

Environmental philanthropy

Eco-Barons



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Executive summary

This thesis report focuses on Eco-Barons, a particular kind of individual environmental philanthropist. Eco-Barons are wealthy individuals (celebrities, successful business people, people wealthy by inheritance, etc.) who purchase land, establish their own foundation to run the land and conservation project(s), and potentially turn it into a nature reserve with some sort of business model – often ecotourism - in place to ensure its durability. Relatively little is known about Eco-Barons, still. Hence, this explorative study aimed to learn more about these Eco-Barons. The study had an interpretive research character, made use of qualitative research methods and modes of analysis, and relied on both primary and secondary data (see chapter 1).

After a detailed overview of philanthropy (chapter 2), this thesis report narrows down to individual environmental philanthropy, focusing on Eco-Barons. The study aimed to answer three main research questions. The first main research question (RO1) - *What are the different types of philanthropists within the field of individual environmental philanthropy?* – was answered in chapter 3 through a literature study and resulted in a typology of individual environmental philanthropists including eight different types: Eco-Barons, Foundation Builders, Environmental Financers, Organizational Directors, Land Contributors, Passive Contributors, Conserving Celebrities, and Celebrity Conservationists. These types are not mutually exclusive (i.e. one can belong to multiple of these categories at the same time). The typology as presented in this study is the first typology on the individual level that focuses specifically on environmental philanthropy, instead of philanthropy in general. Comparisons could be made, however, with the existing typology of individual philanthropists of Hummels et al. (2014). The remainder of chapter 3 elaborates on the various critiques and appraisals that Eco-Barons are often confronted with.

The second main research question (RO2) - *What are the main characteristics of Eco-Barons?* – was answered in chapter 4 through two case studies of Eco-Barons, namely Paul Lister and Jochen Zeitz, thereby yielding empirical knowledge. Bourdieu's (1986) Capital Theory was used as a theoretical framework for the case studies, thus operationalizing the main characteristics of Eco-Barons in terms of the various types of capital, namely economic, cultural, social, and symbolic capital. The case studies showed that Paul Lister and Jochen Zeitz both have accumulated considerable amounts of each type of capital throughout their lives, which they enacted in their environmental philanthropy in Scotland and Kenya, respectively. The various types of capital enabled them to practice the Eco-Baron approach to environmental philanthropy. Moreover, through their Eco-Baron style of environmental philanthropy, they amplified and transformed their various capitals (i.e. momentum and transmutability). Moreover, the link between Eco-Barons and philanthrocapitalism was examined in chapter 4, resulting in the conclusion that Eco-Barons are part of the philanthrocapitalist turn.

The third and last research question (RQ3) - *What do field experts in the area of nature conservation and philanthropy think of Eco-Barons?* – was answered in chapter 5. Interviews

with six different field experts resulted in interesting insights regarding the novelty or trendiness of Eco-Barons, the advantages and disadvantages of Eco-Barons, their contribution to nature conservation in the world, their motivations for practicing environmental philanthropy in this specific approach, and the advices that field experts would like to give to Eco-Barons, among other things. Several of the existing debates in the field of environmental philanthropy were reflected in these interviews, such as the debates regarding issues of hypocrisy, neo-colonialism, impure altruism, and the effectiveness of privately protected areas (PPAs) (see chapter 6).

Important conclusions of this thesis study are that Eco-Barons are not one homogeneous group, because they are individuals with different personalities, mindsets, opinions, and so on. Therefore, it is more appropriate to study Eco-Barons on a case-by-case basis, thereby calling for the need of more empirical study towards this specific type of environmental philanthropist. Moreover, it was concluded that Eco-Barons can bring important environmental, social, economic, and cultural benefits, but that this form of environmental philanthropy also includes risks, particularly in the social sphere (e.g. dislocation of local people, no more public access to the land, neo-colonialist practices, etc.). Therefore, it is important that (legal and/or institutional) checks and balances are put in place in order to enhance the positive consequences and reduce, or even prevent, the negative consequences that may result from Eco-Barons. However, despite the many positive consequences that Eco-Barons might bring, only global-scale structural change in today's capitalist economic system might safeguard the future of the environment. Eco-Barons cannot carry this task on their shoulders alone, and it is within the root cause of environmental degradation (i.e. capitalism) that solutions should be sought.

1. Introduction

Doug and Kris Tompkins have gathered quite some fame and media attention with their environmental conservation work in Argentina and Chile. Both grew wealthy through business: Doug Tompkins through his outdoor clothing companies The North Face and Esprit, and Kris McDivitt Tompkins through her job as CEO of outdoor clothing company Patagonia (Vidal, 2016). As stated by Franklin and Vidal in *The Guardian* (2002, para. 5), “This couple, who own more than 2m acres in Chile and Argentina, are “eco barons”, multi-millionaires buying swathes of wild, barely inhabited land around the world to conserve some of the world’s remotest places.” Doug and Kris Tompkins established two environmental conservation organizations, namely the Conservation Land Trust and Conservación Patagónica, in order to facilitate their conservation work. Through their organizations, Doug and Kris Tompkins purchased large areas of land and turned them into nature parks. They have already created Pumalín Park and Patagonia National Park in Chile, and are working on the creation of natural parks in Argentina as well (Copeland, 2013).

The reason why Doug and Kris Tompkins received so much attention from across the world for their conservation activities is because of the way they decided to go about it. It is a rather bold and pioneering way of contributing to the conservation of precious natural areas. As Kris Tompkins said in an interview with CNN, “Buying land, conserving it and shepherding it towards national park status, yes, it is probably legitimate to call us pioneers” (Byrnes, 2009, para. 12). And Doug and Kris Tompkins are not the only ones to apply this pioneering method of nature conservation. Other wealthy individuals, such as Ted Turner, George Soros, Luciano Benetton, and many others, are also purchasing land property around the world, in the United States, South America, Africa, in order to contribute to nature conservation (Franklin & Vidal, 2002). These wealthy individuals have earned the reputations of being great (green) philanthropists (Copeland, 2013) through their grand-scale environmental conservation work. However, their activities are celebrated by some but questioned by others, leading to new debates within the field of philanthropy.

What is needed is a further exploration of this phenomenon of wealthy individuals engaging in environmental philanthropy in such a pioneering way as Doug and Kris Tompkins, who started their conservation work in South America after 1993 (Vidal, 2016). What exactly is their place in the field of environmental philanthropy? Is this approach to environmental philanthropy a new trend or not? How do they do it? Many questions still surround these wealthy environmental philanthropists, and this thesis project will aim to contribute to exploring foresaid phenomenon.

In this thesis, I will refer to the above-described type of environmental philanthropist as “Eco-Barons”, in line with what other authors have previously called them (e.g. Franklin & Vidal, 2002; Humes, 2009). Noël van Bommel was the initiator of this research project towards these Eco-Barons. Noël van Bommel is a journalist at *De Volkskrant*, one of the most read national newspapers in the Netherlands. He visited the Tompkins in Chile and Argentina in 2015 and published a story about their philanthropic conservation work there. He got so intrigued by

them and what they do, that he requested a research budget from *De Volkskrant* to conduct further interviews with individuals like the Tompkins in order to find out more about this type of individual environmental philanthropist. In order to help him set up the research, prepare and conduct interviews, and frame it in the larger literature, he contacted Wageningen University to ask whether there was a student who would like to cooperate with him. When I heard of this project, I was immediately interested and, hence, I became Noël van Bemmél's research partner. This study project forms the basis for my Master's thesis and Noël van Bemmél will produce articles for *De Volkskrant* to further enlighten the newspaper's readers about the so-called Eco-Barons.

1.1 Problem statement

This thesis will try to solve two 'problems' that currently exist with regards to the Eco-Barons.

Firstly, there are many different ways in which environmental philanthropy can be practiced. However, not many authors have taken upon them the task to explore the different styles and behaviours that occur in philanthropy in general, let alone in environmental philanthropy specifically. Hummels et al. (2014) and Prince and File (1994) are among the few who have suggested a typology of philanthropists. However, these typologies focus on philanthropy in general and not specifically on environmental philanthropy. Although both Hummels et al. (2014) and Prince and File (1994) take the individual donor as the unit of analysis, which is in line with the level of analysis taken in this thesis study, their focus on philanthropy in general results in their typologies not being 'rich' enough to be directly applied to the field of environmental philanthropy in particular. Moreover, the foundations of the typology of Hummels et al. (2014) and of Prince and File (1994) are completely different. Hummels et al. (2014) constructed their typology based on the different ways in which philanthropy can be practiced, specifically focusing on two dimensions: (1) need for control and (2) purposiveness. Their typology thus presents us with insight into the different styles or approaches that are taken in reality in practicing philanthropy, but can be said to be somewhat narrow in focus as it only includes two dimensions. Prince and File (1994) constructed their typology by looking at what motivates people to engage in philanthropy. This is interesting when one is interested in motivations for philanthropic behaviour, but not so much when one is interested in the different ways in which philanthropy is practiced in reality. Thus, both these typologies, although making a good contribution to the literature on philanthropy and putting forward interesting insights, do have their shortcomings.

Hence, this study aims to arrive at a typology that specifically describes the ways in which environmental philanthropy is practiced by individuals. As such, part of this thesis project is devoted to exploring and mapping the different types of individual environmental philanthropists, based on existing literature and real-life examples. This will involve considering the position of Eco-Barons in the field of environmental philanthropy.

The second 'problem' is related directly to the Eco-Barons, because there is quite some ambiguity surrounding this type of environmental philanthropists. To repeat, Eco-Barons are wealthy, philanthropic individuals with an interest in nature who are purchasing (large) areas

of land for the purpose of protecting and conserving the ecosystems there, such as Doug and Kris Tompkins. Eco-Barons may contribute to a wider trend occurring in the field of philanthropy, namely that of philanthrocapitalism, and specifically to what Holmes (2012) describes as “conservation’s neoliberalization”. As Holmes (2012) argues, “conservation has neoliberalized because capitalism has viewed it as a new opportunity and market...[and] conservationists have chosen neoliberal strategies because, in a neoliberal world, they are considered the most effective way of conserving biodiversity” (p. 188). Yet, to date, the neoliberalization of conservation and the philanthrocapitalist turn in environmental philanthropy and philanthropy in general, in which Eco-Barons may play a large role, remains underexplored (Holmes, 2012). In recent years, researchers in the field of (environmental) philanthropy have picked up on this issue. Consequently, there has been an expansion in the base of literature “exploring moves towards neoliberal forms of conservation, with a reduced role for the state and an enhanced role for markets and private and civil society actors. Yet there is a need for studies which explore how and why this trend has emerged, and what impact this has on both people and nature” (Holmes, 2015, p. 850). To date, there still has been only little empirical research in this area, resulting in a lack of empirical knowledge about such Eco-Barons and their philanthropic acts. This study aims to reduce the existing knowledge gap in the field, by exploring the Eco-Barons through two case studies of such individual environmental philanthropists and through consulting field experts in the area of nature conservation and philanthropy.

1.2 Scientific objectives

The objective of this study is to explore the field of environmental philanthropy, with a specific focus on Eco-Barons. This study aims to analyze their role or position within the overall field of environmental philanthropy, as well as analyzing their characteristics, and how field experts in the world of nature conservation and philanthropy look upon them and their activities.

1.3 Research questions

In order to fulfil the aforementioned scientific objectives, this study will answer the following main research questions:

RQ1: What are the different types of philanthropists within the field of individual environmental philanthropy?

RQ2: What are the main characteristics of Eco-Barons?

RQ3: What do field experts in the area of nature conservation and philanthropy think of Eco-Barons?

These three main research questions will each be accompanied by several sub-questions in order to arrive at a holistic, and well-balanced answer to each of these main research questions.

1.3.1 Sub-questions research question 1

The following sub-questions will be posed in relation to main research question one (RQ1):

- How does the typology presented in this study relate and compare to the existing typologies?
- How are the various types of philanthropists in the field of individual environmental philanthropy praised and/or criticized?

1.3.2 Sub-questions research question 2

The following sub-questions will be posed in relation to main research question two (RQ2):

- How do the Eco-Barons relate to the philanthrocapitalist turn, if at all?
- To what extent do Eco-Barons possess and enact economic capital, cultural capital, social capital, and symbolic capital, and how does this help them in pursuing their philanthropic work?

1.3.3 Sub-questions research question 3

The following sub-questions will be posed in relation to main research question three (RQ3):

- To what extent do field experts recognize Eco-Barons as a new trend?
- What do field experts see as the upsides and downsides of the Eco-Barons' environmental philanthropy?
- How do field experts appraise the role of Eco-Barons in nature conservation in the world?
- Why do field experts think that Eco-Barons engage in environmental philanthropy in the way they do?
- Which advices do field experts give to Eco-Barons?

1.4 Relevance of the study

This thesis study contributes to both the scientific realm and the social realm. The ways in which this study is scientifically and socially relevant is explained in this section.

1.4.1 Scientific relevance

This study is relevant in a theoretical sense, firstly, because it will expand the knowledge that exists about the different ways in which one can participate in environmental philanthropy, or phrased differently, the different types of individual environmental philanthropists that exist. As argued earlier, the few typologies that have been suggested in the literature all concern philanthropy in general, but there is no typology of philanthropists that addresses the field of environmental philanthropy specifically. This leaves a theoretical gap that should be filled, because it is reasonable, in my opinion, to expect that the various ways in which individuals can pursue environmental philanthropy differ from the ways in which individuals can pursue, for example, educational philanthropy or health philanthropy. Therefore, arriving at a holistic typology of individual environmental philanthropists will add fabric to the existing knowledge on environmental philanthropy.

This study is theoretically relevant, secondly, because to date there is not a lot of literature that empirically assesses the specific type of individual environmental philanthropist as mentioned in the introduction (section 1.1), namely the so-called Eco-Barons. Doug and Kris Tompkins have become an exemplary beacon of this type of individual environmental philanthropist, and a lot of the research and writing that has been done on Eco-Barons therefore focuses on the Tompkins. However, there are other Eco-Barons out there, and empirically investigating them may bring new insights. This study will attend to the current lack of empirical knowledge through two case studies of other Eco-Barons based in Europe and Africa. By doing so, this study will add more diversity to the empirical knowledge that is currently available about the Eco-Barons as a type of environmental philanthropist. Third, the opinion of various field experts about Eco-Barons will be investigated in a coherent manner. So far, no such expert-based evaluation of the Eco-Barons has been presented in the existing literature. Finally, in all this, the important topics of philanthrocapitalism and the “neoliberalization of conservation” (Holmes, 2012), which receive ample attention in the more recent literature on philanthropy, will be taken along in this study as well, in order to clarify the how and what of these ‘trending’ topics in relation to Eco-Barons.

1.4.2 Social/practical relevance

This study is relevant in a social and practical sense, because it sheds more light on the Eco-Barons, both through empirical case studies and through inquiring the opinions of various field experts, which helps one in making a more educated assessment of Eco-Barons and their work in all its various aspects. Thereby, this study contributes as well to assessing the practical question of whether the future of nature conservation should see a larger role for private actors, such as Eco-Barons, with privately financed and structured initiatives. If more is known about the advantages and disadvantages of the privatization of nature conservation, and the role Eco-Barons play in that, then a more informed judgement about its desirability can be made.

