' and HIV/AIDS-related causes. Religious institutions of course may in turn distribute goods to causes such as the poor, HIV/AIDS and so on. Religious bodies are the most likely recipients of both money and goods.

Volunteering

73. Just less than a fifth (17%) of respondents gave time to a charity, cause or organisation in the month before being interviewed. The gender gap narrows slightly here, with 19% of female and 17% of male respondents having volunteered, although we saw earlier that women tend to give more time than men. Indian respondents were the most likely to volunteer (23% had done so), followed by Africans (19%), whites (12%) and coloureds (11%).

74. The pattern established earlier remained constant: incidence of volunteering increased with age and education. Religion also remained important, and again non-Christians were most likely to have volunteered (20% had done so), followed by Christian respondents (18%) with atheists lagging behind (11%). Importantly, poor respondents (23%) were more likely to have volunteered than non-poor (17%). Volunteering, in South Africa, is not the preserve of the middle-class with time and resources at their disposal, which we also saw was true of other types of giving.

75. Rural dwellers were most likely to volunteer (23%), followed by people living in formal dwellings in small towns (16%). In metropolitan areas, formal and informal dwellers were equally likely to have volunteered (15% respectively). This was reflected when results were analysed across the provinces, where two predominantly rural provinces had the largest proportions of volunteers.

	<i>W Cape</i>	<i>E Cape</i>	<i>Mpuma- langa</i>	<i>KZN</i>	<i>N Cape</i>	<i>Lim- popo</i>	<i>Free State</i>	<i>N West</i>	<i>Gaut- eng</i>
% who gave money	75	71	64	60	56	49	47	42	36
% who gave goods	19	59	19	29	27	35	26	17	30
% volunteered	15	33	5	17	17	26	14	8	13

Table 10: Volunteering by province

76. Table 10 indicates the substantial potential that exists for deepening voluntarism, which the non-profit sector has to become better at tapping. In the Eastern Cape – which exhibits consistently high levels of giving in various forms – a third of respondents volunteered, compared with one in twenty in Mpumalanga. Poverty seems not to determine giving behaviour, including voluntarism.

77. We asked the 17% of respondents who had volunteered to tell us how much time they given to their chosen cause in the month prior to being interviewed.

Amount of time volunteered	%
Up to 1 hour	16
More than 1 hour to 2 hours	23
More than 2 hours to 5 hours	17
More than 5 hours to 8 hours	6
1 day	12
2 days	6
3-5 days	8
More	13

Table 11: Amount of time volunteered (among those who volunteered: 17% of sample)

78. Four in ten respondents (39%) volunteered between 1 and 2 hours, while a third (35%) volunteered from 2 hours to a day of their time. At the other extreme, a fifth of respondents (21%) volunteered in excess of 3 days in the month before being interviewed.

79. We asked respondents who had volunteered to tell us the cause for which they had volunteered their time. Religious bodies again topped the list (60%), followed by 'the poor' and HIV/AIDS. Significant proportions had volunteered in support of the aged (19%), children (18%) and the homeless (15%). Respondents would give more than one answer, so the figures do not add up to 100%.

Cause/organisation supported	%
<i>...church/mosque/synagogue/temple</i>	60
<i>...the disabled (e.g. dogs for the blind)</i>	13
<i>...HIV/AIDS</i>	23
<i>...the poor</i>	31
<i>...the environment</i>	4
<i>...children</i>	18
<i>...the aged</i>	19
<i>...the homeless</i>	15
<i>...animals</i>	4
<i>...victims of violence</i>	5
<i>...victims of emergencies (e.g. floods)</i>	7
<i>...the unemployed</i>	10
<i>...international issue (e.g. Iraq war)</i>	1
<i>...sport</i>	6
<i>...counselling</i>	7
<i>...political party</i>	4
<i>Other</i>	9

Table 12: Causes supported (respondents who volunteered)

Giving money to a beggar/street child/someone asking for help

80. We now move from giving to charities or causes to direct transactions with the poor: the questionnaire talked of giving money to "a beggar/street child/someone asking for help", while below we analyse those who gave food, clothes or goods directly to the poor. In both instances, 45% of respondents said they had given to the poor.

81. We asked respondents who had given money how much they had given in the month prior to being interviewed. In the third column, the figures in parentheses show the percentage of respondents who gave money to a charity, cause or organisation (see Table 6 above) to allow comparison between giving to causes and giving directly to poor people such as street children and people begging on the street.

How much did you give?	% to poor	(% to org.s)
<i>Less than R1</i>	11	(5)
<i>R1 to R5</i>	43	(50)
<i>R6 to R10</i>	18	(22)
<i>R11 to R20</i>	13	(14)
<i>R21 to R50</i>	8	(6)
<i>R51 to R100</i>	5	(1)
<i>R101 to R200</i>	1	(0)
<i>More than R200</i>	0	(0)

Table 13: Amount of money given to beggar/street child/person asking for help (among those who gave: 45% of sample)

82. Over half of respondents (54%) had given up to R5 in the month before being interviewed. Another third (31%) had given between R6 and R20, while the remainder had given larger amounts. Overall, more respondents had given to a cause or charity (54%) than to poor people (45%). The total amount given differs, because more respondents give, and give more, to formal structures.

83. Respondents were more likely to have given less than R1 to beggars than to causes, but while 52% gave up to R5 directly to poor people, 55% gave the same amount to charities, causes or organisations. Similarly, where 31% gave between R6 and R20 to the poor, 36% gave the same amount to charities and other causes. Intriguingly, more respondents gave higher amounts of money directly to the poor than to charities: 14% gave in excess of R21 to the poor, compared with 7% who gave to charities and organisations.

84. Looking at the results by province, we see that respondents in the Eastern Cape continue to score very high. We can also see that Gauteng residents are more likely to give directly to the poor than to organisations or charities, unlike residents in other provinces.

	<i>W Cape</i>	<i>E Cape</i>	<i>Mpuma- langa</i>	<i>KZN</i>	<i>N Cape</i>	<i>Lim- popo</i>	<i>Free State</i>	<i>N West</i>	<i>Gaut- eng</i>
% gave money to org.	75	71	64	60	56	49	47	42	36
% gave goods to org.	19	59	19	29	27	35	26	17	30
% volunteered	15	33	5	17	17	26	14	8	13
% gave money to poor	42	55	32	36	34	48	63	46	51

Table 14: Giving money to beggar/street child/someone asking for help by province

85. People living in formal dwellings (metropolitan and urban) were more likely to have given money to poor people than their informal or rural counterparts, presumably reflecting socio-economic differences – although 44% of rural dwellers had given cash to a poor person in the month prior to being interviewed.

86. For the first time (although the difference is very slight), men (47%) were more likely than women (45%) to have given. Measured by race, Indian respondents (78%) remained significantly active givers, followed by whites (47%), Africans (46%) and coloureds (34%). The impact of religion is less visible than elsewhere. While 46% of Christian respondents and the same proportion of respondents belonging to other faiths gave money, this drops only very slightly to 44% of atheists.

87. In this category, giving did not increase with age as we saw in other categories; rather, it tailed off as age increased, although not in a simple linear fashion. Almost half (47%) of young people aged between 18 and 29 gave money to a poor person, dropping slightly to 45% of those aged 30 to 39, rising again to 48% of those aged between 40 and 49, then steadily dropping through 44% (50 to 59 year olds) and 43% (60+).

88. There remains however a very clear link between education and giving money directly to the poor.

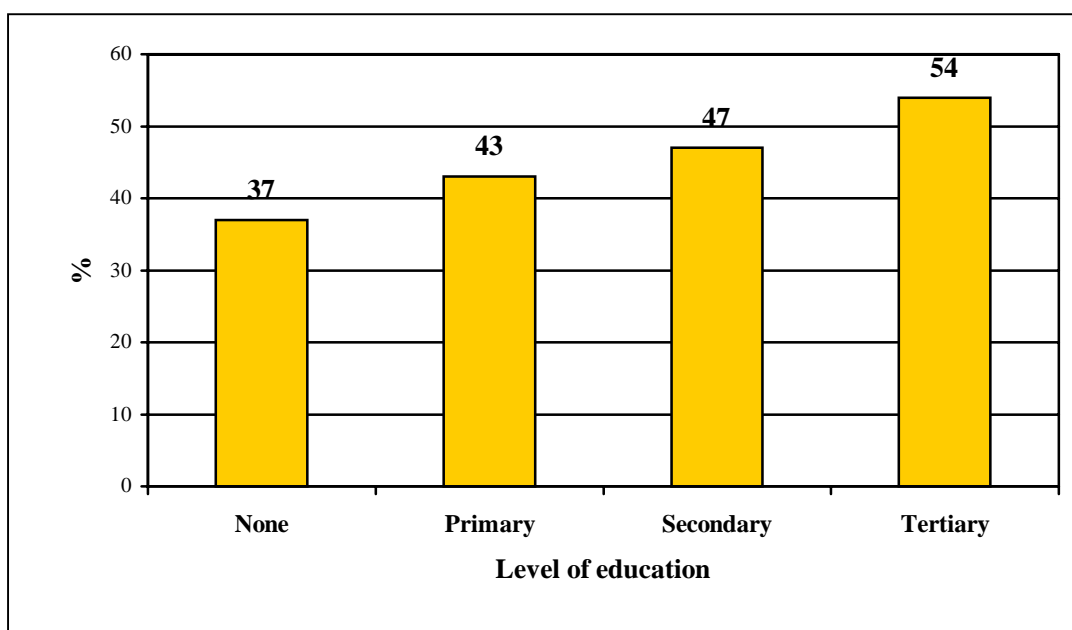


Figure 5: Giving money directly to the poor (all respondents by education)

