



WEST AFRICA CIVIL SOCIETY INSTITUTE

**WACSI RESEARCH FELLOWSHIP ON CIVIL SOCIETY LEADERSHIP AND
GOVERNANCE**

RESEARCH FELLOWSHIP REPORT

**MAPPING THE AFRICAN PHILANTHROPIC SPACE: OPPORTUNITIES
AND CHALLENGES FOR DEVELOPMENT IN NIGERIA**

By
Abah Danladi
2017 Research Fellow
West Africa Civil Society Institute (WACSI)

With support from Ford Foundation

Mapping the African Philanthropic Space: Opportunities and Challenges for Development in Nigeria

WACSI 2018

All rights reserved. No part of this report may be used or reproduced in any manner whatsoever without written permission of the Institute except in the case of brief quotations embodied in critical articles and reviews. The Institute requests the use of information in this report be registered with them for impact assessment purposes. For information, write to:

West Africa Civil Society Institute (WACSI)

No. 9 Bingo Street, East Legon P.O.

Box AT 1956, Achimota

Accra, Ghana

Email: research@wacsi.org

Tel: +233 (0) 302 550 224

Acknowledgements

This research was made possible through the generous support of Ford Foundation and the West Africa Civil society Institute (WACSI), Accra, Ghana. The author wishes to thank Tanko Adihikon of Federal University Wukari and Peter Naankiel Wilfred of Federal University Lafia, Nigeria who served as research assistants. My Mentor, Prof Ebenezer Obadare helped with relevant materials and offered useful guide. The management and staff of WACSI deserve a special appreciation for their kind support during the three months fellowship. I sincerely appreciate Nana Afadzinu, Charles Vandyck, Omolara Balogun, Katherine Adarkwa, Isaac Hubert, Matel Sow, George, Grace, Regina Baiden and others too numerous to mention. I am also immensely grateful to Dr Bhekinkoso Moyo, Executive Director of Southern African Trust, Prof Alan Fowler, Prof Mike Odey, Prof Okpeh Okpeh Jr., Prof Noah Echa Attah, Prof John Ebute Agaba, Mr Agidi Princely and Peter Okwori for their philanthropic support. Special thanks also go to Solomon Amoah and Dr Reuben Turray who became more of brothers than friends to me during the fellowship program in Ghana.

NB: The views expressed in this research are entirely those of the author and do not necessarily represent those of WACSI or its partners.

About the Author

Abah Danladi lectures at the Department of History and International Studies, Kogi State University Anyigba, Nigeria and is currently researching for his PhD at Benue State University Makurdi, Nigeria. Abah is also a 2017 laureate of the Council for the Development of Social Science Research in Africa, (**CODESRIA**) Economic Justice Institute. He holds a Bachelor of Arts, B.A. (Hons) in History & International Studies and a Master of Arts, (M.A.) in History from Benue State University, Makurdi. He emerged as the overall best departmental and faculty student in the 2009/2010 academic session at Kogi State University Anyigba, Nigeria. He also won the coveted Professor F. S. Idachaba Prize for Excellent Academic Records. During his master's degree, he emerged as the best student with the highest academic records. Abah Danladi is an experienced Researcher and Civil Society Advocate with numerous publications. Danladi is the author of the book: *A History of the Traditional Igala Textile Industry, Nigeria, 1900-1960*. He also has over twenty-five published papers in both local and international journals, and book chapters. He has attended and presented papers in many local and international conferences. Danladi is a member of the Society for Peace Studies and Practice (SPSP), International Society for Third Sector Research (ISTR), and Historical Society of Nigeria (HSN).

TABLE OF CONTENTS

| | |
|--|----|
| List of Tables | 5 |
| Abbreviations | 6 |
| Abstract | 7 |
| 1.1 Introduction | 8 |
| 1.2 Research questions | 10 |
| 1.3 Aim and Objectives of the study | 10 |
| 1.4 Methodology | 11 |
| 1.5 Conceptual Clarifications | 11 |
| 1.6 Theoretical framework | 13 |
| 1.7 Brief Review of Related Literature | 16 |
| 2. African Philanthropy: Nigeria in Historical Context | 27 |
| 3. Motivations for Giving | 30 |
| 4. Crippled Giant: Understanding the size of Nigeria's National Development Challenges..... | 33 |
| 5. Addressing Nigeria's National Development Challenges: The Roles of African Philanthropy | 35 |
| 6. State-Philanthropy Relations in Contemporary Nigeria: Cooperative, Complementary or Confrontational?..... | 44 |
| 7. Optimising opportunities in philanthropy for Nigeria's National Development | 45 |
| 8. Challenge of African Philanthropy in Nigeria | 49 |
| 9. Overcoming the challenges facing Philanthropy in Nigeria: Some Recommendations..... | 52 |
| Conclusion..... | 55 |
| Bibliography..... | 57 |

List of Figures and Tables

| | |
|--|----|
| Figure 1: TY Danjuma Foundation’s philanthropy across different areas..... | 36 |
| Table 1: TY Danjuma Foundation’s philanthropy across different areas..... | 37 |
| Table 2: DSK Foundation’s philanthropy in health, education and welfare..... | 38 |
| Table 3: Representation of some philanthropy by Aliko Dangote in Nigeria..... | 39 |

Abbreviations

AIDS: Acquired Immunodeficiency Syndrome

APF: African Philanthropy Forum

AU: African Union

CSO: Civil Society Organisation

GDP: Gross Domestic Product

HIV: Human Immunodeficiency Virus

HNWI: High Net Worth Individual

LGA: Local Government Area

LEEDS: Local Economic Empowerment and Development Strategy

MDGs: Millennium Development Goals

NAPEP: National Poverty Eradication Programme

NBS: National Bureau of Statistics

NEEDS: National Economic Empowerment and Development Strategy

NGO: Non-Governmental Organisation

NLC: Nigeria Labour Congress

SAP: Structural Adjustment Programme

SEEDS: State Economic Empowerment and Development Strategy

UNICEF: United Nations Children's Fund

WACSI: West Africa Civil Society Institute

WHO: World Health Organisation

Abstract

This study examines the contemporary African philanthropic space in Nigeria and its role, opportunities and challenges for Nigeria's National development. Drawing from both primary and secondary sources, this paper argues that philanthropy has a long history in Nigeria and is embedded in the socio-cultural milieu of the people. African philanthropic infrastructures exist in both formal and informal forms and both the rich and the poor are involved in philanthropy in Nigeria. The changing socio-political trajectories in Nigeria particularly since the return to civil rule in 1999 and the astronomic surge in the number of High Net Worth Individuals have led to the establishment of philanthropic foundations by accomplished businessmen and women, sport personalities, politicians and community trusts to support the state in diverse development areas. The role of indigenous philanthropists in Nigeria can be gleaned from their interventions in health, youth and women empowerment, provision of relief materials during disasters, post-conflict reconstruction and peace building, democratic consolidation, national integration through social capital, promotion of social justice, education, advocacy, among others. Special focus was placed on Dangote Foundation, T.Y. Danjuma and DSK Foundation. In spite of the enormous role and opportunities in this sector, the Nigerian philanthropic space is plagued by numerous challenges including: lack of coordination, poor regulatory framework, weak capacity development and leadership training for future philanthropic managers, paucity of data and research, founders' sit-tight syndrome and an unfavourable legal environment. The study recommends that the development and transformation of contemporary indigenous philanthropic infrastructure in Nigeria can be attained through qualitative and quantitative research on: the changes and continuities in the field; the initiation of capacity and leadership development programmes for practitioners (*philanthrocrats*); existing self-regulatory mechanisms and alliances among philanthropic foundations; deepening state-philanthropy partnership through enabling legal and institutional frameworks. In the wake of dwindling foreign aid, this study recommends that indigenous philanthropy serves as a viable tool for domestic resource mobilisation in addressing the contemporary development challenges in Nigeria.

1.1 Introduction

African philanthropy is a field that still needs further probing (...) Africa still needs more research and studies that track philanthropic flows, as well as studies which explore their impact on development and transforming societal structures. More important will be the alignment of philanthropy with national priorities as well as with the activities and processes of traditional philanthropy (Moyo, 2011:12)

This study analyses the African philanthropy landscape in Nigeria, specifically focusing on the nature, challenges and prospects within the national development paradigm. It focuses on African philanthropy (Philanthropy in Africa) and not foreign philanthropy in Nigeria. In addition, the study examines issues of leadership and governance as they relate to the philanthropic landscape in Nigeria. Although African Philanthropy, has a long history, it is an emerging field that is yet to receive adequate scholarly attention in the literature. While much has been written on the philanthropic work of Henry Ford, Andrew Carnegie, Rockefeller, Rockdale, Mac Arthur and other corporate foundations in Nigeria and Africa; little is known about African philanthropy infrastructures that are rooted in the people's history and culture. This is in spite of the enormous contributions being made by African philanthropists towards socio-economic and political transformation of Africa (Moyo, 2013).

As Halima (2013: 4) observes, the dominant narrative on philanthropy globally tends to be hinged on the following core assumptions. First, that the rich gives while the poor receives and the latter only a small amount, which is not deemed meaningful. Second, that philanthropy is synonymous to money and only happens through formal institutions.

In Nigeria, the reality is very different. Philanthropy is deeply embedded and exists in both formal and informal forms, either vertically from the wealthy to the poor or horizontally from poor to poor. Although both the poor and the rich are deeply involved in the practice of philanthropy in Nigeria, this has not been matched with adequate research and documentation in scholarly literature. The reasons for this stem from the paucity of data on the size and scope, the unpopularity of the term and its lack of exact equivalent in various Nigerian languages. Since Nigeria's return to civil rule in May 1999,

the state has been unable to effectively perform its basic role in social provisioning expected of a viable democratic state.

Before then, successive military regimes in Nigeria had failed to promote sustainable development. Corruption, bribery, ethno-religious conflicts, nepotism, poor leadership have been identified as reasons for the underdevelopment of Nigeria. Scholars and development practitioners argue that in order for Nigeria to develop through domestic resource mobilisation, the philanthropic sector must be integrated into the national development plan. The assumption here is that the solutions to society's greatest challenges are rarely determined by one institution or set of actors, but by a plethora of individuals and institutions with different beliefs and perspectives, who approach the same problem with varying solutions (Heater, 2014: 2).

For the past two decades in Nigeria, there has been an upsurge in the number of formal or institutionalised philanthropic foundations established and managed by Nigerians to address diverse societal challenges. Many individuals who have distinguished themselves in business, politics, sports, academia, public service, religion and other spheres have set up foundations to serve as channels for helping or giving back to their communities (Tade, 2013). Apart from the High Net Worth Individuals (HNWIs) such as Aliko Dangote, Theophilus Danjuma, Tony Elumelu and others in Nigeria who have established foundations (Dangote, TY Danjuma and Tony Elumelu foundations respectively) to support human wellbeing; even the poor have been active in philanthropy both in monetary and non-monetary forms. African philanthropic giving is also manifested in a variety of ways beyond money. As a result, Nigerians' giving culture manifest in form of time, labour, assets and expertise.

1.2 Research questions

There is an assumption that, if properly developed, African philanthropy could be a viable tool for development (Connie and Andrew, 2013). In Nigeria, the philanthropic sector is uncoordinated (Kayode, 2013). The laws governing the operations of philanthropy in Nigeria like the Companies and Allied Matters Act (CAMA), Companies Income Tax Act (CITA) among others are archaic and ineffectual for stimulating the desired development of sustainable philanthropy sector. In fact, the government of Nigeria is yet to create strong institutional frameworks that it can leverage on to transform the sector for national development. As a result, very little is known about the nature, roles, challenges, and opportunities in Nigeria's philanthropic space. This has hampered the nurturing of vibrant leadership and governance structures that will help in the management of this sector. Against this background, this study seeks to answer the following critical questions:

1. What are the roles and challenges of African philanthropy in Nigeria?
2. What are the patterns of philanthropy-government relations in Nigeria?
3. What roles can local philanthropy play in contested spaces in Nigeria and in building local agency within the global aid agenda?
4. What are the opportunities and prospects in the integration of African philanthropy in the development discourse in Nigeria?