Moreover, through the research questions that this study seeks to answer, important issues, shortcomings, or areas for improvement of the Eco-Barons’ philanthropic environmental projects and the way they are being conducted can come to the surface, enabling the exploration of how this approach to environmental philanthropy can be enhanced in the future. Specifically, advice given by the various field experts that participated in this study can be harnessed by other (aspiring) Eco-Barons, and potentially also by other (private) actors in the field of environmental philanthropy, in terms of how to go about their projects in order for them to be as effective and produce as much positive outcomes as possible (i.e. the do’s and the don’ts).

1.5 Outline of thesis report

This thesis report is structured as follows: The remainder of chapter one will discuss the methodology that is used in this study. Chapter two will provide an extensive overview of philanthropy in general. In chapter three the focus is narrowed down to environmental philanthropy and the first main research question and its sub-questions will be answered.

Chapter four will focus down even further to one specific type of individual environmental philanthropist, namely the Eco-Barons. In this chapter the second main research question and its sub-questions will be attended to, for a large part through case studies of which the theoretical framework is also discussed. The fifth chapter is devoted to answering the third and final main research question and its sub-questions. Finally, the last chapter, chapter six, presents a conclusion and discussion of the findings of this study, including limitations, suggestions for future research, and the practical applicability of the findings.

1.6 Methodology

This section will discuss the methodology that is used in this thesis study. Due to the fact that this thesis study aims to answer three main research questions, each of which requires a different methodology in answering them, I will discuss the methodology for answering each research question separately. First, I will discuss the overall research character of this study (section 1.6.1). Then, I will discuss the methodology used for each main research question (section 1.6.2 – 1.6.4), including the research strategy, data collection, and data analysis.

1.6.1 Research character

This thesis project has an explorative character. As has been discussed earlier, the way in which Eco-Barons engage in environmental philanthropy and nature conservation has attracted considerable attention, yet empirical knowledge remains limited. Therefore, this thesis project aims to further explore this real-world phenomenon of the Eco-Barons' philanthropy.

It does so in a very versatile manner, namely by answering three different main research questions (see section 1.3) and their accompanying sub-questions (see sections 1.3.1 – 1.3.3). The research starts out in a broad fashion and then narrows down to become more specific. Namely, the first main research question is focused on analyzing the field of environmental philanthropy and the position of the Eco-Barons in it, and the second and third main research question zoom in on the Eco-Barons specifically.

Moreover, this thesis study takes on an interpretivist character and is grounded in the social sciences. Philanthropy is foremost a social phenomenon and in order to gain an in-depth understanding of it, I will use qualitative methods in studying the Eco-Barons. In doing so, I will adhere to the principles of the interpretivism approach to social science. These principles are that there is an existent social world (ontology) and that this social world can be studied, but the knowledge gained about the social world is never fully objective because of the inevitable influence of the researcher and his/her interpretation on the research and because there is no one truth in the social world (epistemology) (Schwandt, 1994; Taylor, 1971). Accordingly, I will take an external position while studying the research topic of this thesis project (i.e. environmental philanthropy and the Eco-Barons) and I will remain objective to the best of my ability, but I will not deny that interpretation will play a role in the process. Therefore, the results of this study are not claimed to be the one 'truth' about environmental philanthropy and the Eco-Barons.

Remaining as objective as possible will be achieved through the triangulation of methods. I will use various qualitative research methods and I will use both primary and secondary data in order to come to balanced answers to the questions posed in this study. This triangulation of methods will not only safeguard a high level of objectivity, but also the credibility, transferability, and trustworthiness of this study. The following sections (sections 1.6.2 -1.6.4) will elaborate on the specific methodology used for answering each main research question, along with their sub-questions, separately.

1.6.2 Methodology in answering research question 1

This section will discuss the research strategy, data collection, and data analysis used for studying the first main research question and its accompanying sub-questions.

1.6.2.1 Research strategy

To answer the first main research question and its sub-questions, I have conducted a literature study, thereby using secondary data to arrive at a typology of individual environmental philanthropists.

1.6.2.2 Data collection

The literature study that informed the answering of the first main research question and its sub-question took place from May until Augustus, 2017. As mentioned earlier, the previous work of several authors and real-life examples found in the literature and on the Internet constitute the information sources from which the relevant secondary data were collected. Specifically, I used academic articles, newspaper or magazine articles, websites, books, and other relevant written materials. To arrive at these information sources, I browsed through the online library of Wageningen University and through Google Scholar, entering search terms such as ‘private environmental philanthropy’, ‘individual environmental philanthropy’, ‘private nature conservation’, ‘actors in environmental philanthropy’, ‘actors in nature conservation’, and so on. Moreover, some books and academic articles were recommended to me by my thesis supervisors, and I found further useful sources through the reference lists of these books and articles. The website www.insidephilanthropy.com contained several useful articles and profiles of environmental philanthropists of various kinds, as well. I e-mailed the owner of this website to request a user account in order to gain access to its content, which he kindly granted me for a period of six months.

Based on the above-mentioned secondary data sources, I have mapped the different types of individual environmental philanthropists that exist.

1.6.2.3 Data analysis

After gathering a considerable amount of literature and other sources (i.e. websites, non-academic articles, etcetera), I conducted critical reading and study of this material. Through such critical review of several academic articles, books, websites, and newspaper and magazine articles, I found the relevant information needed.

1.6.3 Methodology in answering research question 2

This section will discuss the research strategy, data collection, and data analysis used for studying the second main research question and its accompanying sub-questions.

1.6.3.1 Research strategy

To answer the second main research question and its sub-questions, this thesis took on the form of a field study, specifically using a case study approach in order to extend the empirical knowledge on Eco-Barons that is currently available in the literature. As such, the second part of this thesis made use of primary data gathered through interviews and observation, and of secondary data gathered from external sources (both academic and non-academic). Especially for answering the sub-question regarding the link between Eco-Barons and philanthrocapitalism (see section 1.3.2), secondary data from academic external sources (i.e. academic articles and books) was used. The secondary data that was gathered and used in the case studies, which aim to answer the sub-question regarding the capitals of Eco-Barons (see section 1.3.2), originated mostly from non-academic sources (i.e. websites, magazine articles, biographical profiles, etcetera).

The philanthropists (i.e. Eco-Barons) to be featured in the case studies were chosen based on the following selection criteria, which were based on the general characteristics of Eco-Barons and on feasibility:

- He/she needs to be wealthy.
- He/she needs to have bought a land property somewhere in the world where he/she pursues a nature/wildlife conservation project.
- He/she needs to have established his/her own environmental foundation or organization.
- He/she needs to be personally involved in the project.
- He/she needs to be willing to participate in this case study.
- His/her location needs to be adequately accessible.

While mapping out the different kinds of individual environmental philanthropists (first main research question), I made a list with examples for each type of individual environmental philanthropist that I delineated (see appendix A), thus also including examples of Eco-Barons. I had a meeting in Amsterdam with Noël van Bommel, journalist at *De Volkskrant* and initiator of this research project, and selected several of the Eco-Barons on the list that we considered would be the most interesting to study and that met the above-mentioned selection criteria. Subsequently, Noël van Bommel sent out interview requests to the several Eco-Barons we had selected, and got a positive response only from Paul Lister and eventually also from Jochen Zeitz. We reached out to many more Eco-Barons (e.g. Paul Tudor Jones, Irene van Lippe-Biesterveld, Hans Struik, etc.), but unfortunately to no avail. Eco-Barons turned out to be hard-to-reach and generally highly occupied persons, which resulted in a low response rate. Consequently, this thesis study contains two case studies: one of Paul Lister and one of Jochen Zeitz. Both cases will also be compared with each other to check for similarities and dissimilarities, which may give interesting insights.

1.6.3.2 Data collection

Case study: Paul Lister

Data collection for the case study of Paul Lister took place from September 5th until September 7th at Alladale Wilderness Reserve in Scotland, where we were hosted by Paul

Lister in the main lodge on the reserve.

The primary method of data collection was in-depth, semi-structured, qualitative interviewing. The interview was semi-structured, meaning that the topics to be covered were decided in advance thereby setting a general structure and the main questions that were to be asked (Drever, 1995). This allowed for some freedom during the interview to elaborate on interesting topics that came up. Moreover, the interviewing in this case study was semi-structured, because semi-structured interviews are well suited for small-scale research and case studies (Drever, 1995). Furthermore, in-depth interviews are appropriate to discover subjective and personal matters such as characteristics, opinions, relationships, and so on, because in interviews “participants are given the opportunity to share their story, pass on their knowledge, and provide their own perspective on a range of topics (Hesse-Biber & Leavy, 2006)” (Boeije, 2014, p. 62). In addition, case descriptions and stories told by participants are generally considered to be empirical data (Sandelowski & Barroso, 2002), thus fitting the aim of this study to contribute to the empirical knowledge available about Eco-Barons.

The interviewing was conducted together with Noël van Bemmél, in which Noël van Bemmél had a dominant role. We conducted two interviews: one on Tuesday morning, September 5th, in the living room of the main lodge; and one on Tuesday afternoon, September 5th, while Paul Lister gave us a tour through part of Alladale Wilderness Reserve in one of his jeeps. The interviews were recorded using a recorder.

I prepared an interview guide (i.e. the research instrument) that was used for guiding the interviewing, which can be found in appendix B. Noël van Bemmél sent this interview guide to Paul Lister before our visit to Alladale, so that Paul Lister could prepare himself for the interviewing.

While analyzing the primary data gathered through the interviews later on, I discovered that I missed some information that I needed for the case study, so I sent Paul Lister an e-mail with some follow-up questions, which he kindly answered. His response e-mail can also be found in appendix B.

During our stay at Alladale Wilderness Reserve, I also made field notes from everything that I observed or heard that I deemed important and relevant for the case study. These field notes constitute another primary data source, and they are included in appendix B as well.

Moreover, as mentioned earlier, I gathered secondary data from websites and articles (both academic and non-academic) as further input.

Case study: Jochen Zeitz

Data collection for the case study of Jochen Zeitz took place on the Internet during the end of October and the beginning of November 2017. Originally, a Skype interview was scheduled on November 6th, because Jochen Zeitz was not able to receive Noël van Bemmél and me as his guests on his land property Segera in Kenya on the shorter term. This meant that I would not be able to gather data through observation, but I would still have primary data from the interview. Unfortunately, the interview was rescheduled, making it unfeasible for me to properly process the interview before the set submission deadline of this thesis report.

Luckily, a lot of interviews and articles are available on the Internet, providing me with ample secondary data sources as input for the case study. Still, I did participate in the interview out of pure interest and to be sure that I would not miss anything important Jochen Zeitz might say that could still be added to the (already finished) case study as further information or further illustration. Again, the interview was conducted together with Noël van Bommel, with him being the primary interviewer. The interview, though very interesting, did not yield any new insights or information that I had not already uncovered from the analysis of secondary data sources.

Copies of the secondary sources that I used the most as input for the case study of Jochen Zeitz are to be found in appendix C.

1.6.3.3 Data analysis

I transcribed the interview recordings of both interviews with Paul Lister shortly after they had been conducted.

To analyze the primary data contained in the interview transcripts, I used the technique of coding, using a coding scheme, to filter out the relevant primary data. I adhered to a deductive fashion of coding, in which I determined the main codes beforehand. The main codes were based on the themes that are covered by the research questions. This method of coding is also referred to as ‘theoretical thematic analysis’ (Braun & Clarke, 2006). As Braun and Clarke (2006, p. 84) contend, “a ‘theoretical’ thematic analysis would tend to be driven by the researcher’s theoretical or analytic interest in the area, and is thus more explicitly analyst-driven. This form of thematic analysis tends to provide less a rich description of the data overall, and more a detailed analysis of some aspect of the data. The choice between inductive and theoretical maps onto how and why you are coding the data as well. You can either code for a quite specific research question (which maps onto the more theoretical approach) or the specific research question can evolve through the coding process (which maps onto the inductive approach).” Because in this part of this thesis project I am interested in studying Eco-Barons from a Capital Theory perspective (i.e. analyze their various types of capital and how these help them in their work (see one of the sub-questions posed in section 1.3.2)), I code for quite a specific question, thus making a theoretical thematic analysis a highly appropriate and effective method to use. However, any categories (i.e. sub-codes) within the predetermined main themes (i.e. main codes) are arrived at in an inductive fashion, thus not being determined in advance and evolving from the data.

Thus, the transcripts were coded using a coding scheme, that was partly informed by the theoretical framework on which the case studies in the second part of this thesis are based, namely Capital Theory (see section 4.2 where more is said about why this theoretical framework is chosen and where Capital Theory is explained). The main codes were determined beforehand (i.e. deductive) based on the theoretical framework for the case studies, but the sub-codes evolved from the data (i.e. inductive). Moreover, I included a main code named “other interesting remarks” to ensure that other interesting insights that can be gained from the interviews are not dismissed simply because they do not lie in the realm of the preset theory. Again, the categories (i.e. sub-codes) for this main code of “other interesting remarks” were gained inductively.

I used the same coding scheme for coding the field notes taken during our visit at Paul

Lister's nature reserve. The coded interview transcripts, the coded field notes, and the coding scheme can be found in appendix B.

The coding scheme used in the case study of Jochen Zeitz was very similar, because the main codes were arrived at in the same fashion (i.e. predetermined based on Capital Theory). Yet, the sub-codes, which were likewise arrived at in an inductive fashion during the process of coding the secondary data sources, are slightly different. The coding scheme used in the case of Jochen Zeitz and the coded secondary data sources can be found in appendix C.

I used content analysis, document and website analysis, as the method to analyze the secondary data that I gathered from further external sources (e.g. websites, and academic and non-academic articles), and thereby found relevant information that contributed further to answering the second main research question and the sub-questions.

1.6.4 Methodology in answering research question 3

This section will discuss the research strategy, data collection, and data analysis used for studying the third main research question and its accompanying sub-questions.

1.6.4.1 Research strategy

In this part of this thesis project, a field study approach was taken again, in which I spoke with several field experts that have ample knowledge of and experience in the field of environmental philanthropy and nature conservation, to gather primary data as input.

The field experts were selected based on the following selection criteria:

- He/she needs to be active in the field of environmental philanthropy and nature conservation.
- He/she needs to have been active in that field for at least 5 years.
- He/she needs to be willing to interviewed for this thesis project.

Noël van Bommel, through his various contacts at *De Volkskrant*, contacted several field experts – Willem Ferwerda, John Loudon, Marc van den Tweel - by e-mail with an interview request. All of them responded positively. I e-mailed George Holmes and Bram Buscher, both well-known academics in the field of environmental philanthropy, with interview requests and they both responded positively as well. Moreover, Nowella Anyango-van Zwieten arranged an interview with Allard Stapel for me at WWF-Netherlands. Thus, in total six field experts were interviewed.

1.6.4.2 Data collection

The method of data collection used was semi-structured, qualitative interviewing. All interviews took place at the work office of the field experts in question. The only exception was the interview with George Holmes, which was conducted via Skype in a video-conferencing room at the head office of *De Volkskrant*.

The interviews with Willem Ferwerda, John Loudon, Marc van den Tweel, and George Holmes were conducted together with Noël van Bommel, and he was the principal interviewer during these interviews. The interviews with Allard Stapel and Bram Buscher were conducted without Noël van Bommel (i.e. I was the only interviewer), although Nowella Anyango-van

Zwieten was present during the interview with Allard Stapel and she asked some small questions in between.

I prepared an interview guide (i.e. the research instrument), and Noël van Bommel sent these interview guides to the interviewees who we interviewed together (i.e. Willem Ferwerda, John Loudon, Marc van den Tweel, and George Holmes) in advance, so that they could prepare themselves for the interview. The interview guide can be found in appendix D.

All interviewees were informed beforehand about the purpose of the interview and were asked for their consent for recording the interviews electronically. However, all interviewees were asked for their final consent for using their name in this thesis report by e-mail after the interviews had been conducted, except for Allard Stapel and Bram Buscher who were handed an interview consent form before the interviews. The interview consent forms and the consent e-mails can be found in appendix D. During every interview, I made notes as a back-up for the recording.

Furthermore, after transcribing the interviews, every interviewee received the transcript of his interview, so that each interviewee could check for any errors or for any statements that he wished to revoke.

1.6.4.3 Data analysis

I transcribed the interview recordings of every interview. Subsequently, I again used theoretical thematic analysis as the method of analysis, thus deductively coding the transcripts using predetermined main codes that were based on the research questions in order to filter out the relevant primary data that is of use in answering main research question 3 and its sub-questions. The main codes were determined in advance based on the themes that the sub-questions to main research question 3 touch upon. Yet again, the categories within these main themes, or the sub-codes, were not determined in advance and thus arrived at in an inductive manner. And, similarly to what was done in the case studies, I included a main code named “other interesting remarks” to ensure that other interesting insights that can be gained from the interviews are not dismissed simply because they do not lie in the realm of the preset interests. The sub-codes to this main code of “other interesting remarks” were gained inductively, as well.

The coded interview transcripts and the coding scheme can be found in appendix D, along with a short profile of each field expert.

2. Philanthropy: An overview

This chapter will provide a holistic overview of philanthropy and its various aspects. Philanthropy is a very broad field, since there are many different types of philanthropy, different perspectives and discourses on philanthropy, and many developments going on in the field of philanthropy. New developments and trends within the field give rise to new discourses and discussion, setting forth solid reasons and necessity for ongoing research towards philanthropy. As mentioned previously, this study will explore the so-called Eco-Barons, who have become more prevalent since the 1990s following the much-discussed philanthropic work of the Tompkins in South-America. However, before delving into an exploration of such Eco-Barons, a thorough review of the existing literature and theory regarding philanthropy is in order.

2.1 Defining philanthropy

To start at the basics, it is important to ask what philanthropy actually is exactly. Philanthropy is a term that has been around for centuries. It derives from the Greek ‘*philanthrôpía*’, which literally means the “love of humans” (Liddell et al., 1961). Naturally, this classical meaning of philanthropy has changed over time as it has been adopted by the modern Western world. The term occurred for the first time in a modern sense in Western writings in 1612 in an essay written on goodness by the English writer Sir Francis Bacon (Sulek, 2010). The opening line “I take goodness in this sense, the affecting of the weal of men, which is that the Grecians call *philanthropia*” (Bacon & Pitcher, 1985, p. 96), clearly reflects Bacon’s modern conception of philanthropy as philanthropy being synonymous to goodness, or the habit of doing good (Sulek, 2010). This more modern definition of philanthropy correlates with the Aristotelian concept of ‘virtue’, which refers to “consciously instilled habits of good behavior (Aristotle & Irwin, 1985, 1103a-1105b)” (Sulek, 2010, p. 195).

After Sir Francis Bacon’s initial use of the term, other modern Western writers started using the term and it has been incorporated in dictionaries from the 18th century onwards (Sulek, 2010). An important contribution to the meaning of philanthropy was made in the early 18th century by Samuel Johnson (1709-1784), a British lexicographer, and Joseph Addison (1672–1719), publisher of the British literary magazine *Spectator*. Both Johnson and Addison claimed that true philanthropy is not something transient, but rather a persisting feature of one’s character (Sulek, 2010), which is clearly expressed in Addison’s writing that “Such a transient temporary good nature is not that philanthropy, that love of mankind, which deserves the title of a moral virtue” (Addison, in Sulek, 2010, p. 196).

A further contribution to the modern conception of philanthropy was made by Immanuel Kant (1724–1804) and Noah Webster (1758–1843). Both Kant and Webster emphasized the difference between philanthropy and friendship in the sense that philanthropy pertains to benevolence towards humanity in general, and friendship pertains to benevolence towards certain individuals based on affection towards those individuals (Sulek, 2010). Accordingly, in the first edition of Webster’s dictionary that was published in 1828, philanthropy was defined as “the love of mankind; benevolence towards the whole human family; universal

good will. It differs from friendship, as the latter is an affection for individuals” (Webster, in Sulek, 2010, p. 197).

During the 19th century, a more popular use and definition of the term philanthropy came into existence, besides the lexicographic definition as outlined above. Increasingly, philanthropy in everyday usage came to refer to charitable organisations working for the greater good of society, and to the act of donating to such charitable organisations by wealthy individuals (Sulek, 2010). This popular usage and meaning of the term was officially incorporated in its lexicographic meaning for the first time in 1934 when the second edition of the Merriam-Webster dictionary was published. There, philanthropy was defined as “a desire to help mankind as indicated by acts of charity, etc.; love of mankind (Webster & McKechnie, 1971)” (Sulek, 2010, p. 199). Today, the shift from emphasis on benevolence toward humankind towards emphasis on charitable organisations and practical acts of enhancing human welfare is even greater, as the latest lexicographic definition of philanthropy is “1: goodwill to fellow members of the human race; *especially*: active effort to promote human welfare; 2a: an act or gift done or made for humanitarian purposes; 2b: an organization distributing or supported by funds set aside for humanitarian purposes” (Merriam-Webster Dictionary Online, 2017). The Oxford English Dictionary (OED), another authoritative reference (Sulek, 2010), defines philanthropy today in similar terms: “1a: Love of mankind; the disposition or active effort to promote the happiness and well-being of others; practical benevolence, now esp. as expressed by the generous donation of money to good causes. 1b: The love of God for humanity. Now rare. 2: A philanthropic action, movement, or agency; a charity. Chiefly in pl.” (OED Online, 2008).

Another more recent, comprehensive definition of philanthropy is provided by Rudich (2007, p.4): “Philanthropy refers to the behaviors of individuals who aim to address various social problems and needs that are overlooked or neglected by the government, and who dedicate significant resources toward that goal, often by establishing or supporting foundations.” The interesting aspect of this definition is the explicit reference to the failure of governments to address certain (social) issues, which gives rise to the need for philanthropy. After all, if governments would successfully address all “social problems and needs” (Rudich, 2007, p. 4), then what part would be left to play for philanthropy?

Bekkers (2013) provides some more detail on philanthropy by inspecting the main aspects of the social meaning of philanthropy and the main actors in philanthropy. Bekkers’ working definition of philanthropy on which his seminal work is based is as follows: “philanthropy is the non-obligatory transfer of resources to the benefit of a collective, without an agreed compensation that equals the value of the transferred resources to the benefit of the donor” (Bekkers, 2013, p. 6). This definition is based on a behavioural and social exchange theory perspective on philanthropy, which is the dominant perspective in Bekkers’ work. Building on this definition, Bekkers argues that the social meaning of philanthropy contains three major aspects. The first aspect he calls the “origin” of philanthropy (Bekkers, 2013, p. 10). This aspect focuses on the (societal) causes of philanthropy and answers questions that seek to explain the occurrence of philanthropy (Bekkers, 2013). The second aspect he calls the “destination” of philanthropy (Bekkers, 2013, p. 10). This aspect deals with the nature and

size of philanthropy and answers questions that seek to describe practices in philanthropy and how it is organized (Bekkers, 2013). The third and last aspect he calls the “effects” of philanthropy (Bekkers, 2013, p. 10). This aspect concerns the societal consequences of philanthropic activity and the extent to which philanthropy contributes to the enhancement of societal welfare (Bekkers, 2013). These three aspects combined – i.e. origin, destination, and effects of philanthropy – constitute the meaning of philanthropy for society, according to Bekkers (2013).

In addition to these three aspects of the societal meaning of philanthropy, Bekkers (2013) also delineates the three major actors in philanthropy: “the donors, the intermediary organisation, and the receivers” (Bekkers, 2013, p. 7). The donors are those who contribute resources, such as time and money, to charitable organisations. Donors can be individuals, companies, governments, households, or lotteries (Bekkers, 2013). Intermediary organisations are organisations that use the donated resources in conducting projects that serve the greater good, such as biodiversity conservation projects, human rights projects, etc. (Bekkers, 2013). The receivers are those who benefit from the projects conducted by charitable organisations (Bekkers, 2013).

2.2 Drivers of philanthropic behaviour

Many scholars have analyzed what explains and drives philanthropic behaviour. In doing so, some take a more theoretical perspective, while others take a more empirical approach.

One important scholar taking a theoretical approach to explaining philanthropic behaviour is Rudich (2007). According to Rudich (2007), there are three main theories – altruism, social exchange theory, and identification theory – that explain philanthropic behaviour. The theory of altruism refers to charitable giving motivated purely by a love for mankind, without requiring or expecting a reward (Batson & Shaw, 1991; Bekkers, 2013; Bekkers & Wiepking, 2011; Rudich, 2007). Social exchange theory explains philanthropic behaviour by focusing on reciprocal relationships between the donor and the recipient. According to social exchange theory, people are willing to donate resources, such as money, time and effort, to help others when such giving brings benefit both to the recipient and to the donor him-/herself (Emerson, 1976; Rudich, 2007). Identification theory “explains philanthropic activity through the existence of a donor-recipient relationship based on identification, altruistic values, and joint interests” (Rudich, 2007, p. 4).

One of the most comprehensive studies taking a more empirical approach towards explaining philanthropic behaviour is that of Bekkers and Wiepking (2011). Based on a review of more than 500 articles, they found eight factors that contribute to charitable giving. Even though these factors were derived from literature that focused on charitable giving by individuals and households, these motivating factors for philanthropic behaviour are likely to be valid for other donors, such as companies, as well (Bekkers, 2013). The eight factors that were found as motivations for charitable giving are: “(a) awareness of need; (b) solicitation; (c) costs and benefits; (d) altruism; (e) reputation; (f) psychological benefits; (g) values; (h) efficacy” (Bekkers & Wiepking, 2011, p. 927). The first driving factor, awareness of need, refers to the requirement that people need to become aware that others are in need of help (Bekkers &

Wiepking, 2011). Specifically, it is not so much objective need, but rather the subjective perceptions of need that are important in driving philanthropic behaviour (Wagner & Wheeler, 1969). The second motivating factor, solicitation, refers to specific requests for help. It is found that not all requests for help are equally effective in actually motivating potential donors to donate resources (Bekkers & Wiepking, 2011). The third driving force, costs and benefits, refers to a higher motivation to donate resources when the perceived benefits are greater than the material costs (Bekkers, 2013; Bekkers & Wiepking, 2011). The fourth factor, altruism, refers to the intrinsic motivation for philanthropic action stemming from care for others and the consequences of such action for the intended beneficiaries (Bekkers, 2013; Bekkers & Wiepking, 2011). The fifth motivating force, reputation, refers to the social consequences of philanthropic behaviour that accrue to the donor, such as enhanced reputation (Bekkers, 2013; Bekkers & Wiepking, 2011) and prestige (Harbaugh, 1998). The sixth factor that stimulates philanthropic behaviour, namely psychological benefits, refers to the intangible psychological benefits for the donor resulting from philanthropic behaviour. Such positive psychological effects are referred to in the literature among other things as “empathic joy” (Batson & Shaw, 1991), and “joy of giving” or “warm glow” (Andreoni, 1989; Harbaugh, 1998). Besides this psychological “joy”, philanthropic behaviour may also result in enhanced self-image (Bekkers & Wiepking, 2011). The seventh factor, that of values, refers to the social values that people have which may promote philanthropic behaviour (Bekkers & Wiepking, 2011). According to Wiepking (2007), some social values stimulate philanthropic behaviour and charitable giving in general, but people often hold specific social values that may influence what they focus their philanthropic behaviour on or which charitable organisations they will donate to. When considering charitable giving by donors to philanthropic organisations, donors are more motivated to donate resources to those organisations whose values align with the donor’s values (Bekkers, 2013; Bekkers & Wiepking, 2011; Bennett, 2003; Wiepking, 2007). The eighth and last factor found by Bekkers and Wiepking (2011) to drive philanthropic behaviour, namely efficacy, refers to “the perception of donors that their contribution makes a difference to the cause they are supporting” (Bekkers & Wiepking, 2011, p. 942). Many scholars have stated that people are much less inclined to engage in philanthropic behaviour and to donate resources to philanthropic causes if they perceive that this will not lead to improvements of current states of affairs (e.g. Arumi et al., 2005; Duncan, 2004; Smith & McSweeney, 2007).

Hemingway and MacLagan (2004) also analyse drivers of philanthropic behaviour, with a special focus on corporate socially responsible (CSR) behaviour. They posit that there are two extremes of the motivation to engage in philanthropic behaviour: on the one end of the extreme one can be motivated by purely strategic reasons, and on the other end of the extreme one can be motivated by idealistic, even altruistic, ideas (Hemingway & MacLagan, 2004). Yet, they represent this as a scale, because it is likely that one’s motivation to engage in philanthropic activities is some sort of mixture of both strategic and idealistic motivating forces. Rudich (2007, p.4) takes a similar stance when he states that “factors motivating philanthropic activity can be placed on a continuum ranging between altruist motives and motives of self-interest and reciprocity”. Also, according to Moon (2001) there is always some self-interest involved in the reasons for pursuing socially responsible behaviour.

While agreeing that, indeed, strategic reasons and self-interests are common grounds for portraying philanthropic behaviour, Hemingway and MacLagan (2004) also bring attention to several non-strategic, idealistic values that can trigger philanthropic action. For instance, they point out the importance of religious or moral values in triggering philanthropy (Hemingway & MacLagan, 2004). Many religions around the world share the notion that one should take care of fellow humans, especially the less fortunate (Laliberté, Palmer & Wu, 2011; Smart, 1998). In addition, following the work of Rescher (1969), Hemingway and MacLagan (2004) point out the potential of social values, sentimental values, and political values as further drivers of philanthropic behaviour.