Giving food, goods or clothing to a beggar/street child/someone asking for help

89. Finally, 45% of respondents told us they had given food, goods or clothes to a poor person in the month prior to being interviewed. This was most likely to have been done by people living in formal dwellings in metropolitan (57%) or urban (53%) areas, followed by those living in informal dwellings in metropolitan (45%) or urban (47%) areas, while rural dwellers were least likely to have done so (36%).
90. Women (49%) were again more likely than men (43%) to have given. The racial profile is slightly different from what we have seen: Indian respondents (79%) remained the most likely to give, followed in this instance by coloured respondents (67%), whites (47%) and Africans (42%).
91. Giving food, goods or clothes directly to poor people increases with age, as it does with education. Analysed by religion, atheists remain least likely to give – 41% had done so – while non-Christian respondents (61%) were most likely to have done so. Among Christian respondents, 45% had given in the month before being interviewed.
92. In Table 15 we have again inserted a column allowing comparison between goods given directly to the poor (the middle column) and to charities and organisation (in parentheses in the right-hand column). Food/drink were the most likely items to have been given in both instances, followed by clothing. It should be recalled, however, that where 31% of respondents gave goods to a charity, cause or organisation (the right-hand column), 45% gave directly to poor people. It is clear that more people are motivated to give goods (rather than money) directly to the poor than to charities or organisations.

What did you give to the poor?	Yes	(Yes)
Clothes	52	(68)
Food/drink	89	(78)
Goods for recycling	8	(4)
Stationery	4	(4)
Blankets	9	(15)
Piece work	7	(7)
Books/educational materials	4	(6)
Toys	4	(6)
Medicine/medical supplies	4	(6)
Tools	2	(2)
Building materials	1	(1)
Other	3	(4)

Table 15: Items given to poor people (among those who gave: 45% of sample)

93. Respondents from Free State (68%) and the Western Cape (66%) were most likely to have given food, goods or clothes to poor people. Looking at Table 16, we see that respondents from the Eastern Cape retain very high levels of all forms of giving. Free State respondents are far more likely to give goods directly to the poor than via an organisation or charity. The same is true of respondents from Gauteng.

	W Cape	E Cape	Mpuma- langa	KZN	N Cape	Lim- popo	Free State	N West	Gaut- eng
% gave money to org.	75	71	64	60	56	49	47	42	36
% gave goods to org.	19	59	19	29	27	35	26	17	30
% volunt- eered	15	33	5	17	17	26	14	8	13
% gave money to poor	42	55	32	36	34	48	63	46	51
% gave goods to poor	66	53	21	25	27	49	68	44	55

Table 16: Giving food/goods/clothes to beggar/street child/someone asking for help by province

Other forms of 'giving'

94. The survey measured various behaviours that may be regarded as 'giving' or contributing to helping the poor, in addition to those cited above. We saw earlier that a third of respondents had children in their households that were not the children of the head of the household. We asked respondents whether they had given money, goods, food or other items to members of their family not living in their household (also in the month preceding being interviewed).

95. Just over half (55%) of respondents said they had done so. They had given non-household family members the following (respondents could give more than one answer so figures do not add up to 100%):

	%
Money	70
Clothes	49
Food/drink	57
Stationery	3
Blankets	5
Books/educational materials/school fees	8
Toys	3
Medicine/medical supplies	6
Tools	2
Building materials	1
Other	1

Table 17: Items given to non-household family members (among those who did so: 55% of sample)

96. Women (58%) were more likely than men (53%) to have given to non-household family members. Analysed across race groups, we find that African (59%) and Indian respondents (58%) were most likely to have given to non-household family members, followed by coloured (42%) and white (39%) respondents.

97. Giving to non-household family members varied across the provinces, as we show below. Giving to non-household family members was most common in Eastern Cape and Limpopo, two of the poorest provinces in the country. It was least common in the Western Cape and Mpumalanga.

	W Cape	E Cape	Mpuma- langa	KZN	N Cape	Lim- popo	Free State	N West	Gaut- eng
% gave money to org.	75	71	64	60	56	49	47	42	36
% gave goods to org.	19	59	19	29	27	35	26	17	30
% volunteered	15	33	5	17	17	26	14	8	13
% gave money to poor	42	55	32	36	34	48	63	46	51
% gave goods to poor	66	53	21	25	27	49	68	44	55
% gave to non-hh family mmbms	34	75	38	44	52	73	57	47	64

Table 18: Giving to non-household family members by province

98. Women (58%) were more likely than men (53%) to give money, goods or other items to non-household family members, although when men did so they were

more likely to give money (75%) than women (66%). On other items, such as food and drink, clothing, medical supplies and so on, women predominated. Helping non-household family members differs considerably by race. African (59%) and Indian (58%) respondents were considerably more likely to do so than coloured (42%) or white (39%) respondents. It was also influenced by religion, with two-thirds (64%) of non-Christians helping non-family members, dipping slightly among Christians, while atheists were less (49%) rather than more likely (50%) to do so.

Part 4: What is 'giving' and how do people do it?

99. Measuring people's giving behaviour is complex, made more so by our approach of trying to keep definitions of giving broad and flexible, in line with the broader project focus on measuring mobilisation of resources for development and anti-poverty initiatives. The problem with this approach is obvious: it measures what respondents regard as 'giving' as well as behaviours that researchers or commentators may regard as 'giving' but respondents do not.

100. For example, a third of respondents with children aged below 18 in their household told us their household included children who were not the children of the head of the household. We tested all respondents' attitudes to this, and found that a third (34%) felt that while paying for their own children was their duty, paying for the children of relatives was giving. Over half (55%), however, felt that duty extended to paying for their own and relatives' children; giving began where they paid for children outside the family.

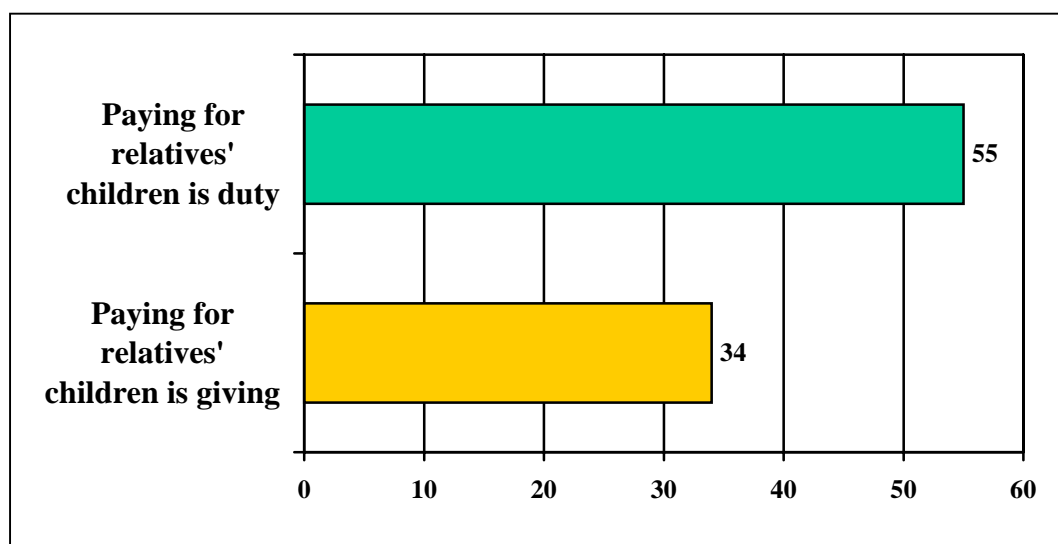


Figure 6: Attitudes to paying for relatives (all respondents)

101. Let us concentrate on behaviours that respondents regard as 'giving'. Before asking whether or not people had given money, goods or time, we asked what they thought was "the **most deserving cause** that you would support if you could?" (emphasis in questionnaire). This was an open-ended question where respondents could give any answer they wish; answers were later categorised and given numeric codes. It was phrased so as to allow all respondents to tell us what they *would* support regardless of whether or not they currently either do so or are in a position to do so.

102. The answers (see Figure 7) are dominated by three categories: respondents believe the most deserving causes are those associated with children or youth (22%), followed by HIV/AIDS (21%) and 'the poor' (20%). These three are followed by a set of smaller categories, including people with disabilities (8%) and the elderly (5%). It is notable that 2% of respondents believed that their preferred political party was the most deserving cause, perhaps reflecting how recently South Africa began normalising and the on-going importance of politics

in many lives. It would be interesting to know if political parties feature in similar surveys in other countries.

103. One percent of respondents were sufficiently cynical to say 'nothing' was a sufficiently deserving cause. The 'other' category included a wide-ranging set of answers including animal welfare, environmental concerns and others.

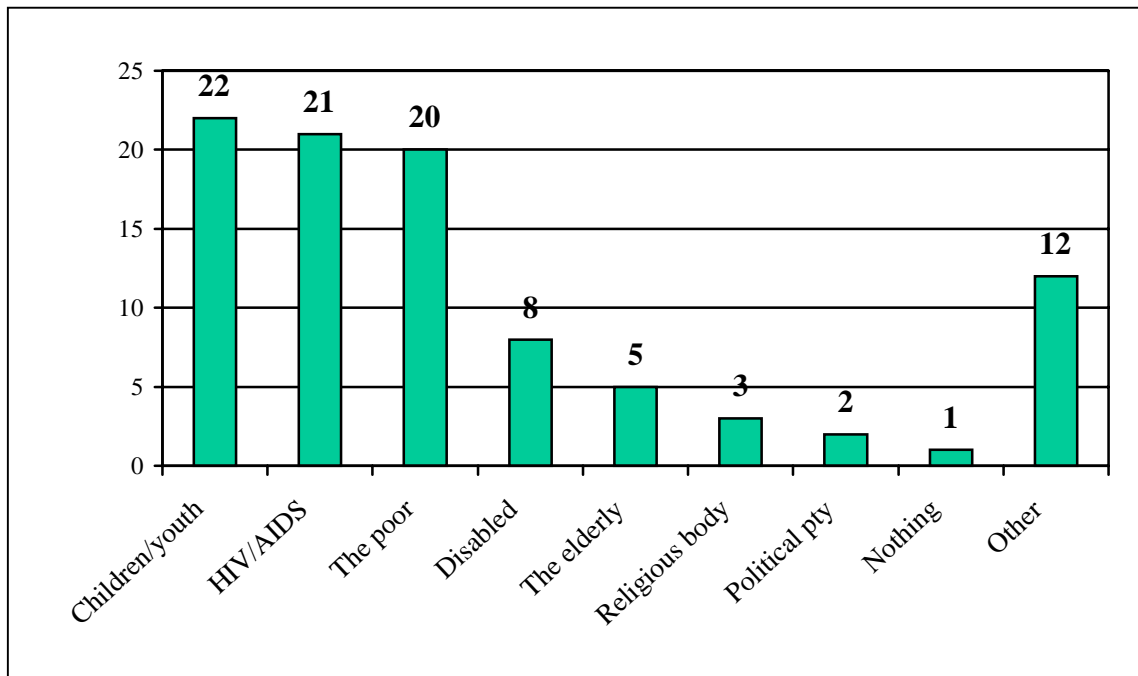


Figure 7: 'What do you think is the most deserving cause, that you would support if you could?' (all respondents)

104. The high scores – for children and youth, HIV/AIDS and poverty – suggest that respondents have a progressive and pro-poor understanding of South Africa and societal priorities.

105. Men were equally likely to cite children/youth (21%), HIV/AIDS (20%) and 'the poor' (21%) as the most deserving causes, followed by the disabled (10%) and the aged (5%). Women were most likely to cite children/youth (24%), followed by HIV/AIDS (22%) and 'the poor' (20%), followed by the disabled (7%) and aged (6%).

106. Analysed across race groups, a somewhat more complex pattern emerges. For example, children/youth was cited as most deserving by 33% of coloured respondents, 30% of Indian, 22% of African and 19% of white respondents. HIV/AIDS, on the other hand, was mentioned by just 11% of Indian and 14% of white respondents, rising to 18% of coloured and 23% of African respondents. 'The poor' was mentioned by 25% of Indian respondents, 22% of African, 17% of white and 13% of coloured respondents.

107. When we turn to less frequently mentioned issues, things are slightly clearer. For example, animal welfare was cited by 8% of white and 2% of coloured respondents, but not by Indian or African respondents. Religious institutions were mentioned as most deserving by 8% of Indian respondents, 4% of white, 3% of

African and 2% of coloured respondents. Political parties were cited by 3% of African respondents, 1% of coloured respondents, but not by whites or Indians.

108. Concern with 'the poor' declined as education levels rose: it was mentioned by 24% of respondents without formal education, 22% with primary education, 20% with secondary and just 14% of those with tertiary level education. HIV/AIDS showed the reverse pattern, rising from 16% among those without education, through 20% with primary, 22% with secondary and 25% of those with tertiary education.

109. We also asked respondents to tell us the opposite, namely "is there one cause or charity or organisation you would **definitely NOT** give money to?" (emphasis in questionnaire). This question was less successful in soliciting responses, or perhaps respondents had far clearer insights into what they did rather than what they did not support. Two-thirds (65%) had no answer.

<i>Cause not supported</i>	<i>%</i>
<i>Political organisations</i>	7
<i>Various specific NGOs/CBOs</i>	7
<i>Children/youth</i>	6
<i>Organisations involved with crime/violence</i>	3
<i>Foreign organisations</i>	2
<i>HIV/AIDS</i>	2
<i>The poor/beggars</i>	2
<i>Religious organisations</i>	1
<i>None</i>	65

Table 19: Causes respondents would not support (all respondents)

110. While some respondents had cited political parties as the most deserving cause they would support, here we see the opposite: political organisations top the list (at 7%) of what respondents saw as least deserving. Also mentioned by 7% were a host of specific organisations, predominantly local, mentioned by respondents. These included Uthingo, the Red Cross, NICRO, the Salvation Army and the Hillbrow Street Cleaning Project.

111. While 'the poor' were seen as a deserving cause by a fifth of respondents, here we can see that a small proportion (2%) regard 'beggars' as the least deserving cause. The pejorative language may hint at some of the underlying attitudes.

Internet use

112. We asked all respondents if they had ever used the Internet to give a donation to a cause or charity: just 1% had done so. Although we are dealing with very small numbers of respondents, it is notable that of those who told us they have used the Internet to make donations, a fifth told us they do so regularly; the remainder have used the Internet 'once or twice'.

113. The very low figure for Internet use suggests that a lot of work needs to be done to develop this area. In light of the extremely high levels of giving uncovered by the survey, the Internet may become an important tool for

mobilising resources for the poor, and an area that the non-profit sector should look at more closely.

HIV/AIDS

114. We have already seen that HIV/AIDS-related causes were significant recipients of giving. We asked two additional questions, namely whether or not any member of the respondents' household provided financial or other support for AIDS orphans or provided home-based care or counselling for people with HIV/AIDS.

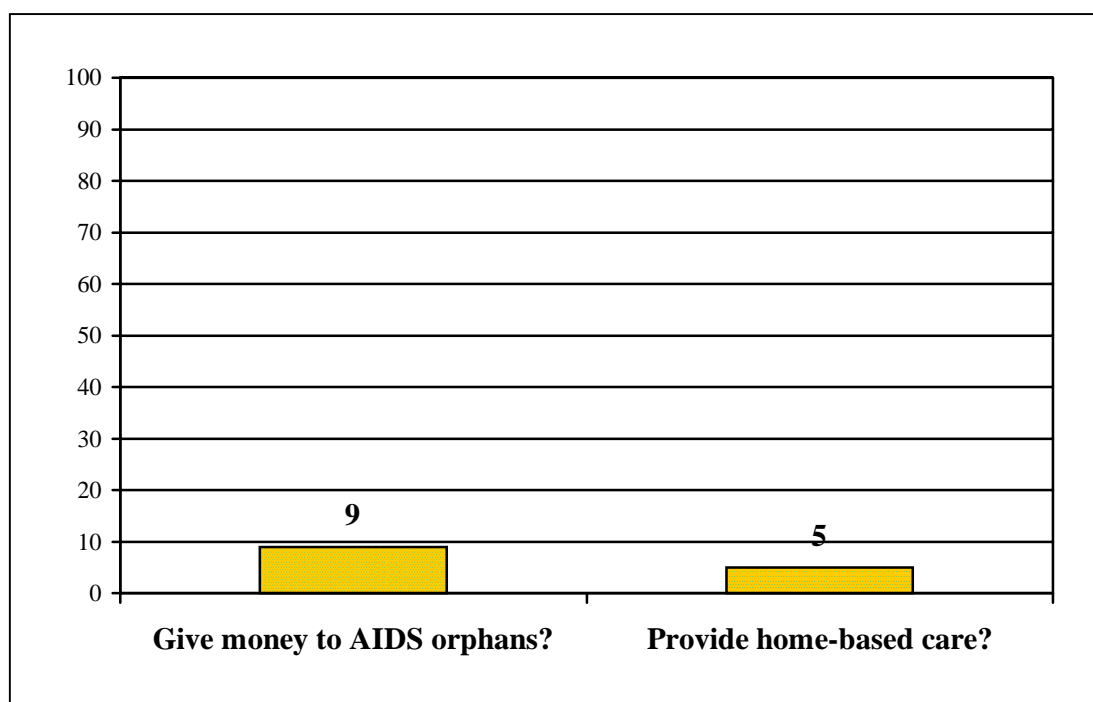


Figure 8: HIV/AIDS-related giving (all respondents)

115. It is notable that one in ten respondents (9%) told us they or someone in their household has made a financial contribution to helping AIDS orphans, a rapidly growing and needy population in South Africa. Furthermore, one in twenty respondents told us that someone in their household is providing home-based care or counselling to people affected by HIV/AIDS. These may seem to be relatively small percentages, but when translated into actual numbers, it suggests that massive numbers of people have been mobilised to help in the struggle to deal with the effects of HIV/AIDS.

Giving to international causes

116. South Africans are highly motivated to give to local causes, but significantly less so to international causes. Less than one in ten respondents (8%) told us they had ever given money specifically to international causes. On the one hand, this is a not insignificant proportion of respondents. On the other hand, however, internationalism does not seem to have permeated equally in South African society. For example, while 7% of African and 6% of coloured respondents told us they had given money to an international cause, this was true of 14% of white and 22% of Indian respondents.

117. We also tested respondents' attitudes to giving to local and international causes. As Figure 9 makes clear, the majority (65%) of respondents regard domestic causes as more deserving than international causes, while a fifth (20%) regard local and international as equally deserving. A further one in ten (9%) had no response, while a tiny 4% told us international causes were more deserving than local causes.

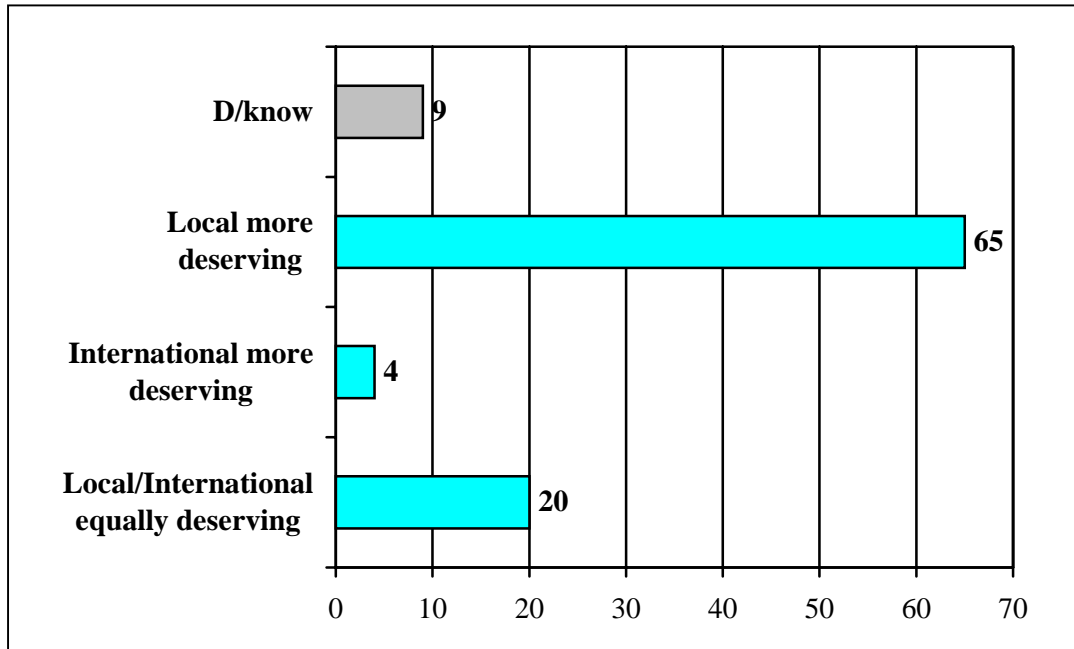


Figure 9: Attitudes to local/international causes (all respondents)

118. Attitudes differed across the race groups, with 76% of Indian respondents telling us local causes were more deserving than international, joined by 67% of African, 63% of coloured and 50% of white respondents. While a quarter (24%) of whites had no opinion, another quarter (25%) believed local and international causes were equally deserving, true of 20% of African, 18% of Indian and 17% of coloured respondents.

Business and giving

119. A separate component of the broader project is studying corporate giving in detail; the survey did not focus on this area other than to ask respondents two types of question, one set dealing with the role (if any) played by businesses in their community, the second set testing attitudes to business and giving.

120. We asked respondents who they would approach if they wanted funding to start a community project. The three main answers were local businesses (13%), local government (13%) and a bank or other financial institution (13%). These were closely followed by large corporations (10%) and religious institutions (10%). Fewer than one in ten (8%) said they would approach 'the community', while even smaller proportions of respondents told us they would approach local leaders or others; and just 2% mentioned approaching a donor. One in twenty-five (4%) respondents told us they would approach a local business-person.

121. Respondents from the Western Cape were most likely (21%) to say they would approach a local business to support a community project, followed by those from Gauteng (15%), KwaZulu-Natal (15%) and, Limpopo (14%). Big corporations were most likely to be approached by respondents from Gauteng (28%), Limpopo (20%) and KwaZulu-Natal (15%).
122. Local businesses appear from these results to be an important role-player in community development, and more so than large corporations, but this is not universally true. For example, just one in ten (10%) African respondents told us they would approach a local business for funds, compared with a fifth of whites (22%), 29% of coloureds and 30% of Indian respondents. White respondents were most likely to approach a large corporation (18%), twice as many as respondents from other race groups. Worryingly, African respondents were most likely to tell us they would approach a money-lender albeit in small numbers (3%); they were also most likely to approach a bank or financial institution (15%). Analysing the data by socio-economic status⁶, we find a similar pattern: those with high socio-economic status are far more likely to approach local businesses (20%) or large corporations (13%) than those with low socio-economic status (12% and 11% respectively).
123. It would appear that the historic exclusion from mainstream economic life suffered by Africans in particular continues in the present – African respondents emerge from the survey results as less networked and connected with the business sector, and consequently more likely to incur debt (via banks or money-lenders) when seeking to initiate community projects.
124. The private sector has played a prominent role in post-apartheid reconstruction through institutions such as the Business Trust as well as contributions to the Joint Education Trust and the like. Nonetheless, just one in ten (10%) respondents were aware of any local development project initiated by a business organisation (of any type) in their local area. Awareness of business-initiated projects was highest among respondents from the Eastern Cape (21%), the Western Cape (19%) and Limpopo (17%); and lowest in the Free State (4%), Mpumalanga (3%) and Northern Cape (1%).
125. Importantly, among respondents aware of a business-initiated local project, considerably more knew of local businesses initiating projects (52%) than large corporations (10%) or a combination (14%). It should be noted that a quarter (24%) did not know which type of business had initiated projects.

Attitudes to business and giving

126. We posed a couple of Likert items to respondents regarding the private sector. (Likert items are statements read out to respondents, who reply across a 5-point scale running from 'strongly agree' and 'agree' through a neutral mid-point to 'disagree' and 'strongly disagree'.) One focused on the sector rather than its role in giving, and stated: "Businesses should pay more taxes to help the poor". Perhaps unsurprisingly, in a country where between 45% and 55% of the population live in poverty⁷, some two-thirds of respondents (68%) agreed or

⁶ Socio-economic status was measured across the following variables: education, housing, sanitation, water access, telephone access, energy source for lighting and refuse removal.

⁷ See Everatt D. (2003) "The politics of poverty" in Everatt D. and Maphai V. (eds.) *The (real) state of the nation* (Interfund, Johannesburg).

strongly agreed; just 17% rejected the notion. There were no significant gender differences in response to the item, but clear differences emerged when analysed across racial categories: where three-quarters (76%) of African respondents agreed or strongly agreed with the statement, this dropped to 58% among Indians, 43% among coloureds and a third (32%) of whites. The link between past discrimination and current support for a redistributive project is clear.

127. We posed a rather more pointed item regarding business and giving, namely: "Big companies only give as a way of advertising themselves", an issue raised by some focus group participants. Results suggest that a large proportion of the sample is at best cynical about business and giving: two-thirds (66%) agreed or strongly agreed with the statement, with just 16% rejecting it (the remainder chose the neutral option in responding to the statement).

128. Again, no significant gender differences emerged, but racial differences did. Indian respondents were most likely to agree or strongly agree (73% did so), followed by two-thirds of African (68%) and coloured (68%) respondents, dropping to just over four in ten (46%) whites. Interestingly, responses varied only slightly when analysed across educational attainment, as they did across socio-economic status: 64% in the 'high', 'medium' and 'low' socio-economic bracket agreed or strongly agreed with the statement. In other words, cynicism about the role of business in social giving seems to be widespread in South Africa.

Part 5: Why do people give?

129. The survey is designed to help us begin to understand what motivates people to give; more detailed qualitative research is required to tease out the complex set of issues at play, and we are not certain any definitive answers exist. The data given below represent initial results; more complex multivariate analysis is required (and will follow) in order to begin teasing out some of the issues at play, insofar as they are open to statistical analysis.

130. We asked respondents a pointed question about helping the poor, reflecting its importance to the project as a whole. We asked respondents to complete the following sentence: "Help the poor because..." This was an open-ended question; answers are set out below.

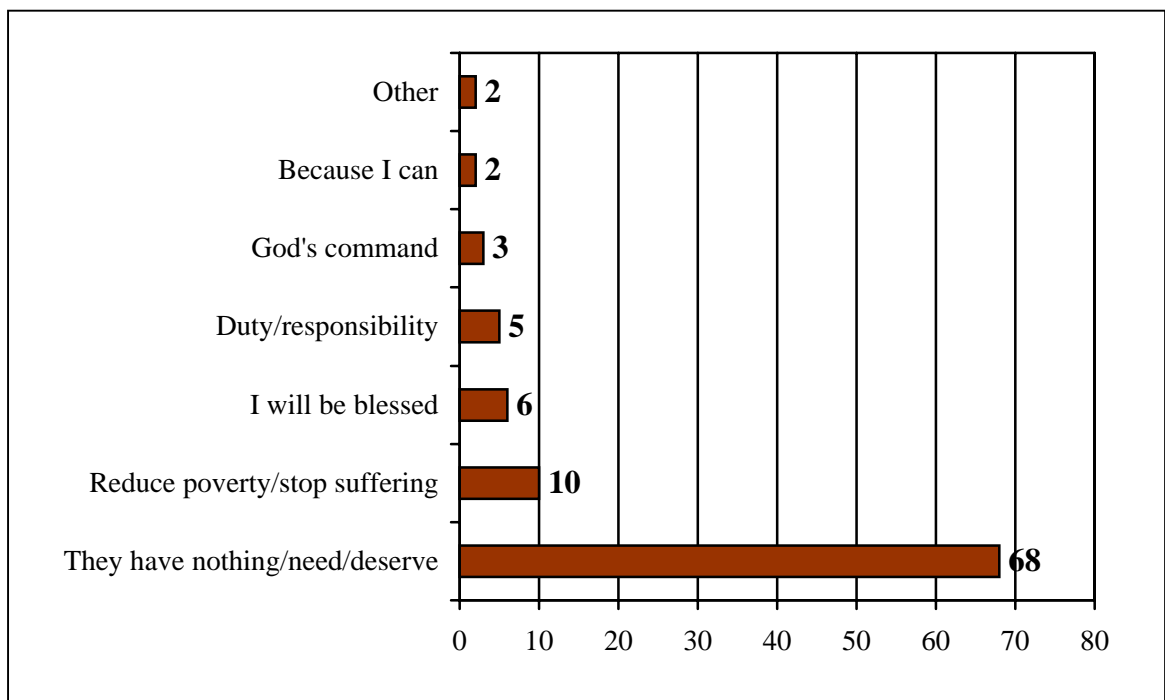


Figure 10: "Help the poor because..." (all respondents)

131. For two-thirds (68%) of respondents, giving to the poor is motivated by feelings of human solidarity – we should give because the poor have nothing, or are suffering, or are in need, or deserve something from us. For others it seems to be more of a rational decision to try and help tackle poverty (10%). Almost one in ten respondents answered the question in religious terms, with 3% telling us they gave because their God required it of them and 6% because by giving they will be blessed.

Attitudes to giving

132. We also tested respondents' attitudes to giving, via a series of Likert items. Many of the statements were taken from focus group participants.

133. Helping the poor is widely regarded as an important part of building the new South Africa – 93% agreed or strongly agreed with the statement – which may seem self-evident to some, but indicates the broad popular support for pro-poor

policies and programmes. This is not mere altruism: there is an apocalyptic edge to the issue, indicated by the 57% of respondents who agreed or strongly agreed that “if we do not help the poor now we might lose everything later”; just a quarter (26%) rejected the notion. Helping the poor is both a moral act and (for some) linked to self-preservation.

134. Helping the poor is widely regarded as the responsibility of citizens, not (just) government. Almost two-thirds of respondents (61%) disagreed or strongly disagreed with the statement: “It is government’s responsibility to help the poor, not mine”. A quarter (24%) of respondents agreed or strongly agreed with the notion that helping the poor was the sole responsibility of government. Intriguingly, agreement was highest among Indian respondents (at 38%), who also show the highest levels of giving. Among other race groups, agreement with the statement ranged from 29% of whites and coloureds to 23% of Africans.

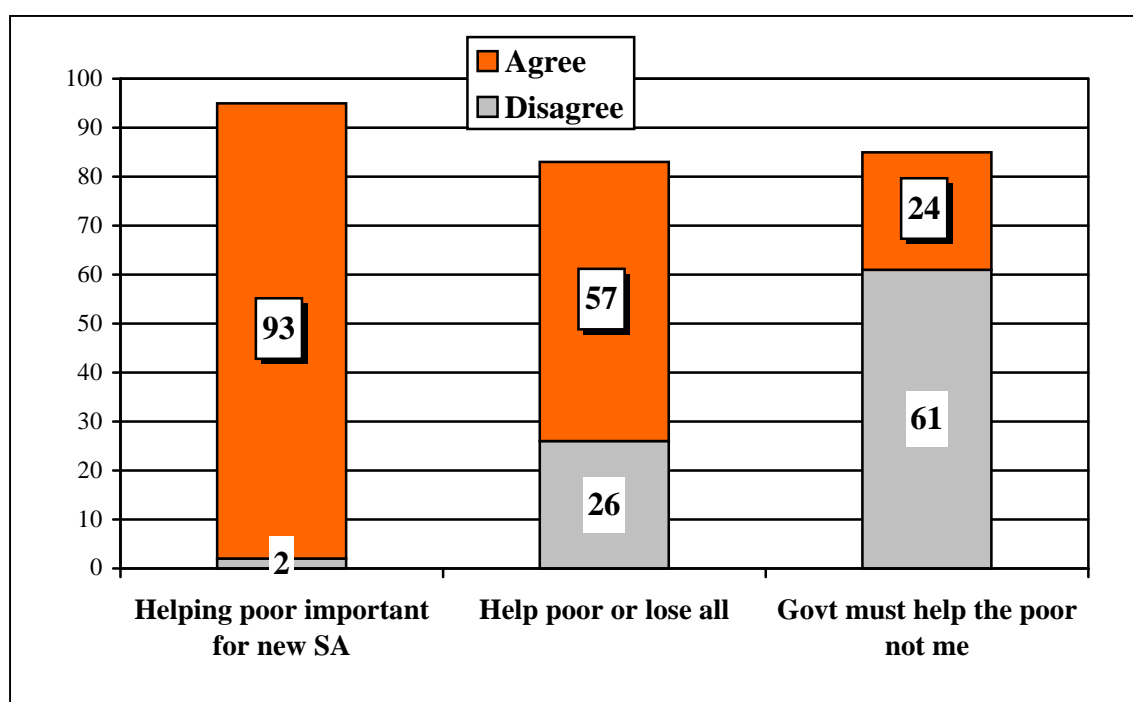


Figure 11: Attitudes to giving (all respondents, ‘neutral’ not shown)

135. We tested other attitudinal issues, particularly whether giving had racial or other edges to it. This was in response to focus group participants, some of whom had stated that they only give to poor people who are trying to help themselves; others told us they never give to white but only to black beggars; and yet others who said they never give to people outside their own family.

136. Over half (52%) of respondents agreed or strongly agreed with the statement “I will only help poor people who are trying to help themselves”, suggesting that a large domestic funding and support base exists for non-profit organisations working with the poor and able to disseminate information about pro-poor projects. It is notable that a third (31%) of respondents rejected the notion, indicating a less demanding standard for helping the poor.

137. Again we find that Indian respondents – the most active givers - were most likely (63%) to agree or strongly agree that they would only help poor people who are trying to help themselves, but the view was shared by over half of African (53%), white (53%) and coloured (51%) respondents.

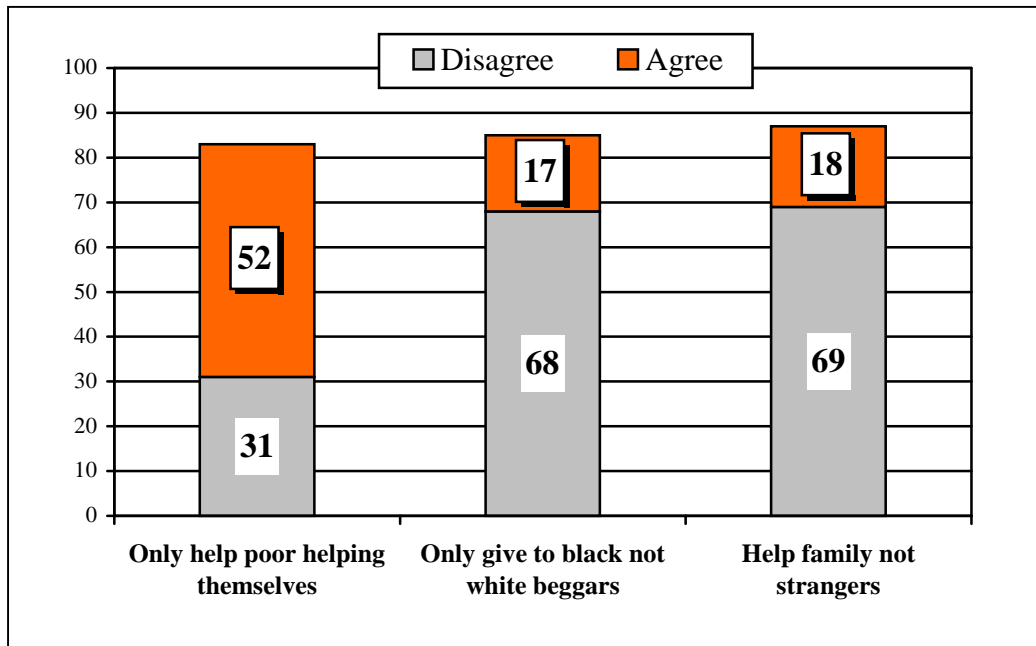


Figure 12: Attitudes to giving II (all respondents, 'neutral' not shown)

138. As we can see from Figure 12, just less than a fifth of respondents have a qualified attitude to giving either by race (17%) or familial relationship (18%). For the majority of respondents, giving is unqualified in these ways.

139. Analysed across race groups, some differences emerge. For example, the notion that only black beggars should receive money and not white was rejected by 86% of white respondents, 92% of Indians, 80% of coloureds and 65% of Africans. Whites (24%) were also most likely to agree that people should help family members rather than strangers, closely followed by Africans (20%), then coloured (17%) and finally Indian respondents (14%) – simultaneously contradicting and reinforcing some widely-held racial stereotypes.

140. Finally, despite much hostile media coverage, the national lottery – Lotto – seems to have maintained a positive image as far as perceptions are concerned, with 50% of respondents agreeing or strongly agreeing that “Buying a Lotto ticket is a way of helping the poor”. However, we should recall that a number of respondents cited Uthingo (the company that organises the lottery) as the cause they definitely would not support.

Social capital and giving

141. In much literature on ‘philanthropy’, the existence of social capital is seen as a key requirement for giving to occur. But we have seen that respondents showing signs of alienation and/or anomie nonetheless take part in social giving. To analyse the issue more closely, we created a simple high/low social capital index. The variables used included: access to media, attitudes to reciprocal giving (to neighbours), trust, attitudes towards the motives of other community members,

membership of civil society organisations and/or community-based organisations, as well as Likert items dealing with alienation and anomie. For ease of analysis we dichotomised the results into a 'high'/'low' index.

142. It should be noted that the social capital index covers a wide range of variables, from simple engagement via membership of CSOs (which is very high) through to trust, alienation and the local social fabric (which vary widely). When dichotomised, we find that 46% of respondents fell into the 'high' category and 54% into the 'low' category. This reflects the impact of including attitudinal questions alongside simple membership questions.

143. Although there are slight differences in giving behaviour, overall it appears from the survey that in South Africa social capital is not a precondition for giving. If we combine all the forms of giving analysed earlier, we find that 95% of those with 'high' social capital gave in the month prior to being interviewed, dropping to 93% among those with 'low' social capital.

144. Analysing the open-ended question – 'What do you think is the **most deserving cause** that you support or would support if you could?' – we find slender differences between those with 'high' and 'low' social capital.

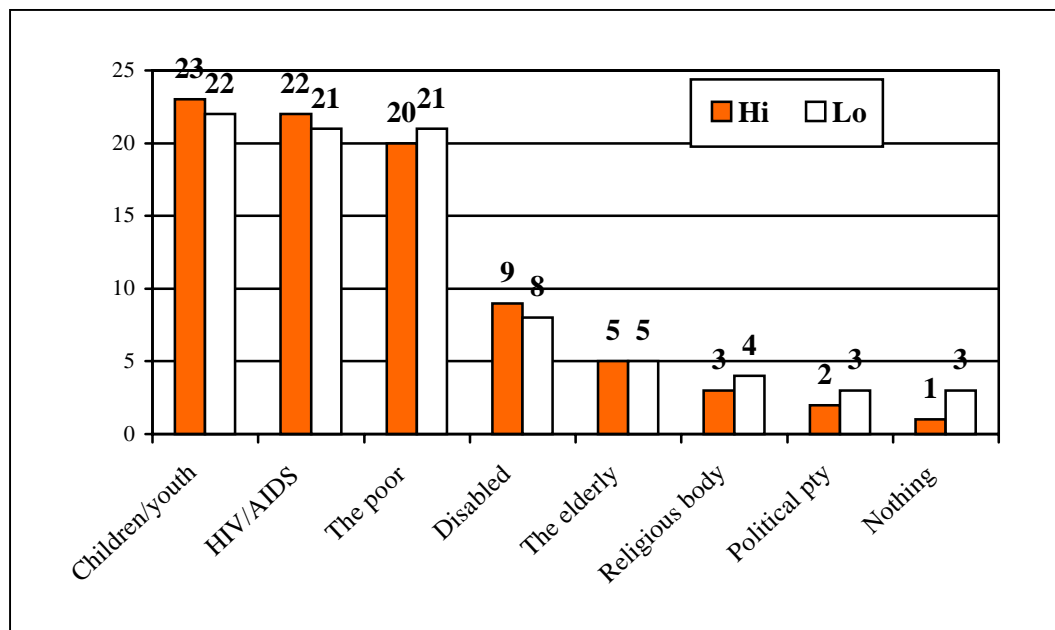


Figure 13: Most deserving cause (by social capital index)

145. The ranking of priorities differs little across the high/low social capital index, with some predictable nuances – more of those with low social capital supporting 'the poor' and more of them saying there was no cause they would support.

146. Analysing giving behaviour across the social capital index provides some interesting insights.

	<i>% High social capital giving</i>	<i>% Low social capital giving</i>
<i>Gave money to cause</i>	58	52
<i>Gave goods to cause</i>	33	30
<i>Volunteered</i>	18	17
<i>Gave money to beggar</i>	51	42
<i>Gave goods to beggar</i>	48	44

Table 20: Giving behaviour (by social capital index)

147. Social capital does affect giving generally, with giving behaviour more common among those with high than those with low social capital. But the differences are slight – for example, 18% of those with high social capital volunteered for a cause or charity in the month prior to being interviewed, dropping slightly to 17% among those with low social capital. The two categories where differences are more significant are giving money to a charity/cause and giving money to a beggar/person asking for help. Those low in social capital are less likely to have given money in the month prior to being interviewed than those with high social capital. But this pattern is less evident when analysed by voluntarism or giving goods, either to a charity/cause or directly to the poor.
148. Below, we analyse attitudes towards supporting causes offering immediate relief, those seeking longer-term solutions to problems, or both. Respondents with low social capital were also more likely (23%) to support both types of campaign than those with high social capital (20%); this was reversed in both the alternatives, namely support for immediate relief (36% among those with high and 33% among those with low social capital) and support for longer-term solutions (46% and 44% respectively).

I give because...

149. Earlier we analysed responses to an open-ended question regarding giving to the poor. We also tested some possible motivations for giving – taken from focus group respondents – through a set of three Likert items.
150. Giving – transferring ownership gratuitously – should be good for both giver and recipient. It has its own power dynamics, particularly in a society as unequal as South Africa. But those should not detract from the fact that giving is an inherently positive act. As Figure 14 makes clear, four out of five respondents (82%) agreed with the statement “I give because it makes me feel better” – just 8% disagreed. Among those who disagreed with the statement were 7% of African respondents, 10% of Indian, 15% of coloured and 18% of white respondents. No significant gender differences emerged. Non-Christian respondents (87%) were most likely to agree or strongly agree, followed by Christians (84%) and atheists (80%).
151. Slightly fewer respondents (78%) agreed with the statement “I give to make the country a better place”. Racial differences were clear: while 83% of African and 72% of coloured respondents agreed or strongly agreed, just 59% of white and Indian respondents respectively did so. It would be interesting to pursue further why these respondents are giving, although the survey did not do so. Agreement was lowest among respondents from very different living conditions: from those living in formal dwellings in metropolitan areas (70%), and those living on commercial farms in rural areas (76%). Agreement was highest among

respondents from urban areas: 91% of informal residents in urban areas (where they were joined by 82% of respondents from informal dwellings in metropolitan areas) and 83% of residents in formal dwellings in urban areas.

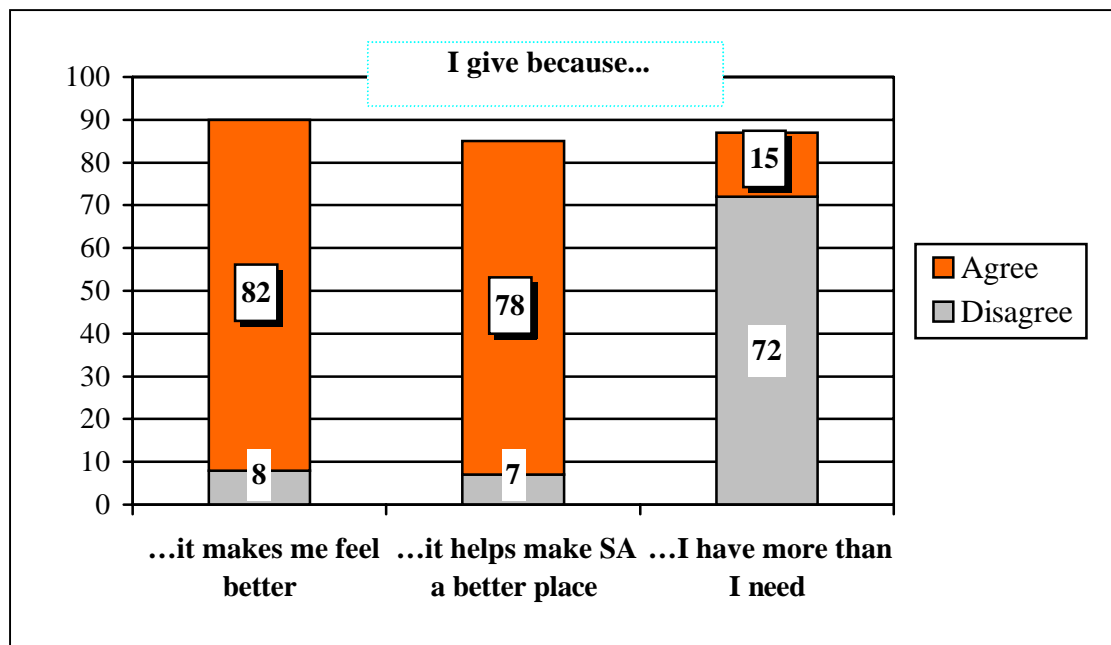


Figure 14: Attitudes to giving (all respondents)

152. Respondents from the Western Cape were least likely to agree (66% did so) that they give to make the country a better place; at the other extreme, 95% of Free State respondents and 93% of Eastern Cape respondents agreed or strongly agreed. The provincial differences may deserve more detailed further research.

<i>"I give to make the country a better place"</i>	<i>% agree</i>
Western Cape	66
Limpopo	70
North West	73
Northern Cape	76
KwaZulu-Natal	77
Gauteng	81
Mpumalanga	82
Eastern Cape	93
Free State	95

Table 21: Agreement with Likert item (by province)

153. The third Likert item – "I give because I have more than I need" – generated high levels of disagreement (72% disagreed or strong disagreed). We saw earlier that poor respondents are more likely to give than their wealthier counterparts – but while 77% of respondents classified as poor rejected the statement, so did 72% of the non-poor respondents. At the other end of the scale, 14% of poor and 16% of non-poor respondents agreed or strongly agreed with the statement. Indian respondents were most likely to agree or strongly agree (31% did so), followed by white (22%), coloured (15%) and African respondents (14%), reflecting the racial profile of wealth and poverty in the country. Again non-Christian respondents (20%) were most likely to agree or strongly agree, followed by Christians (16%) and atheists (14%).

'Charity' vs. 'change'?

154. One issue that may determine giving behaviour is the distinction between immediate need and longer-term solutions, an issue which permeates the development literature.

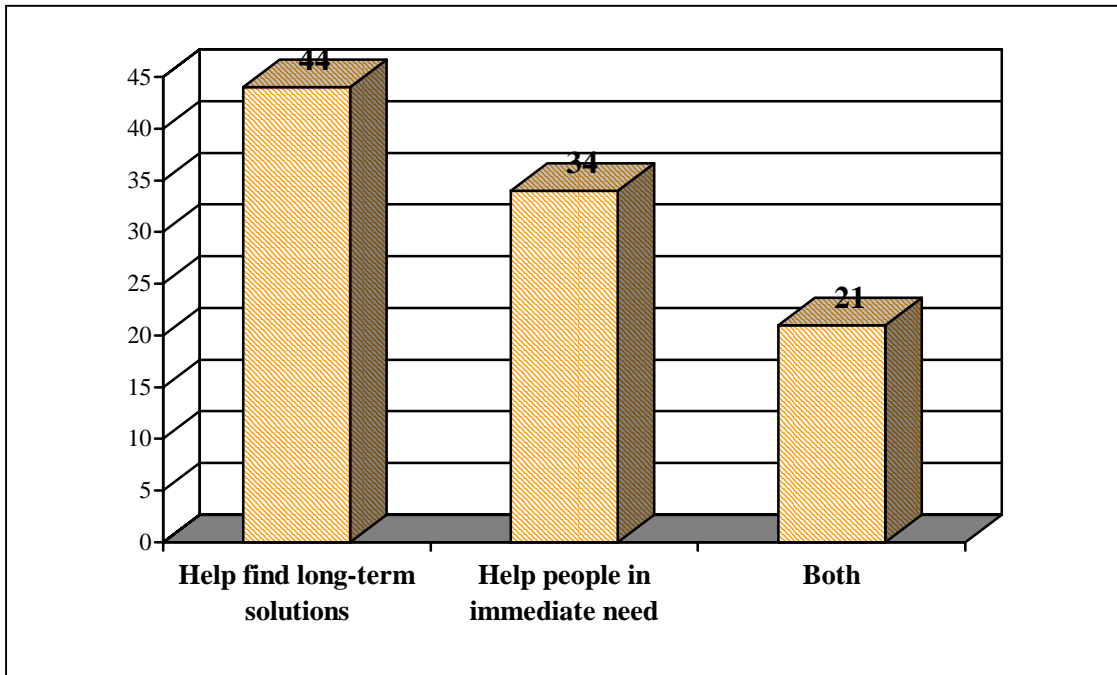


Figure 15: Short term need vs. long-term solutions? (all respondents)

155. We posed this as a set of statements made by two people, which were read out to respondents: "I give to needy causes or campaigns that help people who are in trouble right now" was the first, and "I prefer to give to causes or campaigns that will change the things are done in the long-term" was the second. Respondents could choose either – or both, if they wished.

156. The question was difficult to phrase, since it seemed to suggest that longer-solutions were the more appropriate destination for giving. This may have occurred – but even so, a third (34%) of respondents told us they give to people in immediate need, and a fifth (21%) that both short-term need and long-term solutions deserve their support. The data suggest that both charity and development have a support base to draw on. Analysed across the 9 provinces, some interesting patterns emerge.

Province	Charity	Change	Both
<i>E Cape</i>	39	44	18
<i>Free State</i>	27	56	17
<i>Gauteng</i>	30	49	21
<i>KZN</i>	32	47	21
<i>Mpumalanga</i>	42	42	15
<i>N Cape</i>	37	26	37
<i>Limpopo</i>	29	42	29
<i>NW</i>	34	48	18
<i>W Cape</i>	47	25	27

Table 22: Charity, change or both? (by province)

157. An absolute majority of respondents chose 'change' in only one province (Free State – the same province where respondents were likely to say they give to make South Africa a better place); in most others, this was the dominant view. Given the pervasive nature of poverty in South Africa, it is perhaps surprising that 'both' was less commonly stated – millions of South Africans do rely on 'charity' for survival, while presumably desirous of change in their personal situation. Respondents from informal settlements in metropolitan (48%) and peri-urban areas (55%) were more likely to support 'change' than their counterparts living in formal areas, dropping slightly to 45% among rural respondents. No significant gender differences emerged. Analysed across race groups, we find that 'charity' was the dominant view among Indian (64%) and coloured (53%) respondents; 'change' was dominant among African respondents (50%); while 42% of whites opted for 'both'. 'Charity' was more prevalent among non-Christians (44%), while 'change' was among Christians (44%) and atheists (49%).
158. Perhaps a more clarifying approach is to analyse attitudes to giving across the three socio-economic status categories. Among respondents in the 'low' socio-economic status category, a third (33%) supported charity; but 47% supported change, with a fifth (19%) supporting both. This was similar in the middle category, with 34% supporting charity, 48% change, and 19% both. When we look at those in the high socio-economic status category, we find 28% supporting both charity and change; while charity and change were supported by 36% respectively of respondents in the category. The poorer the respondent, the more likely they are to support causes that seek to change rather than ameliorate.
159. Overall, the dominant view remains clear: people prefer giving to causes that seek longer-term solutions to our problems than short-term charitable interventions although a significant proportion see the value of the latter. There seems to be a solid support base for a wide range of organisations and campaigns, from social movements through to more traditional charities. This is a positive finding for the non-profit sector as a whole, particularly organisations that use advocacy, lobbying and local organisational work alongside developmental work.
160. In the following, final section, we provide a set of tables that allow organisations working in a wide range of sectors to identify who currently supports them – with time, goods or money – and thus inform a targeting strategy geared towards developing a sustainable funding base.

Part 6: Targeting strategy development

161. We noted at the outset that a key goal of the survey was to make the data available for use in the non-profit sector. We have prepared sets of tables, aimed at allowing non-profits to develop a targeting strategy for deepening their domestic support base, be it giving in any form or specifically targeting money, goods or time. The tables in two forms: firstly, the statistical tables provide a probability matrix which reveal the probability of giving across a range of demographic variables: province, dwelling/area, sex, race, education level, socio-economic status, age and so on.
162. This is immediately followed by a second table that specifies which of these groups can be considered a potential target group and which not. A fairly simple algorithm is used: (a) if the level of giving across the different groups for a particular measure is statistically significant ($p < 0.05$) and (b) respondents in any given group are more likely to give than the average then we assume this group to be a target group, and the second table specifies which groups are and are not targets.
163. We have taken this further by looking at regular and irregular givers by cause or sector. Our assumption is that non-profits need to identify and firm up their existing support base – those who told us they gave to this or that cause in the month prior to being interviewed *and* who told us they are regular contributors to that cause. The second group are those who gave to a cause but told us they are *irregular* givers. These we take to be people who show some sympathy or support for a cause, but who have to be 'moved' from irregular to regular contributors. How this should be done will be strategised by the non-profit concerned, either alone or at sectoral level.
164. The data will be made available, in user-friendly format, on the CCS, SAGA and NDA websites, allowing individuals to run the data according to their specific needs.
165. By way of illustration, we provide just one set of tables. These provide data regarding the probability of receiving any type of support – goods, money or time – across the provinces, firstly showing the probability scores and then identifying the target groups. The target groups are the broad, existing support base for each sector. If we look across the first row, we can see the probability of religious bodies receiving either money, goods or time from people living in different provinces. Where the probability is statistically significant, this is stated in the column on the far right of the table. The second table then translates the first into a targeting strategy, as described above. So each table appears twice: firstly setting out the probability scores, and then translating these into a targeting strategy.

Targeting strategy development I: All forms of giving, combining regular and irregular givers

<i>Receiving Group</i>	<i>Overall Probability of Receiving Money/ Time/ Goods</i>	<i>Eastern Cape</i>	<i>Free State</i>	<i>Gauteng</i>	<i>KwaZulu-Natal</i>	<i>Mpumalanga</i>	<i>Northern Cape</i>	<i>Limpopo</i>	<i>North West Province</i>	<i>Western Cape</i>	<i>Province Significant?</i>
Religious	50.98	60.5	52.53	31.83	53.66	70.15	61.22	48.89	44.86	60.78	Sig.
Poor	10.64	7.45	19.1	12.85	11.13	8.96	6.23	10.27	16.21	2.72	Sig.
Children	11.96	11.36	16.63	11.39	10.46	11.16	7.85	11.73	12.69	15.25	SIG
Homeless	25.8	45.02	36.46	24.37	21.36	22.36	13.82	30.85	13.51	12.92	SIG.
HIV	3.03	1.91	3.57	4.13	4.36	3.22	5.29	3.2	0.79	0.39	NS
Disabled	15.94	27.46	27.41	16.97	14.35	9.14	16.14	14.88	6.97	7.33	SIG.
Unemployed	9.99	13.04	12.68	12.5	8.97	8.73	10.15	9.55	5.71	6.09	SIG.
Aged	11.87	14.69	10.81	16.79	10.63	9.18	15.08	9.57	6.44	9.78	SIG.
Street Sellers	3.6	1.88	11.51	5.06	3.96	3.09	3.13	3.23	0.88	0.86	SIG.
Car Guards	3.1	3.57	6.07	2.57	5.17	2.78	1.7	2.32	0.69	0.72	SIG.
Other	3.9	10.64	3.75	3.08	4.42	2.05	3.13	2.86	0.23	0.56	SIG.
Animals	10.13	27.72	9.86	10.32	8.09	8.07	6.27	4.84	4.44	2.04	SIG.
Victims Emergencies	1.25	0.8	5.01	1.23	2.01	0.35	0.47	1.15	0.05	0	SIG.
Sport	3.41	4.75	8.49	2.85	4.46	1.79	2.48	3.48	0.77	0.79	SIG.
Victims Violence	8.21	5.79	7.37	7.1	5.62	8.56	2.97	6.74	1.97	27.23	SIG.
Environment	6.3	2.38	7.17	7.69	2.55	6.49	6.5	2.5	2.05	24.23	SIG.
International Issue	1.37	2.29	2.25	0.24	1.06	1.24	2.28	3.45	0.32	0.78	SIG.
Counselling	0.79	0	5.14	0	0.89	0	1.14	1.24	0.32	1.01	SIG.
Political Party	5.73	8.87	2.68	3.46	6.55	0.8	1.74	5.43	1.99	13.32	SIG.

Table 23: Probability matrix: all forms of giving by province

Receiving Group	Overall Probability of Receiving Money/ Time/Goods	Eastern Cape	Free State	Gauteng	KwaZulu-Natal	Mpumalanga	Northern Cape	Limpopo	North West Province	Western Cape	Province Significant?
Religious	50.98	Target	Target		Target	Target	Target			Target	Sig
Poor	10.64		Target	Target	Target				Target		Sig
Children	11.96		Target						Target	Target	NS
Homeless	25.8	Target	Target					Target			Sig
HIV	3.03		Target	Target	Target	Target	Target	Target			Sig
Disabled	15.94	Target	Target	Target			Target				Sig
Unemployed	9.99	Target	Target	Target			Target				Sig
Aged	11.87	Target		Target			Target				Sig
Street Sellers	3.6		Target	Target	Target						Sig
Car Guards	3.1	Target	Target		Target						Sig
Other	3.9	Target			Target						Sig
Animals	10.13	Target		Target							Sig
Victims Emergencies	1.25		Target		Target						Sig
Sport	3.41	Target	Target		Target			Target			Sig
Victims Violence	8.21					Target				Target	Sig
Environment	6.3		Target	Target		Target	Target			Target	Sig
International Issue	1.37	Target	Target				Target	Target			Sig
Counselling	0.79		Target		Target		Target	Target		Target	Sig
Political Party	5.73	Target			Target					Target	Sig

Table 24: Targeting strategy: all forms of giving by province

NB: Target = Categories with higher than average probability of giving, where category is statistically significant