1.3 Aim and Objectives of the study

The central aim of this study is to analyse the Nigerian philanthropic space as an African example. In addition, this study aims to:

2. Explore the role, opportunities and challenges in African philanthropy as a viable tool for building sustainable national development.
3. Examine the changing dynamics of philanthropic traditions and practices in Nigeria.
4. Examine the role of local philanthropy in expanding the shrinking civic space in Nigeria

5. Proffer solutions to the challenges facing philanthropy and elucidate how they can be addressed.

1.4 Research Methodology

This research will draw on primary and secondary sources of data. Primary data will include oral interviews with key experts and members of the society and philanthropic sector. Key informant interviews will be employed in the collection of data to be synthesised with available secondary data from books, newspapers and internet materials relevant to this study shall be used. Formal philanthropy organisations to be contacted are: Dangote Foundation, T.Y. Danjuma Foundation and DSK Foundation.

1.5 African Philanthropy: Conceptual Clarifications

Philanthropy like many other social science concepts is not amenable to a straitjacket definition (Dickson, 1962; Schervish, 1986). Thus, it is culturally-driven and varies frontiers. Moyo (2013) observes that philanthropy connotes the “love for humanity and entails the art and process of giving to help and helping to give in order to address an individual or societal challenge”. In other words, philanthropy means charity. It is that collective or individual effort towards a social or public good. Moyo (2013) argues that, African philanthropy is different from western philanthropy only in forms or nature.

The African philanthropic culture is evident in different forms including religious giving, donations to people or organisations, sharing, self-help rotational fund organisations, or personal/group donations to public organisations (Mati, 2016: 2). Thus, African philanthropy involves any African-led, socio-culturally driven art of giving or helping, aimed to promote individual or public good. Unlike in developed countries where philanthropy is well-developed and standardised; Moyo (2013) argues that in Africa, everybody is both a philanthropist and a receiver of philanthropy. Therefore, the art of African philanthropy lasts from birth to death and is mainly informal.

However, new formal or institutionalised philanthropic structures have emerged, rapidly spreading across African societies and making immense contribution to development. African Philanthropy incorporates diverse traditions of self-help and mutual assistance,

through which individuals in need are assisted and resources pooled for personal and communal development. Philanthropy in Africa is not just about money: a giving culture exists in the forms of donation of time, services and resources to advance public good.

Development

The term development is contentious. Development means different things to different people. Thus, it has no generally universally acceptable definition. However, a working definition is established in this paper. Rodney viewed development at the individual level as something that implies “increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material wellbeing”. He further describes development as a type of social change in which new ideas introduced within a social system produce higher per capita income and levels of living through more productive methods and improved social organisation. It also implies a process of economic and social transformation that is based on complex cultural and environmental factors and their interactions. Thus, for a society to develop there has to be order, stability or a peaceful co-existence within and among the various ethnic groups.

Furthermore, development connotes improvement in the social, political, economic and cultural strata of a society or individual which promotes longevity, happiness, joy, capabilities among others. It is the capacity to regulate both internal and external relationship. Development can also be seen as a means of freely exercising one’s economic, social, political, and religious rights. Development is not only about sustainable economic growth and industrialization but includes the creation and sustenance of conditions that guarantee adequate individual freedoms and security and elimination of all forms of inequality. Development is the advancement of human welfare manifest in the fights against poverty, ignorance, hunger, insecurity, deprivation, diseases, and all that threatens a good life.

From the political genre, development is the advancement of good governance. Good governance is the building of institutions that consolidate democracy such as the rule of law, transparency, accountability, service delivery, probity, equity and respect for human dignity in managing the state’s resources and power. Furthermore, political development

is the departure from dictatorial norms to democratic consolidation through regular free, fair and credible election.

Development in the context of this paper connotes human development, that is, development that is human- oriented or one that has a “human face” as its priority. In other words, development is seen as the radical departure from conditions that inhibit human and societal transformation, to provision and advancement of values and creation of institutions that mentally empower people, transform societies, promote political equality, social justice, economic empowerment, education, care for the poor and vulnerable, and all other variables that sustain a good life.

From the traditional economic perspective, economic development means the planned alteration of the structure of production especially with increase in share of industrial and manufacturing outputs. However, contemporary definition of development has shifted development from statistical-laden economic growth indicators to “human-faced” development indicators. Therefore, development in its modern form means the direct attack on widespread poverty, diseases, illiteracy, insecurity, health, unemployment among others. Economic development is judged by the UN Human Development Index (HDI) which addresses itself to education measured in terms of achievement in literacy rates, longevity and food availability. Development in this paper is about sustenance (ability to meet basic human needs-food, shelter and housing), freedom (socio-political), self-esteem and the widening and provision of equitable social infrastructural facilities to people.

The challenges of development in Nigeria refer to all the socio-economic, political and cultural obstacles that inhibit national development. In other words, it means nation-building challenges in Nigeria.

1.6 Theoretical Framework

Many authors have written on the theories of philanthropy particularly from the Global North (Frank, 1962; Scheverish, 1986, 2008). However, most of their theories have not theoretically contextualised Africa’s giving culture. In fact, some of western scholars have denied the existence of philanthropy in Africa (Frank, 1962). However, African civil

society and philanthropic scholars like Aina (2013), Moyo (2012,2013) and Ibrahim (2016) have discredited the biased and warped views and interpretations of African philanthropy by western scholars. Therefore, in the bid to contextualise the African giving culture, this study would draw from two theories, namely: the economic theory of State-CSO relations and structural functionalism.

The economic theory is adopted in understanding the role, challenges and prospects of African philanthropy in Nigeria. Anheier (2017: 7) in a critical study of the civil society and the need for an enabling environment, asserts that the economic theory provides a better analytical framework for understanding State-CSO relations. To Anheier (2017) economic theory offers three answers to understanding the role of CSOs including philanthropy. These include: (1) substitute and supplement (2) complement and (3) adversary.

The first view is derived from the public good perspective and holds that CSOs provide alternative public good in areas or sectors where government services are in short supply. The complementary theory of CSOs, Anheier (2017) observes, was propounded by Salamon (2002) and holds that CSOs serve as active agents in the implementation and delivering of public good. CSOs are usually at the forefront of tackling different kinds of emergent social challenges but encounter resource deficiencies over time that, can be complemented through government funding.

This view sees CSOs as significant supporters to the state through the provision of social, political and economic services which the state may not be able to provide. The theory also suggests that it will be more efficient and effective for government to outsource or delegate certain services to CSOs. The benefits of this approach is that helps reduce the “cost of start-ups, provide more accurate cost data” and boycott bureaucratic bottlenecks in service delivery (Anheier 2017:8).

Similarly, the theory that CSOs and government are adversaries is supported by public good arguments. This emerges when the goals of CSOs are remarkably different from that of a majoritarian government. The social movement theory clearly captures this adversary notion of State-CSO relations.

The functionalist doctrine holds that societies or social systems have needs that we can use to explain institutions and practices in terms of the functions they perform for the survival of the whole. Functionalist explanation is prevalent in all traditions in social science. The functionalist theory according to Gboode Eric (2006) was proposed by Auguste Comte and later developed by Talcott Parsons and Emile Durkheim. The major assumption of the functionalist theory holds that the society is made up of different interacting and independent parts. Each of these parts or sub-units has a function in maintaining peace and progress and security of the society as a whole. The theory also states that the human society as a social system has a need for stability and a need to keep all its constituent parts working together.

To Ian Mclean, functionalism views societies as made up of component parts whose interactions contribute to the maintenance of whole. It also focuses on the problems of order, specifying forces that bring cohesion, integration and equilibrium to society. The origins of modern functionalism can be traced to Comte who maintained that all of the institutional beliefs, and morals of a society are interrelated as a whole and so the method of explaining the existence of any one item is to discover the laws which govern the coexistence of all phenomena.

Functionalists, particularly Talcott Parson (1902-1979) holds the view that there is a central value system in every society and stress the importance of political socialisation which teaches appropriate normative expeditions and regulates the potential conflicts which is inherent in situations of scarce resources.

Functionalists view human societies as stratified. The assumption of the theory is that function is a consequence, which adds to the stability of the system. A dysfunction is a consequence, which takes away stability from the system of social stratification, thus, there are certain institutions, among them include the family, the political system, economy, military which hold the peaceful functioning of the society. The functionalist theory is still very useful in explaining conflicts and other social change in the human society.

The relevance of these theories to the understanding of African philanthropy in Nigeria cannot be overemphasised. First, they help to demonstrate why both the rich and the

poor are giving in Nigeria and the inherent traditions and practices that have sustained African philanthropic landscape. Philanthropy is rooted in the culture and traditions of the people. In many Nigerian societies, people give to receive blessings from God; others give in the spirit of brotherhood and love for humanity and development. It is believed that for the society to function effectively, both the rich and the poor must give and love each other.

Fundamentally, the Economic Theory of Civil Society State Relations developed by Salamon (2002), Boris (2006) and further buttressed in the works of Anheier (2014, 2017) shall be adopted in this study. The choice of adopting this theory is because it provides a better analytical prism for understanding the nature, role and challenges of African philanthropy in Nigeria.

1.7 Brief Review of Related Literature

Anheier (2017) provides a broader insight into the diverse composition of the civil society sector and the range of issues that have influenced state-civil society relations both locally and internationally. While acknowledging that the global civic space is under threat and rapidly shrinking, the author identifies different policy environments that have impeded the smooth operations of CSOs. Anheier noted the slow rate at which CSOs are being created even though international CSOs continue to expand in scale and scope. Moreover, he points to the increasing austerity measures and shrinking budgetary allocations in most countries, thereby shifting more social interventions to CSOs. In addition, many countries have introduced strict measures to regulate CSOs. This often exists in the forms of anti-terrorist finance measures or tax-exempt issues.

He also examines the roles of civil society in the changing global economy. These were identified to include; empowerment, advocacy, empowerment/capacity building, peace building, democratic consolidation among others. Apart from this, the weaknesses associated with CSOs were identified to include resource inadequacy, free-rider problems, particularism, paternalism and accountability problems. Besides, Anheier also discussed the dynamics of State-Civil Society relations from an economic theoretical paradigm. In this perspective, state-civil society relations were viewed as substitute and supplement, complement and adversary. The author recommended the formation of an independent

high-level commission of eminent persons to examine the contradictory policy environment of civil society and re-examine the causes and nature of the shrinking civic space globally. The duties, implementation, policies and monitoring and composition of would be commission was clearly identified.

The current policy and institutional environments for CSOs among the G20 countries were also discussed. Anheier's essay is highly significant to this study as it provides a good theoretical framework upon which the state-philanthropy relations will be analysed. Besides, the literature provides a broader international perspective to understanding the structures, composition and nuances in civil society. In addition, this study is an attempt to interrogate the policy environment in Nigeria by identifying the legislative and institutional forces that inhibit effective mutual state-CSO relations in Nigeria especially within the African philanthropy landscape.

Andrew and Mathias (1997) examine the indispensable role that Non-Governmental Organisations (NGOs) are performing in developing countries particularly in areas of healthcare provision. The preponderance of NGOs in this sector in developing countries, the authors argue, are linked to the failure of state interventions in healthcare financing due to poor policy implementation, corruption and governance. Drawing from a wide-range experience on the field and in teaching and research, the authors opined that in order to build a healthcare sector that is sustainable, affordable and inclusive, states need to partner with NGOs. They also examined the interlocking relationships and trends in health and development policy, and the primary functions and characteristics of NGOs. More specifically, the role of NGOs in the health sector were identified and analysed to include influence in health policy designs, health financing, administration and delivery of other healthcare related social services. Case studies were drawn from Zimbabwe, Nigeria, Singapore, South Africa among others. They also identified practical strategies on how NGOs in developed countries can be strengthened to promote effective and efficient service delivery. In this regard, emphasis was placed on human capacity development, institutional capacity and legislative frameworks.

Mati (2016) provides penetrating insights into the scope of extant literature and research in contemporary African philanthropy. In a conscious systematic attempt to understand

the current state of research in this field, Mati analyse the etymology of philanthropy, taking into account its Euro-American connotations and its subsequent transferability to Africa. The author identifies the various manifestations of pro-social behaviors in pre-colonial Africa which qualifies for philanthropy. As a result, the author critically isolates papers that analyse the ‘particularities of philanthropy-associated practices’ in African context taking into account their forms, spheres and features. He identified three main forms of African philanthropy, namely; informal, formal and hybrid. The informal is the most predominant in Africa and involves ‘direct giver to recipient giving or gifting without’ any organised intermediation while the formal philanthropy involves structured giving through foundations, trusts and through corporate social responsibility. The hybrid, Mati noted exhibits features of both informal and formal giving practices.

Furthermore, the author argues that African philanthropy is rooted in the socio-cultural, political and cultural matrix of the people anchored upon the principles of mutuality, solidarity and counter-obligation which are the fulcrum of communalism. The author identified time and resources as the defining features of both formal philanthropies. Relevant terms like helping, giving, gifting, volunteering and charity were isolated and clarified. The author argues that with the increase in poverty in Africa and the inability of the state to address the challenges of underdevelopment, philanthropy holds the key to eradicating the root causes of suffering, poverty and inequality germane for the promotion of human wellbeing in the continent.

Furthermore, the author highlights reciprocity and counter-obligation as features of African philanthropy that help build social capital and trust among members of the society. This reciprocity also manifests in form of horizontality. That is, giving that exist from poor to poor. He maintains that in Africa, ‘no one is too poor to give or receive’.

Thirdly, Mati examines the dynamics of interpersonal, face-to-face interactions and the role of place and personality in shaping African philanthropy. In this perspective, the role of information and communication technology (ICT) particularly mobile phones and the internet in enhancing interpersonal giving were discussed. Moreover, papers that deals on the reasons for gifting in Africa were reviewed and categorised into religious, class,

ethnicity and marginality and exploitation and global exclusion as the motivations for African giving culture.

The last section of Mati's essay looked at the various spheres of African philanthropic activities which he categorised into four strands, namely; individual, informal, institutions and formal. Under the individual sphere, giving and receiving is more expressed as 'one to one or one to many'. In other words, the individual sphere is dominated by interpersonal, face-to face gifting devoid of formal intermediation. The second sphere is the informal domain which is 'horizontal, reciprocal and expressed mainly as one to many; many to many to one'. The formal and institutions spheres are characterised by giving through formal or organised structures and institutions. The essence of African philanthropy, he affirms, is to promote societal happiness through demonstration of humanness, love or kindness to humanity. He concluded that further research and documentation from different parts of Africa is urgently needed in order to understand local specificities, potentials and challenges in African philanthropy as a tool for building national and regional development. It is within this perspective that this present study was conceived to isolate and analyse the role, challenges and opportunities in Nigerian philanthropic space.

The relevance of Mati's essay to this study cannot be overemphasised. First, it provides a continent-wide insight into the scope of knowledge and research in the field, thereby identifying critical areas in African philanthropy that need to be researched in Africa. Second, apart from illuminating the contemporary nature of debate in African philanthropy, Mati's review projects the challenges that African philanthropy researchers are likely to encounter and how to address the challenge of data.

Although Mati's essay is rich in content and scope, it reviewed no single article on the manifestation, nature, role or forms of philanthropy and philanthropic infrastructure in Nigeria. Only passive remarks and hasty generalisations were made on Nigeria in the paper. Being Africa's most populous country, the neglect of Nigeria, in such a review, which, as the title suggests, is pan-African is what this paper seeks to address. This is because Africa is not a monolithic entity and even though 'philanthropic behavior is universal, it is shaped by social, economic, historical and cultural traditions of a people

and each tradition or culture has its own unique characteristics and each its own manner of setting the parameters of giving, who is to give and who is to receive’.

Fowler (2016) examines the dominant concepts and frameworks for teaching, research and outreach of African philanthropy. Fowler argues that philanthropic dispositions have been age-long feature of all human societies including Africa. However, due to language differences, Africans across cultural lines, have different terms or names for referring to pro-social behaviors. Some of these terms are charity, giving, gifting, helping, Ubuntu, Harambee among others. African philanthropy or gifting, Fowler argues ‘is associated with altruism, compassion and generosity-acts promoting someone else’s welfare - informed by a human capacity for empathy (...) a capacity to place oneself in another’s position’. More importantly, the author also examines the historical trajectories of philanthropy in Africa from the pre-colonial, colonial and post-colonial eras. The various features and dynamic of gifting at each epoch were identified and analysed.

While acknowledging the inadequacies in the categorisation of African philanthropy into formal and informal, and the overconcentration of research on the former, Fowler asserts that such categorisation undermines the relevance of the informal strand which is the most predominant in Africa. He infers that African philanthropy, if properly developed, holds a key to promoting economic development and democratic consolidation in the continent particularly in ‘areas of public policy, rights, universal access to public services and democratic governance’.

Fowler identifies the potentials in philanthropy and recommends pragmatic approaches through which the sector can be mainstreamed. In this regard, he stressed the need for deeper research and data collection across Africa, collaboration with academic through establishment of webbed network of relations and meshing of ideas with researchers and practitioners. A typical example is the establishment of a Chair in African Philanthropy at the Wits University Business School, South Africa designed in collaboration with Southern African Trust to promote the teaching and research of African philanthropy.

Mahomed (2012) *Reframing African Philanthropy* examines some critical thematic and normative frameworks within which African philanthropy should be understood and demonstrates, radically, how African philanthropy differs from western or philanthropy

in Africa. It further shows the various roles philanthropy in Africa currently plays - and should play - in advancing development and social justice. Mahomed's paper debunks the old and biased western narrative on African philanthropy. The wrong notions or assumptions which Halima challenged were (i) that philanthropy is about the rich giving to the poor (ii) that philanthropy happens primarily through formal institutions (iii) that philanthropy is equated with money (iv) that the poor do not really give, but only receive, and when they do, it is unplanned, small and therefore not meaningful.

Mahomed argues that new developments in the socio-economic and political spheres of Africa are emerging which are shaping a new and unique philanthropic infrastructure in Africa. Contemporary giving in Africa originates from across socio-economic classes. Giving that is manifested in a variety of ways beyond money such as time, labour, assets and expertise. She also examines different giving patterns in Africa which are individual and collective, formal or informal institutions. In addition, Halima identifies the impact of African philanthropy in areas of socio-economic transformation and in building social trust necessary for societal development.

In Mahomed (2014), *Of Narrative, Networks and New Spaces: A baseline for Mapping of the African Philanthropy Infrastructure Sector*, the author examines the changing trajectory of philanthropy in contemporary Africa and the challenges posed by the paucity of empirical data and literature. The author acknowledges the rapid growth in network organisation but that there is no aggregate agenda to Africanise philanthropy. The significance of corporate philanthropy was identified. Mahomed further argues that, to build sustainable avenues for domestic resource mobilisation and continental transformation, there is need for sustainable leadership and development mechanisms that will create spaces for training the next generation of leaders to manage philanthropy in Africa. With political and economic transformation in Africa, there abound opportunities for leapfrogging development through African philanthropy.

Beyond the complex conceptual arguments and disjointed debates that surrounds philanthropy in Africa, Mahomed advocates for the creation of viable institutional and legislative frameworks to regulate and mainstream philanthropy into the African development initiatives. Under the theme of institutional philanthropy, Mahomed

recommended that tax reforms (that favors investors who support philanthropy) are necessary to propel investors and business enterprises to set up foundations. In addition, challenges facing African philanthropy were identified to include poor visibility, framing, communication, donor influence, and politics among others.

The author also enumerated the various types of philanthropy in Africa to include; community, individual, corporate, HNWI and faith-based philanthropies. Mahomed emphasised a huge gap in understanding the leadership and governance structures in African philanthropy because of its diverse socio-cultural nature. The need for capacity building through leadership training and research are critical in the development of the next tier of leadership in the infrastructure sector.

Mahomed (2013) examines the changing trajectories of African philanthropy. African philanthropic space is diverse and multifaceted. It exists in both formal and informal forms. She observes that “the formal philanthropy sector in Africa, though relatively small, is pretty diverse (...) a landscape of private, corporate and family foundations, public trusts, corporate social investment units, community foundations and intermediary agencies”. She observes that there is the need for research on the factors that motivate giving in Africa and how the various forms of giving can be mobilised for regional development.

Ibrahim and Hassan (2016) *Philanthropic Motivation of Hausa Muslim Women in Dutse, Jigawa State, Nigeria: Evidence from a Pilot Study*, provides a gendered dimension to the dynamics of philanthropy in Northern Nigeria, particularly in Dutse Metropolis. The central focus of the paper was to identify the motivations that propel giving or charitable dispositions among Muslim women in Dutse and its implications for socio-economic, political and cultural development.

The authors submit that women particularly in Dutse are active philanthropists who give both in cash and kind. In this perspective, women philanthropists contribute resources to build hospitals, mosques, boreholes/wells and support orphanage homes. They opine that African philanthropy, if properly mainstreamed, can help address the problems of illiteracy, poverty, insecurity, unemployment, hunger and underdevelopment.

Moyo (2013) examines the debates around Africa philanthropy in the twenty-first century. He isolated and analysed the debates within four key strands. First, that there have been ceaseless orchestrated campaigns to deny the existence of philanthropy in Africa especially by Eurocentric scholars. This is not unconnected with the nineteenth-century, European-driven racism which tends to deny Africans of having any sense of sense of development. Second, there are debates that even if philanthropy existed in traditional African societies, it was informal and insignificant, thus, its contributions to human development infinitesimal. This position probably accounts for the proliferation of western formal philanthropy in Africa. The third issue Moyo observed was that, there is a general consensus on the decline of official development assistance to Africa by donor countries and organisations. Hence, the need to optimise African philanthropy to play a more effective sustainable development role. Domestic resource mobilisation is therefore indispensable mechanism in leapfrogging contemporary African development. Fourth, there is a general consensus among scholars that for African philanthropy to be developed, corpus of issues like leadership, legislative and institutional frameworks must be established to enhance sustainable development.

Obono (2015) examined the role of civil society in Nigerian national development. Through a historical analysis of the rise of civil society in Nigeria, Obono noted that the idea of civil society has been with Nigerians since the pre-colonial era. He further explained how various women activists, mobilised human and material resources to challenge certain exploitative policies of the British colonial administrators in different parts of Nigeria. Typical examples which were the Egba Market Women Revolt of 1918, Aba Women Riot of 1929, and the Enugu Colliery Riot of 1949. The essence of these revolts in colonial Nigeria were against the imposition of taxes and to demand improve working conditions for coal miners in Enugu. This strand of resistance was followed by the Nationalist movement in Nigeria.

The author demonstrated how the media and early educated elites like Herbert Macaulay, Dr Nnamdi Azikiwe, Obafemi Awolowo, who were exposed to western education became the promoters of Nationalist movements in Nigeria. The collapse of the first republic six years after independence, due to military intervention in 1966, fostered the proliferation of civil society in Nigeria. Furthermore, the introduction of the Structural Adjustment

Programme (SAP) in the 1980s and the notorious hanging of environmental activist Ken Saro Wiwa and his nine Ogoni kinsmen during the Abacha regime, intensified civil movement in Nigeria.

Since the 1990s, civil society has been playing diverse roles in the quest for Nigeria's national development. This includes promoting of democratic values like transparency, accountability, equity and justice; promotion of development especially basic social services like water, healthcare, women and youth empowerment, relief materials among others. Obono highlighted the various forms of civil society and categorised philanthropy under NGOs. In this perspective, he observed that NGOs have been active agents in the advancement of national development in Nigeria. NGOs have been active non-state actors with visible contributions in economic, political and socio-cultural spheres in Nigeria.

However, in spite of the positive roles of NGOs in National development, Obono noted that the sector faces many challenges which are inhibiting its performance. Some of the challenges he noted are: lack of accountability due to personalised organisations, lack of internal governance structures, leadership and succession plans. Others include: poor planning, paucity of research and data, excessive donor influence and lack of effective partnership with government and the private sector. The author concluded by recommending the need for improved research and documentation, and increased partnership among civil society. This would foster information sharing, improved commitment to internal governance, leadership training and capacity development particularly for younger Nigerians to become active leaders in the sector.

Obono's paper is highly relevant to this study as it provides a broad insight on the role of Civil Society in Nigeria's National development. This present study focuses on indigenous philanthropic foundations in Nigeria in order to understand the role such agencies can play in national development within the broader civil society space in the country.

Ikelegbe (2013) provides a holistic political economy approach to understanding the emergence of civil society in Africa - and their increasing role in the political and development landscape especially since 1980. With Africa being home to the highest number of the poor and the government's inability to engender transformative development, the author opines that other actors particularly the CSOs have become

critical actors in the development process. The failure of the post-colonial state was orchestrated by the introduction of the neo-liberal economic policies particularly the SAP. He identified the consequences of this failure to include 'extensive and protracted economic decline, social service decay, extensive decay, social ferment, violent conflicts and out-migration'. This unpleasant atmosphere triggered heated debates among scholars and policy experts on the need to rethink the development strategy.

Ikelegbe further argued that international organisations and donor agencies supported CSOs in Africa through improved funding in order to "to scale down and divest roles from failing post-colonial state" and deepen all-inclusive development through domestic resource mobilisation and community involvement. In Nigeria, CSOs have been championing development, but the post-colonial state has not been able to deepen its engagement and partnership with the third sector. The reason for this adversarial state-civil society relations stems from the high prevalence of corruption particularly among the ruling elite. the author surmises that civil society in the 21st century have become providers of public good by 'facilitating divergent vices, broadening rights and freedoms, strengthening decision making, participation and consensus building and empowering ordinary people' (Ikelegbe 2013:2).

There are many reasons why this literature is relevant to this study. First, it provides a theoretical paradigm upon which an understanding of African philanthropy in Nigeria can be delineated and critically analysed. Second, Ikelegbe's work outlined and interrogated the patterns of state and civil society relations and recommended a viable platform for partnership - which this present study will further amplify and analyse focusing specifically on the Nigerian philanthropic space. A point of departure from Ikelegbe's essay will be that will he treated civil society as a monolithic concept, this study is concept-specific philanthropy. It is hoped that through this means, a better understanding of how to leverage on philanthropy for national development can better be appreciated.

From the foregoing, the philanthropic sector in Nigeria has not been adequately researched. Therefore, this study is an attempt to examine the nature, challenges and opportunities of philanthropy in contemporary Nigeria with a view to understanding how

it could be mainstreamed into national development discourse. Through a deeper exploration of the changing landscape of philanthropy and the place of governance and leadership in the various philanthropic infrastructures in Nigeria, this study provides an analytical and policy framework through which the sector could be developed to address the avalanche of national development challenges in Nigeria.

2. African Philanthropy: Nigeria in Historical Context

Philanthropy has been an indispensable aspect of Nigerian society since the pre-colonial period. The act of giving, helping or charity is deeply embedded in the peoples' socio-cultural fabric. In the traditional Hausa-Fulani, Yoruba, Igbo, Igala, Idoma, Tiv, Jukun and other ethnic groups of Nigeria, blessings and pains are shared to a large extent by all members of the communities at different layers. From birth, to life and death, one is either a recipient or giver of help in these societies. Mutuality and reciprocity constitute the cannon fodder of African philanthropy.

In pre-colonial times, philanthropy was fragmented and informal. This was because of the way societies were organised. As Fowler (2016:9) states:

Pre-state societies formed from the family and kingship groups into more complex socially integrated structures-bands, tribes, chiefdoms, primitive cooperation and social control (...) the role of gifts within family bond becomes central to socio-political life, its organisation, the functioning of lineage systems and economic of survival and growth

Philanthropic practices during the pre-colonial era were determined by 'biological kingship and social belongings' and manifested in the form of rendering direct help to family and community members in need. As a result of close affinity and communalistic dispositions, both the giver and the receiver know each other. Help was mainly rendered in non-monetary terms like free healing, supporting a man with resources like food during marriage or feeding the blind and sick and mentally derailed individuals in the societies. Other forms of help include: courtesies, entertainment, military assistance, women, children, dances and feasts, and fairs in the market. Also, during naming and burial ceremonies, gifts are exchanged and time dedicated, to either celebrate or mourn. For the elderly without children or family support, members of the community farmed and build houses for such people. Among the Igbo of South East Nigeria, the main channel through which help were administered were through the institutions of Chiefs, age grades, trade guides, and home town unions and women associations.

Among the Igala people of North Central Nigeria, philanthropy was and still is defined by cultural, economic and socio-political forces. The *Atta* traditional chieftaincy institution

and his council of chiefs (*onu*) were strategic platforms or channels through which giving and helping for societal development were distributed in pre-colonial Igala land. Accomplished farmers, trade merchants and herbalists donated time, energy, expertise and resources to their communities. They are the equivalent of contemporary social justice philanthropists. Among the Hausa-Fulani in Northern Nigeria, religion, particularly Islam, provided the foundation upon which giving was defined. *Zakat* (alms giving) is an indispensable part of the Islamic creed.

During the colonial era, British colonialists relied on charitable acts to consolidate colonialism in Nigeria. Colonialism in Nigeria thrived on forced labour and volunteerism in the building of social infrastructures which sustained colonial administration. Roads, railways, ports, colonial administrative headquarters and residential apartments were most often constructed through resources freely given by the natives.

The activities of European church missionaries which played immense role in the socio-economic development of Nigeria equally utilised philanthropy. Christian missionaries further spread and demonstrated by practice, the act of institutionalised giving. They built clinics and hospitals where sick people were treated freely. They also helped in administration of vaccines in rural communities which played significant roles in the control of deadly epidemic and infectious disease like polio, meningitis, leprosy and others that were prevalent in many communities in colonial Nigeria.

Post-independent Nigeria has witnessed immense changes and continuities in the operations and management of philanthropy. After independence in 1960, the challenges posed by the Nigerian Civil War (1967-1970) which claimed several thousands of lives and property, were so enormous that the Yakubu Gowon government called on every Nigerian to support in the post-civil war Reconstruction, Reconciliation and Rehabilitation (3 'Rs') process.

Summarising the impact of European colonialism on African philanthropy, Fowler (2016:12) states that:

by the end of the of the colonial period, charitableness had become (...) populated and propagated by missionaries. Christian gifting was increasingly provided by donations from growing middle classes in the colonial homeland, enabling faith and non-profit and international non-governmental organisations (INGOs) across Africa and elsewhere to globalise social welfare as non-state system, such as medical clinics and hospitals, schools, institutionalised care for orphans, the destitute and others that both communal and official support were ignoring or leaving behind.

However, the economic challenges that were associated with the adoption of the neo-liberal economic policies of the World Bank and the International Monetary Fund (IMF) led to the intensification of poverty and underdevelopment. The SAP policies included the dismantling of trade regimes which hitherto sustained local industries from foreign competitors, deregulation, devaluation of the Naira, liberalisation and privatisation of the national economy (manifest in the state removal of social welfare services), among others. The effects of SAP policies in Nigeria were devastating. SAP led to the collapse of local industries, increased unemployment and heightened social insecurity and state collapse. Following the collapse of the state particularly in areas of performing its basic social provisioning role, philanthropy became a ready gap-filling agent. Jacobs noted that following the introduction of SAP, institutionalised philanthropic organisations emerged across Africa and positioned themselves as “sponges for absorbing the toxic effects of economic neo-liberal development by meeting the welfare and social development needs of the most vulnerable and marginalised population (...) as the state retreat from the provision of basic social services.”

3. Motivations for Giving

Ample literature exists on the motivations for giving or helping or charity. Scheverish (2008) acknowledges the universalities of the motives that underpin giving across the socio-cultural and economic spectrum. He identified these motivations to include: identification, gratitude and strategic friendship. In Africa, scholars like Alan Fowler, Bhenkinkoso Moyo and Jacobs have in their respective studies, framed the motivations for giving in Africa. They point that both informal and formal philanthropy in Africa are motivated by socio-cultural (religion, kinship ties, love for humanity), political and economic motivators.

In contemporary Nigeria, the motive for giving by both the rich and the poor are similar. First, religion is a major propeller of indigenous philanthropy in Nigeria. Nigerians are highly religious people. Christianity, Islam and African Traditional Religion (ATR) which are the dominant religions have giving, helping and love - especially for those - in need as pillar. Among Christians, common scriptural injunctions like “love your neighbour as you love yourself”, “be your brother’s keeper”, “help the poor” and several parables in the Bible about those who have helped the poor and received earthly and heavenly blessing are critical reasons why many Christians practice giving in diverse proportions in Nigeria.

Similarly, giving to help is a remarkable component of the Islamic faith. It is *Haram* for a Muslim not to love, give or show help to his fellow human being. *Zakat* (alms giving) is one of the principal tenets of Islam which mandates believers to give to their fellow Muslims in need. Keeping to this injunction is necessary if a Muslim is to enjoy Allah’s blessings and favour here on earth and in heaven. In many parts of Nigeria, particularly in the Northern states of Sokoto, Kano, Katsina, Zaria, Zamfara and South Western states of Oyo, Lagos, Osun, giving motivated by Islamic religion is high (Ibrahim and Hassan, 2016).

TY Danjuma, a Christian retired Nigerian Lieutenant General and accomplished business man, few years ago disclosed the motivations for his generous giving. He identified religion and love for his country and society as the principal motivators for giving back. He notes thus:

Our country Nigeria has been very, very kind to me. As a young man, I joined the army and served for some twenty plus years and rose to the very top of my career. I became the Chief of Army Staff; I survived the Civil War and had a most fulfilled career. Then, I retired in 1979 and went into business. That was thirty (30) years ago. Some ten (10) years ago, I became lucky and made (...) a lot of money. So, I am giving back to the society and the poor of my country some of the money I made in business (...) as a show of gratitude to Nigeria and to almighty God (TYDF, 2013: 1)

Nigerians see giving back to the society as a way of showing love, care, affection and common spirit of brotherhood. From TY Danjuma's statement, it is very obvious that he attributes his success in public service, business and life not to his personal efforts, but to favour from God and society. These motivations provide the recipe for shared blessing which promotes giving in contemporary Nigeria.

Another significant motivation for giving which underpins Nigerian philanthropy is that of identification and love for the poor (*Caritas*). Scheverish (2008, 2009) sees identification as the convergence of love for self, neighbor and love for God. Many HNWI's in Nigeria have often disclosed that their giving was driven by the desire to identify with those in need and render a helping hand. One of Africa's richest men and Nigeria's highest ever high net worth giver to charity, falls in the category of Nigerian philanthropists driven by identification. At the 2012 inauguration of the Presidential Committee on Flood Relief and Rehabilitation in Abuja by President Goodluck Jonathan, Dangote revealed that:

It was the responsibility of Nigerians to bring smiles to the faces of the victims (...) sometimes; we need to have the genuine experience of deprivation and poverty in order to appreciate the need to be our brother's keeper. We should be problem solvers and ready to make people happy when the opportunity comes. Nobody says 'thank you' for growing a profitable company, but people will say 'thank you' when you give (The Nation Newspaper, 2012).

Gratitude and the practical demonstration of accumulated goodwill also serve as active philanthropic motivators in Nigeria and this exists for both formal and informal givers. Both the poor and rich in Nigeria expect reciprocity in their help. While this may not often be in financial resources, gratitude and goodwill are expected from members of the society. As Dangote further notes:

The soul of business is not making money but making people happy (...) I believe that people make the difference - and not the balance sheet. We impact positively on lives of the people not by how much money we have accumulated, but how much goodwill we have accumulated (The Nation Newspaper, 2012).

4. Crippled Giant: Understanding the size of Nigeria's National Development Challenges

Nigeria has a population of about 170 million. Divided into six (6) geo-political zones, Nigeria is made up of thirty-six states and a federal capital territory with a total of 774 Local Government Areas (LGAs).

The development challenges in Nigeria are enormous. These include high rates of poverty, unemployment, ethno-religious, political and communal conflicts, poor road networks, energy crisis, failed medical and health and educational infrastructure, illiteracy, inequality among others. Available statistics show that about 112 million Nigerians live below the poverty line. Government strategies towards addressing these challenges like the National Economic Empowerment and Development Strategy (NEEDS), National Poverty Alleviation Programme (NAPEP), have failed. Corruption, poor leadership and misguided policies have been identified as reasons for the failure of development strategies to end poverty and transform Nigerians. Oxfam recently declared that \$10trn is needed to end poverty in Nigeria by 2030 (Ahiuma, 2016).

Furthermore, Nigeria has one of the highest unemployment figures in Africa. Recent figures from the National Bureau of Statistics (NBS) show that about 14.2 per cent of Nigerians representing 11.54 million people are unemployed. The worst hit people in this category are the youth and women (25.2 per cent and 16.3 per cent respectively).

In terms of infrastructure, Nigeria has a deficit of 17 million new houses while it produces a paltry five thousand (5000) megawatts of electricity for its 170 million residents. Apart from this, Nigeria has 10.5 million out-of-school children, making it the country with the highest number in the world (BBC News, 2017). This is in addition to a staggering 3.5 million people who are living with HIV/AIDS. Access to quality health services in Nigeria remains poor leading to high maternal mortality rates. For instance, 400,000 women die every year in Nigeria from childbirth related complications. Nigeria ranks second after India for countries with the highest number of maternal mortality with 576 deaths out of every 100,000 live births (Levinus 2016).

With rivers Niger and Benue, and the Atlantic Ocean crisscrossing Nigeria, one would have expected that Nigeria will not have any challenge with access to safe drinking water. However, several millions of people do not have access to quality safe drinking water and many have died as a result of water-borne diseases. Available statistics, show that 57 million people do not have access to safe water in Nigeria while over 130 million do not have access to adequate sanitation. Furthermore, 60,000 children under five years old die annually from diarrheal diseases caused by poor water and sanitation (WaterAid Nigeria).

Conflict is also another major challenge to Nigeria's national development. Conflicts in Nigeria often take ethnic, religious, political, social, economic and more recently, terrorist dimensions. Since 2009, *Boko Haram*, an Islamic fundamentalist terrorist group since has laid siege to the state impeding governance and development in the North East region. Through bombings, assassinations, kidnapping and banditry; basic means of livelihoods have been damaged, properties destroyed, hundreds of thousands of people killed and millions displaced. As at 2015, 3.3 million people were displaced in Nigeria (IDMC, 2015).

In January 2017, 1,770,444 Internally Displaced Persons (IDPs) were recorded in Nigeria. Out of this figure, 1.71 million people were displaced by insurgency while 198,322 of these numbers were refugees in neighbouring countries of Chad, Cameroon and Niger Republics (NEMA/IOM/DTM, 2016). According to the United Nations Humanitarian Commission for Refugees (UNHCR), about US \$170.2 million is required to fund the development in the North East region of Nigeria devastated by Boko Haram (UNHCR Report, 31 January 2017).

5. Addressing Nigeria's National Development Challenges: The Roles of African Philanthropy

African philanthropy has been playing critical development roles in Nigeria particularly since the transition to civil rule in 1999. The essence of the interventions from this sector had been to deepen democracy, expand economic opportunities, promote human wellbeing and expand citizen's choices in national development issues. The roles of philanthropy in contemporary Nigeria includes medical and healthcare service delivery, education, humanitarian services (disaster relief), youth and women empowerment programs, promotion of rural transformation initiatives, grant making to CSOs, post-colonial reconstruction and peace building initiatives, entrepreneurship development, policy influencing, advocacy and network building among others. These roles are critically dissected below.

The adage that, "health is wealth" is an undeniable. However, the Nigerian government has failed to expand and promote sustainable access to affordable and quality health care services to Nigerians. Even where few health facilities exist, they are usually located in cities and highly expensive. Majority of rural dwellers do not have access to healthcare. Many Nigerians, particularly the middle class and poor who cannot afford medical services outside Nigeria have died from common preventable diseases.

As a result of this unsavoury scenario, several local philanthropies in Nigeria are committed to the provision of basic health and medical care to people particularly in rural communities. Examples of some foundations that have made positive contributions towards healthcare delivery in Nigeria include the TY Danjuma Foundation, Dangote Foundation, DSK foundation, among others.

Philanthropy in Healthcare

For instance, the TY Danjuma Foundation (TYDF), founded in 2009 with the main goal of enhancing community healthcare by providing free medical services to rural communities, has performed positively well in addressing the challenge of maternal mortality in Nigeria through collaboration with NGOs, government and private sector (TYDF, 2013).

Between 2009 and 2012, TYDF provided medical and healthcare services in different parts of Nigeria leading the treatment of 47,588 free targeted surgeries and 49,588 eye surgeries. In addition, 697126 people were treated for river blindness (onchocerciasis), lymphatic filariasis and schistosomiasis. Also, 2151 people living or affected by leprosy were reached. In other to enhance health awareness information, 28291 young people were reached and empowered with necessary sexual reproductive health and HIV/AIDs information. This was to ensure that youth become aware and properly educated on the causes and implications of carefree sexual behaviors and ways to prevent HIV/AIDS (TYDF, 2013).

Also, in order to ensure that local health workers are well trained on latest innovations and trends in primary health care administration, several health care workers have been trained or sponsored to attend trainings by TYDF. Apart from enhancing efficiency and productivity, the essence of training and retraining of health workers is to professionalise them in addressing peculiar health challenges. In this regard, TYDF trained 1159 health workers and rehabilitated 41 primary healthcare centres across the country between 2009 and 2012 (TYDF, 2013).

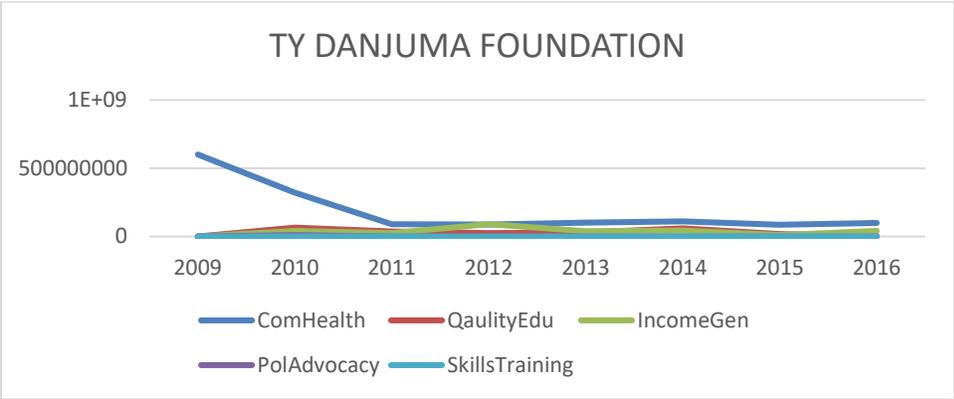


Figure 1: TY Danjuma Foundation’s philanthropy across different sectors (Source: TY Danjuma Foundation)

| | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 | AMOUNT IN NAIRA |
|-------------------|-----------|-------------|------------|------------|-------------|-------------|------------|----------|------------------|
| Com Health | 600740844 | 320,324,727 | 90,000,000 | 86,633,756 | 101,115,854 | 110,087,725 | 85,744,775 | 98999102 | 1,493,646,782.90 |
| Quality Education | 0 | 65,000,000 | 35,500,000 | 24,735,400 | 28,383,274 | 58,705,454 | 17,000,000 | 3000000 | 232,324,128.00 |
| Income Gen | 0 | 40,000,000 | 25,084,660 | 90,507,500 | 38,114,000 | 44,325,000 | 10,000,000 | 40327000 | 288,358,160.00 |
| Policy Advocacy | 0 | 10,000,000 | 0 | 0 | 0 | 0 | 0 | 0 | 10,000,000.00 |
| Skills Training | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | - |
| Total | | | | | | | | | 2,024,329,070.90 |

Table 1: TY Danjuma Foundation’s philanthropy across different sectors (**Source:** TY Danjuma Foundation).

Besides, the David Sambo Kente (DSK) Foundation since its establishment in Nigeria, has continued to make frantic efforts towards addressing the health needs of the rural women in Taraba State through diverse means. Some these include the sponsorship of sick women especially people with complex medical/health needs outside Nigeria for proper treatment. Between 2012 and 2015, 66 people comprising mainly women were sent to the United States for medical treatment. In Kente town, close to Wukari, the foundation built and equipped a cottage hospital. In the same vein, the foundation has sponsored the treatment of 2500 sick persons within the state hospitals. In collaboration with GRACE Foundation, USA, the Foundation also distributed thirty (30) wheelchairs to physically challenged people in Wukari and other parts of the state. Furthermore, in the bid to address the water needs of rural women who travel several kilometers to fetch water, the foundation constructed eleven (11) hand-pressed borehole in various parts of Wukari and the state.

| s/no. | INTERVENTION | BENEFICIARIES | LOCATION | DATE | AMOUNT IN NAIRA |
|--------------|---|--|--|-------------|------------------------|
| 1 | HIV/AIDS testing and counseling | 500 widows, orphans and disabled; 100 commercial sex workers | Foundation's clinic and Dorowa Area Jalingo | Jan-Oct | 250,00 |
| 2 | Malaria testing | 7000 children, pregnant women, widows, disabled, youths, IDPs and the aged | Foundation's clinic, Kona in Jalingo and East Primary School, Wukari | Jan-Oct | 250,000 |
| 3 | Distribution of mosquitoes nets | 5000 children, pregnant women, widows, disabled, youths, IDPs and the aged | 16 LGAs of Taraba State | Jan-May | 500,000 |
| 4 | Hepatitis testing and treatment | 750 children, pregnant women, widows, disabled, youths, IDPs and the aged | Foundation's clinic in Jalingo | Jun-Dec | 300,000 |
| 5. | Medical treatment and administration of drugs | 225,000 vulnerable orphans children, pregnant women, widows, disabled, youths, IDPs and the aged | Foundation's clinic in Jalingo | | 730,000 |
| 6. | Donation of relief materials | 953 vulnerable orphan children of UMCN, ALHERI and Mfanyima Orphanage Homes | Jalingo and Wukari | 14 March | 450,000 |
| 7 | Distribution of relief materials | 953 Vulnerable Orphan Children of UMCN, ALHERI Orphanage Home | Jalingo and Wukari | 31 March | 550,000 |
| 8 | Distribution of food items during Eid-Fitri Sallah | Widows and Orphans | Wukari | 15 July | 655,000 |
| 9 | Distribution of food items and exercise books, pens, pencils, erasers | | Jalingo, Wukari, Mutum Biyu, Mallum, Sunkani and Donga | 9 Oct | 1,000,000 |
| 10 | Distribution of Food Items during Christmas | Windows in Taraba State | 16 Local Government Areas | 2 Dec | 1,500,000 |
| TOTAL | | | | | |

Table 2: DSK Foundation's philanthropy in health, education and welfare (**Source:** Chief Operating Officer, DSK Foundation, 2017).

Dangote Foundation has also been making critical contribution towards healthcare development in Nigeria. The foundation constructed “eleven (11) primary healthcare centres in 11 LGAs of Kano State” and also donated a blood bank and other medical facilities to Ahmadu Bello University Teaching Hospital in Kaduna State. In a bid to curtail the prevalence of water-borne diseases in Northern Nigeria, Dangote Foundation in 2015 built “171 boreholes in 171 rural communities” across the region.

Philanthropy in Disasters

Both man-made and natural disasters have threatened and continue to undermine Nigeria’s national development. The last two decades have witnessed increase in the sudden outbreak of epidemics, violent conflicts and flooding in Nigeria. These have rendered many people homeless and displaced. Due to lack of emergency preparedness by government coupled with bureaucratic issues, relief materials to victims of disasters in Nigeria often do not get to the intended victims on time thereby leading to suffering and deaths in some cases. In some cases, government relief materials have been lost, stolen or diverted by government officials. Philanthropic organisations have been active providers of relief materials to victims of disasters in several parts of Nigeria. Most often, the relief is given in cash or kind (money, food items, cloths, toiletries, detergents, shelters, beddings, among other things).

| Giving | Beneficiary State(s) | Amount in Naira |
|--|-----------------------------|------------------------|
| Donation to support 2011 Post-election victims | Kaduna, Bauchi, Gombe | 364 Million |
| Support for 2011 flood victims | Lagos | 100 Million |
| Support for 2011 flood victims | Oyo | 60 Million |
| Support for 2012 flood victims | Kogi | 430 Million |
| Presidential Flood Victim Support Fund | National | 2.5billion |

Table 3: Representation of some philanthropy by Aliko Dangote in Nigeria (Source: Selected Nigerian Newspapers, 2011)

More recently in Nigeria, formal and informal philanthropies have made immense contributions towards addressing the plight of ecological disasters. Dangote Foundation remains the most outstanding formal local philanthropy especially in offering relief materials to flood victims. Available reports indicate that Dangote foundation gave a total of 6.2 billion Naira within five years to support various IDPs in Nigeria. In 2011, the foundation donated 364 million Naira to IDPs in Kaduna, Bauchi and Gombe states following the havoc of 2011 post-election violence - which rendered many people homeless. In the year, 60 million Naira worth of items were donated to victims of flood disasters in Lagos and Oyo states respectively. In 2012, Aliko Dangote foundation donated 430 million Naira to the Kogi State government to support victims of flood disaster and advance the course of women empowerment. In November 2012, Dangote donated the sum of 2.5 billion Naira to further support victims of food disaster (Premium Times, 2012). He gave this through the Presidential Committee on Flood Relief and Rehabilitation (PCFRR).

The 2012 flood disaster in Nigeria was the worst ever to be witnessed in Nigeria since independence in 1960. Over 27 states of the federation were affected in diverse ways by the flood. Dangote explained the reasons for giving such a huge amount:

It was the responsibility of Nigerians to bring smiles to the faces of the victims (...) sometimes; we need to have the genuine experience of deprivation and poverty in order to appreciate the need to be our brother's keeper. We should be problem solvers and ready to make people happy when the opportunity comes. Nobody says 'thank you' for growing a profitable company, but people will say 'thank you' when you give.

Dangote stressed the centrality of philanthropy as a core component of his life and business and urged other Nigerians to demonstrate always the charity spirit. He specifically notes that:

The soul of business is not making money but making people happy...I believe that people make the difference- and not the balance sheet. We impact positively on lives of the people not by how much money we have accumulated, but how much goodwill we have accumulated.

Through his conviction on helping people to achieve happiness, Dangote Foundation has consistently provided relief materials to IDPs in the North-East displaced by Boko haram insurgency. For instance, in 2016, following a UNICEF report on acute hunger and malnutrition in the IDP camps, Dangote made a huge donation of 2 billion Naira and gave millions of Naira worth of food items to help alleviate the pains and sufferings of the IDPs. It is important to note that feeding the IDPs in Nigeria has been a herculean task. For instance, the North-East alone needs 300,000 metric tonnes of food to feed at least 1.8 million IDPs every month. In June 2017, Dangote gave further 200 million Naira worth of food items to over 37,000 IDPs in Borno State (This Day, 2017).

Philanthropy in Women and Youth Empowerment

Another important role of indigenous philanthropy in Nigeria is that of women and youth empowerment. DSK Foundation understands that one of the challenges inhibiting women development is linked to lack of economic choices manifest in lack of skills and resources to start entrepreneurial ventures. As a result, several skill acquisition programmes and facilitative trainings have been initiated. Available statistics show that 4,2000 women were trained for large scale business in Wukari and other nearby villages. Furthermore, in 2014, 54 women were trained in fingerlings production. Similarly, two truckloads of fertilizers were distributed to widows in Wukari to enhance agricultural production.

DSK Foundation in Wukari has remained consistent in the empowerment of the less privileged in the society through education. Through the provision of scholarship opportunities by the DSK Foundation many young poor teenagers and adults, especially girls are enrolled in schools. Adult education programmes have also been sponsored by the foundation to support young rural women have access to education. Teaching materials, text books and writing materials are often provided to facilitate easy teaching and learning. Furthermore, school and examination fees are paid for pupils and students to ease hardship. For instance, in 2012, a total of 655 students mainly females from Wukari and other parts of the state benefited from DSK Foundation scholarships. In 2013, the number of people who benefited from DSK Foundation scholarships increased from 655 to 800 to incorporate students in tertiary institutions. Within the same period, the

foundation registered 2000 students for the Senior School Certificate Examination (SSCE). To facilitate success in their exams, text books and writing materials were provided to support the students.

Philanthropy through Grant Making and Advocacy

Apart from these, another role which African philanthropy is playing in Nigeria is in terms of grant making to CSOs to execute specific projects. Through grant making, foundations in Nigeria lubricate the transformational roles of civil society particularly in conceptualising and implementing socio-economic projects which advance national development. With continual reduction in foreign donors, most civil society organisations in Nigeria now depend largely on grants from local foundations to survive and perform their civic responsibilities.

TYDF for instance has supported over hundred civil society organisations in twenty Nigerian states to implement 148 projects totaling N2, 006, 329,070.91 in grants(www.tydanjumafoundation.org). The foundation has basically three main types of grants: main grants, discretionary grants and community funds. The main grant is an annual grant making project in which CSOs are asked to submit proposals to execute projects within the core mandates of the foundation, namely “health, education and skill training”. Successful organisations are awarded the grant. Discretionary grants on the other hand are discretionary and the decision to award is based on the need and decision of the foundation. It is unstructured and not time-bound. Community funds support community-based organisations (CBOs) to carry out “innovative development activities that addresses socio-economic challenges within rural communities” (TYDF)

Another critical area in which philanthropy is playing active role in Nigeria is in advocacy. Many local foundations and individuals have been at the forefront of advancing planned actions to influence government policies to stimulate positive change and national development - particularly for the pursuit and realisation of the Sustainable Development Goals (SDGs). There are many foundations committed to various forms of advocacy such as media, legislative, policy, social mobilisation and citizen engagement in Nigeria. Through these philanthropic initiatives, various issues on human rights, police brutality, economic justice, social justice issues have been raised and addressed. Examples of

foundations that have played active advocacy roles in Nigeria are the CLEEN Foundation, TY Danjuma Foundation, Tony Elumelu Foundation, among others.

6. State-Philanthropy Relations in Contemporary Nigeria: Cooperative, Complementary or Confrontational?

State-CSO relations in present-day Nigeria has featured prominently in the literature. Extant scholarly views hold that the relations have been complementary, supportive and ad hoc collaborative in specific instances (Ikelegbe, 2013).

Amidst the failure of the state to deliver on its basic social welfare and general development responsibilities, philanthropy has become a viable machinery to perform the roles that the state is unable to perform. In Nigeria, the drive to partner with the state has been to help combat social-economic and political challenges. Some of these challenges include: rural neglect in distribution of development infrastructure; access to health and education services; sustainable youth and women empowerment programmes; stop-gap relief materials to victims of disasters and sustainable post-conflict reconstruction and peacebuilding programmes.

As a result of the shrinking inflow of foreign development assistance to Nigeria and poor governance, particularly since new millennium, Nigerian philanthropy has complemented the inadequacies of government in the provision of social services. Common areas of complementarity include education, women empowerment, healthcare delivery, rural agricultural development, support for orphans and vulnerable children, and water and food support especially to victims of disasters.

The TY Danjuma Foundation whose core areas of operation cut across 20 states in Nigeria offers a clear example in this area. The foundation has provided and still provides grants to CSOs to build clinics, renovate government hospitals, construct schools, and train healthcare officers, support women and youth through skills acquisition among others. More importantly, during the 2012 flood disaster in Nigeria, indigenous philanthropies played diverse roles. Due to poor emergency preparedness of government institutions saddled with the responsibilities of responding to national emergencies, local philanthropists were among the first to respond through the provision of relief materials to the victims of the flood. The government set up a Presidential Committee on Flood Relief and Rehabilitation (PCFRR) to mobilise both formal and informal philanthropies to give towards addressing the plight of the flood victims.

7. Optimising opportunities in philanthropy for Nigeria's National Development

African philanthropy, no doubt, has immense potentials in unlocking African development challenge. Scholars are agreed that if the continent is to leapfrog sustainable development, boost human wellbeing, eradicate diseases, combat terrorism, transform agriculture, empower youth and children, and enhance the entrepreneurial capacity of citizens, governments must deepen their partnership with non-state actors. Philanthropy has the potentials to tackle national development challenges. What are these opportunities and why and how can they be harnessed for national development?

One of the most pressing challenges facing contemporary Nigeria is that of inadequate domestic resource mobilisation capacity to entrench sustainable development. Development financing in Nigeria had mostly focused on external sources which are often given with stringent conditions. International donor agencies like the World Bank, International Monetary Fund (IMF) and others, have been at the forefront of financing development projects in Nigeria particularly since the 1980s - following the adoption of SAP. In spite of their interventions, poverty still looms large in Nigeria. High interests and conditions which accompany loans from these external donors have deepened Nigeria's economic woes and plunged the country into a debt trap.

If properly harnessed, the philanthropic sector in Nigeria is capable of mobilising the resources needed for national development. As an Oxfam report indicated, the wealth of five Nigerians can end poverty in Nigeria by 2030. This can even be achieved before the end of this year, if all the potentials in the informal philanthropic space in Nigeria are harnessed. Harnessing the potentials in this sector for development financing will involve conscious planning and policy reforms that will accord the desired recognition to actors in the sector to become active in policy formulation. Besides, tax incentives could be used by government as a tool to promote impact investing. This will mean granting tax relief to local investors who are involved in philanthropy.

Another key area in which philanthropy in Nigeria has the potential to make remarkable developmental impact is in complementing government in the delivery of effective and efficient basic social services. With the disengagement of the state from social

provisioning in Nigeria and many African countries since the 1980s, philanthropy has remained a viable gap filler. Creating conducive legal and institutional platforms that encourages the growth of local foundations are imperative in building local agency of development and enhancing community involvement in the development process. Philanthropy therefore holds the key to addressing the urgent infrastructural challenges in Nigeria especially in the promotion of rural transformation through youth and rural women empowerment programmes.

Youth unemployment in Nigeria, scholars argue, is partly due to the lack of capacity and technical skills. Government's approach to youth empowerment remains ineffectual due to poor policy conception, implementation and inconsistency complicated by frequent change in government. Similarly, women, particularly rural women in Nigeria have been neglected and disempowered by formal and informal institutions. In capturing their lamentable situation in Nigeria, Okpeh avers that:

Rural women are the poorest of the poor and unduly oppressed by national and international injustice (...) in Nigeria the rural women live in the rural areas without amenities to make life easy. They engage in non-market economy where 70 to 80 per cent are involved in subsistence work. The common characteristics of these women are their simple-mindedness and their stooped and haggard-looking form. They are always ragged and aged before their time. This is due to long hard day they experience daily (...) they are often stark illiterates in the interior countryside, who have no access to any information whatsoever and even where they do, lack the ability to analyse such for want of a reference point

African philanthropy in this case, has the capacity to improve and break the social, cultural, economic and political forces that undermine women's capacities to play active roles in national development. One of the ways through which government can leverage on the potentials of philanthropy in promoting women sustainable women empowerment in Nigeria is through partnership. Government ministries, departments and agencies across different levels (federal, state and local) can identify foundations that focus on women empowerment issues and partner with them. These partnerships could be in form of funding, skills and knowledge sharing, policy formulation, needs assessment and project implementation. For instance, TY Danjuma Foundation, Dangote Foundation, DSK Foundation and other numerous faith-based foundations are making frantic efforts

in empowering women in IDP camps across Nigeria - particularly in the Boko Haram-ravaged states. Some of the empowerment programmes are in the forms of vocational skills-trainings in tailoring, weaving, education among others.

In the area of agricultural development, philanthropy is a strategic asset if adequately harnessed. It is evident from reports that agriculture in Nigeria is plagued by many problems. These include lack of farm inputs, shortage of trained extension workers, pests and diseases, corruption and bribery particularly by government officials, among others. Indigenous philanthropists bring a combination of local networks, knowledge and influence that can help address these plethora of problems. For instance, in the absence of government extension workers, local philanthropic foundations can leverage on their proximity to rural farmers to help in the dissemination of new agricultural innovations which will help boost productivity.

Besides, through local philanthropic structures, communities pool resources together to acquire farm inputs like tractors, planters and other farming machines which farmers within a given locale can collectively use. Similarly, formal philanthropic institutions can help government in its commitment to agricultural transformation. One of the ways to achieving this goal is through the financing of agricultural cooperative societies. Many foundations in Nigeria like TY Danjuma, DSK and others have special grants targeted at either supporting agricultural cooperative societies with loans or CBOs with needed funds to implement agricultural programmes. This form of intervention is necessary if the desired food sufficiency drive of the present government is to be achieved. It is important in ensuring that Nigeria's excessive dependence on import of common staple foods are curtailed and revenues retained.

Philanthropy also offers viable positive opportunity for sustainable peacebuilding in Nigeria. Gifting of time, resources and expertise towards rebuilding communities destroyed by conflicts go a long way in promoting harmonious relationships among conflicting parties. In Nigeria, many communities and individuals have been devastated by ethnic and religious conflicts. In the North East for instance, the Boko Haram insurgency has wreaked havoc to the formerly peaceful region. It is estimated that rebuilding the North East will require several billions of dollars. Government alone

cannot fund the rebuilding of North East. With rising number of of HNWI's in Nigeria, coupled with other untapped informal philanthropic infrastructure, funds for this project can easily be mobilised.

8. The Challenge of African Philanthropy in Nigeria

Another major challenge facing philanthropy in Nigeria is the paucity of data. As an emerging field, there is a huge gap in the literature on the field in Nigeria caused by lack of funding and adequate scholarly attention. It is even more lamentable that no Nigerian university has a dedicated department or institute committed to teaching and research in Africa philanthropy. The effects on transformation of philanthropy in Nigeria critical to addressing national development problems are numerous.

First, the lack of scholarly data, both qualitative and quantitative, hinders the optimisation of the potentials inherent in both formal and informal philanthropic infrastructures in contemporary Nigeria. Data is important in advancing arguments for the integration of the sector into National development. For instance, the general paucity of data on the contributions of the philanthropic sector to Nigeria's Gross Domestic Product (GDP) and the number of people employed in the sector, accounts for the incessant attempts by government and politicians to implement laws that inhibit the sustainability of CSOs. Unlike in South Africa where African philanthropy as a specialty has gained strong foothold, particularly, through the intellectual contributions of Alan Fowler, Bhekinkoso Moyo, Halima Mahmud, Jacob Mati and others, the sector is still largely under researched in Nigeria.

Although, there are recent commitments of toward the development of African philanthropy especially with the recent establishment of a Chair in African Philanthropy at the University of Witwatersrand, South Africa; this is yet to generate positive impact in Nigeria, at least for now. Solution-focused research are also imperative in shaping the future of the philanthropy in Nigeria. Without research reports, informed policy options on the opportunities and challenges in the utilisation of philanthropy to address national challenges will be unknown.

One of the seemingly obvious challenges facing philanthropy and, by extension the entire civil society sector in Nigeria, is the increasingly shrinking civic space. More recently, there have been attempts by government to impose hostile restrictions on the activities and formation of CSOs under the guise of curbing illicit financial flows, money laundering and terrorist financing in Nigeria. This has manifested in the subtle attempt to impose

stringent financial and operational regulations targeted at CSOs. In Nigeria, there are multiple government institutions involved in overseeing the activities of CSOs. Some of these government institutions are the Federal Inland Revenue Service (FIRS), Corporate Affairs Commission (CAC), National Planning Commission (NPC), Economic and Financial Crimes Commissions (EFCC), among others. These government agencies are overly involved in CSO regulation through several laws which negatively affects the smooth operations of the third sector. These laws include Companies and Allied Matters Act (CAMA), Companies Income Tax Act (CITA), Taxes and Levies (Approved list for collection) Act, Federal Inland Revenue Establishment Act, National Planning Act and Money laundering prohibition Act. Due to arbitrary creation of agencies in Nigeria, some of these aforementioned institutions have duplication of roles.

Since 2015, there have subtle and consistent attempts by government to pass new legislations that will undermine the operations of CSOs in Nigeria including philanthropic foundations. The federal legislators are making frantic efforts to pass several bills into law aimed at gagging CSOs. Odinkalu (2017) outlines some of these bills including, The Non-Governmental Organisations Regulation and Coordination Bill, 2015, SB11, the Civil Society Commission of Nigeria Bill, 2016 HB705 and the Non-Governmental Organisation (NGOs) Regulatory Commission Bill 2016, HB585.

The call for regulation has remained intense at the Federal House of Representatives where the House Deputy Majority leader, Hon Umar Buba Jibril is the main sponsor of the Civil Society Regulation Bill. Odinkalu (2017:14) observes that the poorly drafted and ill-conceived bill, has 58 sections with its objectives summarised below:

To create an NGO Regulatory Commission, to be headed by an Executive Secretary appointed by the President for five years with a 17-member Governing Board, led by a Chairman of who shall be appointed by the President. The board will have the power powers to license all NGOs. Without license of the Board, No NGO can operate... such a license must be renewed every 24 months. If not, legal personality is lost...All NGOs must submit reports to the Board of their Money, where they get it from and how much. Before an NGO spends any money received, it must secure the permission of the NGO Board... Any violation of the Bill, when passed into law is crime punishable with up to 18 months in prison or fine or both...the Board will oversee a Voluntary Code of Conduct for NGOs.

In an already hostile legislative and institutional environment, this toxic so-called ‘civil society’ bill, which has passed second reading, will weaken philanthropy by governmentalising their operations thereby reducing their capacity to implement development projects. Apart from the uproar this bill has generated among civil society actors, it is capable of diverting the attention of public-spirited and HNWI who have plans for setting up foundations to address societal challenges. Odinkalu (2017) observes that this kind of bill, if passed, will lead to the closure of many NGOs thereby undermining democratic consolidation and national development.

These restrictive measures include the imposition of stringent financial regulations, stem from the purported claim that Boko Haram and other insurgency activities in Nigeria are being financed through NGOs. As a result, the federal government through Central Bank of Nigeria (CBN) has placed a limit on the amount of money that an individual or organisation can withdraw from commercial banks in Nigeria.

Poverty of viable internal leadership and governance structures equally constitute serious threats to the effective and efficient functioning of many indigenous philanthropies in contemporary Nigeria. Apart from the fact that few managers of local gifting institutions are exposed to leadership training courses, most board of trustee memberships are appointed, most often not on merit but personal relationship or cronyism. This manifest in a situation whereby founders appoint family members, friends, business or political associates to occupy board of trusteeship positions without taking into account expertise and experience. In some cases, some high-profile board members are often ‘too busy’ to attend promptly to organisational needs. This unsavoury scenario has led to delay in policy formulation and project implementation in many local philanthropic foundations. Leadership trainings are necessary in order to enhance the efficiency and effectiveness of many CBOs and self-help groups in Nigeria. Exposure to intensive leadership skills is imperative in promoting innovative organisational ideas germane for rural transformation, resource mobilisation, political and socio-cultural integration.

9. Overcoming the Challenges Facing Philanthropy in Nigeria: Some Recommendations

Leadership Trainings and Capacity Development: This is important for young Nigerians particularly middle level leaders in the philanthropic sector is highly imperative in grooming the next generation of Nigerians to manage foundations and grow the diverse philanthropic infrastructures in Nigeria. Besides, specific leadership trainings for informal philanthropic institutions should be encouraged. The exemplary interventions of the West Africa Civil Society Institute (WACSI) in leadership and capacity development should be expanded and domesticated in Nigeria. To grow this sector and optimise the opportunities in it for sustainable national development, more solution-focused innovative trainings are urgently needed.

Research and Development: A corollary to this is the need to deepen research in the field of African philanthropic institutions in modern-day Nigeria. Through internal and external collaborations with research centres, universities and NGOs, commissioned papers, new curriculum design and development is needed. Both qualitative and quantitative research is important if the sector is to occupy its pride of place in Nigeria. Pragmatic inter and multi-disciplinary approaches to researching philanthropy is imperative in establishing and deepening the ‘breadth, depth and robust empiricism’ of a national knowledge data base upon which the field can be anchored upon. In addition to this, there is the need for a systematic linking of theory and practice so that generated research or data can be effectively utilised. Research fellowship programmes like the West African Civil Society Next Generation Research fellowship, which targets young doctoral candidates with interest in NGO sector, is commendable and should be emulated by other CSOs in Nigeria. This will aid in building the knowledge and research base upon which the future of philanthropy in Nigeria and Africa will depend.

The Need for a National Philanthropy Endowment Fund: From the foregoing, it is crystal clear that philanthropy in Nigeria is threatened by paucity of funds caused by the absence of a national endowment fund or body to coordinate and mainstream the sector for overall national development. As a result of this, little is known about who is giving what and who is receiving. In other words, there is need for a coherent data base

or established agency that monitors and financially supports, both formal and informal philanthropies in Nigeria. To develop this sector, a policy framework is urgently needed to ensure that a National Trust typical of the Southern African Trust - which mobilises resources within the philanthropic sectors in Southern Africa. In addition, the National Assembly should design legislative mechanisms or laws that will create an endowment fund to support and promote philanthropic infrastructures in Nigeria.

Institutional Strengthening: This is imperative for nurturing a vibrant philanthropy in Nigeria. Consequently, deliberate effort is needed to capacitate emerging informal philanthropic infrastructure by empowering government agencies or institutions saddled with the responsibility of overseeing the activities of the Nonprofit sector. This is important in order to ensure that philanthropic foundations conform to established laws.

However, most Boards of NGOs in Nigeria, particularly those at the grassroots are poorly constituted. This is even worse in situations where the founder is also a member of the Board. In some cases, the founder cannot distinguish between personal or family goals, and property from organisation's goals and property. There are also instances in which family members of a founder are brought in as tenured staff. This often hinders transparency and accountability. As a result of this, institutional strengthening becomes a deliberate intervention, aimed at promoting organisational development of foundations. Beyond capacity building and management, it should extend to issues like policy and planning, human resources and finance management.

Proactive Development Approach: Furthermore, efforts should be intensified by formal philanthropic institutions in Nigeria to ensure that they address structural problems inhibiting national development. Most of their interventions in recent times had been more reactive and aimed at tackling the symptoms instead of the root-causes of poverty and underdevelopment. Through coordination, partnership and self-regulatory mechanisms, established HNWI's in Nigeria like Aliko Dangote, Tony Elumelu, Femi Otedola and others can initiate discussions with the federal government on how to leapfrog development. For instance, instead of waiting for people to be displaced before empowerment programmes could be initiated, established foundations in various parts

of Nigeria should intensify research and advocacy initiatives to build resilience and avert the outbreak of conflicts. Early warning signals and conflict mapping are critical areas in which civil society can play more active role.

Partnership for Growth: Government has a major role to play in deepening the philanthropic infrastructure for optimum performance. First, there is the need for improved partnership between philanthropic actors and government to enhance effective and efficient resource mobilisation and distribution. The current scenario, in which there is no agency or institution to coordinate the activities of the sector is unhealthy. This has made it difficult, for instance, in time of national emergency or disaster to monitor or coordinate philanthropic resources. Second, individual or corporate giving can be enhanced in Nigeria if tax regimes are enabling. Tax reforms are necessary to consolidate the culture of giving.

Conclusion

While there are many questions left unanswered about African philanthropy and many of its structures and potentials for achieving sustainable development, I have aimed in this report to establish that the western conception of African philanthropy is faulty; there are untapped potentials in leveraging African philanthropy for domestic resource mobilisation – which is critical for leapfrogging development.

In Nigeria, philanthropy is deeply embedded in the historical, socio-economic and political fabric of the people and the philanthropic landscape has continued to undergo series of transformations. Therefore, whether as formal or informal, the underlying motives behind a poor or rich philanthropist are often the same.

Since the return to democratic rule in Nigeria in May 1999 following several years of military interruption, there has been a surge in the number of established philanthropic foundations. Accomplished individuals in business, education, sport, politics, and evangelism set up these foundations as a way of giving back to the society. Unfortunately, the federal government of Nigeria has not yet designed any pragmatic policies or any institutional and legislative frameworks to help coordinate and promote the activities of all the philanthropic infrastructures in contemporary Nigeria.

Philanthropy in Nigeria remains a major tool for addressing the series of national development challenges through interventions in areas of healthcare development, rural transformation, disaster management, entrepreneurship, youth and rural women empowerment, democratic consolidation, peace-building and post-conflict reconstruction. The outstanding interventions of philanthropists like Aliko Dangote and TY Danjuma foundations in present-day Nigeria demonstrate clearly that African philanthropy holds the key to addressing the challenges of National development and efforts should be made by the government to create conducive environment for more HNWIs in Nigeria to give.

In order to realise this goal, the federal government of Nigeria, through the relevant ministries and agencies in collaboration with CSOs, should intensify efforts towards the

creation of a national platform for the mobilisation and management of philanthropic institutions and infrastructures in Nigeria. For instance, this could be achieved through the establishment of National Philanthropy Agency (NPA) or a Federal Ministry of Philanthropy (FMP) to regulate, advance programs and policies that will enhance giving at all levels in Nigeria.

Bibliography

Anheier, H.K (2017) Civil society challenged: towards an enabling policy environment, Economics Discussion Papers, No2017-45, Kiel Institute for the World Economy.<http://www.economics-ejournal.org/economics/discussionpapers/2017-45>

Baffour (2014) Terrorism in Africa; What lies beneath rising extremism, *New African Magazine* , Vol. 48 No. 540, June.

Bratto, M. (1989) the Politics of government and NGO relations in Africa. *World Development*.17(4)

Borton. J. (1994) The changing Role of NGOs in the Provision of Relief and Rehabilitation Assistance: Case study3-Northern Ethiopia and Eritrea. London: Overseas Development Institute

Boris, E.T and Steuerrle, C. Eugene (2006) Non Profit and Government: Collaboration and Conflict, second edition, Washington DC: Urban Institute Press

Charity Angya(2005) *Perspectives on Violence Against Women in Nigeria*, Makurdi : Aboki Publishers

Danladi A. & Adihikon T. (2016) *Civil Society and Democratic Governance in Nigeria's Fourth Republic: A Historical Reflection*, ISTR Working Paper.

Danladi, A. and Hembe,A.(2015) "Ethnic Militia and Security In Contemporary Nigeria: A Reflection on Ombatse in Nasarawa State" *Police Academy Journal of Humanities and Security Studies*, Kano, Maiden edition, PP1-16

Danladi, A., VC Nwosumba PhD, & Arinze Ngwube,(2016), Civil Society Organizations and the 2015 General Elections in Nigeria, *North Central Journal of Political and Societal Studies*, A Publication of Nigeria Political Science Association(NPSA) North Central Chapter,1(1), 227-251

Edward M. and Hulme. M, eds. (1992) *Making a Difference: NGOs and Development in a changing World*. London: Earthscan

Frank G. Dickson (1962) *Philanthropy and Public Policy*: USA: NBER

Fowler, A. (2016) Concepts and Framework for Teaching, Research and Outreach of African Philanthropy. *Chair in African Philanthropy Foundation Paper*, Dakar: Trust Africa.

Fowler, A. and Wikinson-Maposa S.(2013) Horizontal Philanthropy Among the Poor in Southern Africa: Grounded Perspectives on Social Capital and Civic Association in Tade Aina and Moyo. B(eds) *Giving to Help, Helping to Give, The Context and Politics of African Philanthropy*, Dakar: Amalion Publishers

Ghaus-Pasha, A. (2004), Role of Civil Society Organizations in Governance, 6th Global Forum on Reinventing Government Towards Participatory and Transparent Governance, 24-27 May, Seoul, Republic of Korea

Giddens. A, *Sociology*, London: Howard Press, 1996

Green, A. and Mathias, A. (1997) *Non-Governmental Organizations and Health in Developing Countries*, Great Britain: Macmillan Press Limited

Halima, M. (2012) Reframing African Philanthropy. Youphil newspapers, available at www.youphil.com/e/article/05978-reframing-africa-philanthropy

Halima. M (2013) Shifting Currents in African Philanthropy, Alliance Magazine. Available at [www.alliancemagazine.org/features/shifting-currents-in -African-philanthropy](http://www.alliancemagazine.org/features/shifting-currents-in-African-philanthropy)

Ibrahim and Hassan (2016) Philanthropic Motivation of Hausa Muslim Women in Dutse, Jigawa State, Nigeria: Evidence from a Pilot Study, *Development Country Studies*, 6(1)

Ikelegbe(2013) *The State and Civil Society in Nigeria: Towards a Partnership for Sustainable Development*, Benin-City: Centre for Population and Environmental Development(CPED) Monograph

Johnson, W.R. and Johnson V.R.(1990) *West African Governments and Volunteer Development Organizations: Priorities for Partnership*. Lanham: University Press of America

Kajese, K.(1987) An Agenda of Future Tasks for International and Indigenous NGOs: Views from the South, *World Development*. 15

Kramer, R. (1981) *Voluntary Agencies in the Welfare State*, Berkeley: University of California Press

Tade A. and Moyo. B,(2013) *Giving to Help, Helping to Give, The Context and Politics of African Philanthropy*, Dakar: Amalion Publishers

Tanko, A. and Abah Danladi,(2017), Leadership and Nation Building Processes: The Nigerian Experience, 1999-2015, *Federal University Wukari Nigeria, Journal of General Studies*.1(1)

Tolu Ogunlesi(2014) The Nigerian Paradox: Gloom and Bloom, *New African Magazine*, Vol. 48 No. 539, May

- Mati, J.M. (2016) Philanthropy in Africa: A Review, *Voluntaristics Review*. 1(6)
- Moyo(2010) *Disenabling the Public Sphere: Civil Society Regulation in Africa*, Senegal: Trust Africa
- Moyo, B (2008) *Optimizing Institutional Philanthropy in Africa by 2020*, A Discussion Paper for the Salzburg Global Seminar,
- Moyo. B (2011) *Transformative Innovation in Africa Philanthropy*, Dakar: Trust Africa in partnership with the Bellagio Centre,
- Moyo, B. & K. Ramsamy, African Philanthropy, Pan-Africanism, and Africa's development, *Development in Practice*, 24:5-6, 656-671, DOI: 10.1080/09614524.2014.937399, 2014. Accessed 20/04/2017
- Moyo, B. (2010) Philanthropy in Africa: Functions, Status, Challenges and Opportunities. In *Global Philanthropy*, edited by N. MacDonald, and L. de Borms, 259–270. London: MF Publishing.
- Moyo, B. (2011)*Transformative Innovations in African Philanthropy*. Brighton: IDS for The Bellagio Initiative. 2011 Accessed 20/04/2017. <http://www.bellagioinitiative.org/wp-content/uploads/2011/10/Bellagio-Moyo.pdf>
- Moyo, B, “Philanthropy in Africa.” In *International Encyclopedia of Civil Society*, edited by Helmut K. Anheier and Stefan Toepler, 1187–1192. New York, NY: Springer. 2009
- Moyo, B.(2013) Trends, Innovations and Partnership for Development in African Development. In Tade, A. and Moyo, B.(2013) *Giving to Help, Helping to Give...*
- Obono. A,(2015) The Role of Civil Society in Nigerian National Development WACSI (2015) *Civil Society and Development in West Africa, Regional Perspective*, Accra, Ghana
- Samuel. K, (2013)*Philanthropy in Nigeria: The State of the Practice and New Frontiers*, in Tade Aina and Moyo B. eds, *Giving to Help and Helping to Give..*p241
- Schervish(n.d) G. Paul, “Philanthropy” *Encyclopedia of Politics and Religion* Washington DC: Congressional Quarterly, Inc. Vol.II
- Schervish,G. Paul (2008) *Why the Wealthy Give: Factors which mobilize Philanthropy among high net Worth Individuals*, Abingdom: Routledge Press
- Schervish G. Paul and Susan A. Ostrander (1990) *Giving and Getting: Philanthropy as a Social Relation in Critical Issues in American Philanthropy: Strengthening Theory and Practice*, San Francisco: Jossey-Buss Publishers
- Schervish,G. Paul, Andrew Herman and Lynn Rhenisch(1986) *Towards a General Theory of the Philanthropic Activities of the Wealthy*, Boston: Boston College Social Welfare Research Institute

Victor Nwosumba Ph.D, Arinze Ngwube & Abah Danladi,(2016) Human Trafficking in Nigeria, *Police Academy Journal of Humanities*, Journal Publication of the Faculty of Humanities, Nigeria Police Academy Kano,

Newspaper and Magazines Reports

Levinus Nwabughio, Nigeria contributes 10% to worlds Maternal Mortality- UNFPA, Vanguard Newspaper, September, 29 2016

Odinkalu Chidi(2017) Nigeria's Toxic NGO regulation bill, Vanguard Newspaper, July 26, 2017

http://www.unicef.org/Nigeria/children_1962.html

Femi Akomolafe, Solutions lie within our continent, *New African*, June 2014 No. 540

Ejiro Barret, Nigeria's Unfolding Power Reform Programme, *New African*, June 2014 No. 540

Tolu Ogunlesi(2014) The Nigerian Paradox: Gloom and Bloom, *New African*, May, No.539

Nachilala Nkombo, The New biggest economy holds the key to ending hunger in Africa, *New African*, May, No.539

Nigeria is Bankrupt "all the money the country makes from vrude oil is signed off to multinations, *Newswatch Magazine*, May 10, 2010. Vol.51No.9

Tobs Agbaegu (2008) Nnamani's 20 foreign Accounts, *Newswatch*, May 19, 2008

Emmanuel Uffot(2008) Ajaoukuta: the Steel Rust, *Newswatch*, May 19, 2008

Terrorism in Africa: What lies beneath rising extremism, *New African*, June 2014 No. 540

Balfour Ankomah, Solving the Great Conundrum...how Africa can own its resources, *New African* February, 2014 Volume N. 536

The Curse of Oil...how oil companies have left Niger Delta in the Lurch, *New Africa*, January, 2012, N513

Nigeria's Alarming Maternal Mortality Rate, Sun Newspaper News, November 4, 2016

371000 IDPs to Benefit from Dangote Foundations Donation in Borno. *ThisDay Newspaper*, June 13, 2017

Dangote-Led Presidential Committee raises N11.35 billion for Flood Victims, Premium Times Newspaper, November 9, 2012