Other factors that are generally found to explain philanthropic behaviour include level of education, level of income, and tax benefits (Rudich, 2007). Regarding education, many studies have found that there is a positive relationship between the level of education, and the likelihood that one is willing to donate and the amount one is willing to donate (e.g. Brown, 2001; Bryant et al., 2003). In addition, a relationship has been found between field of study and level of philanthropic behaviour, with graduates of some disciplines, such as social sciences, engaging more in philanthropic activity than graduates from other disciplines (Bekkers & De Graaf, 2006). Regarding level of income, many studies have found support for the general assumption that the likelihood to donate and the size of donations increase with the level of income (e.g. The Center on Philanthropy at Indiana University, 2006) (Rudich, 2007). Yet, there are empirical studies that point out a more complex picture of a u-shaped giving curve (Abrahamson, 2013), showing that “the highest percentage of income given to charity is given by the poorest and the wealthiest” (Rudich, 2007, p. 35). Other authors, including Wiepking (2007), Everatt et al. (2005), and Healy (2009), also acknowledge the role that poor people play in philanthropy. Related to the level of income in explaining philanthropic behaviour is the factor of tax benefits. People with higher incomes are more sensitive to tax benefits (i.e. the ‘high income effect’) (Auten et al., 2000). The “high income effect ... means that the existence of tax benefits that reduce the cost of giving for the donor will have a large impact on the willingness to donate and the amount given” (Rudich, 2007, p. 43). Consequently, “tax incentives stimulate philanthropic giving” (Abrahamson, 2013, p. 34).

2.3 Types of philanthropists

There are different types of philanthropists. One way to classify them is to refer to the specific type of philanthropy they are involved in, such as nature philanthropy, social philanthropy, etcetera. The different types of philanthropy that exist will be discussed later on in this chapter.

Yet, in their research report on philanthropy for the Dutch bank ABN-AMRO, Hummels et al. (2014) come to a completely different typology of philanthropists. Instead of classifying donors on the specific type of philanthropy they are involved in, Hummels et al. (2014) classify donors based on two dimensions: 1) need for control and 2) purposiveness. ‘Need for control’ refers to the extent to which the donor gives direction to the philanthropic activities him-/herself and the resources that the donor devotes to achieving a certain philanthropic goal

(Hummels et al., 2014). ‘Purposiveness’ concerns the extent to which the donor has a clear vision of a better world and on how to get there (Hummels et al., 2014). Based on these two dimensions, four different types of philanthropists are identified: the manager, the consumer, the entrepreneur, and the guide (Hummels et al., 2014). The ‘manager’ philanthropist scores relatively high on the need for control dimension and relatively low on the purposiveness dimension. This type of philanthropic donor wants to be actively involved in the steering and managing of philanthropic activities and projects, but leaves the formulation of philanthropic goals to others because he/she lacks a clear vision of what a better world or a more desirable state of affairs would be exactly (Hummels et al., 2014). The ‘consumer’ philanthropist scores relatively low on both the need for control dimension and the purposiveness dimension. Such a philanthropist generally has the means and desire to contribute to improving the world, but does not get very involved and leaves it to other parties to do the work (Hummels et al., 2014). The ‘entrepreneur’ philanthropist scores relatively high on both the need for control dimension and the purposiveness dimension. He/she has a clear picture of a more desirable state and on how that state can be achieved, and he/she is actively involved in the actual working towards the defined goal (Hummels et al., 2014). The ‘guide’ philanthropist scores relatively low on the need for control dimension and relatively high on the purposiveness dimension. This type of philanthropic donor has a clear idea of what needs improvement in the world, but he/she does not want to get too involved in the actual steering of the projects that aim to achieve actual improvement goals (Hummels et al., 2014).

Another typology of philanthropists is presented by Prince and File (1994), who delineate seven types of donors: the altruist, the devout, the communitarian, the socialist, the investor, the dynast, and the repayer. Each of these types of donors has different characteristics, yet a donor can belong to more than one of these categories (Prince & File, 1994; Rudich, 2007). The altruist gives for the greater social good out of feelings of empathy and generosity and a perceived moral imperative. Their giving supports their personal and spiritual development (Prince & File, 1994; Rudich, 2007). The devout’s motivation to donate resources, mostly to religious organizations, is grounded in religion. These donors believe it is God’s will that they spend their money on the greater social good (Prince & File, 1994; Rudich, 2007). The communitarian feels a strong connection to a community and wants to advance that community’s welfare through their giving (Prince & File, 1994; Rudich, 2007). The socialist directs his/her attention to advancing social causes, and highly values the social connections and the social aspects related to philanthropy. Moreover, philanthropic giving – mostly in the field of education, arts, or religion - is a way for them to enhance their social image (Prince & File, 1994; Rudich, 2007). The investor generally donates to numerous organizations out of a desire to promote and support specific causes. In their giving, investors pay ample attention to tax regulations and tax benefits (Prince & File, 1994; Rudich, 2007). The dynast typically is involved in philanthropy because they want – and are sometimes expected to – set forth a historic family tradition of philanthropy with the wealth they inherited from their family (Prince & File, 1994; Rudich, 2007). Lastly, the repayer donates out of gratitude for help that he/she has received him-/herself from a nonprofit organization, mostly in education or health. Donating to the organizations that once helped them is a way to say thank you (Prince & File, 1994; Rudich, 2007).

Besides the typologies described above (i.e. the typology based on what type of philanthropy the philanthropist is involved in, the four types of philanthropists as defined by Hummels et al. (2014), and Prince and File's (1994) seven types of philanthropists), there are no other typologies of philanthropists to be found in the existing literature.

2.4 Types of philanthropy

In the wide array of literature, many different 'types' of philanthropy occur. Terms such as 'environmental philanthropy', 'corporate philanthropy', 'community philanthropy', and 'venture philanthropy' are just a few examples among many. Philanthropy is conceptualized in many different ways, because philanthropy is a highly contextual phenomenon. Philanthropic practices differ in modes and source of giving, scale, process, purpose, place, etcetera (Ramutsindela et al., 2011). Since philanthropic activities can differ in so many regards, it is logical that different types and forms of philanthropy have emerged over time. To date, unfortunately, no comprehensive typology or classification scheme of the many different types and forms of philanthropy has been composed. As such, this section will review and discuss the many different conceptions of philanthropy that occur in the literature and present them in a clear overview (see table 1), so that a basic understanding of the many different types and forms of philanthropy is provided.

A first distinction in the field of philanthropy found in the literature is between vertical and horizontal philanthropy. Vertical philanthropy denotes "philanthropy as a vertical transfer of resources from the rich to the poor" (Ramutsindela et al., 2011, p. 5). This conceptualization of philanthropy ignores the philanthropic acts conducted by the poor (Ramutsindela et al., 2011). Yet, poor people may just as well have impulses to act in charitable ways, which is captured by the notion of horizontal philanthropy. "Horizontal philanthropy entails assistance that flows from the poor to the poor [and]... is guided by principles of reciprocity and cooperation" (Ramutsindela et al., 2011, p. 6). A further difference between these two concepts is that vertical philanthropy focuses on rich countries as sources of philanthropic action, while ignoring the philanthropic activity with origins in less-developed areas of the world (Ramutsindela et al., 2011). Yet, philanthropy certainly does exist in non-Western countries (e.g. Alterman & Hunter, 2004) and is even a growing phenomenon in Latin America, Asia, and Africa (Dulany & Winder, 2001; Sidel, 2001).

Another way to approach the different types and forms of philanthropy is to look at the area of focus of philanthropic activity. Many authors write about a specific 'type' of philanthropy and call it in such a way that it is clear what the philanthropic activities are directed to. Examples are scientific philanthropy, environmental philanthropy, conservation philanthropy / wildlands philanthropy, social change philanthropy / social justice philanthropy / social movement philanthropy, educational philanthropy, cultural philanthropy, health philanthropy, and patent philanthropy. Clarifications of what these types of philanthropy entail and important scholars for each type of philanthropy are presented in table 1.

Further distinctions in the field of philanthropy are made in terms of the source of donations of resources for philanthropic ends. Sources of resource donations can be individuals,

companies, communities, and governments, which results in terms such as ‘individual philanthropy’ or ‘private philanthropy’, ‘corporate philanthropy’, ‘community philanthropy’ or ‘local philanthropy’, and ‘government philanthropy’ being common concepts in the philanthropy literature. Again, clarifications of these concepts of philanthropy and important scholars for each type of philanthropy are to be found in table 1.

In addition, scale has been a determinant of the conceptualization of philanthropy, with terms such as ‘local philanthropy’ and ‘global philanthropy’ being used by various scholars. Local philanthropy is very similar to and often used interchangeably with the term community philanthropy. The term denotes philanthropic activity that is local in scale (i.e. philanthropic projects targeting a specific locale) and involving the use of local resources and funding. Global philanthropy refers to the more ‘global’ aspect of philanthropy in the sense that philanthropy involves cross-border giving, and that philanthropic practices and institutions are spreading across the globe (Harrow, 2010; Harvey, 2011; Leat, 2007). Yet, Harvey (2011) finds global philanthropy to also be defined slightly differently as “private initiatives for the public good that address the most challenging issues of our time and that demand concerted action from a range of actors from around the world” (para. 10). Examples of such global issues requiring global collaboration are climate change, global health, and water and food safety, just to name a few (Harvey, 2011).

Finally, some rather new concepts have come to the fore over the past two decennia as a result of various developments in the field of philanthropy. These developments mostly pertain to the process and mode of giving. These relatively new concepts of philanthropy include ‘venture philanthropy’, ‘strategic philanthropy’, ‘entrepreneurial philanthropy’, ‘e-philanthropy’, and ‘new philanthropy’. Again, clarifications of these concepts of philanthropy and important scholars for each one are presented in table 1. It should be emphasized though that these labels are closely related and sometimes hard to distinguish from each other, because they all revolve around the involvement of business-like practices in philanthropy and can be said to belong to the trend of philanthrocapitalism (Harvey et al., 2011).

There are still other labels of types/forms of philanthropy to be found in the literature. Therefore, the list provided in table 1 is by no means exhaustive. Yet, for reasons of scale and scope, attention has been given here to the most important and frequently occurring types/forms of philanthropy (see table 1).

Table 1: Overview of the different types/forms of philanthropy¹

Type/form of philanthropy	Clarification	Authors
Vertical philanthropy	Charitable flows from the rich to the poor; ignores philanthropic activity conducted by the poor.	Ramutsindela et al., 2011
Horizontal philanthropy	Charitable behaviour occurring between the poor, often taking a different form than financial assistance and involving high levels of cooperation and reciprocity.	Ramutsindela et al., 2011
Scientific philanthropy	Philanthropy “focused on addressing the root causes of society’s ills...[embracing] the systems approach to organization and the use of the scientific method to study a problem before developing possible solutions” (Abrahamson, 2013, p. 128).	e.g. Abrahamson, 2013; Hall, 2006; Watson, 1922
<u>Environmental philanthropy</u>	Philanthropic activity aiming to achieve broad environmental goals, not merely conservation goals, and solving/mitigating environmental challenges.	e.g. Carter & Ross, 2014; Greenspan et al., 2012; Ramutsindela et al., 2011
<u>Conservation philanthropy / Wildlands philanthropy</u>	Philanthropy focusing on the conservation of wilderness and wildlife.	e.g. Ramutsindela et al., 2011; Walsh, 1999
Social change philanthropy/ Social justice philanthropy / Social movement philanthropy	Philanthropy devoted to “grant making for progressive social reform” (Suárez, 2012, p. 259).	e.g. Jenkins & Halcli, 1999; McCarthy, 2004; Ramdas, 2011; Silver, 1998; Suárez, 2012
Educational philanthropy	Philanthropic activity directed towards enhancing educational opportunities, both in terms of access to education and quality of education.	e.g. Simpson & Hull, 2007
Cultural philanthropy	Philanthropic endeavours that aim to maintain and protect cultural heritage (e.g. arts, architecture, etc.), and to further develop and promote culture and cultural expressions.	e.g. Gagnier, 2005; McCarthy, 1984

¹ The types of philanthropy that are, in a way, applicable to the specific type of individual environmental philanthropist of interest later in this study (i.e. the Eco-Barons) are presented in bold, italicized, and underlined typing. Further elaboration on this point will follow in chapter 3, section 3.10.

Health philanthropy	Philanthropic activity devoted to protecting and enhancing public health.	e.g. Bekkers, 2006; Stuckler, Basu & McKee, 2011
<u>Individual philanthropy/ Private philanthropy</u>	Philanthropic acts coming from individual persons “freely giving of their wealth or other goods to benefit individuals and groups they consider worthy of support. As private persons, they act apart from – although not, of course, in contravention of – the political apparatus of the state... private philanthropy combines two of the highest values of individual and social morality: personal freedom and interpersonal beneficence.” (Gewirth, 1987, p. 55)	e.g. Apinunmahakul & Devlin, 2008; Gautier & Pache, 2015; Gewirth, 1987; Sokolowski, 2013; Stone, 2010
Corporate philanthropy	Philanthropy coming from “voluntary and unconditional transfers of cash or other assets by private firms for public purposes” (FASB 1993, in Gautier & Pache, 2015, p. 343). Underlying drivers can be strategic and/or altruistic.	e.g. FASB, 1993; Gautier & Pache, 2015; Porter & Kramer, 2002; Saiia, Carroll & Buchholtz, 2003; Varadarajan & Menon, 1988
Community philanthropy/ Local philanthropy	Philanthropic activity by and for local communities: it involves donations of resources from local community members, leadership of and participation in community-enhancing projects by local community members, and strengthening of relationships within and between communities.	e.g. Global Fund for Community Foundations, 2008; Graddy & Wang, 2009; Harrow & Jung, 2016; Hodgson, 2016; Paarlberg & Yoshioka, 2016
Government philanthropy	Involvement of governments in philanthropy by the provision of funds to charitable non-profit organizations.	e.g. Koppanyi, 1946; Lipsett, 2015; Schmid & Nissim, 2016
<u>Local philanthropy</u>	Philanthropic activity local in scale; very similar to and often used interchangeably with the term ‘community philanthropy’ (see definition above).	e.g. Global Fund for Community Foundations, 2008; Graddy & Wang, 2009; Harrow & Jung, 2016; Hodgson, 2016; Paarlberg & Yoshioka, 2016

Global philanthropy	Philanthropy global in scale, meaning that it involves (1) cross-border giving; (2) philanthropic practices and institutions are spreading across the globe; and (3) collaboration between actors across the globe in the face of pressing global issues (e.g. climate change, global health, etc.).	e.g. Harrow, 2010; Harvey, 2011; Leat, 2007
Venture philanthropy	Philanthropy that entails donors applying venture capital funding models: venture philanthropists make high-engagement, long-term investments in non-profit organizations, where “the investments of strategic assistance and capitalization are intended and designed to build organizational systems and capacity focused on achieving lasting outcomes for the clients they serve” (Van Slyke & Newman, 2008, p. 347).	e.g. Abrahamson, 2013; Frumkin, 2003; Gordon, 2014; Moody, 2008; Van Slyke & Newman, 2006
Strategic philanthropy	A form of philanthropy in which philanthropists/foundations are “strategic in identifying priorities, in leveraging financial resources, and in developing relatively long-term partnerships with a wide array of organizations to further their missions” (Delfin & Tang, 2005, p.2); very similar to venture philanthropy.	e.g. Delfin & Tang, 2005; