



Motivations for alumni gifting to their alma mater in two South African universities.

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A research report submitted in partial fulfilment of the requirements for a
Master of Management in African Philanthropy

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DECLARATION

I, Kesaobaka Dephney Nemakhavhani, hereby declare that this research report titled "Motivations for alumni gifting to their alma mater in two South African universities" is my original work carried out under the supervision of Prof Jacob Mwathi Mati. All the sources of information, concepts, ideas, and contributions from others used in this report are appropriately acknowledged and credited through citation. I am hereby submitting it in partial fulfilment of the requirements for a Master of Management in African Philanthropy at the University of Witwatersrand. I have not submitted this research for any other academic purpose at any university. This report's findings, conclusions, and recommendations result from my independent research and analysis.



Signed at Johannesburg

On the 29th day of FEBRUARY 2024

ABSTRACT

There is a growing expectation that South African universities should actively seek new income streams, one of these being alumni gifts. However, there is insufficient understanding of what motivates alumni to give to their alma mater. Guided by social identity theory, this study investigated the motivations for alumni gifting to contribute to the knowledge that could assist South African universities in developing evidence-based resource mobilisation strategies that incorporate alumni gifting. The study applied a quantitative research methodology – specifically a survey – in examining variables that motivate alumni gifting at two South African universities. Particularly, the study sought alumni views, opinions, attitudes and behaviours to test whether the social identity ethos of Ubuntu guides alumni gifting in two South African universities.

The study found that while gender, social identity, convenience, and social responsibility in the form of active citizenship are important factors explaining the future intention to give, solicitation is the strongest predictor for alumni gifting to their alma mater in the two South African universities. Furthermore, the findings suggest that alumni, in their capacity as active citizens, exhibit a heightened sense of social responsibility which influences their gifting behaviour. The findings of this study are important for South African universities. Universities may consider implementing some recommendations to boost their fundraising appeals to their alumni.

Based on the study results, the development and alumni practitioners could garner alumni support by strengthening their solicitation plan and implementing convenient systems and processes for alumni gifting. In addition, segmenting potential alumni donors by gender could help universities better target their solicitation efforts. Universities could further consider implementing social impact programmes that capacitate their students (pre-alumni) to be active citizens pre- and post-graduation. This suggests that alumni's past experience as students may impact their future intention to give. Future research can expand on this topic and other African gifting practices and behaviours.

Keywords: *Alumni gifting, Motivations, Ubuntu, Social identity, Alma mater, African philanthropy*

DEDICATION

I dedicate this research report to the memory of a remarkable woman, my late mother-in-law, Mokgaetji Margaret Nemakhavhani, whose enduring spirit and unwavering support have left an indelible mark on my life. Though you have sadly left us, your kindness and love continue to resonate in my heart. You have enriched my life and taught me the true meaning of resilience through your strength and grace. Your presence may be missed, but your legacy lives on through the lessons you imparted and the love you shared.

As I navigate the realms of academia, I carry with me the inspiration derived from you, and I am forever grateful for your influence in shaping me into who I am today.

May your beautiful soul continue to rest in eternal peace.

To the two most important people in my life, Nduvho and Mashudu Junior Nemakhavhani, you deserve a special mention for your love, patience and understanding throughout this journey. It is my hope that all the sacrifices I have made will inspire you and have a positive impact on your lives. I love you.

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Ke a leboga.

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Chapter One: Introduction and Background

This study attempted to identify and measure the motivations for alumni gifting¹ in two South African public universities renowned for their unique attributes and endeavours to foster connections with their alumni. This was in part informed by recent trends in the reduction of government financing for higher education institutions (HEIs) (Badat, 2016; Branson & Whitelaw, 2023; Masutha & Motala, 2023; Wangenge-Ouma & Cloete, 2008), thus prompting universities to explore new funding sources, such as alumni gifts. The South African higher education system is primarily funded by three sources: (i) state subsidies, (ii) university student tuition, and (iii) endowments and bequests from the private sector (Ngorima & Msweli, 2022; Ntshoe & de Villiers, 2013).

1.1 Trends in Funding Streams

In what follows, we briefly discuss the trends in these three funding streams for higher education – government support, fees, and philanthropic contributions. This discussion is with a view to surface the increasing uncertainty around higher education's ability to secure funding from traditional sources, such as tuition and fees, which has prompted leaders in the field to focus on heightening philanthropic capacity among alumni, friends, and other partners (McAlexander & F. Koenig, 2012). We argue that additional resourcing of South African universities in this third stream, which is gaining significant attention, has been from alumni gifts (Drezner & Pizmony-Levy, 2021; Mahali *et al.*, 2023; Rust, 2012). This assertion is in keeping with President Eliot of Harvard University who, many years ago, argued that alumni should be the first point of call in fundraising, suggesting that "an institution that cannot rally to its financial assistance the men who have received its degrees, and whose diploma is their passport into the world, is in a terrible position to seek for aid from others" (Stewart, 1957, p.192).

¹ According to Fowler and Mati (2019), gifting is preferable from an ontological perspective because it fits into the evolution of a cooperative behavioural repertoire for humans instead of a competitive one. In contrast, "giving" without the qualifier does not necessarily indicate concern for the welfare of others.

1.1.1 Trends in State funding of higher education in South Africa

State funding has historically been the principal source of finance for South Africa's public HEIs, covering operating and capital expenses (Wagenge - Ouma & Capentier, 2018). Between 2000 and 2011, public expenditures on universities rose from R6.7 billion to R23.4 billion (Cloete, 2016; Stats SA, 2020). The 2021 figures illustrated in Figure 1.1 below show that an aggregate of 47% of funding to all 26 public universities was derived from government grants, followed by 36% from tuition fees and 17% from other sources, which included external donors.

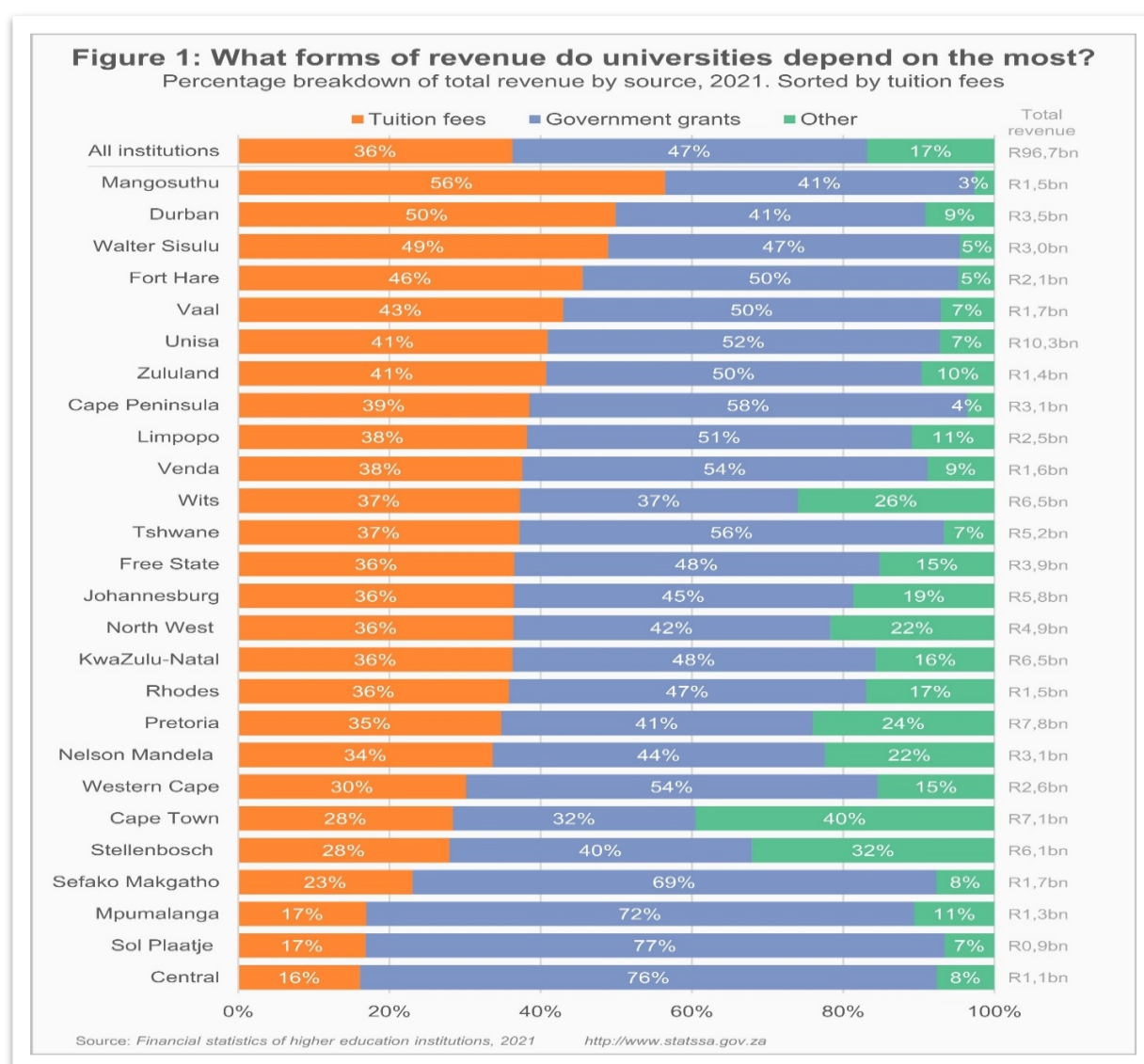


Figure 1.1: Funding breakdown for 26 South African public universities - 2021.

Source: Stats SA (2022)

The overreliance on a single funding source, which has been declining over the years, has necessitated South African universities to pursue other sources of funding (Wagenge - Ouma & Capentier, 2018; Whitelaw et al., 2022). In this regard, Whitelaw *et al.* (2022) observe that the viability of the current government-to universities funding arrangement is being evaluated, with increasing uncertainty being recorded. As a result, "South Africa's Department of Higher Education and Training (DHET) has mandated universities to regularly engage in efficiency practices, including improving debt collection and instituting procedures to generate additional income financing (including soliciting additional donor funding)" (DHET, 2020, p.2). Consequently, there is a rising expectation that in light of the government's declining financial support, universities should actively pursue new income streams in order to remain stable, pursue their missions, and achieve the important policy goals outlined in the National Plan on Higher Education (NPHE) (DHET, 2020; Greenleaf, 2021).

Given the background above, many commentators emphasise support by alumni as one way to reduce universities' dependence on funding from governmental and corporate sources (Sikandar *et al.*, 2019). In 2017, the minister of higher education, Dr Blade Nzimande, announced that South African universities were facing significant funding difficulties, which also coincided with the financial constraints faced by South African students in paying their tuition fees (Hauser, 2016). The trends on fees as a supplementary source of revenue are discussed below.

1.1.2 Trends on fees as a second revenue stream

To improve their resource condition, most universities have employed tuition fees as their primary economic exchange relationship (Wagenge-Ouma & Cloete, 2008). According to Badat (2016), universities have reportedly chosen to substantially increase tuition fees in response to reduced state funding. This substantial increase in tuition fees has elicited criticism from governmental bodies, students, and the broader public (Wagenge - Ouma & Capentier, 2018) and, sometimes, resistance, as evidenced by the protests by South African university students (Oketch, 2016).

Eligible South African students² are supported through the National Student Financial Aid Scheme (NSFAS) funded by government as an intervention measure. Despite this government intervention, there has been a persistent call from students, particularly those of black ethnicity, for the implementation of tuition-free higher education (Wangenge-ouma, 2012). The ongoing demands for fee-free higher education highlight the potential financial exclusion of certain groups of South Africans in higher education opportunities (Wangenge-ouma, 2012), particularly for those who fall into the "missing middle³" category and are ineligible for the financial aid scheme.

Ntshoe and de Villiers (2013) contend that pushing students to bear the financial burden of their fees due to being the primary beneficiaries oversimplifies the situation. This is because of failure to acknowledge that these cost-recovery strategies continue to perpetuate and reinforce existing inequalities, thus exacerbating social and cultural disadvantages experienced by some students. Nevertheless, the South African National Treasury revealed that the decision to finance the shortfall for subsidising students experiencing financial hardships and those in the missing middle necessitated a search for alternative funding sources. Working with various departments and agencies, a solution was sought to address the shortfall (SA Government, 2016). These challenges lead us to the third-stream income as a supplementary funding source, which is discussed below.

1.1.3 Third-stream funding sources: Corporate Philanthropy

Amidst the aforementioned turmoil, HEIs have increasingly turned to corporate resources as a means of augmenting their resource allocation (Clevenger & MacGregor, 2021). Carroll (2016) refers to all forms of corporate giving as corporate philanthropy. The rationale behind corporate philanthropy lies in the growing expectation for corporations to fulfil their role as responsible corporate citizens by positively contributing to society (Carroll, 2016; Clevenger & MacGregor, 2021). Sub-Saharan Africa embraces the notion of "Corporate Social Responsibility" (CSR), which is similar to corporate philanthropy (Klins *et al.*, 2017). South Africa, in particular, has

² South Africa students enrolled at public universities or TVET colleges receiving SASSA grant or whose combined household income is > R350 000 annually.

³ These are the student categorized as being ineligible for government support but too poor to pay their own fees.

embraced a distinct interpretation of CSR known as Corporate Social Investment (CSI), which is influenced by the country's historical context shaped by apartheid (Mersham & Skinner, 2016).

The revised Broad-Based Black Economic Empowerment (B-BBEE) laws, as implemented by the South African government as a robust CSR-related factor, emphasise the importance of skills development. Under these laws, enterprises are now obligated to allocate 6% of their payroll towards skills development to earn the 20 points associated with this component (Mersham & Skinner, 2016). One noticeable trend observed in South Africa has been the significant increase in CSI, which seems to be impactful in the education sector (Van Niekerk, 2013). A practical example of corporate philanthropy is that of the Community Individual Development Association (CIDA) University, which successfully garnered substantial corporate funding to support economically disadvantaged students in their pursuit of postsecondary education (Perrie, 2020).

Although the revenue produced from corporations and other sources is critical in reducing the dependence of universities on state funding, other forms may not enhance financial sustainability of these institutions. Such revenue includes research earnings, over which universities only play a fiduciary responsibility. Revenue from these sources is typically restricted. It is associated with particular aims or activities. Universities usually lack autonomy in allocating these funds (Wangenge-Ouma & Cloete, 2008). Thus, universities are propelled to continuously seek to diversify their funding sources by exploring alternative income sources, such as individual giving, which encompasses alumni giving. Scholarly knowledge of alumni giving in South Africa is limited. Thus, the following discussion provides a brief overview of alumni gifting to provide context for the growing interest in alumni gifts.

1.1.4 Third-stream funding sources: alumni gifts

Alumni constitute a significant contributor to the financial sustenance of their former university, thereby rendering them a crucial source of resources (Gaier, 2005; Rust, 2012). Thus, revealing the elements influencing alumni's gifting motivation might be crucial for sustainability (Francioni *et al.*, 2021). According to Boal (2011), alumni giving and the motivations behind their giving have become increasingly important since Yale first began soliciting gifts from its alumni. A panel discussion held at an annual conference in Washington, DC, identified the act of alumni giving as a means by which "historically black colleges and universities" (HBCUs) can strengthen their financial viability, expand their endowments, and enhance their ability to enrol additional students (Hernandez, 2010). This study posits that alumni gifting is a supplementary means of financing for South African universities, thereby promoting funding diversification and mitigating dependence on government support.

Although several studies have been conducted worldwide to understand alumni giving behaviour, especially its drivers (Beamon, 2017; Boal, 2011; Clotfelter, 2003; Gravenir, 2014; Hoyt, 2004; Raheja & Khatri, 2018), there is a dearth of academic literature on the motivations for alumni giving at South African universities. This dearth of literature may be due to the inadequate chronicling of African philanthropy throughout history. Beamon (2017, p.10) echoed this in a similar study, noting: "Very little comprehensive or sustained research has been conducted on alumni giving at HBCUs" in the United States.

Alumni are an intriguing and important demographic because of the potential financial and non-financial support they can provide to their former university (Snijders *et al.*, 2019). According to Raheja and Khatri (2018), giving can manifest in financial and social forms. The authors underscore the equivalence in value between these two forms and assert that a thorough comprehension of alumni constituents is imperative to elicit the right reaction. As their alma mater's most substantial and enduring constituents, alumni should be recognised by universities as a valuable alternative funding source. However, alumni gifting extends well beyond what they merely give; it is the fact that they contribute that is most significant (Stewart, 1957). Apart from the alumni's capacity to contribute financial resources, talents, time, energy and advocacy

(Feudo, 1999), a university's ability to demonstrate that it has the backing of its alumni can significantly impact the giving habits of other organisations to whom it must appeal (Stewart, 1957).

Alumni are at various ages and stages of life, and their contribution to their alma mater differs. As such, if fundraising efforts targeting alumni are to be more successful, it is important to identify the qualities and aspects that inspire optimal actions or reactions (Raheja & Khatri, 2018). In this regard, a better grasp of donor characteristics (such as demographics, years attended, activities pursued, and motivation) (Brown, 2014) can help in better targeting alumni donors (Gasman, 2002). The motivations and drivers for alumni gifting are many and varied and include a desire to assist those in need (Magwaza, 2022). However, Andreoni (1990, as cited in Magwaza, 2022) believes that individuals are impure altruists since their giving is motivated by a desire to boost welfare and to feel good. Other studies have found of numerous factors that motivates individual's decisions to gift.

1.1.4.1 Alumni engagement in South African universities

The Annual Survey of Philanthropy in Higher Education (2020) (ASPIHE) by Inyathelo⁴ paints a bleak image of alumni giving in South African universities (Thaver & Abrahams, 2020). Ten universities participated in this survey: “The Cape Peninsula University of Technology, University of Cape Town, Durban University of Technology, University of the Free State, University of KwaZulu Natal, University of Pretoria, University of Stellenbosch, Tshwane University of Technology, University of Western Cape, and the University of Witwatersrand” (Thaver & Abrahams, p.12).

According to Thaver and Abrahams (2020), only six of the ten universities taking part in this survey could produce a record of gifts made by alumni separate from donations made by other categories of individuals. The ASIPHE report revealed that alumni

⁴ *Inyathelo was founded in October 2002 as a non-profit Trust with the aim of fostering a thriving democracy in South Africa. This vision includes the development of a resilient and enduring civil society and higher education sector, which is underpinned by a robust local philanthropic movement. The Trust is guided by the African cultural tradition of sharing.*

participation rates were extremely low, with a median of 0.32 % at the six universities and a maximum of 2.23 % (Thaver & Abrahams, 2020). Figure 1.2 illustrates the alumni participation rates of the six institutions.

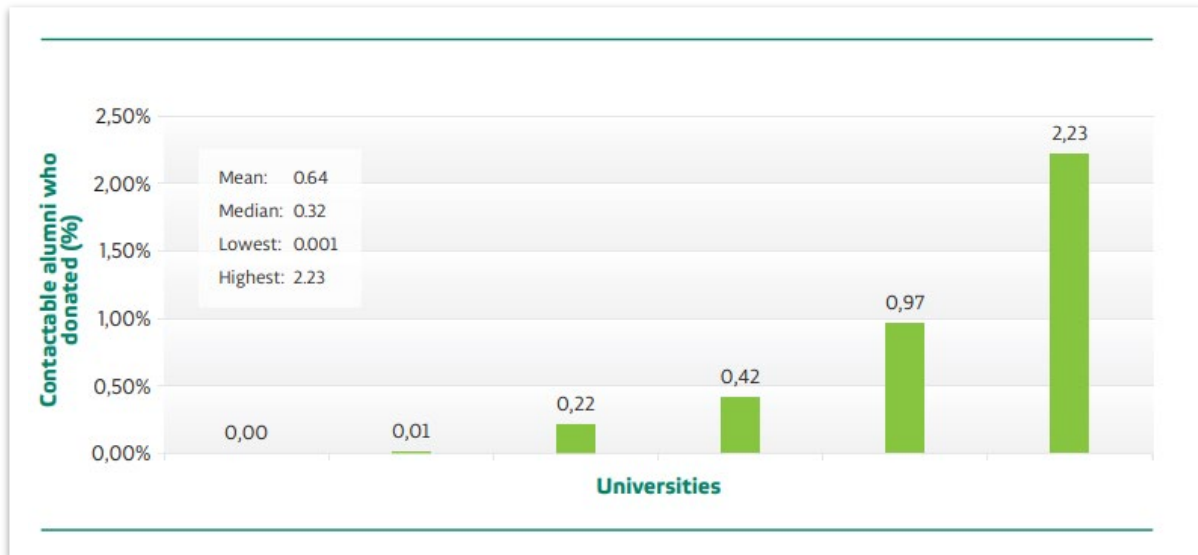


Figure 1.2: Alumni participation rate - 2019.

Source: Thaver and Abrahams (2020, p.35)

Unlike their American counterparts, African universities have not made significant efforts to create professional ties with their alumni, nor do they incorporate alumni in the governance of their alma mater (Gravenir, 2014). In addition, Gravenir (2014) argues that most universities lack the infrastructure or capacity to capitalise on the alumni support accessible to them, unlike their American counterparts. Wagenge-Ouma and Cloete (2008) attribute the general lack of engagement with non-government sources of revenue to several factors. These include a lack of developed resource mobilisation systems, the lack of a "giving" culture and the impoverished physical and economic surroundings of many higher education institutions, particularly historically disadvantaged institutions (HDIs). Additionally, many universities in South Africa are located in regions that experience economic deprivation, posing a challenge in their efforts to amass and retain financial resources (Wagenge-Ouma and Cloete, 2008).

Despite the assertion by Wagenge-Ouma and Cloete (2008) highlighting the absence of "giving" culture as one of the reasons South African institutions of higher learning

heavily rely on the government source of revenue, the opposing viewpoint by research on African gifting and practices presents a contrasting perspective. In fact, giving is an integral part of African culture (Everatt et al., 2005). However, Cagney and Ross (2013) argue that Africa is the most poorly understood continent regarding giving. They attribute this to a dearth of comprehension concerning gifting and charitable giving in Africa.

Many fundamental assumptions in philanthropic literature, especially from the developed world, place gifting mainly in the purview of the wealthy and powerful (e.g., Hanson, 2015; Carrillo, 2018). These assumptions could be attributed to the wealthy and powerful funding institutions to perpetuate their privileges and power (Hanson, 2015). In addition, many institutions intentionally target the elite as part of their solicitation strategy (Carrillo, 2018). However, these assumptions are challenged by the wide variety of giving practices in South Africa, which show that even the poor give (Anugo, 2013; Everatt *et al.*, 2005; Gravenir, 2014; Seleokane, 2008; Wilkinson-Maphosa *et al.*, 2005).

A study by Wilkinson-Maphosa *et al.* (2005) found that poor people mobilise their resources to respond to challenges and fulfil their needs, thus countering the narratives portraying people experiencing poverty as only the receivers of aid. Following suit, Anugo (2013, p.9) argues that "the poor in South Africa give mainly due to pity, compassion, mutual assistance and co-operation". Similarly, Mati (2017) posits that the philanthropic culture in Africa is demonstrated variously by both the affluent and those from deprived backgrounds. The specific manifestations include religious contributions, donations to individuals or institutions, mutual aid, reciprocity, self-help revolving fund organisations, CSR initiatives, and individual or familial contributions to public benefit organisations. Mati (2017) contends that these endeavours are derived from diverse motivations.

Given the contention above, this paper thus aims to identify the various motivations for alumni gifting in the two South African universities by assessing certain factors to ascertain their influence on alumni gifting behaviour.

1.2 Problem Statement and Rationale

There is a relative dearth of academic research and theory of African philanthropy (Mati, 2016; Moyo & Ramsamy, 2014). One repercussion is that the continent's experiences are underrepresented in existing theory and understanding (Fowler & Mati, 2019). Moreover, Fowler and Mati (2019) highlight the insufficient and skewed understanding of philanthropy from a global viewpoint, necessitating a more open appreciation of this phenomenon. For example, despite the existence of many studies on alumni engagement with their alma mater, little is known about their motivations, especially for alumni gifting in South African universities. This paucity of knowledge is troubling, especially in a context where South African institutions are encouraged to lessen their reliance on government financing and explore ways to attract third-stream income to be more sustainable. The lack of research on alumni gifting may result in missed fundraising opportunities, squandered resources, inefficient techniques, and a lack of understanding of alumni donors' motivations and preferences. As Cagney and Ross (2013) note, the growth of philanthropy must be quantifiable if it is to be encouraged.

From the foregoing, this study attempted to address some of the gaps in African giving by assessing the motivation for alumni gifting to their alma mater (Drezner, 2009). This study is especially pertinent given South African universities' changing contexts of public funding. As noted earlier, this is pertinent given recent decades have witnessed a decline in government funding for higher education (Branson & Whitelaw, 2023; Masutha & Motala, 2023). Specifically, Masutha and Motala (2023) note a decrease in block grants for teaching and learning, despite a notable increase in funding from the NSFAS from 5.1% in the 2004/05 financial year to 46.2%. Although NSFAS funding growth has relieved many financially constrained students of the financial burden and guaranteed tuition fee revenue to universities, the growing budget for NSFAS does not translate to indirect additional funds for the universities. Branson and Whitelaw (2023) estimate that a quarter of NSFAS funding is paid directly to students for their living allowances, not universities. It means that diminishing government funding towards core funding block grants is not supplemented by the growing NSFAS funding and is thus likely to impact the quality and sustainability of teaching and learning (Sachs *et al.*, 2023).

