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Drivers of Philanthropy in Kenya: The Case of Catholic Men Association in the Archdiocese of Nairobi, Kenya

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Abstract

Kenyans are highly charitable both at individual and communal levels. Despite this positive attribute, faith-based organisations continue to face challenges in developing a sustainable culture of giving for long-term development projects. This study explored the forms and motivations for philanthropy among members of the Catholic Men Association (CMA) in the Archdiocese of Nairobi, their perceptions of how philanthropy contributes to social transformation, and what can be done to enhance giving towards church development projects. The study was guided by altruism and social exchange theories and adopted a case study research design using mixed methods. Data were collected through questionnaires, interviews, participant observation and analysis of donation records. The findings show that CMA members give through financial and in-kind contributions as well as through their time, knowledge and leadership. The main motivations for giving were the perceived benefit of the project to society, awareness about the project, CMA membership and religious commitment. The findings further show that members largely give without expectation of financial return and view their contributions as a means of supporting young people, improving society and benefiting future generations. Low awareness about the project and lack of financial resources emerged as the main deterrents to giving. Respondents identified increased awareness, regular communication, site visits, stronger involvement of Church and CMA leadership, and flexible giving mechanisms as ways of enhancing giving. The study contributes to knowledge on African philanthropy and provides insights for faith-based organisations and fundraisers seeking to develop a sustainable culture of giving for development and social transformation.

Keywords: *African philanthropy, CMA, faith-based giving, motivations for giving, social transformation, Kenya.*

Introduction

1.1 Background

Interest about social transformation is on the increase for both academicians and development practitioners especially because of the human desire of understanding the radical changes being experienced, their impact on society, and how humanity is reacting to those changes (Pierli & Selvam, 2017). Social transformation denotes resilience, adaptation, transition, and sustainable development (Park, Marshall, Jakku, Dowd, Howden, Fleming, 2012.), and it brings about fundamental changes for a better life (O'Brien, 2012).

Philanthropy is considered as a key driver for social transformation. There exists vast literature on philanthropy with the dominance of giving being channeled from the West to the Global South, Kotiranta (2019). Attempts to replicate the Western philanthropic concepts in Africa have born little success (Akpilima-Atibil, 2018). Compared to other parts of the world, there is relatively less research on African philanthropy (African Grantmakers Network, 2013) and yet it is of great importance to have context based and context specific research on Africa, (Kolk & Rivera-Santos, 2018).

Moyo and Ramsamy (2014) have critically analyzed African philanthropy noting that it has contributed to a reduction in the continent's dependence on external aid. They argue that African philanthropy and pan-Africanism contain elements fostering solidarity, pulling together and self-reliance and self-sufficiency of Africans. They highlight that Africa's transformation is still incomplete because of issues which have not been addressed including governance, transparency, and accountability.

While philanthropy has increasingly been used to solve serious social, economic and environmental issues (Phillips & Jung, 2016), critiques argue that the world would be better off without philanthropic organizations (Levy, 2002). Atibil (2014) argues that the continued dependence on foreign aid is problematic for the development and strengthening of African civil society. However, Gross (2004) posits that philanthropy advocates for policy and social change, and the desire to addresses the root causes of societal problems. Nevertheless, the motivations for charitable giving vary across people from different backgrounds (Sargeant, Adrian & Woodliffe, Lucy, 2007).

Reich (2018) argues that many people and organizations spend more time celebrating donors for their generosity, rather than questioning the purpose and the role philanthropy should play in a liberal democratic society. Morvandi (2016) suggests that instead of focusing on the effects of capitalist philanthropy, practitioners should question the motives behind them, a position also supported by (Payton & Moody, 2008) who insist that professionals engaged in philanthropy should concern themselves with why people give. It is for this reason that Cobert, (2012) asserts that. charity should not be measured by good intentions only, but by the number of restored lives.

There has been an increase in philanthropic giving in Africa, (Moyo & Ramsamy, 2014). Despite of this, poverty persist (African Grant Makers Network, 2013). Nevertheless, socially innovative philanthropic projects provide an opportunity for realising positive changes (Maclean, Harvey, and Gordon, (2013). Therefore, the knowledge on who gives what (Auer-Srnka et al., 2003).as well as why they give is of great importance to fundraisers, (Bekkers & Wiepking, 2010). Studies are required to help non-profits to have a better understanding and insight of what inspires people to give (Havens, 2006). Understanding the priorities, motivations and preferences that underlie and shape people's philanthropic engagement in all its manifestations is a key aspect of understanding philanthropy overall (Osili, 2019).

History of the CMA St. Joseph Technical Institute

The Catholic Men Association is an association formed to provide men with a forum for spiritual, social and economic growth. The association also supports the growth and development of youths through the provision of psycho-social support and training. Due to an increase in the rate of youth unemployment especially that of young men, the CMA decided to start a Vocational Training Institute to provide vocational training for young men and women. St. Joseph Technical Institute is owned by the Catholic Archdiocese of Nairobi and is managed by a Technical Committee. The idea of starting the project started with increased realization that many young people were leaving primary and secondary school and transiting into the job market without any skill.

St. Joseph Technical Education and Vocational Training Institute is located at Kamulu sub-location, Ruai Division of Nairobi County. The Institute will be registered as a training institution under the Ministry of Youth and Vocational Training and is set to offer technical and vocational skills. The idea of starting the institute started in 2015 when it was noted that there was a need to establish a training center to cater for the needs of boys and girls who do not proceed to university after completing high school. Several strategies were put in place to raise funds for the project. From the inception phase, it was clear that the project would have to be supported through the contribution of Catholic men from the archdiocese. At the initial stages, the CMA leadership invited well wishers to donate land where the project could be established. After several months of searching, the ADN through the Cardinal allocated a piece of land to the men to construct the institute. The strategies that we established for raising funds included:

1. Members contributions.
2. Fundraising
3. Loans

The CMA leadership estimated that each man would be motivated to support the project and thus set a minimum target of Ksh. 5,000 per man. At the onset of the project, there were 15,000 commissioned men. It was thus anticipated that Ksh. 75,000,000 could be raised through this means. Over the last 3 years, more than Ksh. 200,000,000.00 have been raised for the project with.

1.2 Statement of the problem

The Church has often engaged members to contribute to development projects and enterprises without having a clear knowledge of what motivates people to give and whether or not they experience any form of social transformation. It is for this reason that this study purposes to explore the motivations for giving by members of the Catholic Men Association in the Archdiocese of Nairobi, and how the giving contributes to social transformation.

Within the last 5 years, the Catholic Men Association leadership initiated a funds drive to support the establishment of St. Joseph Technical Institute. While being called upon to support these projects, members at individual and group level often asked questions on how the projects would benefit them. Despite of asking such questions, majority of members still give. This study thus sought to unravel the key motivations for giving by the members.

1.3 Objectives of the study

The overall objective of this study was to explore the motivations for giving by members of the Catholic Men Association in the Catholic Archdiocese of Nairobi, Kenya in order to establish the most important factors that contribute to social transformation.

Study objectives

1.0 To establish the forms and motivations for philanthropy among CMA members in the Archdiocese of Nairobi
2.0 To explore how philanthropy contributes to social transformation.
3.0 To identify what can be done to enhance giving by members of the CMA.

Research Questions

1.0 What are the forms and motivations for philanthropy among CMA members in the Archdiocese of Nairobi?
2.0 What are the perceptions of CMA members about the social transformation brought about by projects they support?
3.0 What can be done to increase CMA support for church development projects?

1.4 Significance of the study

It will contribute to better understanding on the theory and practice of philanthropy and social transformation in Africa. It will help fundraisers, social entrepreneurs and civil society organizations understand the attributes, motivations and experiences of high-net-worth individuals. This will help them develop appropriate approaches for donor engagement and stewardship and projects sustainability. This study will help policy makers develop appropriate policies for the growth of transformative philanthropy in Kenya.

1.5 Literature Review

1.5.1 Social transformation

According to Parise and Pierrli (2013), social transformation results in an increased number of people who believe that they can move from a status of poverty and into the middle class. Soko, Katuse, Mphande and Pierli (2014) argue that social transformation is about challenging existing beliefs and attitudes of communities to re-discover new life that changes structures at all levels so that people live dignified lives.

Knight (2017) posits that transformation is about enabling people to develop their potential, flourish materially and be able to build a fair and sustainable future for the next generations. According to Paulo Frere, social transformation is about enabling people to develop a process of social and individual conscientization (Garavan, 2010). Christians believe that social transformation is about uplifting the quality of life especially of the oppressed (Woodbridge & Shaun, 2019; Pillay, 2017).

Transformation thus entails a process of structural change in ways of doing things and pursuance of sustainability (Feola, 2015). At the core of social transformation is the changes that come about in the way people identify themselves individually and collectively (Todd, 2005). Social transformation results in reaffirmation where a person regains a sense of self-worth and their ability to bring change (Kapoor, 2007). It also leads to a deepened consciousness of people about their situation and historical reality and leads them to identify pathways for transformation (Freire & Ramos, 2009). Philanthropy stands out as a key driver for the transformation of societies.

1.5.2 Linking social entrepreneurship and social transformation

Social entrepreneurship is defined as the pursuit of sustainable solutions to social problems through value creation rather than value capture (Pless, 2012); and use of business approaches to solve social problems (Corner & Ho, 2010; Hickey, 2012). Social entrepreneurship has emerged because traditional development actors such as governments, charity and business sectors have not been able to sufficiently provide the services demanded by citizens (Hoogendoorn, Pennings, & Thurik, 2010; Short, Jeremy, Moss, Todd & Lumpkin, 2009).

Social entrepreneurship is a catalyst for social transformation and creates innovative solutions to immediate societal problems (Wawira, 2016). Social entrepreneurs apply religious and philosophical consciousness and promote shared value creation as key fundamental purpose of business (Pavlovich & Patricia, 2013, Santos 2009), and be able to move all businesses in the direction of shared value (Porter in Driver, 2012). Social entrepreneurship and innovations have improved the lives of the poor and marginalised groups, (Alvord, Brown, and Letts, 2004). However, critiques argue that social entrepreneurship is the privatization of social choices that belong in the public and civic domain (Helmsing, 2015)

1.6 Philanthropy for social transformation

Almost everywhere, individual giving is greater than institutional giving (Bellegy, 2018). Bekkers and Wiepking (2010) carried out an empirical review covering over 500 studies on philanthropy outlining eight social, psychological, and economic determinants for giving. The authors suggest the need for further studies on how solicitation strategies may affect individual's motivations to give and how the context in which they live determine philanthropy. Other studies for example (Centre on Philanthropy, 2019 & CAF Southern Africa, 2015) conclude that donors give for personal and altruistic reasons, belief in the mission of the organization, belief that gifts can make a difference, experience of personal satisfaction, and a feeling of obligation to give back. Donors also give to causes to which they are physically or

emotionally attached (Schervish, 2003). Gonzales (2016) identified the important role played by leadership in driving philanthropy.

1.7 Philanthropy and the Church

Religion has played a key role in the development of African society especially through missionary movements that have undertaken social and development projects to supplement the work of the government, (Agbiji &Igantious, 2015). Mugambi & Mugambi (1996) argue that Christians as citizens cannot avoid being involved in addressing the social, political, and economic challenges that Africa faces. The Christian church has always been involved in the transformation of society (Pillay, 2017) and has played a key role in undertaking projects to alleviate poverty especially through missionary support (Pierli & Selvam, 2017).

The Catholic Church encourages people to give and support the poor as a moral responsibility of justice and solidarity, inviting people to share with one another the riches of their minds and talents and promotion of the well-being of all peoples (The Compendium of the Social Doctrine of the Church 2004 no. 174, 359, 495).

1.8 Theoretical Framework

1.8.1 The theory of altruism

Altruism originates from the field of psychology. The theory of altruism argues that people give because it is a good thing to give or help other people (Piliavin & Charng, 1990). Like in economics, it is a desire to help others from a genuine other oriented concern for their wellbeing especially because of the awareness of the need (Bekkers & Wiepking, 2010).

The theory can explain the reason why one person helps another person for no reward, and even at some cost to oneself (Batson 1991; Staub 2004). Altruism also connotes morality where one may feel that it is their (moral) *duty* to help those in need, and thus commit to remove their pain, help them and this act in sympathy (Sen, 1977). It is about pure selflessness and sometimes self-sacrificing attitude Wright (2001) and supporting the poor as a moral responsibility of justice and solidarity (The Compendium of the Social Doctrine of the Church 2004). Critiques have argued that the theory does not explain why people feel empathy but do not help (Nelson, 1999).

1.8.2 Social Exchange Theory

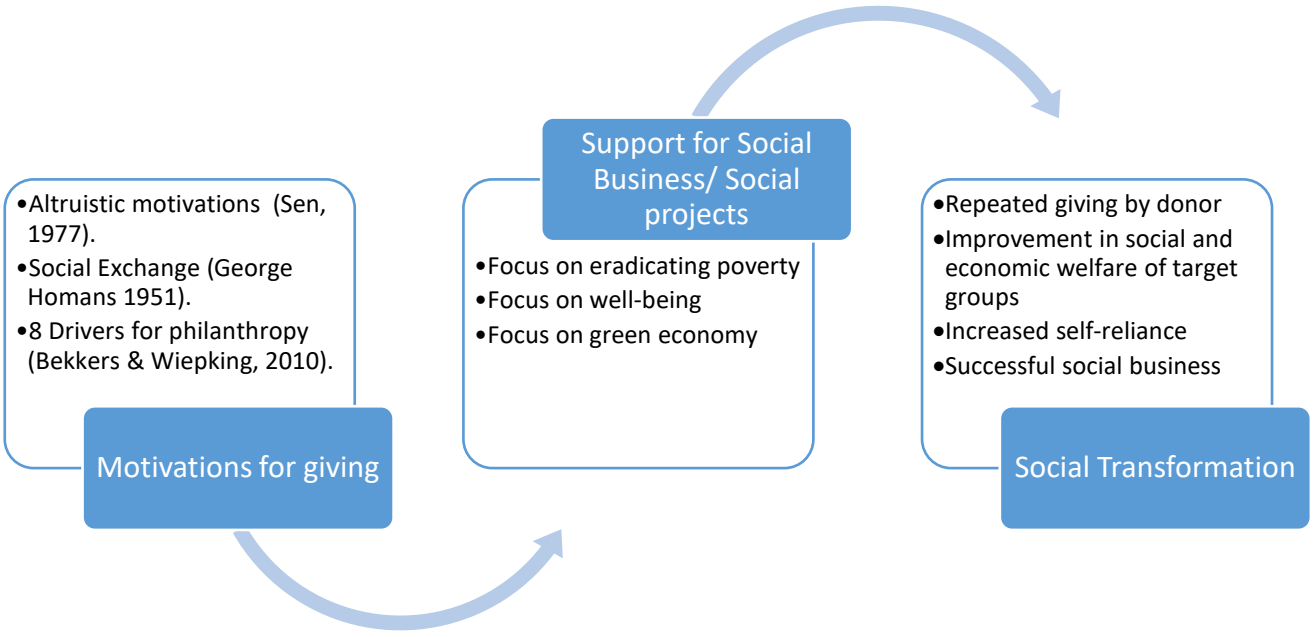
The social exchange theory was advanced by sociologist George Homans (1951). It explains how people interact through mutual exchange, sharing benefits and collaboration (Ekeh, 1974). According to social-exchange theory, an individual who benefits from another person's act is obligated to reciprocate by furnishing benefits to that person in turn (Thomas, 2008).

Social behavior often involves social exchanges where people are motivated to attain some valued reward for which they must forfeit something of value (cost). While the theory of altruism argues that people give simply because of their goodness and desire to help, social exchange theory argues that those who give expect a benefit, (Nelson, 1999).

1.9 Conceptual Framework

The theories of altruism and social exchange form the basis of the study conceptual framework. The study argues that people give due to altruistic motivations as well as the desire for social exchange.

Conceptual Framework



Methodology

3.0 Introduction

3.1 Research Philosophy and design

This study used an interpretive epistemology to understand individual's experiences of reality Hathcoat *et al* ., (2019). Interpretivist views a phenomenon as complex, dynamic and its understanding can be interpreted and experienced by people in their interactions with each other and with wider social systems (Trochim & Donnelly, 2006). This approach waschosen because of the belief that people view a phenomenon differently and the case study method allows for exploring participant different views of the research objectives. The study was carried out using mixed methods research design including the use of case studies, personal experiences, life stories and interviews (Denzin 2005; Creswell, 2018p. 153).

3.2 Study location and Target Population

The main population of the study was the Catholic Men Association members in the Archdiocese of Nairobi estimated to be around 15,000. The sample frame was drawn from Parish executive leaders of the association spread in 110 parishes in Nairobi.

3.3 Sampling Technique and sample size

Both purposive and random sampling techniques were used to reach the sample population (Cohen, Manion and Morrison, 2007). A total of 100 respondents were reached during data collection.

3.4 Research Instruments

Data collection was be done with an array of tools including document analysis, participant observation, key informant interviews, focused group discussions and the administering of an online questionnaire.

3.5 Validity and Reliability of instruments

To ensure the validity of data and the reliability of instruments, the researcher shared instruments with peers and faculty for feedback on their effectiveness. The tools were improved accordingly. The instruments were tested with a few participants to determine their usefulness and modifications be made.

3.6 Data collection procedure

3.6.1 Entry and accessing participants

The study used use Walford (2001) four steps in entry and accessing participants namely making an initial approach through a link person, booking an appointment, clarifying self and making contact. The researcher-built rapport with participants to ensure that the data collection process was not affected by unexpected disruptions such as limited time, resistance, personal biases, non-functional recorder and flow of questions.

3.7 Data storage and analysis

The data was organized and stored in a digital manner to make it easy for retrieval and analysis. Data was analyzed using both qualitative and quantitative methods and results interpreted and presented through narratives, graphs, charts and quotations.

Results And Findings

4.1 Introduction

This section provides the results that were collected through different research instruments. The first part presents empirical findings from interviews. The second part presents analysis of documents that were collected from the Archdiocese offices. The third part presents results obtained from key informant interviews as well as participant observation

4.2 Respondents Characteristics

A total of 44 members responded to the virtual questionnaire. Findings show that a majority of the respondents were either the moderator, secretary or vice moderator. This finding provides confidence about the quality of information being shared as being people who are knowledgeable about church projects. Moderators are the typically the focal point persons for CMA in a particular parish.

Revised designation distribution

Designation	Frequency	Percentage
Moderator	27	62.8%
Member	9	20.9%
Treasurer	2	4.7%
Secretary	2	4.7%
Vice Moderator	2	4.7%
Organising Secretary	1	2.3%
Total	**43**	**100%**

Figure 2.0: Respondents Characteristics

The Archdiocese of Nairobi is made up of 17 Deaneries. Majority of the respondents were from outering deanery. This might have been influenced by the respondent's awareness of the CMA technical project which happens to be in a neighboring deanery.

Deanery distribution

Deanery	Frequency	Percentage
Outering	17	38.6%
Eastern	6	13.6%
Kikuyu	5	11.4%
Kiambu	3	6.8%
Ruaraka	3	6.8%
Central	3	6.8%
Githunguri	2	4.5%
Western	2	4.5%
Prisons Chaplaincy	1	2.3%
Gatundu	1	2.3%
Makadara	1	2.3%
Total	**44**	**100%**

Figure 3. Geographical location of respondents

Results from the study indicates that all the respondents had been commissioned as CMA members. A fully commissioned member is one who has undergone Christian formation and knows all that is required of being a CMA member. This finding serves to solidify the expectation that as a commissioned member, the respondents are expected to be much aware of their obligations as Catholic men. Another key finding shows that 86% of the respondents had made a donation within the past 4 months preceding the study. This shows a high level of awareness of the members on their obligation of supporting the church. these have been separated from the valid responses.

Response	Frequency	% of all respondents
Yes	**37**	**84.1%**
No	4	9.1%
Invalid/unclear response	3	6.8%
Total	**44**	**100%**

Figure 4. Commissioning Status of members

4.3 Donation behavior

Participants gave examples of projects that they had made donations for. These included donations for the purchase of a piece of land for the expansion of the church, purchase of a public address system, donation to St. Joseph Technical Institute , for St. Michael Church ongoing church project and St. Teresa Charity home, renovation of the church, Contributing towards the Archdiocese Family day, Contributing to Church tither, Contributing to the development of the Subukia Shrine, Contributing for various welfare and development initiatives and general support to Parish and Diocese budget. With regards to making a contribution, majority had made a contribution (86%) with the most common contribution ranging between 5000-10,000

Distribution of donations

Amount donated in the last 4 months	Frequency	Percentage
KSh 1–500	2	4.7%
KSh 501–1,000	2	4.7%
KSh 1,001–5,000	14	32.6%
KSh 5,001–10,000	8	18.6%
KSh 10,001–15,000	3	7.0%
KSh 15,001–20,000	3	7.0%
Over KSh 20,000	9	20.9%
No donation	1	2.3%
N/A	1	2.3%
Total	**43**	**100%**

Figure 5: Amount donated within 4 months before study.

For those who had contributed, majority had donated between 1000-5000, and 5000 to 10,000. It is worth noting that despite knowing that the officials were expected to contribute on average 5,000 shillings.

Figure 7. amount of money contributed to the St. Joseph Technical Institute within the last 4 months.

Donation in kind for a development project within the parish

Response	Frequency	Percentage
Yes	**20**	**45.5%**
No	15	34.1%
Blank/unclear	9	20.5%
Total	**44**	**100%**

Almost half of respondents, **45.5% (n=20)**, indicated that they had made an in-kind contribution towards a development project within their parish in the previous four months. **34.1% (n=15)** reported that they had not, while **20.5% (n=9)** did not provide a clear response. This suggests that in-kind giving within parishes is present, although participation is less widespread than some of the other forms of giving captured in the survey.

Donation for a development project outside the parish

Response	Frequency	Percentage
Yes	**35**	**79.5%**
No	9	20.5%
Total	**44**	**100%**

A substantial majority of respondents, **79.5% (n=35)**, reported making a donation towards a development project outside their own parish during the previous four months. Only **20.5% (n=9)** indicated that they had not. The results therefore show considerable willingness among respondents to support development activities beyond their immediate parish.

4.4 Awareness of the St. Joseph Project

All the respondents reported that they were aware of the St. Joseph Technical Institute. However, not all had contributed to it with 86.6 percent reporting having contributed and 11.4% saying they had not.

Awareness of the St. Joseph Technical Institute CMA project at Kamulu

Response	Frequency	Percentage
Yes	**44**	**100.0%**
No	0	0.0%
Total	**44**	**100%**

Awareness of the **St. Joseph Technical Institute CMA project at Kamulu** is universal among the respondents. All **44 respondents (100%)** indicated that they were aware of the project. This demonstrates very strong project visibility among the surveyed CMA members.

Contribution to the St. Joseph Technical Institute CMA project at Kamulu within the last 4 months

Response	Frequency	Percentage
Yes	**39**	**88.6%**
No	5	11.4%
Total	**44**	**100%**

Beyond simply being aware of the project, a very high proportion of respondents reported contributing to it. 39 respondents (88.6%) indicated that they had made a contribution to the St. Joseph Technical Institute CMA project at Kamulu within the previous four months, compared with only 5 respondents (11.4%) who had not.

The findings demonstrate strong awareness and financial participation in CMA-related development initiatives. While 45.5% of all respondents reported making in-kind contributions to projects within their own parishes, a much larger 79.5% had

supported development projects outside their parishes. Most notably, all respondents (100%) were aware of the St. Joseph Technical Institute CMA project at Kamulu, and 88.6% reported having contributed to the **project** within the previous four months. Overall, the results point to strong awareness of the Kamulu project and a high level of reported contribution among surveyed CMA members.

Amount contributed to the St. Joseph Technical Institute CMA project at Kamulu

Contribution amount	Frequency	Percentage
KSh 1–500	2	4.5%
KSh 501–1,000	9	20.5%
KSh 1,001–5,000	9	20.5%
KSh 5,001-10,000	10	22.7%
KSh 10,001–15,000	5	11.4%
KSh 15,001–20,000	2	4.5%
Over KSh 20,000	3	6.8%
Other	1	2.3%
No response	3	6.8%
Total	**44**	**100%**

The findings indicate substantial financial participation in the St. Joseph Technical Institute CMA project at Kamulu. The largest proportion of respondents (22.7%, n=10) reported contributing between KSh 5,001 and KSh 10,000 within the previous four months. This was followed by the KSh 501–1,000 and KSh 1,001–5,000 categories, each accounting for 20.5% (n=9). A further 11.4% (n=5) contributed between KSh 10,001 and KSh 15,000, while 6.8% (n=3) contributed more than KSh 20,000. Overall, 45.5% of all respondents reported contributions exceeding KSh 5,000, indicating meaningful financial support for the Kamulu project across different contribution levels.

From focused group discussions, it was reported that the leadership should always put the vision and mission of the project, including the Pastoral dimension of the project. It was also reported that committee should prepare a commonly asked questions and answer document that can be used for sensitization of the project.. there was consensus on the need to conduct awareness sessions at the lowest level i.e. Outstations level.

It was suggested that the Parish focus should not be lost because that is where the bulk of the funding would come. There are priority Parishes that need special attention e.g., St. Peter and Paul in Kiambu. It was reported that if leaders are not willing- then it will be impossible to succeed. There are 25,000 men who are commissioned, and it would be great to focus on them. Each leader should devise innovative ways of encouraging the people to give. The focus will be on leadership. Some cannot speak about the project and others do not have passion for the same.

The main motivations for giving were given. The most common reason for giving was because if the perceived benefit to society, followed by knowledge about the project.

Main motivation for contributing to the St. Joseph Technical Institute CMA Project at Kamulu

Tabular summary

Motivation for giving	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Valid responses	Agree + Strongly Agree
I know about the project	27	4	1	1	0	33	**93.9%**
I was asked to donate	5	5	5	4	2	21	**47.6%**
I believe the project benefits society	32	2	1	0	0	35	**97.1%**
I am a CMA member	14	8	3	0	0	25	**88.0%**
I am a Catholic	11	5	6	0	0	22	**72.7%**
I am able to give	10	4	4	5	0	23	**60.9%**
I expect a financial return when the project is completed	0	0	7	8	6	21	**0.0%**

Perceived benefit to society is the strongest motivation

The strongest motivation for giving was the belief that the project **benefits society**. Of the 35 respondents who answered this item, **34 (97.1%) either agreed or strongly agreed**, with 32 strongly agreeing.

This suggests that respondents primarily perceive their financial contribution as supporting a project with **broader social value**, rather than simply fulfilling an organizational requirement. The perceived social impact of the project appears to be a particularly powerful driver of giving.

2. Awareness of the project strongly influences giving

Knowledge and awareness of the project also emerged as a major motivation. Among 33 valid responses, **93.9% agreed or strongly agreed** that knowing about the project motivated them to give.

This finding is important because it suggests a relationship between **project awareness and willingness to contribute**. Maintaining clear communication about the project, its objectives, progress and intended impact may therefore be important for sustaining donor engagement.

3. CMA membership creates a strong sense of ownership

CMA membership was another prominent motivation, with **88.0% of valid respondents agreeing or strongly agreeing** that being a CMA member influenced their giving.

This suggests that contributions are partly connected to respondents' **organizational affiliation and sense of ownership of the CMA initiative**. This interpretation is also consistent with the qualitative comment:

"I feel we as men should own the project."

The result points to the potential importance of positioning the Kamulu project as a collective CMA responsibility and achievement.

4. Catholic identity contributes to motivation, but is not the primary driver

Being Catholic attracted **72.7% positive responses** among those who answered the item. Religious identity therefore appears relevant to giving, but it is less prominent than **social benefit, project awareness and CMA membership**.

The qualitative comments reinforce a faith-based dimension, including references to giving as **"Godly"** and to **evangelizing**.

5. Ability to give is a moderate motivation

Among the 23 respondents answering the statement on financial capacity, **60.9% agreed or strongly agreed** that they gave because they were able to give.

This indicates that having the capacity to contribute matters, but it does not appear to be as influential as belief in the project's purpose or identification with CMA.

6. Being asked to donate is comparatively less influential

Only **47.6%** of respondents answering this item agreed or strongly agreed that they contributed mainly because they had been asked to donate. Responses were considerably more mixed than for the project's social benefit, awareness or CMA membership.

This is an important distinction. The data suggest that **giving is not driven solely by fundraising appeals or requests**. Respondents appear more motivated by understanding and believing in the project's value.

7. Financial return is not a motivation

The clearest finding relates to expectations of financial return. **None of the 21 respondents who answered this statement agreed or strongly agreed** that they contributed because they expected a financial return when the project was completed. Instead, 8 disagreed, 6 strongly disagreed and 7 were neutral.

This strongly differentiates the contributions from an investment motivation. Respondents' giving appears to be shaped more by **social, organizational, faith-based and altruistic considerations** than by expectations of personal financial gain.

Ranking of the motivations

Based on the percentage who **Agreed or Strongly Agreed**:

Rank	Motivation	Positive responses
1	Belief that the project benefits society	**97.1%**
2	Knowledge/awareness of the project	**93.9%**
3	Being a CMA member	**88.0%**
4	Being a Catholic	**72.7%**
5	Ability to give	**60.9%**
6	Being asked to donate	**47.6%**
7	Expectation of financial return	**0.0%**

The findings indicate that financial contributions to the St. Joseph Technical Institute CMA Project at Kamulu are primarily motivated by respondents' belief in the social value of the project. Belief that the project benefits society emerged as the strongest motivation, with 97.1% of valid respondents agreeing or strongly agreeing, followed by awareness of the project at 93.9% and identification as a CMA member at 88.0%. Catholic identity was also an important motivation at 72.7%, while 60.9% indicated that their ability to give influenced their contribution. In contrast, being asked to donate attracted a comparatively lower level of agreement at 47.6%. Notably, none of the respondents who answered the financial-return item agreed that expectation of a financial return motivated their contribution. The qualitative responses further highlight social development, support for future generations, helping those in need, faith, collective responsibility, personal fulfilment and ownership of the project as additional motivations. Overall, the findings suggest that giving to the Kamulu project is predominantly purpose-driven and anchored in perceived social impact, project awareness, CMA identity and values rather than expectations of personal financial benefit.

The additional explanations for giving were listed as below

1. The need for the development of good society
2. Being a good example and donating and thus leading by example
3. It's a civic duty, it's an obligation to help develop the Church as we found others who have sacrificed. It's Godly to give and share. Development is easy with many hands.
4. It's good because it will help the future generations.
5. I find joy in giving
6. In giving you receive
7. It is a good project to develop our youth to serve the Society
8. To help the needy.
9. It makes sense to give.
10. It will benefit our future generation
11. I feel we as men should own the project
12. Giving back to the society
13. Evangelizing

When asked what needed to be done to increase giving, a majority mentioned the importance of leadership by both CMA and the Local Priests.

What can make you contribute more to the St. Joseph Technical Institute?

Summary of responses

Proposed approach	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Valid responses
CMA Leadership to talk more about the project	24	3	0	1	0	28
Priest to talk more about the project	24	4	0	1	0	29
Set a minimum target for each man and do follow-ups	13	11	3	1	0	28
Make the target open and encourage men to contribute whatever they can	19	7	7	2	0	35
Conduct more second collections in the local church	9	7	8	3	1	28

Level of positive support

For easier interpretation, **Strongly Agree + Agree** are combined as positive responses:

Proposed approach	Positive responses	% of valid responses
Priest to talk more about the project	28/29	**96.6%**
CMA Leadership to talk more about the project	27/28	**96.4%**
Set a minimum target for each man and do follow-ups	24/28	**85.7%**
Make the target open and encourage men to contribute whatever they can	26/35	**74.3%**
Conduct more second collections in the local church	16/28	**57.1%**

The findings indicate that stronger communication and leadership engagement could play an important role in encouraging increased contributions to the St. Joseph Technical Institute CMA project. Among respondents who answered the respective statements, 96.6% agreed or strongly agreed that priests should talk more about the project, while 96.4% supported greater communication from CMA leadership. Setting minimum contribution targets accompanied by follow-up also received strong support at 85.7%. A more flexible approach that allows members to contribute whatever they can was supported by 74.3%. In comparison, conducting more second collections in local churches received the lowest level of positive support at 57.1%. Overall, the results suggest prioritising sustained communication by priests and CMA leadership, complemented by structured contribution targets, rather than depending primarily on additional church collections.

Surprisingly, low awareness about the project was cited as the major reason about the low pace of giving. This was followed by lack of money or resources.

15.0 Major deterrents to giving to the St. Joseph Technical Institute project

Potential deterrent	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Valid responses	Agree + Strongly Agree
Low awareness about the project	16	14	4	0	0	34	**88.2%**
Lack of money/resources	10	11	8	3	2	34	**61.8%**
Project is far from my parish	1	3	8	8	3	23	**17.4%**
Lack of accountability for funds raised	2	1	9	4	6	22	**13.6%**
I don't know how to give	0	1	9	5	7	22	**4.5%**
It is difficult to make a donation	0	1	8	6	7	22	**4.5%**

Ranking of the main deterrents

Based on the proportion who **Agreed or Strongly Agreed**:

Rank	Deterrent	Agreement
1	Low awareness about the project	**88.2%**
2	Lack of money/resources	**61.8%**
3	Project is far from my parish	**17.4%**
4	Lack of accountability for funds raised	**13.6%**
5	Don't know how to give	**4.5%**
5	Difficulty making a donation	**4.5%**

Overall insight

The analysis reveals a clear distinction between **communication/resource barriers** and **process/geographical barriers**.

The two leading deterrents are:

1. **Low awareness about the project, 88.2% agreement**
2. **Lack of money/resources, 61.8% agreement**

By contrast, distance from the parish, uncertainty about how to give, difficulty making a donation and concerns about accountability received substantially lower levels of agreement.

This is significant when read together with Question 12. The earlier findings showed that belief in the project's social

benefit (97.1%), knowledge of the project (93.9%), and CMA membership (88.0%) were among the strongest motivations for giving. Question 15 reinforces this pattern by showing that insufficient awareness is also regarded as the strongest deterrent. Project communication and awareness therefore emerge as a particularly important factor influencing giving in this survey.

The findings indicate that low awareness about the St. Joseph Technical Institute project is perceived as the most significant deterrent to giving, with 88.2% of valid respondents agreeing or strongly agreeing with this statement. Lack of money or financial resources emerged as the second major barrier, attracting 61.8% agreement. Other factors appear considerably less influential: only 17.4% identified the project's distance from their parish as a deterrent, while 13.6% identified lack of accountability for funds raised. Lack of knowledge about how to give and difficulty making a donation were the least significant barriers, each attracting only 4.5% agreement. Overall, the findings suggest that the principal constraints to giving are project awareness and respondents' financial capacity rather than geographical location or the donation process itself. These findings reinforce the earlier observation that awareness and understanding of the project's social value are important drivers of giving.

Thematic summary of other reasons

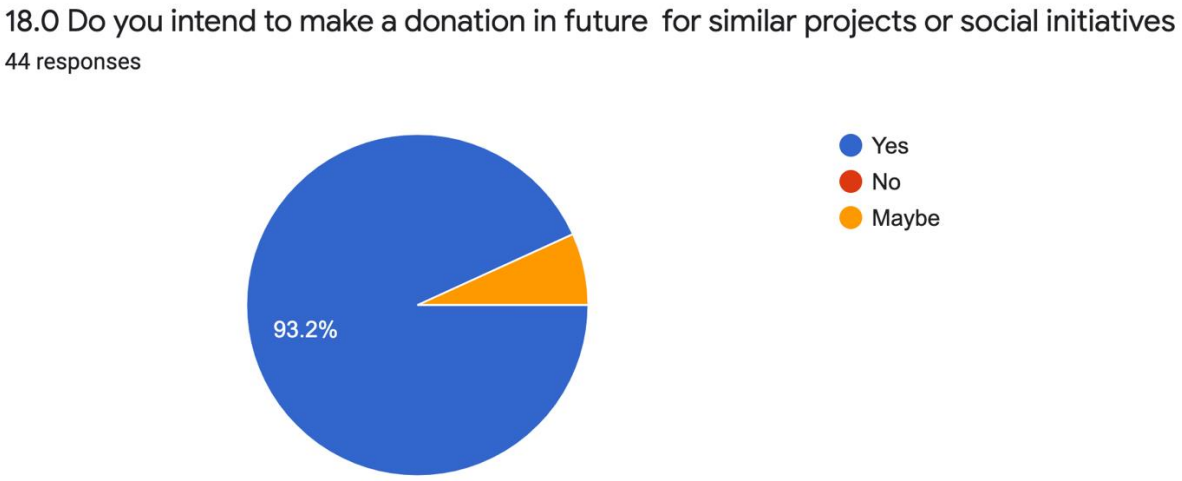
Theme	Issues raised
1. Financial and economic constraints	High cost of living, lack of financial resources, effects of COVID-19 on household finances, and families prioritising essential obligations or being in "survival mode."
2. Competing church contributions and projects	Respondents cited numerous parish and outstation projects, multiple fundraising demands, and other church contributions competing for the same members' limited resources.
3. Limited awareness and communication	Lack of adequate information and awareness about the project, its purpose, expected benefits, use of contributions, overall vision and projected timelines.
4. Leadership and priest support	Some respondents identified limited support or negative attitudes from parish priests, weak cooperation between priests and moderators, and moderators who do not sufficiently create awareness among members.
5. Weak ownership and commitment	Respondents highlighted negative attitudes, lack of seriousness and insufficient sense of ownership of the project among CMA members. They suggested inspiring and encouraging members to view the project as their own.
6. Member circumstances and perceived relevance	Some respondents indicated that many CMA members are elderly and may not perceive the project as directly benefiting them, potentially reducing their motivation to contribute.

When asked on what could be done to increase donations, the answers below were given

Main theme	What respondents suggested	Examples from responses
Awareness, education and sensitisation	Increase understanding of the project, its purpose, benefits and expected impact	"Awareness"; "More sensitization"; "Educating men about the benefits of the technical school to the society"; "CMA members to be educated about the institute."
Site visits and direct engagement	Take members to the project site and organise activities there so they can see progress firsthand	"Take men to a tour on the ground"; "Frequently visit the site"; "Awareness and site visits"; organise Masses, retreats and other activities at the site
Regular communication and progress updates	Keep the project visible through frequent reminders, progress reports and continued engagement	"Frequent reminders"; "Keep the Men updated on the progress of the project"; remind members that it is "our project for future men"
Church and CMA leadership ownership	Priests, bishops, parish leaders and CMA officials should actively champion the project	"Ownership by all the Clergy and the Bishops"; "Have priests talk about it frequently"; "Parish priests to own up the project"; Archdiocesan officials to visit parishes

Local-level mobilisation	Take mobilisation closer to men through parishes and outstations	"Engaging them from Outstation level"; leadership visiting local stations; reaching all men within the Archdiocese
Affordable and flexible giving	Allow small, regular contributions instead of relying only on large donations	"Lower the minimum"; "Be given small targets regularly"; "minimum of 200"; "Being asked to give any amounts"
Diversified fundraising approaches	Introduce additional channels and fundraising activities	Second collections, donation boxes, auctions, lotteries and events
Ownership and involvement	Strengthen the sense that CMA members collectively own the project	"I feel we as men should own the project"; "involvement"; greater CMA leadership participation
Transparency and accountability	Communicate clearly about mobilisation and use of contributions	"Involvement, awareness, transparency and accountability"
Broaden the donor base	Seek support beyond existing CMA contributors	"From friends in the society/non Catholics"; encourage younger CMA commissioners
Demonstrate benefits and impact	Clearly show how the Institute will benefit society and future generations	Respondents referred to societal benefit, future generations and avoiding perceptions that contributors do not benefit from projects they support

Despite of all the challenges, majority of members were willing to support another project. This is a positive indication that CMA are willing to continue supporting church activities.



During focussed group discussion with members of the strategic committee, some members suggested that targeted allocations needed to be reviewed especially for rural parishes which were appearing far from realising their target. It was however noted that there were some parishes that were capable of contributing more such as St. Lucia Membley, Buru etc.

The qualitative findings indicate that respondents consider increased awareness and sensitisation to be central to encouraging greater contributions towards the St. Joseph Technical Institute project. Participants repeatedly recommended educating CMA members about the purpose, progress and societal benefits of the Institute, accompanied by regular reminders and project updates. Site visits and activities at the project location were also suggested as ways of making the project more visible and strengthening members' connection with it. Respondents further emphasised stronger ownership and mobilisation by Church and CMA leadership, including priests, bishops, parish leaders and CMA officials. Other recommendations included lowering contribution thresholds, encouraging small and regular donations, introducing diverse fundraising approaches such as second collections,

donation boxes and auctions, and strengthening transparency and accountability. Overall, the responses suggest that increased giving may depend on creating greater awareness, strengthening members' sense of ownership, demonstrating the project's impact, ensuring visible leadership support and providing flexible opportunities for members to contribute according to their financial capacity.

Discussion

Forms and motivations for philanthropy among CMA members

The first objective sought to establish the forms and motivations for philanthropy among CMA members in the Archdiocese of Nairobi. The findings demonstrate that philanthropy among CMA members is expressed through multiple forms of giving. Financial contributions to Church development projects are prominent, but respondents also reported in-kind contributions and non-financial support through time, knowledge and leadership. Giving was also not confined to members' own parishes, indicating willingness to support initiatives perceived to serve a broader community.

This broader understanding of philanthropy is particularly appropriate within an African context. The African Grantmakers Network (2013) describes African philanthropy as having a deep history that includes individual and institutional giving, community fundraising and religious giving, underpinned by values such as social solidarity, human dignity and interpersonal connectedness. Similarly, Mati (2017) argues that African philanthropy encompasses diverse resources including money, time, knowledge and influence, and identifies mutuality, solidarity, religious obligation and collective responsibility among important bases of African giving. The forms of giving identified among CMA members therefore fit within a distinctly African philanthropic tradition in which giving cannot adequately be reduced to monetary transfers alone.

This interpretation is further reinforced by Moyo and Ramsamy (2014), who locate African philanthropy within traditions of solidarity, interconnectedness, interdependence, reciprocity and mutuality, and argue for its importance in African development. The CMA findings extend this perspective into a contemporary faith-based setting, where members appear to mobilise both monetary and non-monetary resources through an existing religious and associational structure.

The findings also reveal that giving is motivated primarily by perceived social value, awareness, group identity and religious values. Among valid responses, 97.1% agreed or strongly agreed that they contributed because they believed that the St. Joseph Technical Institute project would benefit society. Knowledge of the project was similarly important, with 93.9% agreeing or strongly agreeing that awareness of the project motivated their giving. Being a CMA member motivated 88.0% of valid respondents, while 72.7% associated their contribution with being Catholic.

These results resonate strongly with Bekkers and Wiepking's (2011) synthesis of more than 500 studies on charitable giving. They identify eight major mechanisms driving charitable giving: awareness of need, solicitation, costs and benefits, altruism, reputation, psychological benefits, values and efficacy. Several of these mechanisms are visible in the CMA findings. Knowledge of the Kamulu initiative corresponds closely with awareness; belief that the Institute will benefit society reflects perceived efficacy and altruistic concerns; Catholic and CMA identities reflect values; and financial capacity relates to costs and benefits.

However, the findings also reveal an important distinction. Solicitation alone appears less influential than belief in the cause. Only 47.6% of valid respondents agreed or strongly agreed that they contributed mainly because they had been asked to donate, compared with 97.1% who were motivated by belief in the project's benefit to society. The implication is that fundraising appeals may be considerably more effective when potential donors understand why the project matters rather than simply being asked to contribute.

The evidence also points towards an important altruistic dimension. None of the valid respondents agreed that an expectation of financial return motivated their giving. This finding is consistent with the distinction Batson (1991) draws between helping ultimately directed towards another's welfare and egoistic motivation directed towards benefits to oneself. Batson's work, however, cautions against assuming altruism merely because an obvious material reward is absent. Accordingly, the present study should not claim that CMA giving is *purely* altruistic. Rather, the results provide evidence of predominantly other-regarding and collective motivations, alongside religious identity, CMA membership and the psychological satisfaction associated with giving.

This qualification is strengthened by the qualitative responses. Respondents described motivations such as *giving back to society*, *helping the needy*, developing young people, benefiting future generations, finding joy in giving and collectively owning the project. Such motivations demonstrate that giving contains both altruistic and value-expressive dimensions. Dunn, Aknin and Norton (2014), for example, report evidence linking spending money on others with greater reported happiness, particularly where prosocial spending fulfils psychological needs such as relatedness, competence and autonomy. The respondent who stated, *"I find joy in giving"*, therefore illustrates a potentially complementary rather than contradictory

motivation: philanthropy can be intended to benefit others while simultaneously generating psychological benefits for the donor.

Overall, the first research question therefore reveals a plural motivational structure. CMA philanthropy combines altruistic concern, religious values, institutional identity, awareness of need, perceptions of impact and personal capacity. This is consistent with Sargeant and Woodliffe's (2007) interdisciplinary review, which stresses that charitable giving has been examined across economic, psychological, sociological, anthropological, management and marketing perspectives rather than being adequately explained by a single motive.

Philanthropy and perceptions of social transformation

The second objective sought to explore how CMA members perceive philanthropy as contributing to social transformation. The findings suggest that respondents do not understand their contributions merely as resources for constructing a Church institution. Rather, respondents attach broader social meaning to the St. Joseph Technical Institute project, particularly in terms of its perceived potential to benefit young people, society and future generations.

This distinction is important. In the African philanthropy literature, giving is closely connected to development. Moyo and Ramsamy (2014) explicitly position African philanthropy as foundational to development and associate its practice with solidarity, interconnectedness, reciprocity and mutuality. Similarly, the African Grantmakers Network (2013) emphasises philanthropic practices rooted in solidarity and concern for community wellbeing. The CMA findings provide an empirical illustration of these ideas at the level of a faith-based organisation.

The most compelling evidence is that 97.1% of valid respondents agreed or strongly agreed that belief that the project benefits society motivated their giving. The qualitative findings reinforce this orientation. Respondents talked about creating a better society, helping those in need, developing young people to serve society, “giving back to society” and creating benefits for future generations. Their descriptions therefore locate the perceived value of philanthropy not in the gift itself, but in what that gift may ultimately enable.

This interpretation also connects philanthropy to the transformational role of religious institutions. Pillay (2017) traces the historical involvement of the church in developing and transforming communities and argues that community transformation should form an integral part of contemporary church ministry. This perspective provides an especially appropriate theoretical connection to the current study because the philanthropy being investigated takes place within a Church institution. Supporting a technical institute may therefore be understood by CMA members as one way through which faith-based collective action is translated into anticipated community benefit.

The findings consequently point towards a conception of philanthropy in which participants understand giving as an investment in social capability rather than an investment for private financial return. Respondents' emphasis on youth, education, the needy and future generations suggests an aspiration for philanthropy to produce durable social value rather than immediate benefits to donors.

Importantly, however, the present evidence relates primarily to perceptions of social transformation, which is precisely how the second research question is framed. The data establish that respondents *believe* the project can contribute to societal wellbeing, but they do not yet demonstrate that the Institute has actually produced measurable transformation in beneficiaries' lives. Establishing actual social transformation would require additional outcome evidence, such as changes in skills, employment opportunities, livelihoods, wellbeing or other beneficiary-level outcomes.

This distinction considerably strengthens the validity of the study. The current findings can confidently support the proposition that CMA members perceive their philanthropy as an instrument for social benefit and transformation, but claims about realised social transformation should await evidence from beneficiaries and project outcomes.

Enhancing giving among CMA members

The third objective sought to identify what could be done to enhance CMA members' support for Church development projects. Across the quantitative and qualitative findings, awareness emerges as the most consistent factor.

Three findings are particularly important when considered together:

1. 93.9% of valid respondents agreed or strongly agreed that knowledge about the project motivated giving.
2. 88.2% agreed or strongly agreed that low awareness was a deterrent to giving.
3. In Question 17, respondents repeatedly recommended greater awareness, sensitisation, education, reminders, progress updates and site visits as ways of increasing contributions.

This convergence provides particularly strong internal evidence. Awareness emerges simultaneously as a motivation when present, a deterrent when absent, and an intervention proposed by respondents themselves.

This pattern is strongly supported by Bekkers and Wiepking (2011), who identify awareness of need as one of the eight principal mechanisms driving charitable giving. The CMA findings suggest that this mechanism may operate not simply through knowing that a project exists, but through understanding the need, purpose and prospective social impact of the project.

The implication is that increasing giving should not be reduced to increasing the frequency of requests for money. Rather, fundraising communication should strengthen donors' understanding of why the Institute exists, who it is intended to benefit, what progress has been achieved and what contributions are enabling. This interpretation is particularly compelling given that solicitation was much less influential as a motivation than perceived social benefit and project awareness.

Respondents' recommendations for site visits, tours, Masses, retreats and events at the project site reinforce this interpretation. These activities could potentially make the project more tangible and personally relevant. The respondents' emphasis on visiting the Institute also suggests that communication alone may not be sufficient. Members appear to want opportunities to observe the project and understand how their contributions relate to a concrete social purpose.

A second significant issue is financial capacity. Among valid respondents, 61.8% identified lack of money or resources as a deterrent to giving. Qualitative recommendations consequently included lowering minimum contributions, accepting any amount, establishing small regular contributions and encouraging monthly giving. Several respondents proposed complementary fundraising mechanisms such as second collections, donation boxes and auctions.

These responses suggest that expanding participation may require giving mechanisms that recognise differences in members' financial capacity. Rather than interpreting a smaller contribution as weaker commitment, the findings support approaches that encourage participation at different levels. This also accords with the African philanthropy literature's broader recognition that giving practices are not confined to wealthy donors. Mati's review describes a plurality of African philanthropic practices and observes participation across economic positions rather than restricting philanthropy conceptually to elite wealth.

Leadership and institutional ownership constitute a third theme. Respondents called for greater involvement by priests, bishops, parish priests, Archdiocesan officials and CMA leadership. Suggestions included priests regularly talking about the project, leaders visiting parishes and outstations, and Church and CMA leadership visibly taking ownership of the initiative. This resonates with the qualitative emphasis on the Institute as“our project”, suggesting that institutional identification may be an important pathway between awareness and sustained giving.

This finding is consistent with the earlier quantitative evidence that 88.0% of valid respondents associated their giving with being CMA members. Thus, membership identity does not appear peripheral to giving. It forms part of the social context within which contributors understand their responsibility towards the project.

The emphasis on Church leadership can also be interpreted through Pillay's (2017) argument that community transformation should be integral to the church's ministry and expressed through what the church does in society. For the CMA project, visible Church leadership may therefore serve both a theological and mobilisation function by connecting contribution to the Church's wider social mission.

Transparency and accountability also arose in the qualitative findings, although they require a more nuanced interpretation. Quantitatively, lack of accountability did not rank among the strongest deterrents: only 13.6% of the valid respondents agreed or strongly agreed that it was a barrier, compared with 88.2% for awareness and 61.8% for lack of resources. It would therefore be inaccurate to present accountability as one of the principal barriers identified by the survey. Nevertheless, respondents' qualitative calls for greater transparency, progress updates and demonstration of benefits suggest that accountability may matter for maintaining confidence and sustaining engagement, even if it was not the primary reason respondents associated with non-giving.

An emerging explanatory framework for CMA philanthropy

Taken together, the findings allow the study to propose an emerging framework:

Awareness of need → Perceived social value → Identification and ownership → Willingness to give

Financial capacity influences whether that willingness becomes an actual contribution.

This framework brings together several strands of the evidence. Awareness is repeatedly associated with giving. Perceived societal benefit is the strongest reported motivation. CMA and religious identities provide collective and value-based foundations for the contribution. Financial capacity, however, can constrain participation even where motivation exists.

This interpretation corresponds particularly well with Bekkers and Wiepking's (2011) mechanisms of awareness, solicitation, costs and benefits, altruism, values and efficacy. It simultaneously reflects Mati's (2017) observation that African philanthropic practices and motivations include solidarity, mutuality, religious obligation and multiple formal and informal forms of giving. Moyo and Ramsamy's (2014) emphasis on solidarity, interdependence, reciprocity and mutuality further situates these findings within a specifically African philanthropic context.

The important contribution of the present findings is therefore that CMA philanthropy should not be characterised simply as altruistic giving. The evidence supports a richer explanation in which giving is produced by an interaction between:

- awareness and understanding of need;
- perceived societal impact;
- altruistic or other-regarding concerns;
- Catholic values;
- CMA identity and collective ownership;
- confidence in the usefulness of the project; and
- the donor's capacity to contribute.

This multidimensional interpretation is theoretically stronger than describing the respondents simply as selfless donors.

Emerging questions and future direction of the study

Because this is an ongoing study, several findings point towards areas requiring deeper investigation. Most important is the question of high-value giving. The current evidence illuminates the motivations of the respondent group generally, but it does not establish whether people who make large contributions, particularly during major fundraising events, are motivated by the same factors as those making smaller or recurring contributions.

This distinction is important because philanthropic motivation is potentially multidimensional. Bekkers and Wiepking (2011) identify reputation, psychological benefits, solicitation, values and efficacy alongside altruism as mechanisms of charitable giving. Batson's (1991) analysis similarly demonstrates why the absence of obvious material reward should not automatically be equated with purely altruistic motivation.

A subsequent phase should therefore explore whether donation size and context are associated with different motivational configurations, including religious conviction, perceived impact, social responsibility, institutional identity, recognition, solicitation and altruistic concern.

A second research direction concerns the relationship between perceived and realised social transformation. The present research demonstrates that donors strongly associate the Institute with societal benefit. Subsequent inquiry should include beneficiaries and other stakeholders so that perceived benefits can be compared with observable social outcomes. This would deepen the study from an examination of philanthropic intention and perceived transformation towards an assessment of the relationship between giving, project outcomes and social transformation.

Conclusion

The findings make a case for understanding CMA philanthropy as a faith-embedded and collectively oriented form of African philanthropy. Giving includes financial and non-financial contributions and is shaped by an interaction of altruistic concern, perceived societal benefit, awareness, CMA membership, Catholic values and financial capacity. This pattern is broadly consistent with African philanthropy scholarship that highlights solidarity, interconnectedness, mutuality, religious giving and community-oriented practices.

The strongest empirical theme across the study is the importance of awareness linked to perceived impact. Respondents give because they understand and believe in the project's societal value; lack of awareness is simultaneously identified as the strongest deterrent; and increased awareness is the most recurrent recommendation for mobilising greater support. This convergence indicates that effective mobilisation needs to move beyond requesting contributions towards communicating need, demonstrating social purpose, strengthening ownership and showing credible progress.

The findings additionally suggest that CMA members perceive philanthropy as a mechanism through which their religious and associational commitments can contribute to wider societal development. This is compatible with Pillay's (2017) conception of the church as an agent of community transformation and with African philanthropy scholarship that situates giving within solidarity and development.

However, an important conceptual boundary should remain. The current evidence establishes donors' perceptions of social transformation rather than independently verified transformation among beneficiaries. That distinction creates an important direction for the continuing study: to move from understanding why CMA members give and what they believe their giving accomplishes towards examining whether, how and under what conditions that philanthropy produces demonstrable social transformation.

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