Given the South African higher education financing challenges stated above, this study views alumni gifting as the possible solution to augment government funding, enabling universities to function sustainably. This viewpoint is consistent with the perspective of other alumni giving studies conducted globally, e.g., Drezner and Pizmony-Levy (2021), who argue that when government support declines, HEIs search for alternative funding streams and may have to rely more on alumni gifts. Back in South Africa, Thaver and Abrahams (2020) argue that a good measure of the performance of universities' advancement efforts is the alumni involvement rate, i.e., the ratio of contactable alumni (as opposed to living alumni on record) who give philanthropically to the university.

Alumni-giving studies, especially those undertaken internationally, provide compelling evidence that alumni support for their alma mater is an untapped resource amid this real and severe need for self-preservation (Beamon, 2017; Skari, 2014). These studies further reveal various factors influencing alumni contribution to their alma mater (Drezner and Pizmony-Levy, 2021; Aslinger, 2018; Johnson, 2013). However, there is still limited literature on what motivates South African alumni to give to their former universities.

Given this background, this study aimed to identify motivations for alumni gifting in two South African universities. Guided by the African gifting philosophies and practices, the study mainly focused on the influence of the social identity ethos of Ubuntu on the future intention to give. The study further assessed the influence of demographic variables and other gifting practices and behaviours observed in other global studies on the future intention to give.

1.3 Research Objectives

The main objective of this study, as summarised below, was to identify the motivations for alumni gifting in two South African universities. The revelation of these motivations could guide advancement and development officers to mobilise resources from their alumni.

1.3.1 The main objective:

- To identify the motivations for alumni gifting in two South African universities.

1.3.2 The secondary objectives:

- To determine the influence of social identity and the Ubuntu ethos and practices in alumni gifting behaviour.
- To determine whether other giving practices and behaviours observed in other global studies influence South African alumni gifting.
- To assess the influence of socio-economic factors and demographic variables in alumni gifting.

1.4 Research Questions

Four questions were asked to identify the motivations for alumni gifting in two South African universities:

1.4.1 The main research question:

- What are the motivations for alumni gifting behaviour in the two selected South African universities?

1.4.2 The secondary research questions:

- Does social identity and Ubuntu ethos and practices influence the likelihood of alumni gifting in two South African universities?
- Do other giving practices and behaviours observed in other global studies influence the likelihood of alumni gifting in two South African universities?
- What is the relationship between factors such as socio-economic and demographic variables and the gifting decision of the alumni in two South African universities?

1.5 Contributions of the Study

The study delved into the theoretical foundation of alumni motivations necessary to boost their involvement, participation, and fundraising (Drezner & Pizmony-Levy, 2021). The study specifically aimed to identify motivations for the gifting behaviour of

alumni in two South African universities. The findings of this research enhance the current knowledge base by providing insights into the specific social, cultural, and economic elements that influence alumni gifting decisions in South Africa.

Moreover, the study provides insights into the social identity ethos of Ubuntu such as sense of obligation, social responsibility, solidarity and identity, compassion, and reciprocity as factors influencing alumni gifting in South African universities. These insights can potentially assist these universities in understanding the emotional and social ties alumni contributors have with their alma mater and how these relationships influence their gifting behaviour. Understanding the significance of these elements could aid institutions in creating more effective fundraising plans that appeal to the values and beliefs of alumni donors. The study also aimed to measure the influence of other giving practices and behaviours observed in other globally conducted studies on South African alumni gifting and assess if there is any correlation between demographic variables and alumni gifting behaviour. The findings could assist universities with the comprehension of how demographic variables such as age, gender, and socio-economic position influence alumni giving behaviour, resulting in the development of fundraising appeals targeting these groups while catering to their specific and varied situations.

Overall, the key contribution of this study is to provide valuable insights into the motivations that drive alumni gifting in the two South African universities. These insights are intended to assist universities in developing more effective fundraising strategies that consider South Africa's distinctive social, cultural, and economic factors. This could further guide the design of successful fundraising campaigns, which may enhance the participation of alumni and support for the two South African universities.

1.6 Conclusion

This chapter presented an introduction and context, which included the justification, the aims of the study, and its contribution. The subsequent chapter will delve deeper into the literature review to analyse existing literature on general motivations for giving and related concepts. Furthermore, the theory that guided the study's conceptual framework will also be discussed in the next chapter.

Chapter Two: Literature Review

2.1 Introduction

This chapter reviews traditional and the most recent international literature as well as literature specific to African contexts that explore the motivations that drive giving behaviours. It provides an overview of the consistency of the influence of the social identity ethos of Ubuntu, demographic variables and other motivations in predicting the future intention for alumni gifting behaviours. Further, a conceptual framework guided by the social identity theory is developed.

There is a wealth of literature on why donors give to philanthropic causes (Aaker & Akutsu, 2009; Adloff, 2009; Awaliah Kasri, 2013; Bekkers & Wiepking, 2011; Cagney & Ross, 2013; Chapman *et al.*, 2020; Hyánek & Hladká, 2013; Mati, 2017; Moyo, 2010; Wiepking, 2021). Although the giving behaviours have a degree of universality, studies show that these behaviours differ across different countries and cultures (Wiepking, 2021). Individual giving behaviours are influenced by innate and externally attained motivations (Hladká & Hyánek, 2015). This study draws from previous studies on giving behaviours globally and in Africa to answer the question: how are giving behaviours studied? The subsequent section sheds light on the giving behaviours studied and delves into the theoretical framework adopted in this study.

We start this chapter by analysing the two broad perspectives, intrinsic and extrinsic motivations/factors, which have been studied extensively by many scholars who studied donor-giving behaviours. Intrinsic motivation refers to the act of engaging in an activity due to its inherent interest or enjoyment (Gorczyca & Hartman, 2017), while extrinsically motivated individuals seek external rewards or succumb to pressures (Ryan & Deci, 2000). The intrinsic and extrinsic motivations are analysed in Table 2.1 alongside the eight drivers of philanthropic giving (Bekkers & Wiepking, 2011), demographic variables, and convenience brought by technology (Hwang *et al.*, 2020). The eight giving motivations variables identified by Bekkers and Wiepking (2011, p. 6) include: "(a) being aware of a need; (b) solicitation; (c) costs and benefits; (d) being altruistic; (e) reputation; (f) enjoying psychological benefits; (g) values; (h) efficacy".

Table 2.1: Motivation variables classification

Factors	Intrinsic	Extrinsic
Awareness of Needs	✓	
Solicitation	✓	✓
Costs and Benefits		✓
Altruism	✓	
Reputation		✓
Psychological Benefits	✓	
Values	✓	
Efficacy	✓	✓
Convenience		✓
Social Identity	✓	
Ubuntu	✓	
Social Responsibility	✓	
Sense of Obligation	✓	
Solidarity	✓	
Compassion	✓	
Reciprocity		✓
Demographic and Socio-economic Variables:		
▪ Financial Aid		✓
▪ Age		✓
▪ Gender		✓
▪ Income		✓
▪ Highest Qualification		✓
Obtained		✓
▪ Employment Level		✓
▪ Graduation Year		✓

Source: Created by the researcher based on the literature reviewed

As seen in Table 2.1, some giving-behaviour predictors cut across as both intrinsic and extrinsic motivations and are discussed in detail in the subsequent section under the theoretical framework.

Furthermore, this chapter tested the value of Bekkers and Wiepking's eight mechanisms in the African context using social identity, Ubuntu, sense of obligation, social responsibility, compassion and solidarity. Similarly, convenience brought by technology and demographic variables were tested against the eight mechanisms. Table 2.2 shows all the gifting behaviour predictors from social identity and Ubuntu perspectives.

Table 2.2: *Eight mechanisms: Ubuntu, social identity theory, and other variables perspective*

Bekkers and Wiepking's eight mechanisms:	Awareness Of Need	Solicitation	Cost and Benefit	Altruism	Reputation	Enjoying Psychological Benefits	Values	Efficacy
Ubuntu ethos, SIT and other variables:								
Social identity	✓	✓		✓	✓	✓		✓
Ubuntu	✓	✓			✓	✓		✓
Social Responsibility	✓	✓		✓				
Sense of Obligation	✓	✓						✓
Reciprocity			✓		✓	✓		
Solidarity	✓	✓				✓		
Compassion	✓	✓				✓		
Other variables of interest:								
Convenience (Technology)	✓	✓	✓			✓		✓
Demographic Variables		✓						

Source: *Created by the researcher based on the literature reviewed*

As observed in Table 2.2, some of the eight mechanisms align with Ubuntu ethos practices and social identity theory. Notably, the value of technology seems to add

value to most factors on the table. To examine how gifting behaviour is studied, the subsequent section delves into reviewing the theory adopted by this study.

2.2 Theory for Studying Motivations for Alumni Gifting

Identification is identified as the strongest predictor of giving; this is because shared identity generates a sense of community and dependence, thus motivating prosocial behaviour (Flippen et al., 1996; Penner et al., 2005). Mael and Ashforth (1992) argue that alumni give because their favourable identity with their alma mater and are aware of the need. Moreover, Venter (2004) notes that interdependence, collective consciousness, and a communalist worldview are of paramount significance in the African philosophy of life. Thus, this study used social identity theory and Ubuntu ethos and practices as a theoretical foundation to examine the subject of alumni gifting. Additionally, in studying motivations in two South African universities, the study considered the importance of the Ubuntu philosophy as the underlying idea that promotes the concept of interconnectedness and the sharing of resources (Wilkinson-Maposa, 2016).

2.2.1 Social identity theory

Social identity theory is a psychosocial concept that explains how individuals form their identity and self-esteem based on their belonging to social groupings (Abrams & Hogg, 1990). Social identity theory, formulated in the 1970s defines a group as a cohort of people who identify as members of a particular social class, share an emotional connection to this collective definition, and attain a certain level of social agreement regarding the assessment of their group and their membership within it (Tajfel & Turner, 1978). The shared emotional connection leads individuals to treat those who share their identity favourably over individuals with various identities (Drezner, 2018).

Hogg, Terry, and White (1995) argue that in social identity theory, two socio-cognitive processes, categorisation and self-enhancement, are at work. Categorisation creates distinctive stereotyped normative perceptions and behaviours for groups, thus assigning individuals, including oneself, to the contextually applicable theory. At the same time, self-enhancement directs the social categorisation process, reinforcing in-

group norms and stereotypes that predominantly favour the in-group (Hogg *et al.*, 1995). In essence, Hogg *et al.* (1995) noted that social identity theory links cognitive group processes with motives for self-enhancement and shared belief systems. These subjective systems shape group members' behaviours to pursue a positive social identity. Some notable behaviours may include the participation of individuals in activities that match their social identity and supporting institutions representing them (Ashforth & Mael, 1989).

Social identity theorists have expanded the theory's consideration of intergroup phenomena to include intragroup dynamics due to advancements (Hogg & Terry, 2000). For example, Turner *et al.* (1987, as cited in Hogg and Terry, 2000, p.123) introduced the self-categorisation theory into social identity theory and argue that a “comprehensive explanation of how social categorisation leads to prototype-based depersonalization of oneself and others, thereby giving rise to social identity phenomena”. The theory argues that in the process of social categorisation, cognitive assimilation of oneself to a particular group leads to a fundamental shift in an individual's self-conception, thus altering one's behaviour to align with group norms instead of personal preference (Hogg & Terry, 2000). Figure 2.1 below presents the outcome generated by this phenomenon.

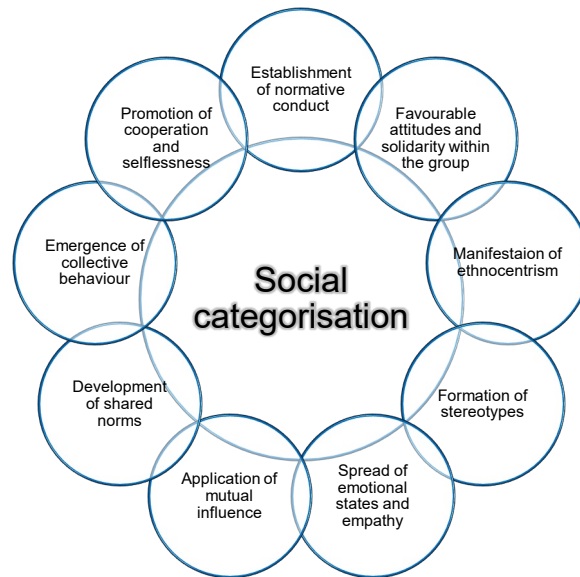


Figure 2.1: *Social categorisation outcomes.*

Source: *Hogg and Terry (2000, p.123)*

Further to the above, Drezner and Huehls (2014) and Mael and Ashforth (1992) reference organisational identification, a component of social identity theory that occurs when an individual identifies with an organisation. Tajfel & Turner (1981,⁵ as cited in Stephenson and Bell 2014) assert that the act of defining the self in terms of a relationship with an organisation, or identification, encourages group loyalty, collaboration, and trading personal interests with those of the group. Furthermore, Coulter (2014) found that when group members believed that the organisation's principles and aims were congruent with their values and goals, their sense of identification with the organisation grew stronger. Consequently, the social identity theory has been found to have predictive authenticity in alumni gifting studies (Coulter, 2014; Mael & Ashforth, 1992; Shea Jr, 2018; Stokes III, 2022).

⁵ In furtherance to their work, Tajfel and Turner (1981) established the social identity theory, stating that individuals organise themselves into social categories. These classifications serve as cognitive instruments for establishing order in the social world. Self-categorization is "relational and comparative", with the self being defined in relation to other groups or categories.

Shea Jr (2018) argues that social and organisational identification theories may prove especially useful since alumni have a common bond with one another and the university due to their shared educational experience. This assertion is evidenced by the alumni exhibiting greater empathy towards the challenges faced by students and the associations that alumni establish with their peers who have graduated, members of the faculty, administrators of the educational institution, and current students due to their shared sense of identity (Stokes III, 2022). Identification with a more prestigious institution can boost an individual's sense of self-worth (Mael & Ashforth, 1992).

Having confirmed that alumni may give to their alma mater if they have a favourable institutional identity, it is essential to note that those with multiple degrees from various universities typically exhibit a lower organisational identity with each institution than those who studied in one university only (Drezner & Huehls, 2014). The following hypothesis has, therefore, been formulated based on the social identity theory discussed above:

H1: Social identity moderates the propensity of alumni gifting to their alma mater.

2.2.1.1 Linking Ubuntu ethos and practices to social identity

From the above social identity theory discussion, we have established that identification encourages group loyalty, collaboration and trading of personal interests for group interests. In African contexts, Fowler and Mati (2019) argue that human identity was partly shaped by the psychosocial effects of interpersonal bonds and exchange before colonisation. They state that humanity was developed and incorporated under a humanistic (Ubuntu) ethic of fundamental human interdependence. Similar to social identity, Ubuntu places identity and the search for significance in a group effort rather than an individual one (Oviawe, 2016). We look at various scholar's definitions of Ubuntu below.

Ubuntu is a complex term that expresses the fundamental value of African ontologies, such as respect for human beings, human dignity and human existence, collective sharing, obedience, humility, solidarity, social responsibility, compassion, hospitality, interdependence, communalism, reciprocity, altruism, generosity, stewardship-

sustainability, social and emotional intelligence, peace and harmony to construct, maintain community with justice and mutual caring (Chigangaidze et al., 2022; Hailey, 2008; Nussbaum, 2003). Furthermore, Oviawe (2016) emphasises that within the Ubuntu setting, an individual's connection with their community is defined by reciprocity, interdependence, and mutual benefit. Practices such as social responsibility, citizenship, and sensitivity towards others are linked to the interconnectedness of humans rooted in African culture (Waghid, 2020). In essence, the sense of community, reciprocity, and human bonds associated with Ubuntu may induce an individual's obligation to donate to their alma mater.

Ubuntu is primarily practised by those whose collective identity is built on affinities (blood, ethnicity, kinship), hence helping to strengthen social identity. We gather from the above definition that Ubuntu is profoundly embedded in African culture, thus emphasising contribution to the betterment of society and recognition of humanity as a fundamental component of healthy human development (Venter, 2004). Malunga and Banda (2004) refer to the culmination of Ubuntu as a selfless spirit of living to develop one's environment by utilising all of one's talents and never resting easy knowing that another is in need. Similarly, Mottiar (2013) corroborated Malunga and Banda's assertion by highlighting the Zulu traditions, ukwenana⁶, ukusisa⁷, and ilimo,⁸ rooted in Ubuntu, or what she referred to as shared humanity. The concept of shared humanity suggests that one's humanity is contaminated if another person's humanity is not acknowledged and aided when in need (Mottiar, 2013). This concept is demonstrated by African gifting practices guided by Ubuntu, such as giving to commemorate social occasions like weddings and funerals, assisting people with health care (hospital bills and surgery), and education fees (Cagney & Ross, 2013).

⁶ *Ukwenana is a cultural kind of exchange in which the recipient accepts with the intention of returning or reciprocating in kind, but the giver acts with the knowledge that there may not be reciprocation.*

⁷ *In ukusisa, givers transfer a portion of their property, like as cattle, to those who do not own livestock. The cattle will eventually be returned, but their progeny will belong to the receiver.*

⁸ *In ilimo, the recipients will offer the first gestures of generosity by offering food and drink and requesting the givers to help plough or harvest their land in exchange for the same treatment.*

To further expand on the conceptions of Ubuntu, we unpack its ethos and practices drawn from various African scholars (Fowler & Mati, 2019; Hailey, 2008; Malunga & Banda, 2004; Nussbaum, 2003; Oviawe, 2016; Venter, 2004). These ethos and practices are closely related to social identity, thus explaining gifting behaviours.

Altruism

“Altruistic motivation” is the desire to improve the well-being of others at the expense of one's well-being (Bar-Tal, 1986; Elster, 2006). Elster (2006, p.184) states that "altruism can be understood in either a behavioural or a psychological sense." While psychological altruism focuses on the underlying motivation (Stets & McCaffree, 2014), behaviourally, altruistic motives can emerge in the context of self-interest, recurrent games or pursuing a positive reputation (Elster, 2006).

In identity theory, behavioural altruism is classified as a moral behaviour (Stets & McCaffree, 2014). In this context, the act of benefiting another individual comes at a cost. While this act is individually costly, it benefits the social group, thus outweighing individual costs (Voorhees, 2014). Alumni gifting to their alma mater is considered a moral behaviour as their action benefits their alma mater to meet their needs. However, Weerts and Ronca (2009) note that various psychological incentives and “impure” motives also play a significant role in alumni giving, highlighting, among other instances, the strong correlation between alumni donating and how they perceive their alma mater. According to Andreoni (1989, cited in Weerts and Ronca, 2009), gifts by individuals primarily motivated by personal, intangible gains from giving are examples of “impure” altruism. This assertion emphasises the importance of understanding individual gifting behaviours.

Social responsibility

The social responsibility concept suggests that a person's social responsibility beliefs encourage practices that involve assisting those in need others and contributing to society (Wray-Lake & Syvertsen, 2011). This concept is founded upon the development of deep personal commitments to essential social values, such as fairness, inclusivity, and affection towards fellow individuals (Schaps & Solomon, 1990); it is an obligation to advance the well-being of the societies to which an individual belongs or engages with (Snyder *et al.*, 2011). Wray-Lake and Syvertsen

(2011, p.2) found that “the concept of social responsibility can be characterised as a value orientation that motivates certain civic behaviours and is grounded in the moral principles of justice and compassion in democratic interactions with others”.

Social responsibility is contextualised as individual social responsibility (ISR) since the focus is on alumni gifting. Snyder *et al.* (2011) assert that alumni, in their capacity as active citizens, actively participate in acts of gifting and community service as a genuine manifestation of their dedication to social responsibility, which is an obligation to advance the well-being of the societies to which an individual belongs or engages with. Although the literature has predominantly focused on the concept of CSR, the notion of ISR is not a recent phenomenon; in fact, its history in Africa dates back to the continent's earliest times (Ajala, 2020). Ajala (2020) argues that African society's communal nature has instilled a sense of responsibility towards one another among its members.

A study on enhancing alumni donations in the HBCU setting found that a significant proportion of the survey participants, specifically 70%, expressed their sense of responsibility to offer financial support to the institution (Stokes III, 2022). A similar study suggests that, notwithstanding adopting a distinct strategy, the millennial alumni cohort displays a robust inclination towards responsibility in society despite not being the most affluent demographic (Albritton, 2020). Unsurprisingly, some academic scholars suggest fostering a sense of community among students in HBCU fundraising to promote social responsibility and increase alumni gift rates (Leak & Reid, 2010). According to Leak and Reid (2010), this approach is akin to that employed by the African American church in its interactions with congregants.

We gather from the above discussion that the communal structure of African society has instilled in its constituents a collective sense of responsibility towards each other. Consequently, it is posited that alumni, as active citizens, perceive acts of gifting as a social responsibility. Based on this argument, the following hypothesis is formulated:

H2: Alumni, in their capacity as active citizens, have a heightened sense of social responsibility towards their university and society, which is likely to impact their inclination to engage in acts of gifting.

Reciprocity

Reciprocity is a theoretical construct that posits that individuals are inclined to gift on the prospect of receiving something in return (Mann, 2007). It is commonly associated with the exchange paradigm, which is dichotomised into two distinct forms in scholarly investigations: positive reciprocity and negative reciprocity (Loveday, 2012). Positive reciprocity is characterised by the generosity that individuals show to those who have been generous to them. In contrast, negative reciprocity is characterised by the desire to hurt those who caused us harm (Fehr et al., 1997).

While “recipients of donations could provide services that result in benefit for the donors” (Sun *et al.*, 2007, p.311), Drezner (2009) found that the concept of giving back is consistent with similar alumni associations, where students demonstrate a sense of reciprocity by providing support to the educational institution that assisted them. The exchange of benefits between the giver (alumni) and receiver (alma mater) can manifest in various ways, including recognition, post-graduation services for alumni (Sun *et al.*, 2007) and alumni who give back due to having received financial aid or scholarship as students (Drezner, 2009; Meer & Rosen, 2018). In this context, scholarship recipients are more likely to pay it forward later in life, while those who received financial assistance in the form of loans are unlikely to give back, particularly due to the obligation to pay back the loan. Based on the assumption that reciprocity is likely to influence alumni gifting, we hypothesised the following:

H3: There is a relationship between reciprocity and the probability of alumni gifting to their alma mater.

Sense of obligation

Despite the conventional meaning of philanthropy being about charity and voluntarism or giving out of free will, not out of obligation, people feel morally obliged to participate in or gift to the causes they care about or identify with (Everatt *et al.*, 2005; Muzondidya & Chiroro, 2008). This is because historically, Africans have been trained to define themselves by their social obligation to a larger group; thus, they do not consider helping other community members to be charitable (Muzondidya & Chiroro, 2008). Even during a financial crisis, evidence suggests that a sense of obligation still influences individuals to give to the community (Awaliah Kasri, 2013). This sense of

responsibility was demonstrated by Ghanaians, who still felt obliged to help those in need within their communities despite Ghanaians being too impoverished to participate in the circle of reciprocity due to the economic crisis (Atibil, 2014).

According to Matt (2007), even though alumni are primarily motivated to give due to their altruistic preferences towards their alma mater, they may also be motivated by their duty to help the community. Interestingly, numerous studies suggested that a sense of obligation is influenced by many other gifting motives, including university solicitation efforts, altruism, efficacy, awareness of needs, reciprocity and alumni attachment to their alma mater (Bruggink & Siddiqui, 1995; Diamond & Kashyap, 1997; Hummel, 2010). Based on the perceived sense of obligation to a larger group by Africans, the following hypothesis concerning South African alumni gifting was formulated:

H4: South African alumni define themselves by social obligation to the larger group and, therefore, feel obliged to gift their alma mater.

Solidarity

Alumni gifting can also be viewed as both a form of identity and a form of solidarity; this is because individuals stand in solidarity with those they identify with (Hollinger, 2006). Solidarity is a form of identification defined by ingroup–outgroup distinction (“us” or “them”) (Morgan & Pulignano, 2020). Hollinger (2006) described solidarity as a deliberate act of forming an affiliation with others (Hollinger, 2006). In an African context, solidarity and identity are integrated despite being two distinct concepts (Metz, 2011). From the Ubuntu perspective, individuals should identify and stand in solidarity for the betterment of the community. In this context, solidarity and identity are concurrently actualised, as alumni are inclined to collectively exhibit solidarity to further the cause that aligns with their sense of identity. Collective action pertains to the recognition of a group of individuals (such as a social class) who share common values, interests, objectives, and emotions (referred to as collective consciousness). Additionally, it involves identifying with a group that fosters a sense of mutual support and solidarity (Hunt & Benford, 2004). In their study titled "Exploring the Attributes and Practices of Alumni Associations That Advance Social Change", Campbell and Baxter (2019) highlighted the significance of social connection and solidarity as key factors

that drive leaders to participate in association activities and enable the organisation to sustain itself.

According to Metz (2011), solidarity is demonstrated by providing mutual aid and performing mutually beneficial actions. Thus, solidarity may be comprehended as an exhibition of affirmative attitudes that individuals hold towards others, encompassing emotions and motives (Metz, 2011). According to Metz (2011), this could entail expressing empathy towards individuals and rendering aid for their betterment. The expression of empathy and the willingness to act for the betterment of others is termed compassion and is further elaborated upon below:

Compassion

Compassion is a moral emotion (Deigh, 2004), leading individuals to empathise with those suffering and their willingness to act and alleviate those suffering (Strauss *et al.*, 2016). It is a prosocial behaviour driven by perceived suffering (Floyd *et al.*, 2022) and closely connected to altruistic behaviour (DeSteno, 2015). In the context of alumni gifting, compassion towards their alma mater will involve awareness, responding emotionally to the need, experiencing empathy, and being willing to act and contribute to fulfilling those needs. Figure 2.2 below presents the steps in the compassion process.

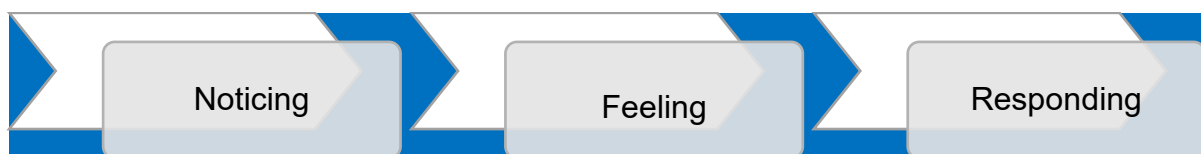


Figure 2.2: *Compassion.*

Source: Strauss *et al.* (2016, p.17)

Compassion, which is central to Ubuntu, is conveyed by gifting and sharing with no expectations (Seroto, 2021). However, Deigh (2004) argues that compassion only extends to those suffering, and their suffering is not perceived as self-inflicted. Consequently, those perceived to be responsible for their suffering are unlikely to receive compassion. Even though there is evidence that suggests that individuals may

show compassion and altruistic behaviour anonymously and to strangers (Saslow *et al.*, 2013), Floyd *et al.* (2022) found that individuals exhibited a heightened sense of compassion if they personally identified with and were familiar with the group they perceived to be suffering. We contend that alumni identifying with their alma mater will likely exhibit a heightened sense of compassion. Consequently, this is likely to influence their gifting behaviour. Given the foregoing, the following hypothesis was developed:

H5: There is a strong and positive relationship between alumni gifting and a heightened sense of compassion to improve the quality of another's life.

2.3 Conceptual Framework

The preceding literature review demonstrates that effective fundraising efforts may be enhanced by a deeper understanding of the underlying motivations behind donor gifting decisions and the complex array of factors that influence individuals to make philanthropic contributions. Furthermore, it is evident that social identity may influence gifting behaviours and practices. In the South African context, there is overwhelming evidence suggesting that individuals subscribe to the Ubuntu philosophy, which is primarily practised by those whose collective identity is built on affinities (blood, ethnicity, kinship), hence helping to strengthen social identity (Fowler & Mati, 2019).

The literature review further revealed eight factors that Bekkers and Wiepking (2011) identified as the motivators for giving and the convenience of technology (Hwang *et al.*, 2020). The influence of these variables is likely to predict the likelihood of giving. Hence, the alumni's future intention to gift becomes our criterion variable. The literature review also revealed the limited comprehension of the fundamental motivation that drives alumni-giving decisions in an African context. The gap in understanding African gifting practices and behaviours thus serves as the conceptual framework of this study, illustrated in Figure 2.3 below.

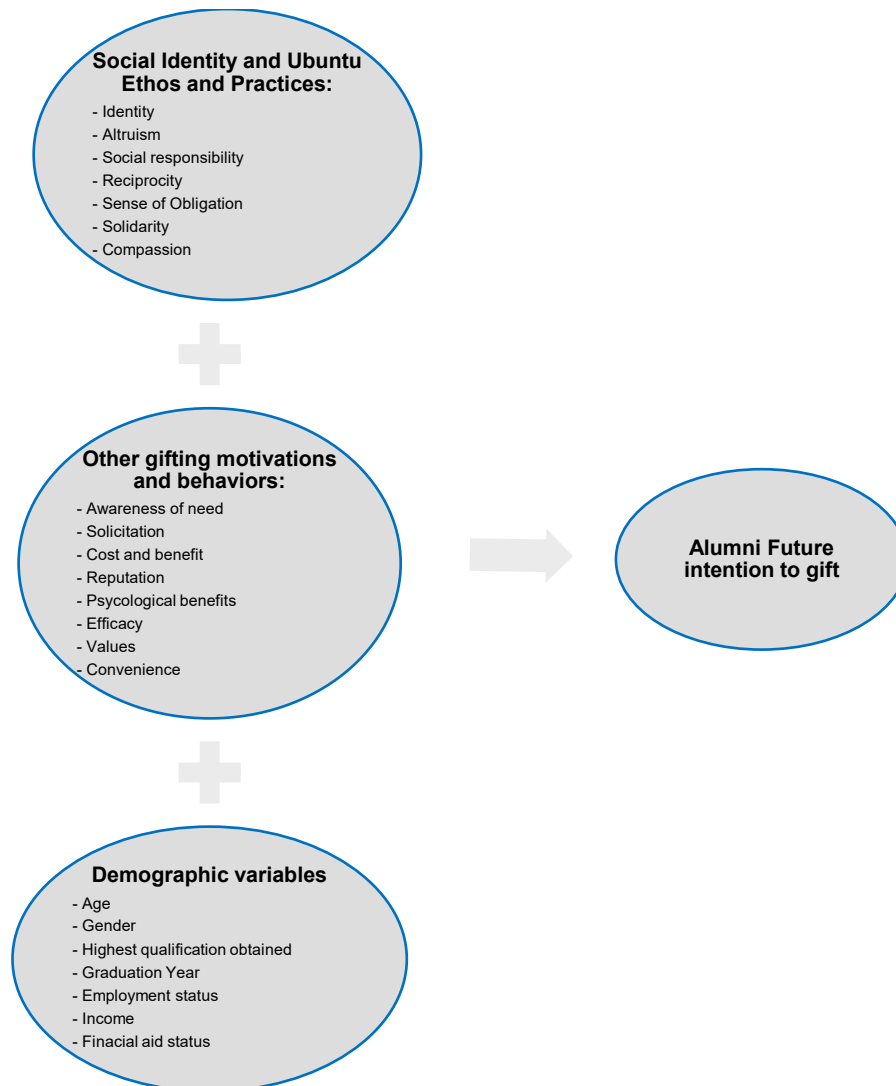


Figure 2.3: Conceptual Framework

Source: Developed by the researcher based on the literature reviewed

Moreover, extant literature indicates that alumni tend to exhibit a higher probability of gifting to their alma mater when they possess a positive institutional identity. Thus, it is assumed that the social identity ethos and practices of Ubuntu, a fundamental African principle that emphasises the interconnectedness of humanity and is associated with various behaviours such as social responsibility, citizenship, sensitivity to otherness, identity and solidarity, reciprocity, sense of obligation, and compassion may influence the probability of alumni gifting to their alma mater.

Furthermore, drawing from Bekkers and Wiepking's (2011) study, it is anticipated that other factors such as solicitation, awareness of need, efficacy, costs and benefits, values, psychological benefits, and reputations may influence alumni gifting in South Africa. The other variable of interest that emerged as a potential predictor of alumni gifting to their alma mater is the convenience brought by technology (Hwang *et al.*, 2020; Johnson, 2023). The premise for incorporating these variables is grounded in our perception of the value they may add to social identity and Ubuntu ethos practices, which is the theoretical framework adopted by this study. We briefly discuss these factors below.

2.3.1 Perception of the value added by other gifting motivations to social identity and Ubuntu ethos and practices

Philanthropic giving is an individual act. Thus, factors that inspire and motivate donors are varied and intricate (Stanczykiewicz *et al.*, 2022). All major world religions emphasise helping others as a universal value (Holloman *et al.*, 2003; Ranganathan & Henley, 2008; Shockley, 2019). Several factors encompassing a sense of traditional obligation, a willingness to assist, and establishing professional connections have traditionally motivated alumni to donate to their alma mater (Almabase, 2017). Additional research, predominantly carried out by economists, focuses on variables influencing alumni gifts, such as family income and other related variables (Weerts & Ronca, 2008).

Bekkers and Wiepking (2011, p. 6) identify eight factors as predictors for giving behaviour: "(a) being aware of a need; (b) solicitation; (c) costs and benefits; (d) being altruistic; (e) reputation; (f) enjoying psychological benefits; (g) values; (h) efficacy". The variables that influence giving do not affect everyone equally. Yet, they shed light on why some community subgroups are more willing to donate to some philanthropic or non-profit organisations than others (Turcotte, 2012).

Awareness of need

Bekkers and Wiepking (2011) contend that the first step towards generosity is for individuals to become conscious of the plight of those in need. In a similar study,

establishing motives for philanthropic behaviour in the African American church, Holloman *et al.* (2003) emphasise that black universities should raise alumni's awareness of the needs of future generations of African Americans, encouraging alumni to "carry the legacy" or "lift up" present students.

Researchers in social psychology have also shown that once an individual is made aware of a need, their perception of the severity or urgency of the problem is the most critical factor in determining whether or not they would take any action to address it (Drezner, 2018). Individuals with a heightened sense of solidarity are likely to exhibit compassion, which starts with awareness of the needs or conditions of others and an emotional response to address those needs (Metz, 2015).

Literature from the United States suggests alumni are the most permanent constituents and bear the greatest potential to gift their resources (skills, time, finances, energy, networks) to their alma mater (Feudo, 1999). However, as noted earlier, Inyathelo's 2020 ASPIHE report paints a bleak picture of alumni giving in South African universities. Specifically, alumni participation rates in their alma mater were extremely low, with a median of 0.32% at the six universities that took part in the survey and a maximum of 2.23% at one of the universities (Thaver & Abrahams, 2020).

This study perceives awareness of needs as a variable aligned with compassion and solidarity practices. Building on Mottiar and Ngcoya's (2016) postulation that gifting is motivated by a desire to survive, especially in areas lacking local service delivery, we can deduce that South African alumni can be motivated to donate to their alma mater, due to their familiarity with the issues posed by a lack of finance at the university especially if they are asked to give. Therefore, the following hypothesis was developed:

H6: Alumni gifting is influenced by awareness of the needs of their alma mater.

Solicitation

Solicitation, the technique of requesting financial support from potential donors (Bekkers & Wiepking, 2011), is crucial in persuading individuals to donate (Oh & Ki, 2019). Solicitation is a critical step of the fundraising cycle. A successful solicitation

depends on the solicitor's ability to appeal to the potential giver's moral imagination and afford them an opportunity for the gift aligned to their needs and the organisation's (Tempel *et al.*, 2011). The fundraising process developed by Rosso (1991, cited in Stanczykiewicz *et al.*, 2022) could contribute to successful solicitation when properly adopted. Figure 2.4 below presents this process.

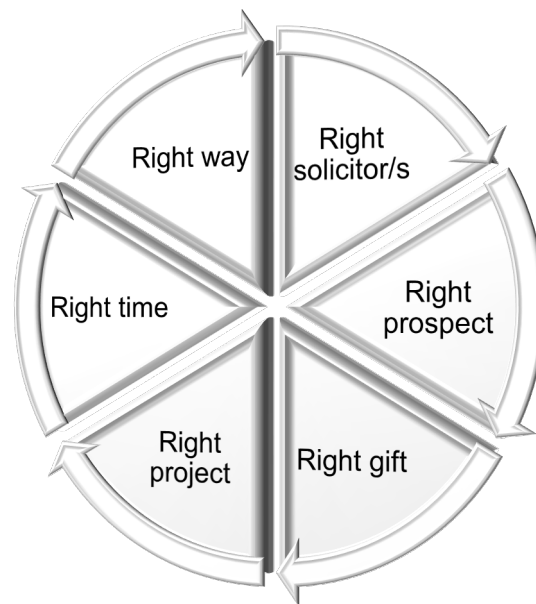


Figure 2.4: *Six rights of fundraising.*

Source: Rosso (1991, cited in Stanczykiewicz *et al.*, 2022, p.128)

Academic institutions solicit gifts from alumni with the assumption that a tremendous solicitation effort will lead to greater levels of alumni contributions (Gottfried & Johnson, 2006). According to Bryant *et al.* (2003, as cited in Oh and Ki, 2019), around 85% of the 1996 *Independent Sector survey* respondents reported donating due to being requested to gift.

Furthermore, while the 2015 *Millennial Impact Report* discovered that 84% of the millennials had made financial contributions via the organisation's website (Conney, 2017), the same report revealed that only 59% of the same millennials made their financial contributions in reaction to personal asks rather than online solicitation. This revelation means that while digital platforms may have been the highly preferred

method of giving due to convenience, online solicitation preference was at least 25% less than the giving preference.

Successful solicitation, similar to any form of persuasion, hinges on the reception of the plea (Chen et al., 2019). Thus, solicitation is a significant predictor for alumni gifting. It is, therefore, critical to develop an appropriate solicitation strategy based on the targeted group. Solicitations may be approached through various techniques such as personal solicitation, direct mail, telephone calls, online solicitations, grant proposals, peer-to-peer fundraising, crowdfunding, or special events (Stanczykiewicz *et al.*, 2022). In this study, solicitation is perceived as cutting across both intrinsic and extrinsic motivations. It induces compassion, a sense of obligation and responsibility by bringing awareness of needs. Moreover, solicitation efforts may intrinsically inspire individuals' gifting behaviour for internal joy and fulfilment. It can also stimulate an individual's desire for extrinsic incentives to improve their reputation (Chen et al., 2021). Based on the perceived importance of solicitation in the fundraising process, the following hypothesis was developed:

H7: There is a strong positive relationship between solicitation efforts by the alma mater and the likelihood of alumni gifting.

Cost and benefits

Gifts are evaluated from an economic point of view using a cost-benefit analysis factor, in which individuals contribute money after assessing the relative costs of doing so against the potential benefits (Filo et al., 2020). It is important to comprehend the costs and benefits as they could potentially enhance philanthropic contributions and participation (Chinman & Wandersman, 1999). Stanczykiewicz *et al.* (2022) mentioned tax incentives and matching schemes as tangible benefits reducing the costs of the gift. Furthermore, donors may benefit from social recognition for their gifts, consequently boosting their reputation.

The cost of gifting may be proportional to the number of other non-profit organisations vying for the same gift. At the same time, the benefits of giving may be proportional to what alumni get in return for their donations (Weerts & Ronca, 2009). Bekker and Weipking (2011) state that some perks of giving include being invited to receptions and other events and receiving tangible gifts. Filo *et al.* (2020) suggest that the cost-benefit factor correlates with the concept of reciprocity. Based on the assertion of Filo *et al.* (2020), we conclude that costs and benefits are extrinsic motivations that add value to African gifting practice reciprocity, as shown in Table 2.2 above.

Reputation

Reputation is one factor that influences giving and impacts a giver's social life (Shockley, 2019). The reputation mechanism refers to the societal ramifications of a donor's philanthropic contributions (Bekkers & Wiepking, 2011). Since contributions are typically publicised through fundraising pages and social media posts, Filo *et al.* (2020) conclude that donors' reputations may play a role in their giving decisions. Additionally, Filo *et al.* (2020, p.25) reveal that "reputation may be a component of the affinity for participant factor, meaning that the connection with the individual expressed through the gift may represent the recognition from others that the donor desires".

In this study, reputation is perceived as an extrinsic motivation that may be driven by the interest of the giver rather than the pressure they succumb to and rather than responding to the needs of others. Chapman *et al.* (2020) posit that self-oriented individuals will likely give to enhance their reputation. Furthermore, given the literature review on social identity theory and Ubuntu practices, reputation is also considered an identity and Ubuntu practice. In this sense, we draw on the study by Maumela *et al.* (2020), who referred to Ubuntu practices in communities such as Ulimisana in Tshivenda, Letsema in Sesotho, Ilima in Zulu and Nhimbe in Shona. This practice refers to families in communities coming together and ploughing each other's fields until each family in the community's field is ploughed (Maumela *et al.*, 2020).

Furthermore, this practice illustrates compassion by giving supplementary tasks to families unable to partake in the ploughing due to age or illness. Social punishment in the form of exclusion affects families who did not partake in this task, thus resulting in mistrust that taints the family's reputation. Even though individuals benefit others by participating in the ploughing task, the social punishment that results in a tainted reputation may be driving participation. Thus, in the context of this study, we align reputation with Ubuntu, identity, compassion, and reciprocity.

Enjoying psychological benefits

Psychological benefits of gifting include an emotional reaction, such as a happy mood and a favourable self-image (Bekkers & Wiepking, 2007; Mejova *et al.*, 2014; Shockley, 2019). Similarly, Bekkers and Wiepking (2011, p. 938) assert that "gifting is frequently an almost automatic emotional response that results in a good mood, reduces guilt emotions, lowers unpleasant arousal, satisfies an urge to express gratitude, or satisfies a desire to act morally justly".

An alumni study conducted at a public institution in Canada suggested, among other things, an individual's charitable contributions are significantly influenced by their expectation of receiving psychological benefits, also known as the "joy of giving" (Stanczykiewicz *et al.*, 2022; Tsunoda, 2011). In this study, alumni are likely to give if they receive psychological benefits as this aligns with their personal norms (Bekkers & Wiepking, 2007). "Personal norms strengthen the effect of social norms" (Bekkers and Wiepking, 2007, p.31). Ubuntu, as the moral philosophy guiding this study, dictates that the social norm is acting in a socially responsible manner. Acting in a responsible manner may translates to giving; thus, responding to their alma mater's solicitation appeal may result in a psychological benefit, an intrinsic motivation that aligns with identity, Ubuntu, altruism, and reputation to a certain extent.

Values

Values are the individual's endorsement of a charity's or receiver's goals (Bekkers & Wiepking, 2022). Furthermore, Bekkers and Wiepking (2022) assert that donors' attitudes and values influence the degree to which they find it appealing to contribute to charity organisations.

A study by Weerts and Ronca (2009) also reveals a correlation between alumni gifting, their values and religious upbringing. Chen *et al.* (2020) contend that individuals sometimes give to philanthropic organisations to express themselves.

Bekkers and Wiepking (2007) argue that people with values are likely to gift because they desire to make a difference in the world. Additionally, Chapman *et al.* (2020) assert that donor gifts could be driven by their self-interest, i.e., enacting essential values in the world. While Chapman *et al.* (2020) believe that the preference of an organisation that people choose to give to reflects the values of a particular social group, they also argue that people could give to organisations that align with their values and beliefs regarding organisational mission. This viewpoint from Chapman *et al.* (2020) led us to classify values as intrinsic motivation aligning with Ubuntu, identity, obligation, and altruism. Our perception is also informed by Steg (2016), who argued that acting morally right (Ubuntu) makes people feel good about themselves and thus experience a warm glow. In this instance, a sense of obligation based on principles and values was credited as prosocial behaviour influencing this psychological experience (Steg, 2016).

Efficacy

Efficacy is the degree to which supporters feel that their contributions are making a significant impact within the organisation that they are giving to (Bekkers & Wiepking, 2011; Filo *et al.*, 2020). Donors can be encouraged to give when they are confident that their contribution is being utilised adequately for its intended purpose (Metcalf, 2013). Citing Saxton and Wang (2014), Chapman *et al.* (2020) suggest that efficacy has been shown to have less of an impact on social media giving rates. In yet another study, donors indicated that the anticipated good impact of their contribution to the cause was the driving force behind their support (Filo *et al.*, 2020). According to Patouillet (2000, as cited in Metcalf, 2013), alumni association members who donated and even those who did contribute to their alma mater placed a high value on the knowledge that their or other's donations were put to the intended use.

Bekkers and Wiepking (2007) claim that different factors may influence efficacy. It may be motivated by empathy, social responsibility, altruism and Ubuntu values. However, Individuals are extrinsically motivated when their behaviour is primarily dependent on the outcome that is distinct from the action itself (Legault, 2020). Similarly, efficacy is also driven by the perceived impact of the donor's contribution. Thus, in this study, it is adopted as cutting across both intrinsic and extrinsic motivation.

Convenience brought by technological advancement.

The rapid advancement of technology has brought about a major shift in universities' approach towards engaging their alumni communities and seeking financial contributions. The utilisation of technology has proven to be a valuable resource for alumni relations officers in effectively conveying the university's needs to alumni and facilitating fundraising and donor acquisition efforts (Johnson, 2023).

The prevalence of technology, including internet access, presents opportunities for the community and is an important factor that could assist colleges in expanding their fundraising alternatives (Hall, 2016). The motivation for giving funds through online channels is influenced by a combination of intrinsic variables, such as self-interest and extrinsic variables (Hwang *et al.*, 2020). Using online donation platforms enables a diverse group of potential donors, such as students, alumni, and local residents, to make modest contributions with minimal time investment and at their own convenience (Hwang *et al.*, 2020). As such, we classified technology as an extrinsic factor, adding value to eight mechanisms, Ubuntu practices, and identity. This value may, however, only benefit certain demographics that are technologically advanced. Due to the assumption that the emergence of technology in providing convenience is an influential motivating factor for alumni gifts, thereby facilitating enhanced institutional engagement and simplifying the process of gifting, the following hypothesis was developed:

H8: There is a strong positive relationship between convenience and the future intention of alumni gifting.

Demographic variables

Existing studies suggest that demographic variables predict alumni contributions (Beamon, 2017; Tsao & Coll, 2004). For example, male graduates donate more than their female counterparts (Tsao & Call, 2004). Meanwhile, those with higher levels of education, a family, and a religious affiliation (particularly Protestants) are more likely to give (Brittingham & Pezzullo, 1990). Furthermore, typical donors from the alumni community tend to be “more financially secure, middle-aged or older, emotionally invested in their alma maters, have completed at least a bachelor's degree programme, are active in some alumni affairs, and have religious or voluntary affiliations” (Brittingham & Pezzullo, 1990, p.6).

The growth rate in alumni gifting towards educational objectives maintains a positive trajectory until approximately 52 years of age (Tsao & Call, 2004). Bristol Jr (1990) also found alumni donations increase as class age increases. The length of time between graduation and the start of making substantial contributions greatly impacts the magnitude of alumni gifts (Bristol Jr, 1990). Similarly, in other studies, it has been found that factors such as age, income, and financial support to other organisations are significant predictors of alumni giving to community colleges (Skari, 2014). Based on the likelihood of demographic variables influencing alumni gifting, the following hypothesis was developed:

H9: Demographic variables such as age, gender, employment level, educational level, and graduation year are factors that influence alumni gifting.

2.4 Conclusion

This chapter has examined the relevant literature review for social identity theory, which resulted in the development of the conceptual framework. We have further reviewed the literature on Ubuntu ethos and practices to assess how it reinforces social identity. African gifting practices and demographic variables have also been discussed in-depth to comprehend the giving patterns and how this may impact alumni giving in South African universities, mainly because these characteristics fluctuate during the life span, as do motivations for giving. In addition, global scholarly literature on alumni giving motivation, primarily from the United States, has been examined, and

giving behaviour and trends have been identified. The following chapter delves into the methodology employed in this study.

Chapter Three: Methodology

3.1 Introduction

This section outlines the study methodology. It describes the design of the study, approach, methods, data collection and analysis, validity and reliability, ethical considerations, and the study's limitations. The study adopted a quantitative approach, using a survey as a research instrument to quantify alumni's opinions, attitudes and behaviours relating to alumni gifting.

The study's primary aim was to identify the motivations for alumni gifting in two South African universities. The secondary objectives were to determine the influence of social identity Ubuntu ethos and practices in alumni gifting and to assess the influence of other giving behaviour and practices observed on other global studies and the demographic variable in alumni gifting.

3.2 Research Design

The research design is the foundation of this research, indicating the approach undertaken to solve the research problem (Rajasekar & Verma, 2013). This research adopted a quantitative research design to measure the motivations and behaviours for alumni gifting in two South African universities.

The study utilised a deductive (the verification of hypothesis) approach, specifically positivism, as its logic of inquiry (Bryman, 2014). This approach enabled the study's theoretical framework to guide the formulation of the hypothesis and its testing through experiments and observation (Walliman, 2021).

3.2.1 Positivism

The positivist approach assumes that there is evidence of objective and accessible reality waiting to be uncovered (Walliman, 2021). Therefore, a positivist research paradigm was adopted in this study to identify causal relationships between the alumni gifting motivations and behaviours as well as their explanatory power quantitatively (Park *et al.*, 2020). This approach is key to South African alumni gifting future studies

as the knowledge uncovered could be generalised, replicated, and expanded upon gradually.

3.3 Research Approach

Quantitative research examines a social or human issue by evaluating a theory composed of variables, quantified using numerical data, and evaluated using statistical methods to verify the accuracy of the theory's predictive statements. (Creswell, 1994). Quantitative methodologies are powerful techniques that deal with large groups of respondents, generalising the study findings that could be replicated in future. The researcher believed that this method was appropriate to quantify alumni opinions, attitudes, and behaviours in order to determine how they felt about gifting to their alma mater and test the strength of the relationship between certain variables and the future intention to give.

3.4 Population

It is not practical to study the entire population (Fancera, 2023); thus, the study's target population were the alumni from South African universities based in Gauteng province from which the sample was drawn. Given their proximity, the two universities selected were easily accessible to the researcher.

3.5 Sampling Techniques

Non-probability–convenience sampling was used to select participants for this study as it is less costly and also less time-consuming. This strategy entailed choosing participants based on their accessibility, availability, and desire to take part in the study (Creswell & Creswell, 2017; Etikan et al., 2016).

The total number of alumni on record at the two universities employed in this study is approximately 298 205. The recommended sample is a minimum of 384 alumni with a 5% margin of error (Raosoft, 2004). The researcher could not access the alumni database from both universities due to the Protection of Information Act (POPIA). Therefore, the survey instrument was shared with the alumni relations office from the two universities to distribute to the population.

3.6 Data Collection Methods

The study utilised Qualtrics' online survey tool to build the questionnaire, which was subsequently distributed through the created link to the alumni through the alumni relations offices of the two universities. The questionnaire utilised is appended as Appendix 1. The researcher also emailed the survey link to a few alumni in her network. A survey was also deemed the most appropriate data collection method due to the paucity of secondary data on South African alumni gifting practices and behaviours (Bambale, 2014). Additionally, "surveys are quicker, efficient and comparatively more accurate means of assessing information about population elements" (Bambale, 2014, p.10).

Before commencing with data collection, the researcher developed a survey that underwent an ethics approval process. The questionnaire comprised 31 closed-ended questions grouped under five constructs: a sense of obligation, social identity, social responsibility, Ubuntu, and other gifting behaviours and practices observed in other global studies. Moreover, the instrument had nine questions under the demographic variables. The settings on the form restricted progression to answer the other questions before consenting to proceed. Thus, the first question sought to obtain consent from the respondents. The questionnaire was designed for the respondents to answer all questions in 15–30 minutes, though they were not restricted to completing it in one go. The link was active for one month from the start of the survey, allowing the respondents enough time to complete the questionnaire.

A total of 745 participants responded to the online survey. However, 284 were excluded from the analysis because these participants did not provide information on certain core variables. The missing variable information was on gender (n=194), age (n=194), and identity of the institution they attended (n=20). Furthermore, this data was excluded from further analysis due to the absence of respondents' indication of their gifting likelihood, which serves as the dependent variable in this study. Consequently, identifying significant patterns or relationships within this data was deemed impossible (Bryman & Cramer, 2011).

3.6.1 Pretesting of the survey instrument

The last stage in the questionnaire design included the pretesting of the survey instrument. This stage was where the errors could be detected before the final survey instrument was sent out to the population of interest (Diamantopoulos et al., 1994). Before commencing the data collection process, a pilot survey was administered to nearly ten alumni participants for completion accordingly. The errors identified were corrected before the link for the final questionnaire was implemented.

3.7 Data Analysis

The first step of data analysis involved all the responses being exported to the Excel spreadsheet and loaded to the “Statistical Package for the Social Sciences” (SPSS), version 28.0.1.0 (142). This was followed by the analysis of data using a set of statistical techniques that involved the simultaneous analysis of multiple measurements obtained from each respondent to provide inferences about the population under the study.

Descriptive statistics are employed to succinctly summarise data by elucidating the interrelationship between variables within a given sample or population (Kaur et al., 2018). Therefore, the data was first analysed through descriptive statistics, where data's central tendencies and spread were measured. Pearson Correlations analysis was conducted to assess the association between the variables. Because a larger number of independent variables may result in the reduced predictive, Principal Component Analysis (PCA) was performed as a data reduction technique. Furthermore, regression analysis, particularly multiple regression analysis was performed to determine the extent to which the predictor variables account for the variance in the criterion variable (Almquist et al., 2020). Values were produced to provide statistical significance of the relationship for the Pearson correlation and multiple linear regression analysis (Byrne, 2007).

3.8 Measures

One of the most frequent summative scales for measuring attitudes is the Likert scale, in which the respondent specifies their degree of agreement with a given proposition by marking their position on a five- or seven-point continuum (Keown & Hakstian,

1973). A survey was developed to measure the study variables. The instruments used a seven-point Likert scale ranging from one (strongly agree) to seven (strongly disagree) to measure all the seven hypothesised variables.

A seven-point scale created by Mael and Ashforth (1992) was used to determine the influence of identity on alumni gifting. The obligation scale⁹ (Oyserman *et al.*, 2002) and the ISR¹⁰ Scale (Kim & Han, 2010) were used to measure the sense of obligation and social responsibility variables, respectively. Furthermore, reciprocity was measured using the personal norms of reciprocity scale¹¹ (Perugini *et al.*, 2003), while the influence of technology was measured using the Technology Readiness Index (Parasuraman & Colby, 2015)¹². The hypothesised factors from the eight mechanisms (Bekker & Wiepking, 2011), solicitation and awareness of need were measured using the contagion of prosocial behaviours scale¹³ (Schröder *et al.*, 2023).

Demographics

The demographics were control variables useful in categorising the alumni pool. Respondents were prompted to choose the most suitable response option that accurately characterised each demographic variable. The collected responses were analysed and presented in a summarised form to depict the attributes of the sample studied population.

⁹ This instrument comprised six items that assess an individual's level of commitment to fulfilling their responsibilities towards others.

¹⁰ The measurement tool comprises a set of 15 items that assess an individual's perception of their social responsibility and level of dedication towards the betterment of society.

¹¹ The measurement tool comprised of 7 scale Likert scale item measuring the various aspects of personal norms of reciprocity.

¹² The instruments comprise 5 item Likert scale items assessing the propensity to embrace technology.

¹³ The measurement tool comprises 5 item Likert scale items to measure the awareness of need on blood donations.

3.9 Validity and Reliability

Reliability explains the consistency of measure throughout time and across items, while validity explains the adequacy of the measurement score concerning the variable it represents (Price *et al.*, 2015). Cronbach Alpha was used to measure the internal consistency of the measures across items. According to Heale and Twycross (2015), Cronbach Alpha, with a minimum threshold of 0.70 is acceptable. The study also adopted a factor analysis approach to reduce substantial variables into a few components. Factor analysis is considered the strongest technique for measuring construct validity, producing correlation coefficients, KMO measures, and Bartlett's test of sphericity results (Kang, 2013).

3.10 Ethical Considerations

This study was conducted ethically and responsibly, with integrity, precision, efficacy, and objectivity. The researcher obtained ethical clearance from the Wits Business School Ethic Committee before conducting the research, as presented in **Appendix 3**. The information was presented accurately, and the findings were reported precisely, eliminating inaccuracies and improper bias (Steneck, 2007). In addition, respondents were notified that they were participating in a study, and their consent was sought. The respondents were notified that participation was optional and non-participation would not affect their relationship with the university.

This study collected data anonymously, and anonymity and sensitive data were secured (Augustyn, 2014). The data was collected using the Qualtrics' online survey tool. The settings on the instrument design did not allow for the identity revelation of the respondents or the collection of their personal information, such as contact and geographical details. The data was stored in a password-protected folder and only accessible to the researcher and the supervisor. The researcher does not have access to the alumni database in compliance with POPIA. This information is not in the public domain; thus, only alumni relations personnel and authorised users can access such information. The researcher shared the survey link to be sent to the alumni population with the relevant structure within the two universities.

3.11 Limitations of the Study

The study is limited to only two academic institutions located in Gauteng, South Africa. Another limitation concerns using a survey as the primary data collection instrument, precluding the possibility of clarifying any questions that respondents may not have fully comprehended.

3.12 Conclusion

This chapter explored the methodology followed in the study to comprehend the alumni gifting motivations and behaviours within two South African universities. Further analysis was also done on the research design, approach, measurement instruments used to measure the study variables, the data analysis process, and the ethical considerations. The subsequent chapter presents the results.

Chapter Four: Discussion of the Results

4.1 Introduction

Chapter Three presented a comprehensive discussion of the research methodology employed for the purpose of data collection and subsequent analysis. This chapter provides an overview of the results obtained and the interpretation with the aim of identifying the motivations for alumni gifting in two South African universities. Specifically, it assesses the influence of social identity, Ubuntu ethos and practices, demographic and socio-economic variables and other motivations in alumni gifting motivations and behaviours.

In what follows, the chapter presents the results and discussion under five distinct sections: (a) Demographic characteristics of the sample, (b) Variable computations, (c) Descriptive analysis, (d) Correlation analysis, (e) Exploratory factor analysis, Regression analysis, (f) Hypothesis testing and (g) Conclusion.

4.2 Demographic Characteristics

A total of 745 participants responded to the online survey, of which 284 were excluded from the analysis because of a lack of information on certain core variables that these participants did not provide. This missing variable information included gender (n=194), age (n=194), and identity of the institution they attended (n=20). Furthermore, this data was excluded from further analysis due to the absence of respondents' indication of their gifting likelihood, which serves as the dependent variable in this study. Consequently, identifying significant patterns or relationships within this excluded data is impossible (Bryman & Cramer, 2011).

Previous studies indicate that demographic background affects individuals' future ability and gifting motivation (Diehl, 2007). Demographic data is, therefore, one of the significant factors in the study of alumni gifting motivations and behaviours, hence warranting its inclusion in this study. The specific demographic variables are discussed below.

4.2.1 Institution attended

Participants were asked to indicate the institution they attended. The analysis of the 441 cases deemed valid for this study revealed that 60.5% (267) were alumni of Institution A, while 35.6% (157) were alumni of Institution B. A further 3.9% (17) of the participants were alumni from both universities. Figure 4.1 below captures the distribution of responses to this question.

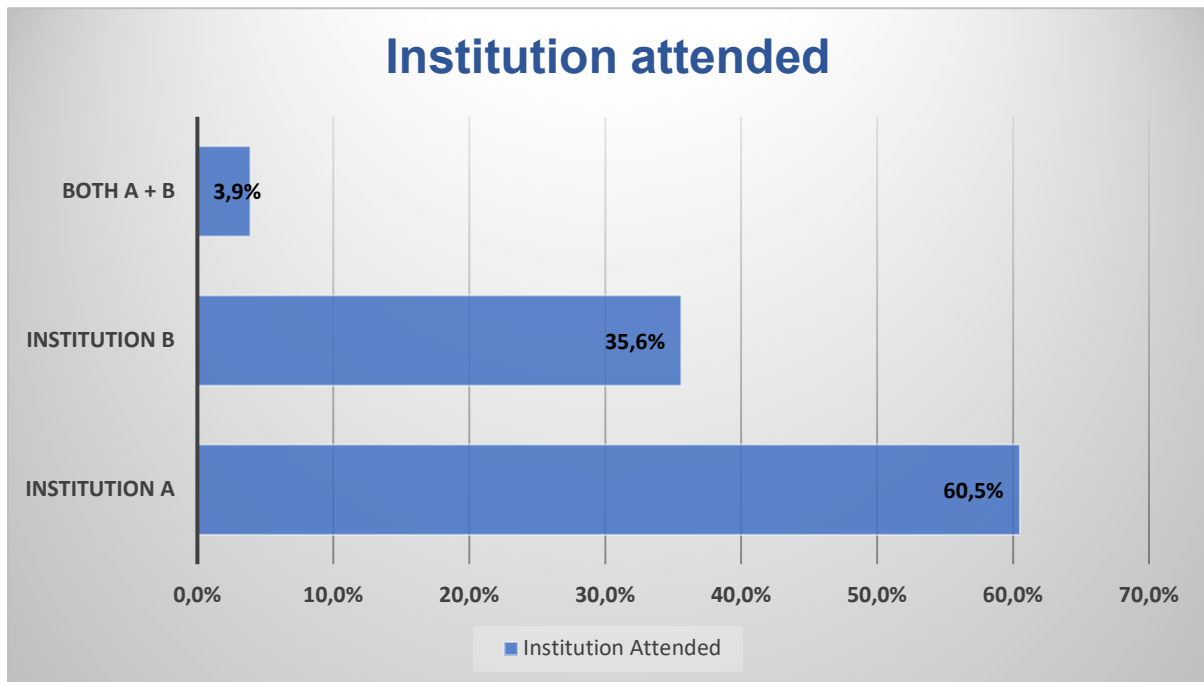


Figure 4.1: *Institution attended.*

Source: Created by the researcher based on the data collected

The results of the demographic variables presented below lay the foundation to answer the research question seeking to identify demographic variables' impact on alumni's gifting behaviour in two South African universities.

4.2.2 Gender demographics

The survey results showed that most of the respondents, specifically 57.8% (255), identified as female, while the remaining 42.2% (186) identified as male, as depicted in Figure 4.2 below:

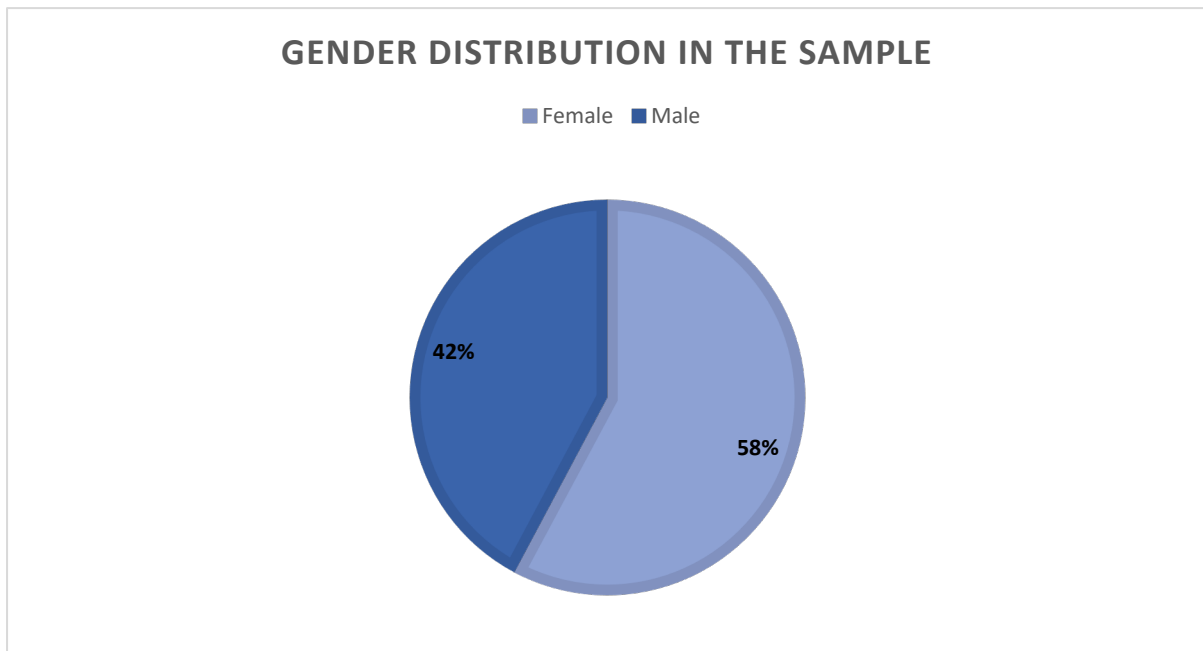


Figure 4.2: Gender demographics.

Source: Developed by a researcher from the data collected

Gender disparities in donation behaviour have been observed through empirical studies conducted in the non-profit sector (Shapiro & Ridinger, 2011). Thus, the gender demographics reported above were further analysed in the study to assess any significant differences in the gifting behaviour between male and female respondents of this survey.

4.2.3 Age demographics

To determine the potential impact of age on alumni gifting behaviours, we began by providing an analysis of gender frequencies. The age distribution of the survey respondents spanned from below 20 to above 65 years of age. The data revealed that the largest proportion of participants was between 26 and 34 years of age (40.8%), followed by those between 20 and 25 years (30.4%). Next were those in the 35 to 44 years category (13.4%). Participants 45 to 54 years old made up 9.5% of the sample. Figure 4.3 below details the distribution of all the age categories in the sample.

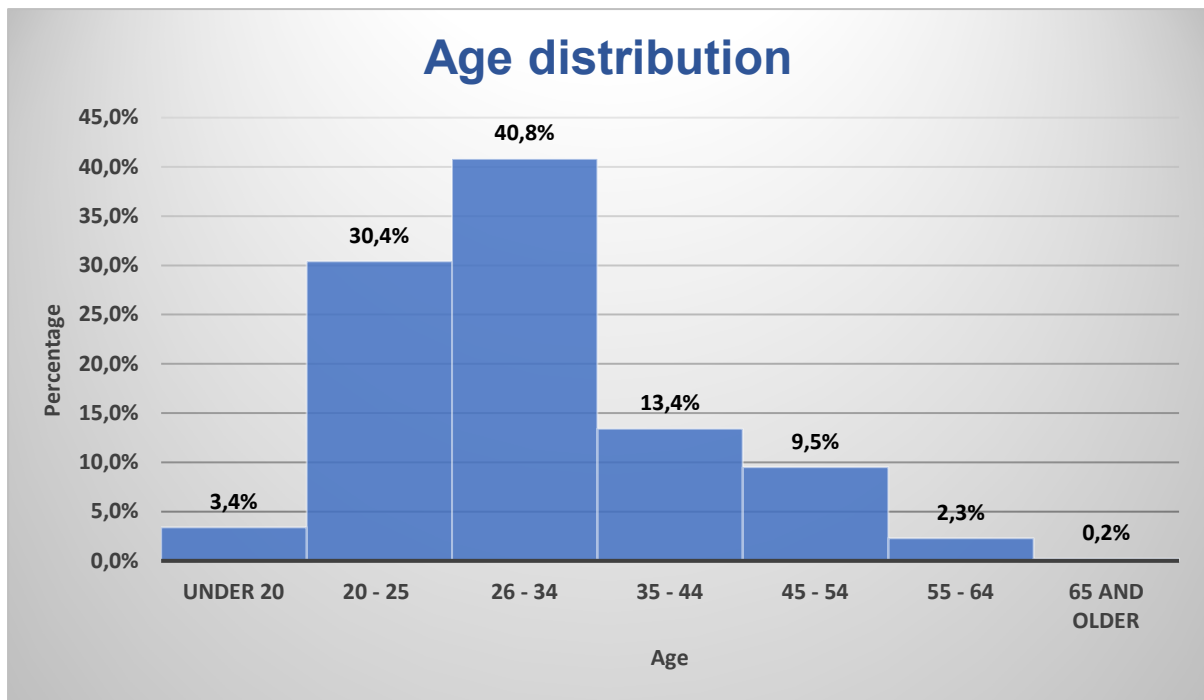


Figure 4.3: Age distributions.

Source: Developed by the researcher from the data collected

Although the survey has garnered a considerable number of responses, the low participation of alumni aged 65 and above has raised concerns and warrants additional investigation. The influence of specific demographics on gifting behaviour is unpacked further in this chapter.

4.2.4 Highest qualification obtained.

Alumni were required to choose their highest level of qualification to determine the influence of the level of qualification in gifting. The results revealed that most respondents possessed an undergraduate degree as their highest educational achievement, comprising at least 32.7% of the sample. This was followed by 24.5 % of respondents who held an honours degree as their highest qualification, while 14.7% held a Master's degree. Conversely, respondents whose highest qualification was an undergraduate diploma, postgraduate diploma, PhD, or short learning programme accounted for less than 10% of the sample, as represented in Figure 4.4 below:

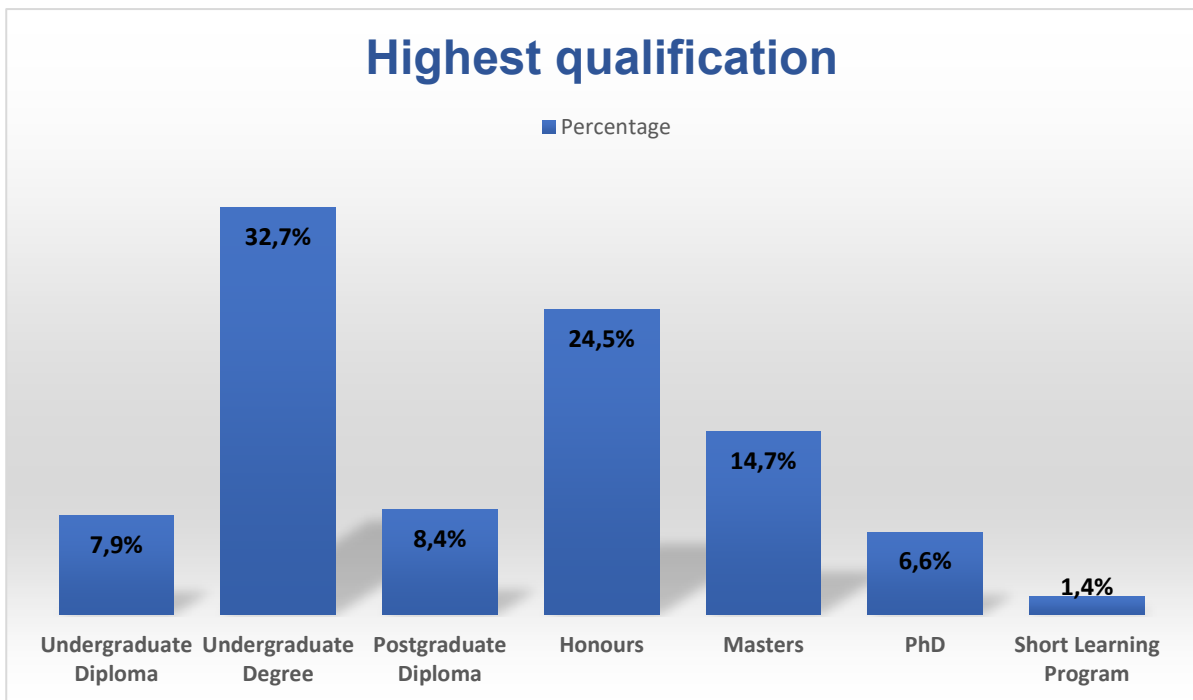


Figure 4.4: Highest qualification.

Source: Developed by the researcher from the data collected

The level of educational qualification is a key demographic variable that consistently and reliably predicts the alumni future intention to give or contributing at a particular level (Lowe, 2019). This variable will be analysed further in this chapter.

4.2.5 Graduation year

With a view to determine whether the year of graduation explains alumni gifting behaviour, the respondents were asked to select the year in which they graduated. Most participants who took part in the survey completed their studies in 2020 or later, accounting for 58% of the total sample. The second largest group of respondents, comprising 30% of the sample, graduated between 2010 and 2019. The remaining participants were two smaller groups, with 5% and 3% of respondents having graduated between 2000 and 2009 and before 2000, respectively, as shown in Figure 4.5 below:

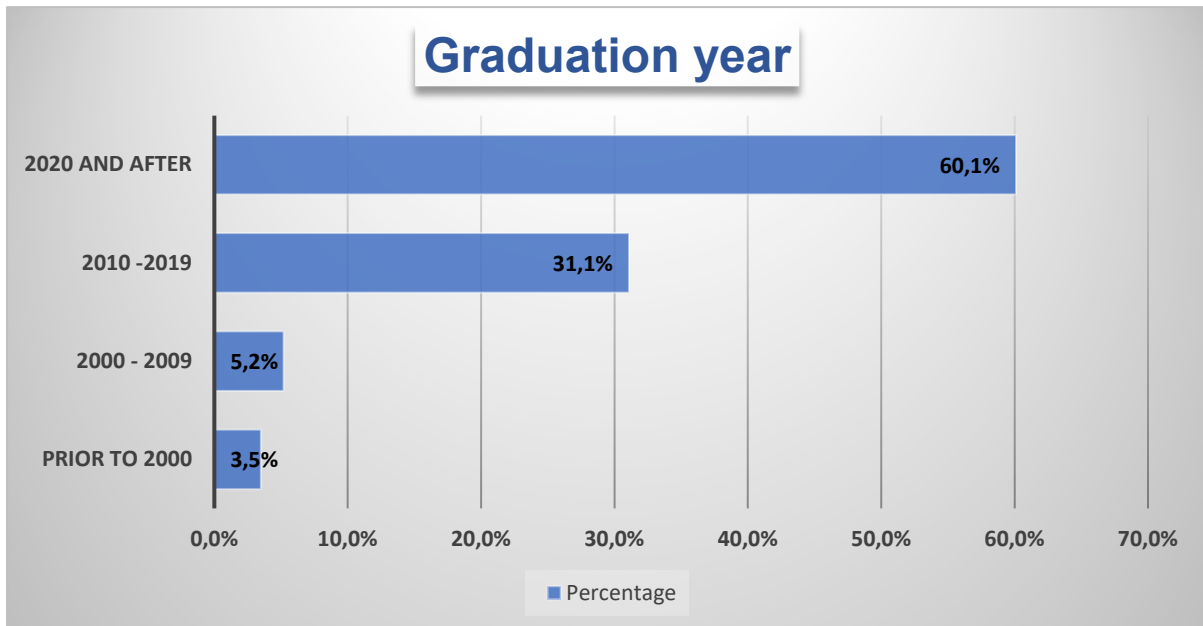


Figure 4.5: Analysis of frequencies - Year of graduation.

Source: Developed by the researcher from the data collected

Further analysis will be conducted later in this chapter to show the influence of the graduating year since the comparison across multiple graduation years could reveal the gifting trends within each respective group (Gaier, 2005).

4.2.6 Employment status

To assess the influence of socio-economic status on the possibility of alumni gifting to their former institution, respondents were requested to disclose their employment status. The data collected revealed that 64% of the respondents were employed, while 36% were unemployed. This distribution is visually represented in Figure 4.6 below:

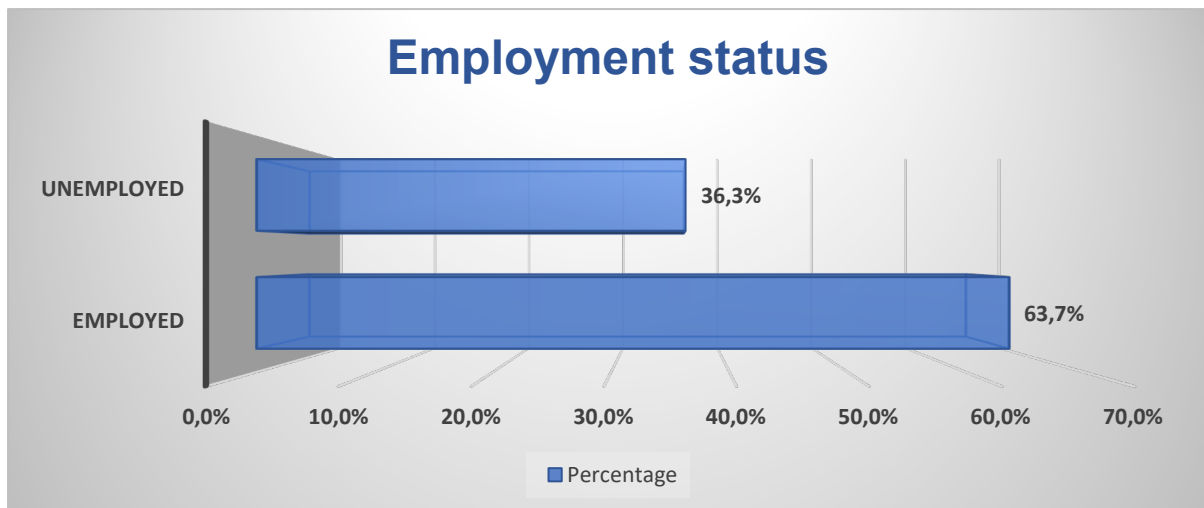


Figure 4.6: Analysis of frequencies - Employment status.

Source: Developed by the researcher from the data collected

There is a common assumption that employed individuals are more likely to participate in charitable giving due to the stability of their income (Yao, 2015). This chapter will examine the effects of employment status on individual giving behaviour.

4.2.7 Monthly household income level

Respondents were requested to divulge their monthly household income to ascertain the potential influence of the income level on gifting behaviour. The survey revealed that 25.6% of the respondents indicated that their monthly income exceeded R50 000. The second highest income bracket was reported by only 6.8% of the population, who indicated earning between R40 000 and R49 999 per month, followed by 10.7% who reported earning between R30 000 and R39 999 monthly. Furthermore, 13.2% of the respondents indicated that they earned between R 20 000 and R 29 999 monthly, while 12.9% of the participants reported earning between R 10 000 and R 19 999 monthly. In addition, 10% of the participants reported earning between R5 000 and R9 999, followed by 12.5% of the respondents who reported earning less than R 5 000 monthly. Finally, 8.4% of the respondents indicated that they did not possess any source of income. The income distribution is depicted in Figure 4.7 below:

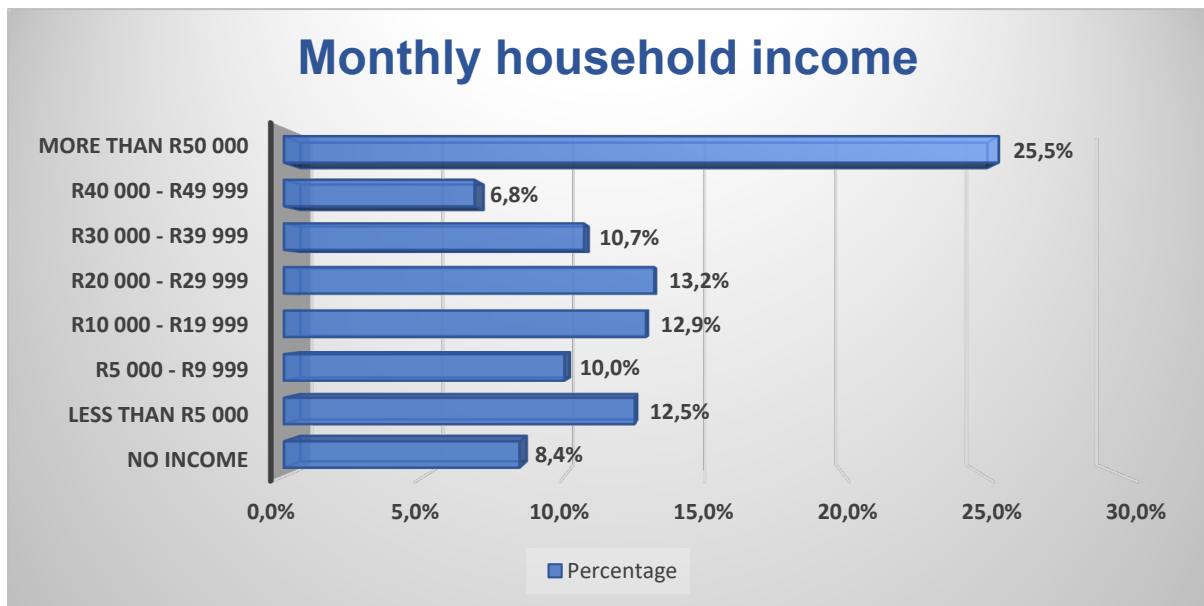


Figure 4.7: Analysis of frequencies - Monthly household income

Source: Developed by the researcher from the data collected

Even though more than half of respondent alumni were employed and earning a salary, according to Yao (2015), households aspire for financial stability prior to donating to non-family members, and other charitable causes. Therefore, the results of various income levels are analysed further in this chapter to determine patterns in the likelihood of participating in gifting.

4.3 Variables Computation

The variables of alumni gifting, social identity, sense of obligation, reciprocity, social responsibility, and other gifting motivations (awareness of need, solicitation, and convenience) were assessed using a seven-point Likert scale of multiple items. These variables were treated as continuous variables in the analysis. Furthermore, to ascertain the influence of certain demographics on the likelihood of alumni gifting, the study's statistical analysis incorporated certain demographic variables from the sample. These include the highest level of education attained, graduation year, employment, possession of a degree from a different institution, receipt of financial aid during the study period, monthly household income, age, and gender. The individual elements under each variable were subsequently summed to produce a composite measure.

The composite score was derived by aggregating various survey items and computing their mean. Sense of obligation and social responsibility were measured using five questions where alumni were requested to indicate whether they agree or disagree with the statement. Furthermore, Social identity and Ubuntu variables were both measured using six questions. Likewise, the construct of gifting was measured through a similar technique using eight questions. Descriptive analysis is discussed in the subsequent section below.

4.4 Descriptive Analysis

In this section, we checked assumptions, summarised, and illustrated the data using frequencies, percentages, and measures of central tendencies and looked at the shape of the distribution. Additionally, this section presented a descriptive analysis to identify trends in the data that could provide a more comprehensive story, revealing the motivations for alumni gifting. The study mainly examined the influence of Ubuntu on the likelihood of alumni gifting. As such, the results of each factor analysed when unpacking Ubuntu were presented in this section.

A more in-depth analysis of the data in the form of mean, median and mode values of the survey questions was provided to describe the centre of a distribution. Typically, the median is a statistical measure that exhibits a high degree of resistance to change (Lutabingwa & Auriacombe, 2007); it is a preferable measure of central tendency for skewed data and also appropriate for ordinal data (Hahs-Vaughn & Lomax, 2020). The mean is susceptible to extreme values and, as such, suitable for normally distributed data, whereas the mode is the most frequently selected response to the questions posed to the respondents in the study. Notably, the mean and median for the normally distributed data is approximately equal with the skewness value of zero. This implies that the shape of the distribution is easily determined by comparing the mean, median and the mode while the standard deviation tells the story about the spread of the scores. Furthermore, kurtosis value of +/-1.0 is considered normal and acceptable in the context of this study.

It is critical to establish the level of the variable skewness because of the assumptions of most inferential statistics that the dependent variable is normally distributed (2015).

Generally, unequal tails in the frequency distributions, i.e., one side of the tail being longer than the other, indicate the curve being skewed to the direction of the longest tail. The left-skewed frequency distribution is negatively skewed with the equally negative skewness value. Similarly, the right-skewed distribution is positively skewed with the positive skewness value. "Negatively skewed distribution can also be determined through $\text{mode} > \text{median} > \text{mean}$ and $\text{mode} < \text{median} < \text{mean}$ for positively skewed distribution" (Hahs-Vaughn & Lomax, 2020, p.131).

In this study, the level of agreement was represented by response selections of one to three, and the level of disagreement was shown by the response selection of five to seven. Neutrality was represented by a response selection of four. As such, the responses towards the right of the graph, said to be positively skewed, would lean towards the agreement, whereas the responses towards the disagreement side would be negatively skewed. A descriptive analysis of the measure of each variable in this study is depicted in **Table 4.1** and will be discussed below:

Table 4.1: Descriptive analysis of the measure of factors

Items	Mean	Median	Mode	Std. Deviation	Skewness	Kurtosis
Social Identity (SI)						
S1: I feel connected to my alma mater	3.45	3.00	1	2.051	0.208	-1.315
S2: I identify with my alma mater	3.35	3.00	1	2.034	0.257	-1.281
S3: Being associated with my alma mater as an alumni boost my self confidence	3.4	3.00	1	2.073	0.202	-1.398
S4: I feel a strong connection to my alma mater because of their mission and vision	3.51	3.00	1	2.011	0.193	-1.248
S15: Future intention to donate because I have a favourable institutional identity	3.56	4.00	4	1.863	0.170	-1.016
S16: I'm motivated to give monetarily because I am familiar to the difficulties that my alma mater faces due to limited resources	3.53	3.00	1	1.946	0.216	1.142
Social Responsibility (SR)						
SR1: I believe that we have a responsibility to help our universities to be more financially stable for the future generation	3.75	4.00	6	2.023	-0.079	-1.422
SR2: I consider giving back to my alma mater to be a form of social responsibility	3.45	3.00	1	2.029	0.200	-1.318
SR3: Future intention to donate due to the fact that the current challenges necessitate an active citizenry	3.5	3.00	1	2.024	0.180	-1.301
SR4: I believe that my actions must be for the greater good of society	3.58	4.00	6	2.230	-0.061	-1.735
SR5: I believe it is a societal responsibility to ensure the well-being and welfare of all individuals	3.58	4.00	1	2.158	-0.076	-1.659
Sense of Obligation (SO)						
SO1: I have a moral obligation to give back to my alma mater	3.51	3.00	1	1.978	0.149	-1.239
SO2: My alma mater has helped me to have a better life; I will, therefore, give back to help others	4.51	5.00	7	2.008	-0.321	-1.137
SO3: Future intention to give due to social obligation to a larger group	3.53	3.00	1	1.986	0.258	-1.150
SO4: Future intention to gift despite my socioeconomic status	3.71	3.00	1	2.022	0.221	-1.200
Ubuntu (U)						
U1: Ubuntu is a philosophy that I wholeheartedly support	4.15	6.00	6	2.225	-0.522	-1.536
U2: I give to commemorate social occasions like weddings and funerals and assisting people with their health care and education fees	3.47	4.00	1	2.098	0.064	-1.558
U3: Ubuntu motivates me to give the little I have to the improvement of society	3.67	4.00	1	2.219	-0.084	-1.650
U4: Future intention to give in the spirit of ubuntu	3.71	4.00	1	2.079	0.051	-1.346
U5: I am motivated to give due to my compassion to improve the quality of another's life	3.63	4.00	6	2.215	-0.088	-1.701
Giftng (G)						
G1: I have previously made monetary donations to my alma mater	3.89	3.00	2	2.318	0.330	-1.604
G2: Future intention to give in the near future	3.36	3.00	1	2.098	0.338	-1.277
G3: Future intention to give if asked	3.43	3.00	1	1.967	0.288	-1.111
G4: Future intention to give if gaining something in return	3.85	3.00	2	2.015	0.289	-1.211
G5: Future intention to give if made aware of the need	3.38	3.00	1	2.055	0.191	-1.370
G6: Future intention to give if it is convenient to give	3.40	3.00	1	2.027	0.232	-1.289

Source: Developed by the researcher from the collected data

4.4.1 Social identity

In order to examine the influence of social identity on the likelihood of gifting, a set of questions was posed to the alumni. The respondents were asked to show their agreement or disagreement with each question by selecting a corresponding scale. The diagram depicted in Figure 4.8 illustrates the alumni's stance on social identity, while Table 4.1 reveals the measures of central tendencies and the shape of the distribution. Overall, between 49% and 53% of the respondents agreed (strongly agree

– somewhat agree) with social identity statements, while 16,6% - 22,2% were neutral and between 28% - 30,8% disagreed (strongly disagree - somewhat disagree).

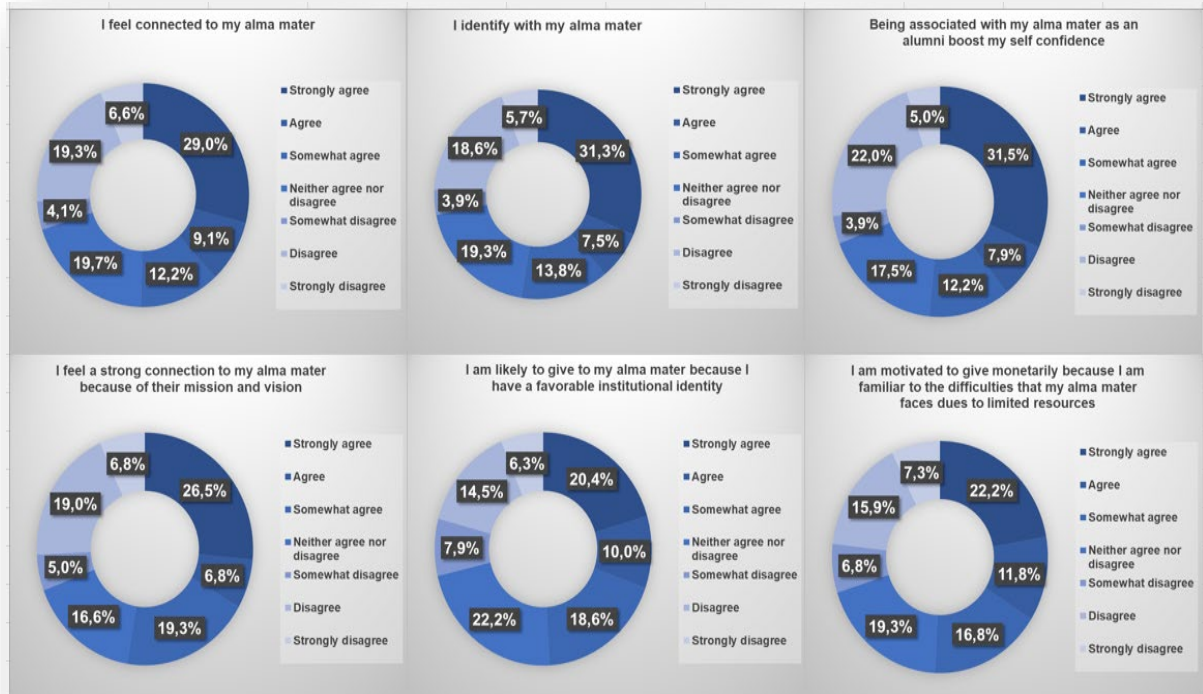


Figure 4.8: Survey responses - Social identity

Source: Developed by the researcher from the data collected

The mean value of SI1 to SI3 was below 3.5 and thus closer to 3, somewhat agreeing with the question. The mean values of SI4 to SI6, which were centred around the mission and vision, favourable institutional identity, and familiarity with the difficulties faced by alma mater, were above 3.6 and closer to 4, which was a neutral response (neither agree nor disagree).

The most frequent response selected, as shown in Table 4.1, was 1, indicating that the respondents strongly agreed with the questions posed to them except SI5, which revealed that the frequently selected response was neutral regarding respondents having a favourable institutional identity with their alma mater. Likewise, the median of three showed that half of the responses leaned towards agreement with the question,

except for SI5, which leaned towards neutrality. The frequency distribution was generally symmetric around the mean.

4.4.2 Social responsibility

The responses to all five questions under social responsibility are shown in Figure 4.8 below. Figure 4.9 revealed that at least 44.2% to 51.9% of respondents agreed with the statements, 13.9% to 18.6% neither agreed nor disagreed, while 30.9% - 40.5% disagreed.

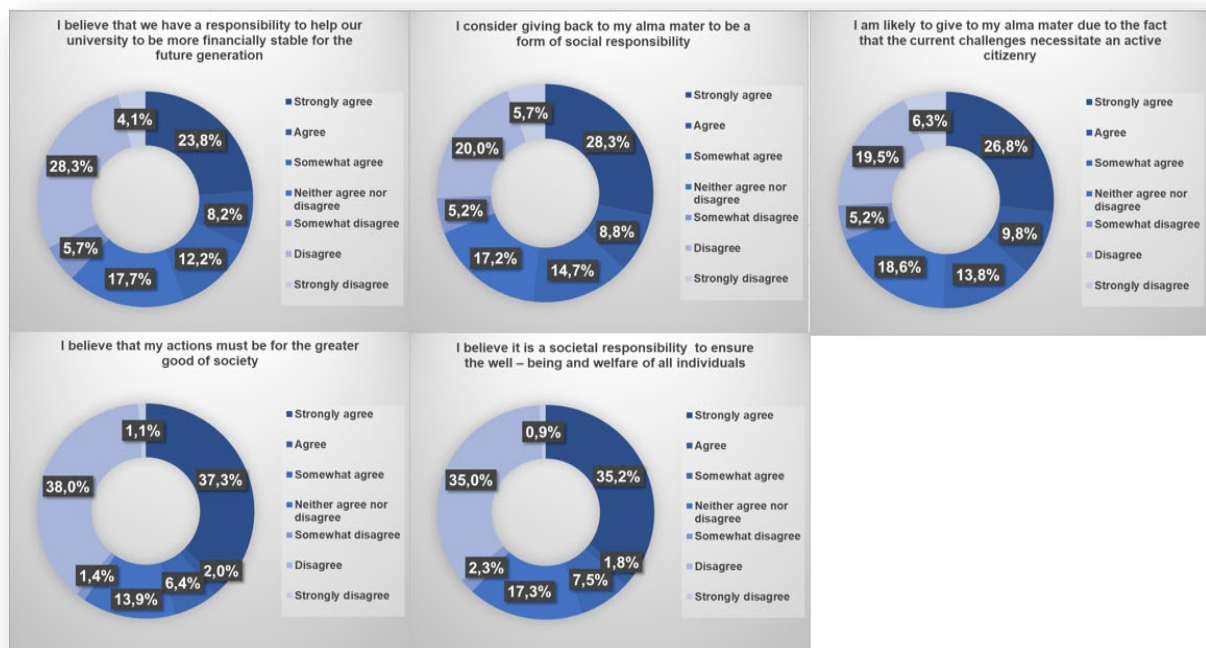


Figure 4.9: Survey Responses -Social Responsibility

Source: Developed by the researcher from the collected data

The mean values for the different statements related to social responsibility towards alma mater ranged between 3.45 and 3.75 on a scale of one to seven, as shown in Table 4.1. These scores signified the average sentiment among respondents regarding various aspects of social responsibility concerning contributions to their alma mater. The mean values were generally closer to four, leaning towards the neutrality of the responses to the social responsibility survey questions.

Furthermore, the median value for most statements was mostly four, except for SR2, "I consider giving back to my alma mater to be a form of social responsibility", and SR3, "I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry" that recorded the median of three revealing half the respondents that were somewhat agreeing with the two statements. Notably, the most frequent response for most statements was either one or six, indicating a polarised distribution among respondents' viewpoints. For instance, the mode for the statement "I believe that we have a responsibility to help our universities to be more financially stable for the future generation, and I believe that my actions must be for the greater good of society" was six, signifying strong disagreement. Skewness values varied between -0.079 and 0.200, suggesting the relative normality in the distribution of responses.

4.4.3 Sense of obligation

Respondents were prompted to express their level of agreement or disagreement with the four questions that tested their sense of obligation towards their alma mater. Over 50% of the respondents responded positively to the sense of obligation statement except for the statement, "I have a moral obligation to give back to my alma mater", with only 29.0% of the respondents agreeing to the statement and 54.2(%) disagreeing. Between 16.6% and 18.8% of the respondents remained neutral, while 31.0% to 54.2% disagreed with the statements. Figure 4.10 below shows the survey responses.

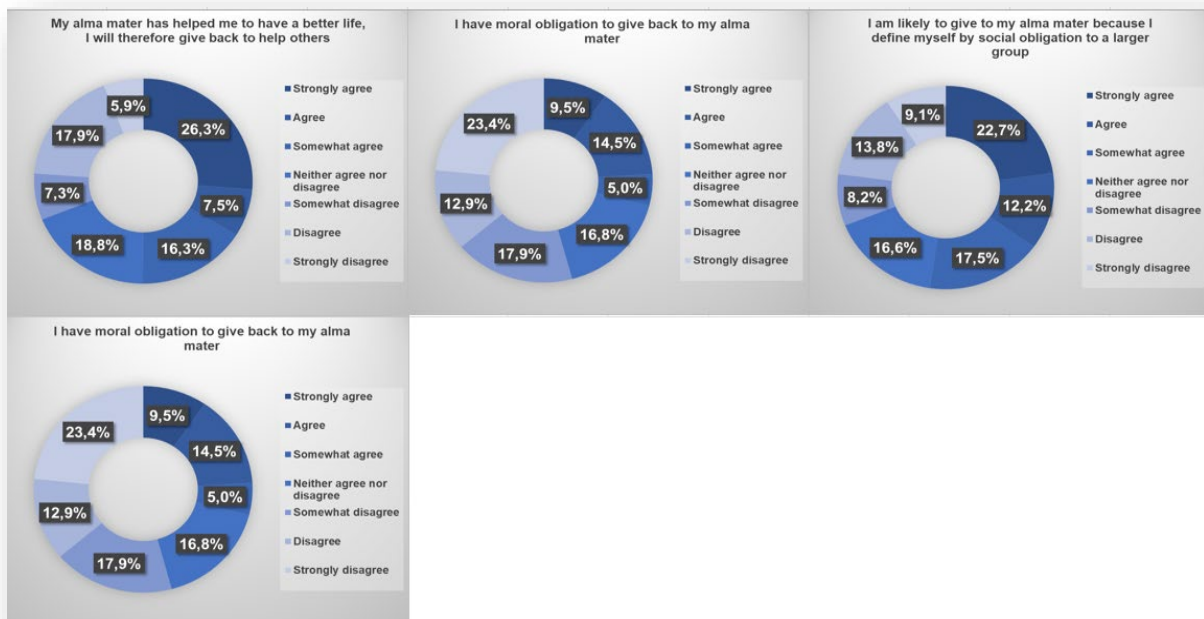


Figure 4.10: Survey responses - Sense of Obligation

Source: Developed by the researcher from the collected data

The mean values, representing the average sentiment among respondents, ranged across various questions from 3.51 to 4.51 on the one to seven scale. These scores provided a glimpse into the overall neutrality among respondents regarding their sense of obligation concerning gifting to their alma mater.

Notably, the mean value for SO1, "I have a moral obligation to give back to my alma mater", was 4.51, leaning closer to five, indicating some disagreement with this statement. Similarly, the median was recorded at five and the mode at seven, which implied that the most frequent response received concerning this statement was strongly disagreed. The recorded mode was higher than the median, and the skewness value was recorded as negative, thus indicating a negatively skewed distribution towards the disagreement with the statement. The median response of 3.00 was recorded for the other statements, which meant a moderate agreement among half of the respondents regarding different aspects of gifting back based on

sense obligations. The mode was further recorded as one, meaning that the respondents frequently agreed with the statements.

4.4.4 Ubuntu

The respondents were also required to answer five questions under the Ubuntu variable. Table 4.1 gives the descriptive statistics for the responses received for these questions, and the level of the respondents' agreement or disagreement is illustrated in Figure 4.11. Among the respondents, the least agreed-upon statement for Ubuntu was at 35.6%, while the statement with the highest level of agreement was at 49.0%. The statement "Ubuntu is a philosophy that I wholeheartedly support" had the highest level of disagreement at 53.7%.

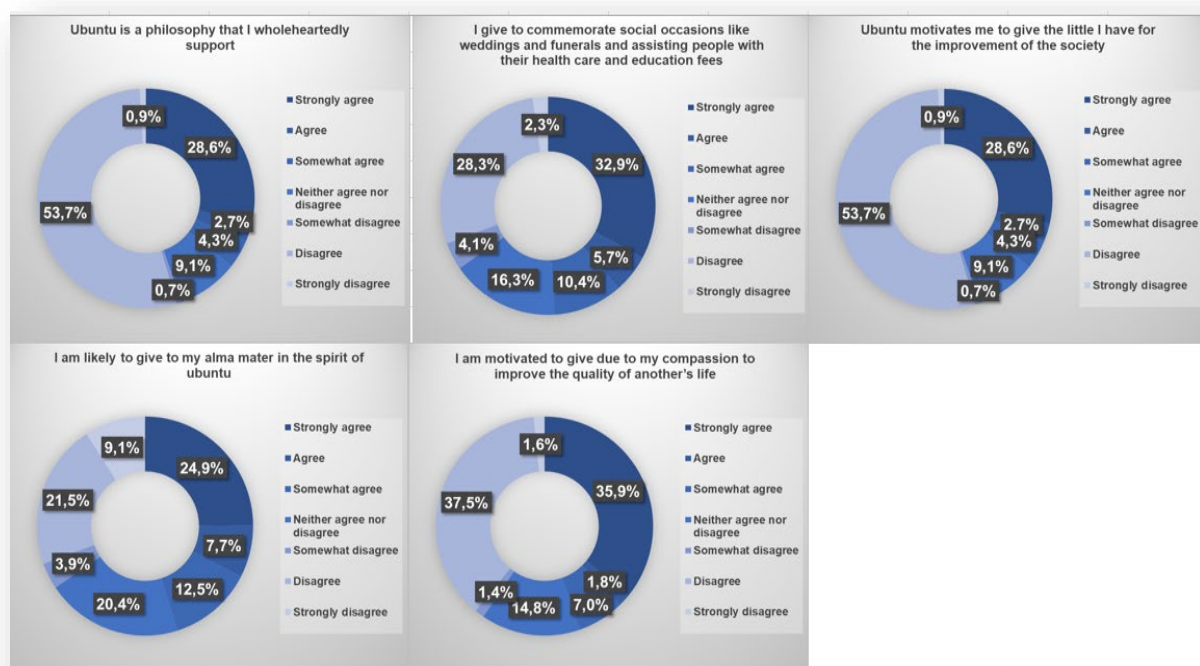


Figure 4.11: Survey responses – Ubuntu.

Source: Developed by the researcher from the data collected

The mean, indicating the average sentiment among respondents, ranged from 3.47 to 4.15 on a scale of one to seven, as shown in Table 4.1. While the mean value leaned towards the neutrality of the responses, the mode value for U1, "Ubuntu is a

philosophy that I wholeheartedly support," was recorded at six, suggesting that the respondents frequently disagreed with the statement. Likewise, the median value was also six, indicating that half of the respondents disagreed with the statement.

The median value for other questions leaned towards neutrality, while the mode was recorded at one, implying that respondents frequently agreed with the statements. It is also worth noting that the mode for the statement "I am motivated to give due to my compassion to improve the quality of another's life" was recorded at six, suggesting that the respondents frequently disagreed with this statement.

4.4.5 Gifting

Alumni were requested to respond to six questions to measure the level of agreement and disagreement regarding the gifting willingness, as illustrated in Figure 4.12. Over 50% of the responses agree with all six gifting statements.

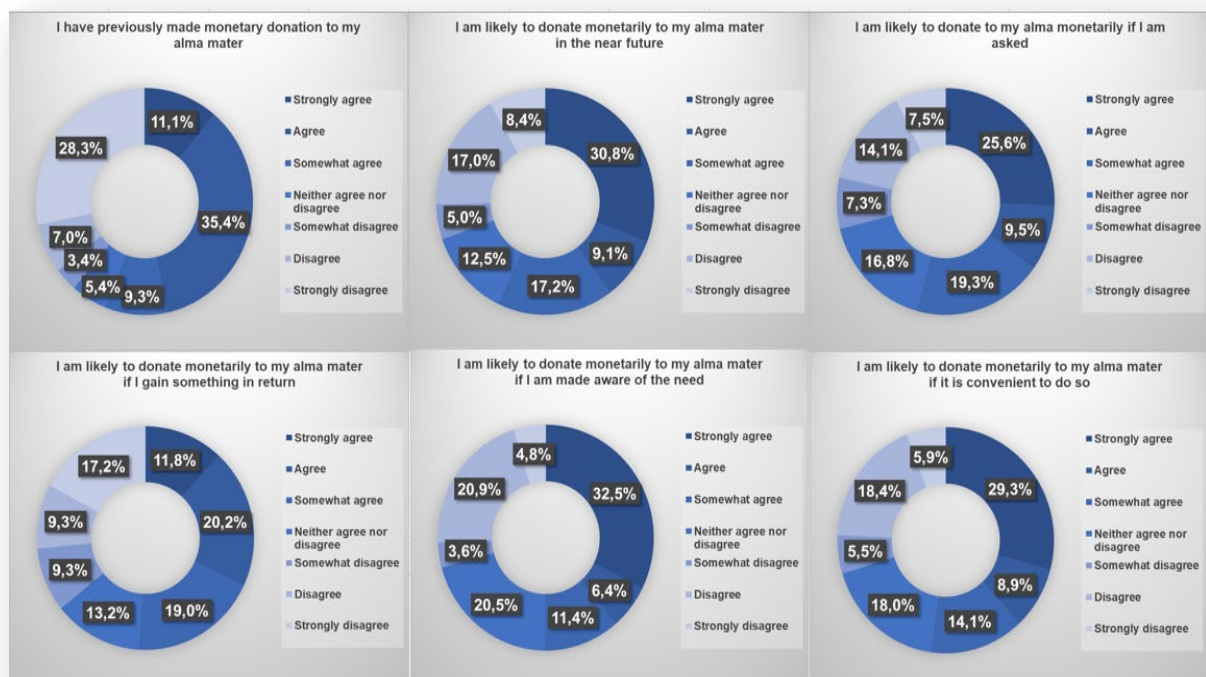


Figure 4.12: Survey responses - Other gifting variables.

Source: Developed by the researcher from data collected

The mean value for the gifting statements in Table 4.1 generally ranged from 3.36–3.89. This indicated that most of the responses were leaning towards somewhat agreeing to neither agreeing nor disagreeing with the statements. Specifically, the mean values of G2 (mean = 3.36), G3 (mean = 3.43), G5 (mean = 3.38) and G6 (mean = 3.40) were all less than 3.5, leaning towards somewhat agreeing with the statements. The median for all these statements was 3.00, suggesting that at least half of the participants somewhat agreed with these statements. The most frequent response was one, showing that most respondents strongly agreed, as shown by the mode.

The mean values for G1 (mean = 3.89) and G2 (mean = 3.85) were closer to four, leaning towards neither agreeing nor disagreeing, while the most frequent response of two showed that most respondents agreed with these statements, as shown by the mode. The frequency distribution for all gifting statements was relatively normal.

4.5 Correlation Analysis

Table 4.2 below presented Pearson correlation analysis conducted to test the strength and the direction of variables in this study.

Table 4.2: Pearson Correlations analysis for the study variables

Pearson Correlations																
	β_{Future}	β_{Asked}	β_{Aware}	β_{Gains}	$\beta_{Convenient}$	β_{Age}	β_{Gender}	$\beta_{Employment}$	$\beta_{GradYear}$	$\beta_{HighesQual}$	β_{Income}	β_{FinAid}	$\beta_{SocialIdentity}$	$\beta_{SocialResponse}$	$\beta_{SenseOfObligation}$	β_{Ubuntu}
β_{Future}	1	.477**	.272**	.284**	.299**	-.001	-.040	.004	-.023	.021	-.056	-.025	-.346**	-.367**	-.226**	-.265**
β_{Asked}	.477**	1	.325**	.310**	.235**	-.028	-.011	.067	.002	-.014	.033	.021	-.231**	-.298**	-.212**	-.276**
β_{Aware}	.272**	.325**	1	.352**	.370**	.026	.007	.049	.014	-.020	.080	-.044	-.220**	-.292**	-.144**	-.205**
β_{Gains}	.284**	.310**	.352**	1	.243**	.058	-.006	-.095	-.013	.029	.039	.004	-.167**	-.263**	-.091	-.185**
$\beta_{Convenient}$	.299**	.235**	.370**	.243**	1	-.009	.037	.004	-.023	.026	.014	-.078	-.217**	-.272**	-.193**	-.185**
β_{Age}	-.001	-.028	.026	.058	-.009	1	.126**	.062	.157**	-.018	.198**	-.100*	.018	-.005	.052	.058
β_{Gender}	-.040	-.011	.007	-.006	.037	.126**	1	-.024	-.101*	.027	.031	-.086	.028	.040	-.010	.033
$\beta_{Employment}$	.004	.067	.049	-.095	.004	.062	-.024	1	.345**	-.235**	.577**	-.063	-.033	-.044	-.011	-.066
$\beta_{GradYear}$	-.023	.002	.014	-.013	-.023	.157**	-.101*	.345**	1	-.210**	.336**	-.027	.011	.009	.023	-.062
$\beta_{HighesQual}$	.021	-.014	-.020	.029	.026	-.018	.027	-.235**	-.210**	1	-.232**	-.084	-.094	.000	-.180**	-.007
β_{Income}	-.056	.033	.080	.039	.014	.198**	.031	.577**	.336**	-.232**	1	-.156**	-.015	-.066	.006	-.105*
β_{FinAid}	-.025	.021	-.044	.004	-.078	-.100*	-.086	-.063	-.027	-.084	-.156**	1	.061	.008	.053	.096*
$\beta_{SocialIdentity}$	-.346**	-.231**	-.220**	-.167**	-.217**	.018	.028	-.033	.011	-.094	-.015	.061	1	.548**	.434**	.415**
$\beta_{SocialResponse}$	-.367**	-.298**	-.292**	-.263**	-.272**	-.005	.040	-.044	.009	.000	-.066	.008	.548**	1	.319**	.576**
$\beta_{SenseOfObligation}$	-.226**	-.212**	-.144**	-.091	-.193**	.052	-.010	-.011	.023	-.180**	.006	.053	.434**	.319**	1	.302**
β_{Ubuntu}	-.265**	-.276**	-.205**	-.185**	-.185**	.058	.033	-.066	-.062	-.007	-.105*	.096*	.415**	.576**	.302**	1
**. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).																
Number of Observations: 441 (for $\beta_{GradYear}$ and $\beta_{HighesQual}$ N = 424)																

The strength of a relationship between two variables, given as a coefficient (Pearson's r), is anything between -1 and 1. Hence, the direction of the relationship is represented by either being negative or positive, denoting that when one factor increases, the other decreases in a negative relationship or when one factor increases, so does the other factor in a positive relationship. Typically, the strength of the relationship is deemed either perfect (-1 and 1), strong (-0.9 to - 0.7 and 0.7 to 0.9), moderate (-0.6 to -0.4 and 0.4 to 0.6), or weak (-0.3 to -0.1 and 0.1 to 0.3) (Almquist *et al.*, 2020).

Table 4.2 shows a statistically significant positive but weak correlation ($r = 0.235$; $p < 0.01$) between the likelihood of donating when asked and the likelihood of giving when it was convenient, so was the likelihood to give when made aware of the need and when it was convenient ($r = 0.370$; $p < 0.01$). Similarly, the likelihood of giving when asked and the awareness of need also exhibited a statistically significant positive but weak correlation ($r = 0.325$; $p < 0.01$). This implied that the heightened propensity to engage in gifting upon request increased the inclination to gift when convenient, and so was the higher inclination to gift when made aware of the need. Few demographic variables, on the other hand, also showed statistically significant positive/ negative but moderate or weak correlations, i.e., income and employment ($r = 0.577$; $p < 0.01$), while a negatively weak correlation was observed between income and Ubuntu ($r = -0.105$; $p < 0.01$), highest qualification ($r = -0.232$; $p < 0.01$), and financial aid ($r = -0.156$; $p < 0.01$).

Notably, all gifting variables (awareness of need, solicitation, convenience) exhibited a statistically significant negative but weak correlation with all social variables (social identity, sense of obligation, social responsibility and Ubuntu). The correlation analysis results revealed that solicitation was negatively correlated to social identity ($r = -0.231$; $p < 0.01$), social responsibility ($r = -0.298$; $p < 0.01$), sense of obligation ($r = -0.212$; $p < 0.01$), and Ubuntu ($r = -0.276$; $p < 0.01$). Awareness of need exhibited a statistically significant negative and weak correlation with social identity ($r = -0.220$; $p < 0.01$), social responsibility ($r = -0.292$; $p < 0.01$), sense of obligation ($r = -0.144$; $p < 0.01$) and Ubuntu ($r = -0.205$; $p < 0.01$). Similarly, convenience was also negatively correlated to social identity ($r = -0.217$; $p < 0.01$), social responsibility ($r = -0.272$; $p < 0.01$), sense of obligation ($r = -0.193$; $p < 0.01$) and Ubuntu ($r = -0.185$; $p < 0.01$).

A statistically significant positive but moderate correlation was further observed on social variables. The correlation analysis showed a statistically significant positive but moderate correlation between social identity and social responsibility ($r = 0.548$; $p < 0.01$), sense of obligation ($r = 0.434$; $p < 0.01$), and Ubuntu ($r = 0.415$; $p < 0.01$). Likewise, social responsibility and sense of obligation showed a positive but weak correlation ($r = 0.319$; $p < 0.01$) and Ubuntu had a positive but moderate correlation ($r = 0.576$; $p < 0.01$).

The correlation results suggested that the heightened level of social variables observed was linked to a decreased probability of engaging in gifting when asked due to convenience and awareness of need. These results suggest that the likelihood of giving for individuals with a high sense of social identity, social responsibility, sense of obligation, and Ubuntu decreased when they were made aware of the need and when it was convenient to give. On the other hand, a heightened level of social variables was linked to an increased level of social responsibility, a sense of obligation, and adherence to the Ubuntu philosophy. These results were not surprising as they confirmed the assertion that Africans who subscribed to the Ubuntu philosophy possessed a high sense of responsibility and obligation towards other humans (Ewuoso & Hall, 2019; Mabovula, 2011). However, correlation does not always indicate causation (Aslam, 2015; Ho *et al.*, 2014), meaning that the change in one variable may not necessarily be directly responsible for the change in the other.

4.6 Exploratory Factor Analysis

Factor analysis is utilised to reduce a large number of interrelated measurable variables into a few representative constructs by grouping them together (Ho, 2013; Shrestha, 2021). According to Sun *et al.* (2007, p.315), “the larger number of predictor variables could decrease the model’s predictive power”. In this study, the questionnaire contained five constructs with 31 measurable items. As seen in Table 4.2 above, the study constructs were correlated to some extent. Thus, Principal Component Analysis (PCA)¹⁴ with an oblique (promax)¹⁵ rotation method was performed to reduce

¹⁵ Oblique rotation is preferred because the correlation between factors exceeds 0.2.

substantial variables into fewer components. Nancy *et al.* (2015, p.107) recommended “PCA as the most useful technique to reduce a relatively large number of variables to a smaller number of variables that still capture the same information”. The data's factorability was measured using KMO and Bartlett's sphericity test, which was found to be marvellous at 0.909 and significant ($p < 0.001$), as depicted in Table 4.3. Therefore, our data was found to be suitable for factor analysis.

Table 4.3: *Kaiser-Meyer-Olkin and Bartlett's Test of Sphericity*

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		,909
Bartlett's Test of Sphericity	Approx. Chi-Square	4223,298
	df	325
	Sig.	<,001

Source: *Extracted by the researcher from the collected data*

In deciding on the number of factors to be retained, the study adopted Kaiser's criterion of retaining factors with eigenvalues higher than 1.0. As such, five components accounting for 55% of the variance were extracted out of 26 for the preliminary analysis before rotation. However, the structure matrix produced by this approach after rotation presented a few challenges, such as high cross-loadings for a few variables and a few higher factor correlations. Upon further analysis, the study adopted the 4-component solution as a better approach to overcome some of these weaknesses. It provides the communalities (h^2) on the highs of .4s and fewer cross-loadings. The variable "I consider giving back to my alma mater to be a form of social responsibility" was removed from the analysis due to a high cross-loading value.

The commonalities produced by both solutions are presented in Table 4.4 below.

Table 4.4: Communalities

Communalities - All		
	Initial	Extraction
Sense of obligation - My alma mater has helped me to have a better life, I will therefore give back to help others	1,000	0,384
Sense of obligation - I have a moral obligation to give back to my alma mater	1,000	0,565
Sense of obligation - I am likely to give to my alma mater because I define myself by social obligation to a larger group	1,000	0,632
Sense of obligation - I am likely to give to my alma mater despite my socioeconomic status	1,000	0,524
Social identity - I feel connected to my alma mater	1,000	0,649
Social identity - I identify with my alma mater	1,000	0,680
Social identity - Being associated with my alma mater as an alumni boost my self confidence	1,000	0,490
Social identity - I feel a strong connection to my alma mater because of their mission and vision	1,000	0,545
Social identity - I am likely to give to my alma mater because I have a favourable institutional identity	1,000	0,439
Social identity - I'm motivated to give monetarily because I am familiar to the difficulties that my alma mater faces due to limited resources.	1,000	0,388
Ubuntu is a philosophy that I wholeheartedly support	1,000	0,401
Ubuntu - I give to commemorate social occasions like weddings and funerals and assisting people with their health care and education fees	1,000	0,468
Ubuntu motivates me to give the little I have to the improvement of society.	1,000	0,567
Ubuntu - I am likely to give to my alma mater in the spirit of ubuntu	1,000	0,512
Ubuntu - I am motivated to give due to my compassion to improve the quality of another's life	1,000	0,509
Social responsibility - I believe that we have a responsibility to help our universities to be more financially stable for the future generation	1,000	0,450
Social responsibility - I consider giving back to my alma mater to be a form of social responsibility.	1,000	0,480
Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry	1,000	0,526
Social responsibility - I believe that my actions must be for the greater good of society	1,000	0,534
Social responsibility - I believe it is a societal responsibility to ensure the well-being and welfare of all individuals.	1,000	0,551
Giftng/Donating to the alma mater - I have previously made monetary donations to my alma mater	1,000	0,270
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater in the near future	1,000	0,578
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked	1,000	0,582
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I gain something in return	1,000	0,463
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am made aware of the need	1,000	0,541
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give	1,000	0,429
Extraction Method: Principal Component		

Communalities >0,40		
	Initial	Extraction
Sense of obligation - I have a moral obligation to give back to my alma mater	1,000	0,578
Sense of obligation - I am likely to give to my alma mater because I define myself by social obligation to a larger group	1,000	0,652
Sense of obligation - I am likely to give to my alma mater despite my socioeconomic status	1,000	0,532
Social identity - I feel connected to my alma mater	1,000	0,633
Social identity - I identify with my alma mater	1,000	0,669
Social identity - Being associated with my alma mater as an alumni boost my self confidence	1,000	0,498
Social identity - I feel a strong connection to my alma mater because of their mission and vision	1,000	0,560
Social identity - I am likely to give to my alma mater because I have a favourable institutional identity	1,000	0,449
Ubuntu is a philosophy that I wholeheartedly support	1,000	0,407
Ubuntu - I give to commemorate social occasions like weddings and funerals and assisting people with their health care and education fees	1,000	0,483
Ubuntu motivates me to give the little I have to the improvement of society.	1,000	0,586
Ubuntu - I am likely to give to my alma mater in the spirit of ubuntu	1,000	0,546
Ubuntu - I am motivated to give due to my compassion to improve the quality of another's life	1,000	0,510
Social responsibility - I believe that we have a responsibility to help our universities to be more financially stable for the future generation	1,000	0,442
Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry	1,000	0,497
Social responsibility - I believe that my actions must be for the greater good of society	1,000	0,556
Social responsibility - I believe it is a societal responsibility to ensure the well-being and welfare of all individuals.	1,000	0,576
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater in the near future	1,000	0,579
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked	1,000	0,601
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I gain something in return	1,000	0,480
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am made aware of the need	1,000	0,563
Giftng/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give	1,000	0,462
Extraction Method: Principal Component		

Source: Extracted by the researcher from the collected data

As observed in Table 4.4 on the table labelled “Communalities >.40”, the variable “I identify with my alma mater” had the highest communality of 0.652, meaning that it explained 65% of the variance in the variable. High communalities (preferably above 0.4) suggested the effectiveness of the analysis results in accounting for the variance within the variables (Meyers *et al.*, 2013; Plonsky, 2015); hence variables below 0.4 have been excluded from further analysis. The excluded variables, as shown in Table 4.4, under the table “Communalities > .40”, included "My alma mater has helped me to have a better life; I will therefore give back to help others; I'm motivated to give monetarily because I am familiar with the difficulties that my alma mater faces due to limited resources; I have previously made monetary donations to my alma mater".

Table 4.5 below illustrates the eigenvalues and total variance explained for the four factors extracted.

Table 4.5: Total variance explained.

Total Variance Explained									
Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings ^a		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total		
1	6,972	31,692	31,692	6,972	31,692	31,692	5,092		
2	1,912	8,689	40,381	1,912	8,689	40,381	5,205		
3	1,595	7,250	47,631	1,595	7,250	47,631	4,806		
4	1,379	6,269	53,900	1,379	6,269	53,900	3,132		
5	1,009	4,584	58,484						
6	,883	4,013	62,497						
7	,809	3,677	66,174						
8	,805	3,660	69,834						
9	,685	3,115	72,949						
10	,672	3,054	76,003						
11	,585	2,657	78,660						
12	,571	2,594	81,254						
13	,518	2,356	83,610						
14	,515	2,341	85,951						
15	,481	2,188	88,140						
16	,442	2,007	90,147						
17	,436	1,981	92,128						
18	,414	1,880	94,008						
19	,394	1,792	95,800						
20	,329	1,494	97,294						
21	,316	1,436	98,730						
22	,279	1,270	100,000						

Extraction Method: Principal Component Analysis.
a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

Source: Extracted by the researcher from the collected data

According to Shrestha (2021, p.9), “The proportion of the total variance explained by the retained factors should be at least a minimum of 50%”. Table 4.5 above shows that the four factors component solution accounted for a combined 53.9% of the data, which was an adequate proportion.

Table 4.6 shows a visual summary of the factors and their names following the adoption of the four factors component solution:

Table 4.6: *Factors and factor names*

Factor	Factor name	Number of variables
Factor 1	Compassion	8
Factor 2	Alumni Gifting	6
Factor 3	Identity	5
Factor 4	Responsibility	3

Factor 1, named compassion, contained eight survey items, followed by Factor 2, named alumni gifting, which included six survey items. Factor 3, identity, and Factor 4, responsibility, contained five and three survey items, respectively.

Table 4.7 provides the contribution of each variable to the factors in a structure matrix format.

Table 4.7: Structure Matrix

Structure Matrix				
	Component			
	1	2	3	4
Ubuntu motivates me to give the little I have to the improvement of society.	0,722	0,306	0,190	0,302
Ubuntu - I am motivated to give due to my compassion to improve the quality of another's life	0,703	0,328	0,298	0,258
Ubuntu - Future intention to gift in the spirit of ubuntu	0,660	0,476	0,309	0,458
Social responsibility - I believe that my actions must be for the greater good of society	0,654	0,414	0,494	-0,079
Ubuntu - I give to commemorate social occasions like weddings and funerals and assisting people with their health care and education fees	0,648	0,333	0,206	0,346
Social responsibility - I believe it is a societal responsibility to ensure the well-being and welfare of all individuals.	0,638	0,460	0,520	-0,096
Social responsibility - I believe that we have a responsibility to help our universities to be more financially stable for the future generation	0,613	0,517	0,456	0,166
Ubuntu is a philosophy that I wholeheartedly support	0,597	0,162	0,225	-0,015
Gifting/Donating to the alma mater - Future intention to give if I am asked	0,351	0,761	0,284	0,306
Gifting/Donating to the alma mater - Future intention to gift in the near future	0,363	0,752	0,388	0,331
Gifting/Donating to the alma mater - Future intention to gift if I am made aware of the need	0,363	0,746	0,357	0,162
Gifting/Donating to the alma mater - Future intention to gift if it is convenient to give	0,337	0,679	0,325	0,201
Gifting/Donating to the alma mater - Future intention to gift if I gain something in return	0,275	0,677	0,234	0,146
Social responsibility - Future intention to gift due to the fact that the current challenges necessitate an active citizenry	0,578	0,632	0,494	0,262
Social identity - I identify with my alma mater	0,303	0,303	0,805	0,269
Social identity - I feel connected to my alma mater	0,318	0,335	0,790	0,244
Social identity - I feel a strong connection to my alma mater because of their mission and vision	0,345	0,424	0,721	0,380
Social identity - Being associated with my alma mater as an alumni boost my self confidence	0,295	0,317	0,690	0,313
Social identity - Future intention to gift due to favourable institutional identity	0,350	0,422	0,593	0,450
Sense of obligation -Future intention to gift because I define myself by social obligation to a larger group	0,305	0,317	0,370	0,789
Sense of obligation - I have a moral obligation to give back to my alma mater	-0,255	-0,265	-0,366	-0,739
Sense of obligation -Future intention to gift despite my socioeconomic status	0,254	0,373	0,340	0,705

Extraction Method: Principal Component Analysis.
Rotation Method: Promax with Kaiser Normalization.

As shown in Table 4.7, Factor 1 exhibited a high correlation with societal improvement, improved quality of life, Ubuntu spirit, greater good for the society, commemoration of social occasions, well-being and welfare of individuals, and financial stability for future generations. This was followed by Factor 2, which is associated with higher solicitation levels, probable future gifting, awareness of needs, convenience, reciprocity, and active citizenry. Furthermore, the variables that were highly correlated to Factor 3 included identity, connection, self-confidence, and favourable identity. Factor 4 exhibited a high association with social obligation despite socio-economic status and moral obligation.

Table 4.8 below further presents the component correlation matrix produced by PCA, showing the relationships between the rotated factors.

Table 4.8: *Component correlation matrix*

Component Correlation Matrix				
Component	1	2	3	4
1	1,000	0,537	0,474	0,237
2	0,537	1,000	0,499	0,311
3	0,474	0,499	1,000	0,272
4	0,237	0,311	0,272	1,000

Extraction Method: Principal Component Analysis.
Rotation Method: Promax with Kaiser Normalization.

Source: *Extracted by the researcher from the collected data*

4.7 Reliability Measure

The internal consistency of the indicators for each construct was assessed using Cronbach's Alpha, with a minimum threshold of 0.70 deemed satisfactory (Heale & Twycross, 2015). The results of this evaluation were found to be satisfactory for the variables compassion, alumni gifting, and sense of social identity. However, the variable social identity produced a questionable alpha, as illustrated by Table 4.9 below:

Table 4.9: Variable Reliabilities Measures

Construct	Items Used In Computing	Rating Scale	Cronbach's Alpha Coefficient
Compassion	<p>Ubuntu motivates me to give the little I have to the improvement of society.</p> <p>I am motivated to give due to my compassion to improve the quality of another's life.</p> <p>Future intention to gift in the spirit of Ubuntu.</p> <p>I believe that my actions must be for the greater good of society.</p> <p>I give to commemorate social occasions like weddings and funerals and assist people with their health care and education fees.</p> <p>I believe it is a societal responsibility to ensure the well-being and welfare of all individuals.</p> <p>I believe that we have a responsibility to help our universities be more financially stable for future generations.</p> <p>Ubuntu is a philosophy that I wholeheartedly support.</p>	1 (strongly agree) to 7 (strongly disagree)	.812
Alumni gifting	<p>Future intention to gift if I am asked.</p> <p>Future intention to give monetarily in the near future.</p> <p>Future intention to give if made aware of the need.</p> <p>Future intention to give if it is convenient to give.</p> <p>Future intention to give if gaining something in return.</p> <p>Future intention to give due to the fact that the current challenges necessitate an active citizenry.</p>	1 (strongly agree) to 7 (strongly disagree)	.807
Sense of social identity	<p>I identify with my alma mater.</p> <p>I feel connected to my alma mater.</p> <p>I feel a strong connection to my alma mater because of their mission and vision.</p> <p>Being associated with my alma mater as an alumni boosts my self-confidence.</p> <p>Future intention to give due a favourable institutional identity.</p>	1 (strongly agree) to 7 (strongly disagree)	.810
Social responsibility	<p>Future intention to give due to social obligation to a larger group.</p> <p>Future intention to give despite my socio-economic status.</p> <p>I have a moral obligation to give back to my alma mater.</p>	1 (strongly agree) to 7 (strongly disagree)	.554

Source: Developed by the researcher from the collected data

The constructs compassion, alumni gifting, and sense of social identity produced a reliable scale of 0.812, 0.807 and 0.810, respectively. Furthermore, one item under the social responsibility construct exhibited a negative correlation and, as such, was re-coded to ensure that all items were oriented in the same direction of the construct before measurability (Meyers *et al.*, 2013). Following the re-coding, social responsibility produced a questionable alpha of 0.554. It is worth noting that this construct contained only three items. The scale's dependability was largely determined by the number of items it contained (DeCoster & Claypool, 2004); thus, the weak alpha of 0.554 did not invalidate results obtained from a scale. DeCoster and Claypool (2004) contended that low reliability could not lead to obtaining false significance, although it affected the likelihood of obtaining significant results. They argued that discovering meaningful results with an unreliable scale suggested a strong effect that surpassed the limitations of the scale.

4.8 Regression Analysis

This study aimed at identifying and measuring the motivations for alumni gifting. Following the factor analysis, this section focuses on regression analysis to rule out the possible influence of any unobserved factors that might be causing the relationship between the variables observed. This approach assisted the researcher in getting closer to the actual average, casual effect of different variables motivating alumni to give to their alma mater. The multiple regression analysis was performed using three distinct approaches. Initially, the analysis encompassed both universities A and B simultaneously. Subsequently, the data from the two universities were divided and analysed separately. Consequently, the results were presented in a similar manner when testing the hypothesis.

Plonsky (2015, p.131) referred to “multiple regression as a group of correlation-based statistical techniques that examine the relationship between a dependent variable and the independent variables”. Thus, multiple regression was performed to examine how different variables in this study predicted the likelihood of gifting to the alma mater in the near future. While there are potential challenges in dealing with a multiple regression model, the use of multiple regression was deemed appropriate for this analysis as it typically enables prediction of the criterion variable value based on the

values of multiple predictor variables (DeCoster & Claypool, 2004). In this instance, the multiple regression analysis enabled the determination of predicated value of future intention gift from the values of social identity of Ubuntu, demographics and other gifting behaviours and practices. The variables contained in the four-model produced by the multiple regression are shown in Table 4.10.

Table 4.10: Model summary

Model Summary ^e									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			
						F Change	df1	df2	Sig. F Change
1	,628 ^a	,395	,394	1,635	,395	285,920	1	438	<,001
2	,664 ^b	,441	,438	1,574	,046	35,900	1	437	<,001
3	,676 ^c	,457	,453	1,553	,016	12,890	1	436	<,001
4	,684 ^d	,468	,464	1,538	,011	9,363	1	435	,002

a. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked

b. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry

c. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry, Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give

d. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry, Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give, Social identity - I identify with my alma mater

e. Dependent Variable: Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater in the near future

Source: Created by the researcher from the collected data.

In model one, the likelihood to gift when asked (solicitation) was the only variable contained as the best predictor for the future intention to donate, explaining 39% of the variance ($R^2 = .395$). All four models presented below were statistically significant, with models two, three, and four increasing the R^2 , thus explaining 45.7%, 47.4% and 48.4% of the variance, respectively. Model 2 added the likelihood of donating due to the current challenges necessitating active citizenry ($R^2 = .441$). Models 3 and 4 added the future intention to donate due to convenience ($R^2 = .457$) and identifying with alma mater ($R^2 = .468$) as the 3rd and 4th predictors of the criterion.

Table 4.11 presents the Analysis of Variance (ANOVA) table that tested the statistical significance of the regression model produced.

Table 4.11: ANOVA

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	764,572	1	764,572	285,920	<,001 ^b
	Residual	1171,246	438	2,674		
	Total	1935,818	439			
2	Regression	853,487	2	426,743	172,301	<,001 ^c
	Residual	1082,331	437	2,477		
	Total	1935,818	439			
3	Regression	884,566	3	294,855	122,289	<,001 ^d
	Residual	1051,252	436	2,411		
	Total	1935,818	439			
4	Regression	906,718	4	226,679	95,817	<,001 ^e
	Residual	1029,101	435	2,366		
	Total	1935,818	439			

a. Dependent Variable: Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater in the near future

b. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked

c. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry

d. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry, Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give

e. Predictors: (Constant), Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if I am asked, Social responsibility - I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry, Gifting/Donating to the alma mater - I am likely to donate monetarily to my alma mater if it is convenient to give, Social identity - I identify with my alma mater

Source: *Extracted by the researcher from the collected data.*

The ANOVA analysis showed a statistically significant F-value for the model at a significance level of $P < 0.001$, suggesting that the observed analytical output results were unlikely to have occurred by random chance only.

4.9 Hypothesis Testing

Table 4.12 presents the summary of the combined results to test the proposed hypotheses (H1–H9) to answer the four research questions, while Table 4.13 presents the comparative summary of the results per university. To test the hypotheses, the researcher studied the R squared value, the beta (β) value and the sig (p–value). The R^2 value explained the part of the variable in criterion "likelihood to gift the alma mater," which was accounted for by the predictor variables: solicitation, active citizenry,

convenience, and identity, while the (β) value indicated how much influence these predictor variables possessed. The p-value below $\leq .05$ indicated statistical significance (Shrestha, 2019). The beta (β) value (0.53) shown in Table 4.12 revealed that for the combined data for Universities A and B, the variable "solicitation" had a stronger causal effect than the other three variables in the model. Our study's results supported four of nine hypotheses (H1, H2, H7, and H8) when all the results were combined and analysed. These results are discussed further in the section below.

Table 4.12: Combined results for hypothesis testing (University A+B)

Research question	Hypothesis	Empirical data		Literature and theory	
		Hypothesis Results			
1.	What are the motivations for alumni gifting in the two selected South African universities?				
2.	Does social identity and ubuntu ethos and practices have any influence in the likelihood of alumni gifting?	H1: Social identity moderates the propensity of alumni gifting to their alma mater.	Accepted	Social identity has been found to have a positive influence on the likelihood for alumni gifting ($\beta = 0,113$).	The concept of social identity pertains to the shared sense of identity that alumni hold with their respective alma maters, thereby fostering a collective sense of belonging (Stokes III, 2022). According to Mael and Ashforth (1992) research, cited by Drezner and Huehls (2014), confirms this study finding which found that alumni are more likely to give money to their alma mater if they have a favorable institutional identity. This hypothesis was supported.
		H2: Alumni, in their capacity as active citizens have a heightened sense of social responsibility towards their university and society, which is likely to impact their inclination to engage in acts of gifting.	Accepted	Active citizenry has the greatest influence in alumni gifting as shown by a positive beta ($\beta = 0,175$), thus contribute to explaining the gifting behaviour.	Active Citizenship" pertains to a thematic framework wherein alumni, in their capacity as active citizens, actively participate in acts of gifting and community service as a genuine manifestation of their dedication to social responsibility which is an obligation to advance the well-being of the societies to which an individual belongs or engages with (Snyder, Dharamsi, & Crooks, 2011). The study results supported this hypothesis, thus consistent with the study conducted by WrayLake and Syvertsen (2011) in which they found that individuals who possess social responsibility beliefs are more likely to engage in behaviours that involve assisting others and contributing to society.
		H3: There is a strong positive relationship between reciprocity and the probability of alumni gifting to their alma mater.	Rejected	Reciprocity does not contribute to the likelihood to gift back to the alma mater	Reciprocity is a theoretical construct that posits that an individual's inclination to offer a gift is predicated on the prospect of receiving some form of advantage in return (Mann, 2007). This study results did not support the hypothesis therefore contradicting the study by Baldwin (2008) which found that positive reciprocity served as the primary motivator for alumni giving.
		H4: South African alumni define themselves by social obligation to the larger group and, therefore, feel obliged to gift their alma mater.	Rejected	Sense of obligation does not contribute to the likelihood of alumni gifting in the near future according to our findings	In an African context, a sense of obligation is a moral philosophy that encourages individuals to give to the community regardless of their financial situation. Matt (2007) suggests that alumni may be motivated by a sense of social obligation to give collective goods and services to the community since they have altruistic preference towards their alma mater. The study results did not support this hypothesis.
		H5: There is a strong and positive relationship between alumni gifting and a heightened sense of compassion to improve the quality of another's life	Rejected	Compassion did not exhibit any influence to the likelihood of the alumni gifting	Compassion is a moral emotion (Deigh, 2004), leading individuals to empathise with those suffering and their willingness to act and alleviate those suffering (Strauss et al., 2016). It is a prosocial behaviour driven by perceived suffering (Floyd et al., 2022) and closely connected to altruistic behaviour (DeSteno, 2015). This hypothesis was not supported
3.	Do global giving practices and behaviour influence South African alumni giving?	H6: Alumni gifting is influenced by awareness of the needs of their alma mater.	Rejected	Awareness of needs did not contribute to the likelihood of alumni gifting in this study.	According to (Drezner, 2018), researchers in the field of social psychology have shown that once an individual is made aware of a need, their perception of the severity or urgency of the problem is the most important factor in determining whether or not they would take any kind of action to address it (Drezner, 2018). Hulloman et al., (2003) emphasize that black universities should raise alumni's awareness of the needs of future generations of African Americans, encouraging alumni to "carry the legacy" or "lift up" present students. This study's results however did not support the hypothesis.
		H7: There is a strong positive relationship between solicitation efforts by the alma mater and the likelihood of alumni gifting	Accepted	The likelihood to gift when asked (solicitation) is contained in the model of the study as the best predictor for the likelihood of alumni gifting in the near future, explaining 39% of the variance with the beta ($\beta = 0,497$).	It would be beneficial for the charitable organisation to determine whether or not donations can be stimulated through a solicitation irrespective of the individual's level of interest in the organization (Mejova, Garimella, Weber, & Dougal, 2014). Bryant et al., (2003), as cited by Oh and Ki (2019) reveals that around 85% of the 1996 Independent Sector survey respondents reported donating as a result of being requested to gift. This hypothesis was accepted and thus support Bryant's findings.
		H8: There is a strong positive relationship between convenience and the likelihood of alumni gifting	Accepted	Convenience has a positive influence on the likelihood for alumni gifting ($\beta = 0,121$).	The utilisation of technology has proven to be a valuable resource for alumni relations officers in effectively conveying the university's needs to alumni and facilitating fundraising and donor acquisition efforts (Johnson, 2023). This is because the utilisation of online donation platforms enables a diverse group of potential donors, such as students, alumni, and local residents, to make modest contributions with minimal time investment and at their own convenience (Hwang et al., 2020). The hypothesis was accepted therefore rendering convenience to have a positive influence in alumni gifting.
4.	What is the relationship between factors such as socioeconomic and demographic variables and the gifting decision of the alumni in two South African universities?	H9: There is a strong positive relationship between the alumni gifting motivation and demographics variables such as age, gender, employment level, educational level, and graduation year.	Rejected	All the demographic variables were removed from further analysis due to non-significant contribution to the adopted model in this study	According to Diehl (2007), demographic background subsequently affects individuals' future ability and gifting motivation. This suggests that numerous demographic variables have been proven to impact giving (e.g., Van Slyke & Brooks, 2005). The study results reject this hypothesis.

Source: Developed by the researcher from the study results

As shown in Table 4.13 below, solicitation was the common variable with the strongest influence on the likelihood of alumni gifting. Hypothesis 7 was supported by this study's findings as confirmed by beta ($\beta = 0.477$) and $\beta = 0.546$) values for University A and B, respectively. The study further indicated that solicitation explained a 38,9% ($R^2 = .389$) and 44,6% ($R^2 = .446$) variance in the likelihood of alumni gifting in the near future for Universities A and B, respectively. The results for University A supported the four hypotheses (H1, H2, H7, H8) and partially supported H9 (the influence of Gender). On the other hand, the results for University B supported three hypotheses (H1, H2, H5).

Table 4.13: Individualised results for hypothesis testing (University A+B)

Research question	Hypothesis	Empirical data						
		Hypothesis Results - University A			Hypothesis Results - University B			
		Results	Standard Coefficient Beta	p - Value	Results	Standard Coefficient Beta	p - Value	
1.	What are the motivations for alumni gifting in the two selected South African universities?							
2.	Does social identity and ubuntu ethos and practices influence the likelihood of alumni gifting in two South African universities	H1: Social identity moderates the propensity of alumni gifting to their alma mater.	Accepted	0,185	<0,001	Accepted	0,140	0,037
		H2: Alumni in their capacity as active citizen have a heightened sense of social responsibility towards their university and society which is likely to impact their inclination to engage in acts of gifting.	Accepted	0,167	<0,001	Accepted	0,155	0,027
		H3: There is a strong positive relationship between reciprocity and the probability of alumni gifting to their alma mater.	Rejected			Rejected		
		H4: South African alumni define themselves by social obligation to the larger group and, therefore, feel obliged to gift their alma mater.	Rejected			Rejected		
		H5: There is a strong and positive relationship between alumni gifting and a heightened sense of compassion to improve the quality of another's life	Rejected			Rejected		
3.	Do global giving practices and behaviour influence South African alumni giving?	H6: Alumni gifting is influenced by awareness of the needs of their alma mater.	Rejected			Rejected		
		H7: There is a strong positive relationship between solicitation efforts by the alma mater and the likelihood of alumni gifting	Accepted	0,477	<0,001	Accepted	0,546	<0,001
		H8: There is a strong positive relationship between convenience and the likelihood of alumni gifting	Accepted	0,120	0,015	Rejected		
4.	What is the relationship between factors such as socioeconomic and demographic variables and	H9: There is a strong positive relationship between the alumni gifting motivation and demographics variables such as age, gender, employment level, educational level, and graduation year.	Partially accepted (Gender variable)	-0,124	0,005	Rejected		

* Individualised analysis results for each university *

Source: Developed by the researcher from the study results

4.9.1 Results analysis by research questions and the hypothesis

This section evaluates the regression analysis results conducted for all four questions and nine hypotheses proposed for this study. The model summary for both universities is shown in Table 4.14 below.

Results for research question 1:

The primary research question, "What are the motivations for alumni gifting behaviour in the two selected South African universities?" was answered by performing multiple regression analysis to test all the nine hypotheses linked to the secondary research questions. The result for each hypothesis is discussed in detail below. Our model is represented by the equation below:

$$\text{Future intention to gift} = A + \beta_1 \text{solicitation}_1 + \beta_2 \text{responsibility}_2 + \beta_3 \text{identity}_3 + \beta_4 \text{convenience}_4 \dots$$

Results from research question 2:

The second research question, "Do social identity and Ubuntu ethos and practices have any influence on the likelihood of alumni gifting?" was answered by performing multiple regression analysis to test the five hypotheses linked to this question.

H1: Social identity moderates the propensity of alumni gifting to their alma mater.

The results in Table 4.12 indicates that social identity is the predictor of alumni gifting ($\beta = 0.113$, <0.001) for the combined results. Similarly, as seen in Table 4.13, social identity is supported by the findings for both University A and University B when analysed separately ($\beta = 0.185$, <0.001 ; $\beta = 0.140$, 0.037). Thus, H1 was supported when both results were combined and when individually analysed. The findings are in line with the study by Clotfelter (2003), which demonstrated that the degree to which an alumnus experiences an emotional bond with their alma mater, or the strength of their alumni identity has been identified as a significant determinant of their likelihood to make financial donations.

H2: Alumni, in their capacity as active citizens, have a heightened sense of social responsibility towards their university and society, which is likely to impact their inclination to engage in acts of gifting.

The combined results shown in Table 4.12 indicated that social responsibility (active citizenry) had a positive relationship with the likelihood of alumni gifting ($\beta = 0.175$, <0.001); as such, H2 was accepted. As seen in Table 4.13, H2 was also supported by the results for University A and B ($\beta = 0.167$, <0.001 ; $\beta = 0.155$, 0.027). The acceptance of this hypothesis is aligned with Neville's (2013) viewpoint that a significant transformation in philanthropy would involve its evolution into a mode of active citizenship that collaboratively engages with other manifestations of active citizenship. Furthermore, the results are consistent with research conducted by WrayLake and Syvertsen (2011), who concluded that individuals with social responsibility beliefs are more likely to engage in behaviours that involve assisting others and contributing to society.

H3: There is a strong positive relationship between reciprocity and the probability of alumni gifting.

The findings of this study did not support this hypothesis and thus contradicted the scholarly investigation by Baldwin (2008), who found positive reciprocity to be the primary motivator for alumni giving. It can be seen by observing Tables 4.10 and 4.15 that the variable was excluded in all the regression models containing the predictors that explained the likelihood of alumni gifting.

H4: South African alumni define themselves by social obligation to the larger group and, therefore, feel obliged to gift their alma mater.

The combined study results for both universities did not support H4. Table 4.14 shows that a sense of obligation did not contribute significantly and was thus excluded from the regression analysis model that identified four predictors of alumni gifting.

Table 4.14: Excluded variables

Excluded Variables ^a					
Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1 Sense of obligation - I am likely to give to my alma mater because I define myself by social obligation to a larger group	,116 ^b	2,372	0,018	0,145	0,949

Source: Extracted by the researcher from the data collected

Similarly, as seen in Table 4.15, the results for regression analysis comparing the results for University A to B did not support this hypothesis. These results contradicted the assertion by Matt (2007) that alumni might be motivated by a sense of social obligation to give collective goods and services to the community since they had altruistic preferences towards their alma mater. However, it is worth noting that sense of obligation is influenced by other motives as observed by Hummel (2010) and Diamond and Kashyap (1997). This observation suggests that motives such as solicitation, altruism, awareness of needs, reciprocity and identity may improve sense of obligation.

H5: There is a strong correlation between alumni gifting and a heightened sense of compassion to improve the quality of another's life.

Floyd *et al.* (2022) found that individuals exhibited a heightened sense of compassion if they personally identified and were familiar with the group they perceived to be suffering. The results of the study did not support H5 despite our contention that alumni identifying with their alma mater would likely exhibit a heightened sense of compassion, which would influence their future intention to give. As seen in Tables 4.10 and 4.15, compassion was excluded from the regression model produced for the factors that explained the alumni gifting behaviour.

Results for research question 3:

The third research question, “Do other giving practices and behaviour observed on other global studied influence South African alumni giving?” was also answered by performing multiple regression analysis. Three hypotheses (H6 - H8) were developed to answer this question:

H6: Alumni gifting is contingent upon awareness of the needs of their alma mater.

The researchers in the field of social psychology found evidence that once an individual had been made aware of a need, their perception of the severity or urgency of the problem was the most important factor in determining whether or not they would take any action to address it (Drezner, 2018). Despite this evidence, H6 was not supported by the findings of the current study. Similarly, awareness of needs was excluded from the regression analysis model summary, as seen in Tables 4.10 and 4.15.

H7: There is a strong positive relationship between solicitation efforts by the alma mater and the alumni's future intention to gift.

The study findings overwhelmingly supported H7 as the strongest predictor variable influencing the alumni's future intention to donate ($\beta = 0.497, <0.001$). Of all four variables shown in Table 4.10, solicitation was the strongest predictor of future

intention to donate, explaining 39% of the variance ($R^2 = .395$). Similarly, as observed in Table 4.13, solicitation is supported by the results for University A ($\beta = 0.477, <0.001$) and University B ($\beta = 0.546, <0.001$). These findings are consistent to those of Hoyt (2004) who noted that individuals sometimes engage in acts of gifting solely as a direct response to a request. In addition, the study by Bryant *et al.* (2003) found that around 85% of the 1996 Independent Sector survey respondents reported donating as a result of being requested to gift.

H8: There is a strong positive relationship between convenience and the likelihood of alumni gifting.

The summary of the combined results in Table 4.12 supported H8 as the strongest predictor influencing alumni's future intention to donate ($\beta = 0.121, <0.001$). These findings are aligned with the viewpoint that individuals frequently made decisions based on convenience by evaluating multiple options and eliminating those perceived to be more inconvenient in terms of utility, satisfaction, time, and energy or effort (Oka, 2021). Despite the results for University A supporting H8 ($\beta = 0.120, <0.015$), as depicted in Table 4.13, the model produced for University B excluded convenience as a predictor for future intention to give. Thus, H8 is supported when the results are combined and also by University A's results but rejected by University B.

Results for research question 4:

The fourth question attempted to answer the question, "What is the relationship between factors such as socio-economic and demographic variables and the gifting decision of the alumni in two South African universities?". The hypothesis below was developed to help answer this question.

H9: There is a relationship between the alumni gifting motivation and demographic variables such as age, gender, employment level, educational level, and graduation year.

None of the demographic variables were found to be influence the alumni's future intention to give, except for the gender variable in University A results. These results

were found to have a negative association with the criterion variable ($\beta = - 0.124, 0.005$), as shown in Table 4.13. The results suggested that, on average, female alumni's intention to give to their alma mater in the near future was slightly less than their male counterparts. The results aligned with the study by Johnson (2013) and Clarke (2016) that revealed that male exhibited a heightened sense of giving to their alma mater than female alumni. Nevertheless, the interpretation of the gender influence on giving should be considered a limitation because married couple giving is combined (Mesch et al., 2015) thus making it difficult to allocate these gifts to a particular gender.

4.10 Conclusion

This section presented a comprehensive summary of the quantitative analyses performed to address the four research questions posited in this study, drawing upon a review of relevant literature and guided by the study's theoretical framework. The regression analysis results were examined in relation to the research question, utilising the data drawn from the survey respondents conducted for this study. The most robust predictors of alumni's future intention to give were solicitation, active citizenship, convenience, and social identity. These findings suggests that alumni are more inclined to contribute to their alma mater when they are solicited and when it is convenient for them to donate. Moreover, the study results indicated that alumni who identify with their alma mater are more inclined to engage in gifting activities, particularly those who believe that the current challenges necessitate active citizenry. Despite the study's rejection of the hypothesis that demographic variables are likely to influence alumni gifting to their alma mater, the gender variable partially supports the hypothesis based on University A's results.

Chapter Five: Conclusion and Recommendations

5.1 Introduction

Chapter Four presented the results of a comprehensive analysis of factors or motivations influencing alumni gifting. This chapter presents the study conclusions, as well as some recommendations to be considered by universities seeking to enhance alumni fundraising efforts. The study aimed to answer three questions outlined below.

The main research question:

- What are the motivations for alumni gifting behaviour in the two selected South African universities?

The secondary research questions:

- Does social identity and Ubuntu ethos and practices have any influence on the likelihood of alumni gifting in two South African universities?
- Do other giving practices and behaviour observed on other global studies influence South African alumni gifting?
- What is the relationship between factors such as socio-economic and demographic variables and the gifting decision of the alumni in two South African universities?

To answer these four questions, the study set nine hypotheses:

- **H1:** Social identity moderates the propensity of alumni gifting to their alma mater.
- **H2:** Alumni, in their capacity as active citizens, have a heightened sense of social responsibility towards their university and society, which is likely to impact their inclination to engage in acts of gifting.
- **H3:** There is a strong positive relationship between reciprocity and the probability of alumni gifting to their alma mater.
- **H4:** South African alumni define themselves by social obligation to the larger group and, therefore, feel obliged to gift their alma mater.

- **H5:** There is a relationship between alumni gifting and a heightened sense of compassion to improve the quality of another's life.
- **H6:** Alumni gifting is influenced by awareness of the needs of their alma mater.
- **H7:** There is a relationship between solicitation efforts by the alma mater and alumni gifting.
- **H8:** There is a strong positive relationship between convenience and alumni gifting.
- **H9:** There is a strong positive relationship between the alumni gifting motivation and demographic variables such as age, gender, employment level, educational level, and graduation year.

The findings of this study revealed that several factors influenced alumni gifting. These include solicitation, active citizenry, convenience, social identity, and gender. In what follows, we provide a summary of these findings, study implications, recommendations, and conclusion.

5.1.1 Summary of findings

With the main objective of identifying the motivations for alumni gifting in two South African universities, this study measured various factors to ascertain their influence on motivating alumni donations. These factors include demographic variables, other global giving practices and behaviours, and social variables, specifically those arising from African gifting practices. Social identity theory guided the study, informed by a literature review which revealed a strong relationship between social identity and participation. Specifically, this is in the context of Ubuntu, which in Africa primarily involves mutual aid and reciprocal practices of those whose collective identity is built on affinities (blood, ethnicity, kinship), hence helping to strengthen social identity (Fowler & Mati, 2019). Thus, the study tested the influence of African gifting behaviours and practices in alumni gifting. This included, social identity, altruism, social responsibility, reciprocity, sense of obligation, and compassion.

The study's secondary objectives were to determine the influence of ubuntu ethos and social identity in alumni gifting behaviour, to determine if any global giving behaviour and practices have influence on South African alumni gifting and to assess the

influence of demographic variables in alumni gifting. Therefore, other gifting practices and behaviours discussed in this study includes awareness of needs, solicitation, convenience, and demographic variables. Below, we summarise the findings. Solicitation, active citizenry, convenience, and identity were found to be the strongest predictors of alumni gifting. These variables are discussed below:

Solicitation emerged as the strongest predictor influencing the likelihood of South African alumni gifting in two universities, followed by social responsibility, identity, and convenience. The findings on solicitation as the strongest variable influencing future intention to give is consistent with Bekkers and Wiepking's (2011) proposition that solicitation is one of the eight mechanisms driving giving. However, other scholars contend that while many studies focus on the mere act of asking, emphasis should be given to the quality of the ask (Breeze & Jollymore, 2017). This contention brings into the equation the structures in which potential donors are regularly confronted by convincing and appealing solicitations for support. Tempel *et al.* (2011) argue that the solicitor's ability to appeal to the potential giver's moral imagination, offering them an opportunity to contribute in a way that aligns with their needs and the organisation's goals, is critical for successful solicitation efforts. This means that alumni are likely to be motivated to give based on the solicitation efforts of their alma mater. Rosso (1991, cited in Stanczykiewicz *et al.*, 2022) designed the fundraising process that guides fundraisers. The process suggest that the successful outcome of fundraising process is contingent upon the ability of the solicitor to solicit the appropriate gift, for the appropriate project, from the relevant prospect, for the right amount at the right time. Therefore, adoption of this process may help the universities to implement successful solicitation plan for their alumni base.

Social responsibility also emerged as an important variable predicting the value of the future intention for alumni gifting. The study found that alumni, as active citizens, had a heightened sense of social responsibility towards their university and society and, thus, were likely to engage in acts of gifting. This finding is consistent with studies that found that alumni, in their capacity as active citizens, actively participated in acts of gifting and community service. These actions were seen as a genuine manifestation of their dedication to social responsibility, which was an obligation to advance the well-

being of the societies an individual belonged to or engaged with (Snyder et al., 2011; Weaver, 2021). Furthermore, Leak and Reid (2010) also suggested that fostering a sense of community among students in HBCU fundraising was a means of promoting social responsibility and increasing alumni gift rates. Therefore, a sense of community among pre-alumni is a tool for South African universities to promote social responsibility, which could result in alumni gifting.

Convenience is one of the identified variable motivating alumni's future intentions to gift. This finding is similar to Cho *et al.* (2019) who found that the utilisation of online donation platforms was an enabler for a diverse group of potential donors, including alumni, to make modest contributions with minimal time investment and at their own convenience. Online fundraising in particular, has been identified as the motivation for giving (Choi et al., 2019). Although convenience is not only limited to technology, the utilisation of technology has proven to be a valuable resource for alumni relations officers in effectively conveying the university's needs to alumni and facilitating fundraising and donor acquisition efforts (Johnson, 2023). Other conventional methods of individual giving that are perceived to be convenient include recurring donation initiatives through debit orders, credit cards deductions, salary deductions, and mailing a cheque on monthly basis (Haski-Leventhal, 2013; Thomas et al., 2015).

Effect of social identity: Social identity was identified as one of the motivations for alumni gifting. The finding is consistent with a finding of a study conducted by Clotfelter (2003), which demonstrated that the degree to which an alumnus experienced an emotional bond with their alma mater, or the strength of their alumni identity was a significant determinant of their likelihood to make financial donations. Similarly, Drezner (2018) revealed that those who possessed at least one marginalised social identity in common with the students featured in fundraising solicitations were more motivated to place greater significance on the cause and gift more considerable sums of money.

Effect of demographic variables: Various studies have proven demographic variables (age, gender, income, employment status, highest qualification obtained, graduation year and financial aid status) to have a significant impact on giving

behaviour (Diehl, 2007; Van Slyke & Brooks, 2005). However, the findings of the current study did not support this. The only exception was gender, which was supported by findings emerging from University A's results, showing that males alumni, more than female alumni exhibit a higher sense of future intention to give. The findings are consistent with studies supporting gendered gifting patterns (e.g., Johnson, 2023; Clarke, 2016). However, other studies contradict our findings. For example, Biedermann (2020) and Borden, Shaker & Kienker (2014) found women to be more giving in their lifetime compared to their male counterparts due to their heightened sense of empathy (Weerts & Ronca, 2007).

5.2 Implications of the Study

The study findings have significant implications for both the policies and practical implementations as they provide valuable insights into important facets pertaining to the motivations for alumni gifting. In addition, these insights are useful to development and alumni relations practitioners, higher education administrators, and decision-makers for making informed decisions within the two South African universities. In what follows, we enumerate these implications.

5.2.1 Practical implementation

The results of this study have significant implications for fundraising professionals and higher education administrators. Specifically, understanding the motivations behind alumni gifting for the two South African universities empowers professionals to formulate targeted approaches to enhance alumni gifting. For example, development and fundraising practitioners may consider using this knowledge to improve their processes, develop strategies, and enhance their general efficiency. As the findings of this study reveal, solicitation, social responsibility (active citizenship), convenience, social identity, and gender are likely to influence the future intention for alumni gifting. As such, the practical implementation includes improved strategies, processes, systems and policies incorporating African gifting practices and behaviours. These are further explained below.

Strategies: The success of fundraising efforts is significantly dependent on the implementation of a well-developed strategy (Satterwhite & Cedja, 2005). An

enhanced fundraising strategy is important in attracting alumni gifts. Based on the findings, fundraising strategies should consider factors such as solicitation, convenience, and simplicity. This approach may encompass various strategies such as solicitation, digital fundraising, utilisation of social media donations, recurring donation systems, incorporation of In-App donations, QR code donations, digital wallets, and cryptocurrencies, among other potential strategies. For example implementing a segmentation and solicitation strategy could result in a higher proportion of alumni donors than a more general and costly approach of sending the same solicitation to all alumni (Dillon, 2017). This is consistent with Mati (2017) observation that philanthropic culture in Africa is practiced differently by both affluent and those from deprived background. It is further contended that many Africans subscribe to the philosophy of Ubuntu and their gifting is informed by pity, compassion, corporation and mutual assistance (Anugo, 2013; Fowler & Mati, 2019). Therefore, the development of a solicitation strategy targeting all alumni and incorporating various forms of giving informed by African practices such as horizontal gifting, which is characterised by reciprocity and co-operation rooted in mutual support may, motivate gifting regardless of the alumni donor's socio-economic status.

Regarding the alumni exhibiting a heightened sense of social responsibility and social identity, this study borrowed from the research conducted by Babiak and Wolfe (2006), which posited that it was becoming more common for companies and brands to align themselves with a particular cause in contemporary business practices. Their assertion serves multiple purposes, including companies distinguishing themselves from competitors, fostering a deep emotional connection with their customers, cultivating employee satisfaction and loyalty, generating positive publicity and countering negative publicity, and cultivating a strong corporate reputation and brand loyalty (Babiak & Wolfe, 2006). Integrating some aspects of this approach into their alumni fundraising strategy, universities should formulate and execute strategies that cultivate a profound emotional connection with their alumni, establish themselves as preferred employers, generate favourable publicity, and validate the worthiness of alumni support.

Furthermore, as WrayLake and Syvertsen (2011) found, individuals with social responsibility beliefs were most likely to engage in behaviours that involved assisting others and contributing to society. Other studies have similarly revealed that alumni who actively participated in leadership roles in giving and volunteering during their community service-focused excursions¹⁶ as students demonstrated a meaningful impact on their civic engagement in the post-graduation period (Weaver, 2021). Thus, universities should consider strategies focusing on programmes addressing social issues for pre-alumni to develop a culture of active citizenship post-graduation.

Processes and Systems: Implementing systematic processes during the integration of online donation platforms could enhance the system's overall performance and alignment with a philanthropic organisation's fundraising endeavours (Bennett, 2005). Universities should develop efficient systems that support various processes, facilitating the seamless implementation of the alumni gifting strategy. Implementing systems and protocols that efficiently facilitate solicitation and gifting processes alongside other strategic approaches is crucial. These tasks require system enhancement, including integrating automation and developing innovative systems.

The significance of the study's findings suggests that, potentially, the successful execution of a strategy to raise funds from alumni relies on implementing processes and systems that prioritise efficiency, simplicity and convenience. Additionally, the process should enable effective segmentation while contributing to developing the university's brand and its ability to address societal needs. To substantiate this claim, individuals who provide donations may assess their choices regarding giving and opt for those with the highest level of usefulness concerning the requested amount (Sargeant & Shang, 2010). This is because of the influence of donors' previous giving experiences on their future giving behaviour (Sargeant & Shang, 2010). Specifically, they argue that donors consider the quality of their past giving experiences, including the timely processing of their gifts, appropriate expressions of gratitude, and implementing their communication preferences. If these aspects of the gifting process

¹⁶ *These excursions involve a group of students engaging in the practical service work, typically for a week, focusing on a particular social issue.*

were executed flawlessly, donors would be more inclined to contribute again compared to instances where the process was flawed.

Policies: In order to ensure the successful implementation of the fundraising strategy, it is imperative to establish and enforce a clearly defined gifting policy (Rohayati *et al.*, 2016). According to Rohayati *et al.* (2016), this encompasses implementing explicit policies and processes to bolster donors' trust in the university's financial management administration. Policymakers can utilise the findings of this study for both universities to develop or update evidence-based policies pertaining to the identified factors that drive alumni gifting. Additionally, the findings derived from this study can be employed to create interventions that efficiently address obstacles hindering the implementation of strategies aimed at increasing alumni gifting. This has the potential to result in the development of more effective and efficient policies aimed at supporting alumni gifting strategy. As Rohayati *et al.* (2016) emphasised, a clearly defined policy served to exhibit accountability and integrity in the field of fundraising.

The implications of these findings for policies are as follows:

- Firstly, there is a need for a robust solicitation policy by universities to guide the alumni solicitation process, including the guidelines for alumni communication. This should consider the preference of the alumni.
- Secondly, there is need to develop or strengthen policies that facilitate simplicity and convenience, such as policies that enable the acceptance of cryptocurrencies.
- Third, there is a need for gifting policies that demonstrate accountability and integrity, encompassing ethical fundraising practices that respect the preferences of alumni donors and protect the integrity of the beneficiaries. These policies may particularly appeal to alumni with a heightened sense of social responsibility.
- Finally, the gifting policy ought to include guidelines for pre-alumni capacitation as active citizens, which can help shape their experience. Pre-alumni experience has the potential to influence their future behaviour and their ability to interpret their experiences in a manner that aligns with their own identity and values, leading them to engage in behaviours that feel authentic and consistent with their sense of identity.

5.3 Recommendations for Future Research Direction

Literature on motivations for alumni gifting in South Africa is limited. Consequently, the outcomes of this study serve to enhance the limited knowledge base on the subject matter. However, since this study was conducted at only two out of 26 universities in South Africa, there is a need to conduct further research at other universities and even potentially expand the study scope across African universities. This broader approach will contribute to a better comprehension of the motivations for alumni gifting in Africa. The qualitative research on the motivation for alumni gifting would also contribute to clarifying rejected hypotheses.

Additionally, it is suggested that future research endeavours should aim to further investigate and build upon the current findings:

Regarding solicitation, future research endeavours may seek to investigate and delve deeper into the university's solicitation strategy as well as the preferred solicitation method as perceived by alumni. The preferred mode of communication plays a crucial role in soliciting alumni donations as each alumnus possesses their preferred mode of communication, such as email, telephone, WhatsApp, and various other methods.

Furthermore, presenting alumni with options to choose their preferred mode of communication and offering an alternative to unsubscribing from further communication is significant. In addition, it is recommended that future studies investigate the optimal frequency of solicitation communication to mitigate the risk of solicitation overload, which may lead to alumni donor fatigue.

For the future intention to gift as a result of active citizenship and identity, other gifting forms should be explored to further establish the gifting preference for the alumni. Gifting is not prescriptive; thus, other gifting forms should be explored since monetary gifting depends on the financial capability to give. The lack of financial capability will likely bar the unemployed, those with no income and those with conflicting priorities from monetary gifting. Gifting, particularly in the African context, can take the form of horizontal philanthropy, which does not limit alumni gifting to monetary gifting. Other forms of gifting to be considered for future research include alumni contributing their

skills, time, and advocacy as part of active citizenship and identifying with their alma mater.

For convenience, engaging in gift-giving when it is convenient was assessed through a general inquiry that did not prompt the alumni to specify their individualised definition of convenience. Despite the extensive focus on the convenience provided by technology in the literature review chapter of this study, it is important to acknowledge that the perception of convenience is contingent upon the personal preferences of individual alumni. Future research may further delve into the elucidation of an individual's subjective understanding and perception of convenience. In addition, it is worth noting that the current study solely relied on surveying alumni. Future research endeavours could expand their scope by including both alumni relations and development practitioners. This approach would allow for a comprehensive examination of the systems and policies implemented by individual institutions, aiming to identify measures that promote convenience and simplicity.

This study was limited to only two South African universities; hence, the findings cannot be considered representative of the overall motivations for alumni giving in South Africa.

5.4 Conclusion

The study applied a quantitative methodology, employing a survey instrument to collect data from alumni at two South African universities to answer four research questions. The researcher's dependent variable of interest in this study was the alumni's future intention to gift their alma mater. The other variables under gifting included: the intention to give in the future if aware of the needs; willingness to give when asked; intention to give if convenient; motivation due to active citizenship and social responsibility; and the intention to gift in the future if gaining something in return.

Having adopted social identity to support the study's conceptual framework to reveal the influence of Ubuntu's social identity ethos on future intention to gift, social responsibility, social identity, and a sense of obligation were used as independent variables testing the influence of social identity ethos of Ubuntu in future intention to gift. The study further measured the influence of demographic variables such as age, gender, income, employment status, highest qualification obtained, graduation year, receiving financial aid during the study period, and holding a degree from other institutions on gifting behaviours.

A total of 745 responses were obtained from participants from the two participating universities, out of which 304 were deemed ineligible for analysis due to incomplete responses. Consequently, data from 441 responses was analysed using descriptive and inferential statistical techniques to measure the motivations for alumni gifting in two South African universities. It is noteworthy that University A had a higher percentage of respondents, specifically 60.5%, compared to University B, which had 35.6% of respondents. Therefore, the results were presented in two distinct formats: a comprehensive analysis encompassing both universities and a comparative data analysis wherein each university was assessed individually.

Based on the findings of this study, it is evident that solicitation, the social identity ethos of Ubuntu, encompassing social responsibility and social identity, convenience and demographic variables such as gender are likely to influence the intention of engaging in future gifting activities. Overall, the findings answered all four research questions, implying that alumni from the two universities were likely to gift when asked and if it

was convenient to gift. Furthermore, those alumni, in their capacity as active citizens, had a heightened sense of social responsibility, thus influencing the intention to give. Similarly, those who identified with their alma mater exhibited the future intention to give. Gender was the only demographic variable identified as a predictor for future intention to gift, suggesting that male alumni donors were more likely to gift than female alumni.

Fundraisers ought to allocate greater resources towards understanding the underlying motivations behind alumni gifts while also recognising individual alumni's unique characteristics and preferences. Furthermore, greater resources should be allocated to capacitate the development and fundraising practitioners with the necessary solicitation skills. This comprehension will enable the development of effective strategies and processes aimed at developing and targeting alumni donors for the purpose of gifting.

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Appendix 1: Questionnaire

SURVEY INSTRUMENT

1.1. Invitation to participate in the study.

Good day

My name is Daphney Nemakhavhani, and I am a Master's student at the Wits Business School Centre for African Philanthropy. In fulfilment of my degree, under the supervision of Prof Jacob Mati, I am conducting a research study and collecting data through an online questionnaire/survey. The title of my research is "Motivations for alumni gifting to their alma mater in two South African universities". This study aims to analyse factors influencing alumni to donate to their alma mater, and you can help us to advance this knowledge.

I would like to invite you to participate in this study and complete the questionnaire/survey, which can be accessed through the link below: https://wits.eu.qualtrics.com/jfe/form/SV_0rgeOyPEpFk2omO

The survey contains questions aimed at capturing your thoughts, perceptions, and behaviour toward giving back to your alma mater, as well as several non-invasive demographic questions. The records of this study will be kept private and confidential to the extent permitted by law. I will not include any information that will make it possible to identify you in the report I will publish from this survey. Research records will be stored securely, and only I and my supervisor will have access to the records.

Your participation in this study is voluntary. Your decision on whether or not to participate will not affect your current or future relations with the university. If you decide to participate, you are free to not answer any question or withdraw at any time without prejudice.

The questionnaire should take about 15 – 20 minutes to complete. Completion of the questionnaire is voluntary, and all responses shall remain confidential. The research has been approved by the University Research Ethics Committee. Should you feel that you no longer want to participate in the questionnaire, you may exit the questionnaire at any stage. Should you require further details regarding the study, please contact me at 1294214@students.wits.ac.za or daphneyn@uj.ac.za or by telephone at 011 559 6355

and/or 072 514 7396. For your reference, my supervisor can be reached at jacob.mati@wits.ac.za.

Questionnaire

The first section of the questionnaire gathered the respondents' demographic information, while the second part comprised different statements relating to the alumni gifting motivations to their alma mater. The respondents indicated their level of agreement or disagreement by selecting the appropriate box on a scale of 1–7 (1 being strongly agree and 7 being strongly disagree).

SURVEY: MOTIVATIONS FOR ALUMNI GIFTING IN TWO SOUTH AFRICAN UNIVERSITIES

1. Consent

I agree to proceed with the survey:

Yes	<input type="checkbox"/>
No	<input type="checkbox"/>

If yes, the respondent may proceed with the survey. No will prevent the respondent to proceed.

2. Institution attended:

UJ	<input type="checkbox"/>
Wits	<input type="checkbox"/>
Both	<input type="checkbox"/>

Demographics

3. Do you hold a degree from any other universities besides those listed above?

Yes	<input type="checkbox"/>
No	<input type="checkbox"/>

4. Year of graduation:

2020 and after	
Between 2010 and 2019	
Between 2000 and 2009	
Prior to 2000	

5. Highest qualification obtained:

Undergraduate diploma	
Undergraduate degree	
Postgraduate diploma	
Honours	
Masters	
PhD	
Short learning programme	

6. Have you received any type of financial assistance during the course of your study?

Yes	
No	

7. Employment status:

Employed	
Unemployed	

8. Monthly household income (ZAR)

Less than R 5000	
R 5000 – R 9 999	
R 10 000 – R 19 999	
R 20 000 – R 29 999	
R 30 000 – R 39 999	
R 40 000 – R 49 999	
More than R 50 000	
No income	

9. Gender

Male	
Female	
Nonbinary/ Third gender	
Prefer not to say	

10. Age:

Under 20	
20 – 25	
26 – 34	
35 – 44	
45 – 54	
55 – 64	
65 and older	

11. Motivations for Giving. Measures for philanthropy: The first part on all reflective part instruments used a seven-point Likert scale ranging from 1 (strongly agree) to 7 (strongly disagree). Evaluating the links between the constructs represented by the summed scales.

Scale Item	Strongly agree (1)	Agree (2)	Somewhat agree (3)	Neither agree nor disagree (4)	Somewhat disagree (5)	Disagree (6)	Strongly disagree (7)
Sense Of Obligation							
1. I have a moral obligation to give back to my alma mater							
2. My alma mater has helped me to have a better life, I will therefore give back to help others							
3. I am likely to give to my alma mater because I define myself by social obligation to a larger group							
4. I am likely to give to my alma mater despite my socio-economic status							
5. I have no obligation towards my alma mater							
Social Identity							
6. I feel connected to my alma mater							
7. I can identify with my alma mater							
8. Being associated with my alma mater as an alumni boost my self-confidence							

9. I feel a strong connection to my alma because of their mission and vision							
10. I am likely to give to my alma mater because I have a favourable social identity							
11. I am motivated to give monetarily because I am familiar to the difficulties that my alma mater faces due to limited resources							
Ubuntu (the recognition of an innate propensity to affirm one's fellow human beings and to work and act toward one another with the common good in mind)							
12. Ubuntu is a philosophy that I wholeheartedly support							
13. I give to commemorate social occasions like weddings and funerals and assisting people with their health care and education fees							
14. Ubuntu motivates me to give the little I have to the improvement of society							
15. I am likely to give to my alma mater in the spirit of Ubuntu							
16. Ubuntu does not impact my propensity to give to my alma mater							
17. I am motivated to give due to my compassion to improve the quality of another's life							
Social Responsibility							
18. I believe that we have a responsibility to help our universities to be more							


financially stable for the future generation							
19. I consider giving back to my alma mater to be a form of social responsibility							
20. I am likely to give to my alma mater due to the fact that the current challenges necessitate an active citizenry							
21. I believe that my actions must be for the greater good of society							
22. I believe it is a societal responsibility to ensure the well-being and welfare of all individuals							
Giftng/ Donating							
23. I have previously made monetary donations to my alma mater							
24. I have never donated monetarily to my alma mater							
25. I do not intend to donate monetarily to my alma mater							
26. I am likely to donate monetarily to my alma mater in the near future							
27. I am likely to donate monetarily to my alma mater if I am asked							
28. I am likely to donate monetarily to my alma mater if I gain something in return							
29. I am likely to donate monetarily to my alma mater if I am made aware of the need							
30. I am likely to donate monetarily to my alma mater							

if it is convenient to give							
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31. If you have previously donated monetarily to your alma mater, please select the channel you used below:

Campaign link	
EFT	
Website	
On campus	
Bank app	
Crowdfunding	

Appendix 2: Sample Size Calculator


Sample size calculator

What margin of error can you accept? <small>5% is a common choice</small>	<input style="width: 100%;" type="text" value="5"/> %	The margin of error is the amount of error that you can tolerate. If 90% of respondents answer <i>yes</i> , while 10% answer <i>no</i> , you may be able to tolerate a larger amount of error than if the respondents are split 50-50 or 45-55. Lower margin of error requires a larger sample size.
What confidence level do you need? <small>Typical choices are 90%, 95%, or 99%</small>	<input style="width: 100%;" type="text" value="95"/> %	The confidence level is the amount of uncertainty you can tolerate. Suppose that you have 20 yes-no questions in your survey. With a confidence level of 95%, you would expect that for one of the questions (1 in 20), the percentage of people who answer <i>yes</i> would be more than the margin of error away from the true answer. The true answer is the percentage you would get if you exhaustively interviewed everyone. Higher confidence level requires a larger sample size.
What is the population size? <small>If you don't know, use 20000</small>	<input style="width: 100%;" type="text" value="298205"/>	How many people are there to choose your random sample from? The sample size doesn't change much for populations larger than 20,000.
What is the response distribution? <small>Leave this as 50%</small>	<input style="width: 100%;" type="text" value="50"/> %	For each question, what do you expect the results will be? If the sample is skewed highly one way or the other, the population probably is, too. If you don't know, use 50%, which gives the largest sample size. See below under More information if this is confusing.
Your recommended sample size is	384	This is the minimum recommended size of your survey. If you create a sample of this many people and get responses from everyone, you're more likely to get a correct answer than you would from a large sample where only a small percentage of the sample responds to your survey.

Online surveys with **Vovici** have completion rates of 66%!

Alternate scenarios

With a sample size of	<input style="width: 100%;" type="text" value="100"/>	<input style="width: 100%;" type="text" value="200"/>	<input style="width: 100%;" type="text" value="300"/>	With a confidence level of	<input style="width: 100%;" type="text" value="90"/>	<input style="width: 100%;" type="text" value="95"/>	<input style="width: 100%;" type="text" value="99"/>
Your margin of error would be	9.80%	6.93%	5.66%	Your sample size would need to be	271	384	663

Save effort, save time. [Conduct your survey online with Vovici.](#)

Source: Rasoft (2004)

Appendix 3: Ethics Clearance Approval

Graduate School of Business Administration
University of the Witwatersrand, Johannesburg



Wits Business School Ethics Committee
Constituted under the University Human Research Ethics Committee (Non-Medical)

Ethics Clearance Certificate

Ethics protocol number: WBS/AP1294214/973

*This certificate is only valid with a legitimate ethics protocol number and signed by the Researcher (below)
This certificate is only valid if permission has been granted by the Registrar's Office of Wits University.
This certificate is only valid if accompanied by formal permission from the relevant stakeholder(s).*

Project title	Motivations for alumni gifting to their alma mater in two South African universities
Investigator / Researcher	Ms Kesaobaka Nemakhavhani
Nature of Project	MM in African Philanthropy
Decision of the Committee	Approved, provided stakeholders and participants are guaranteed anonymity and confidentiality.
Issue Date of Certificate	2022-12-03
Expiry date	Date of submission of the project / research report
Chairperson	Prof Anthony Stacey ☎ +27 11 717 3587 📠 +27 82 880 4531 ✉ anthony.stacey@wits.ac.za

Declaration by Researcher

One copy must be signed by the Researcher and returned to the Chairperson of the Wits Business School Ethics Committee.

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I undertake to resubmit the protocol to the Committee.

Signature

25 January 2023

Date: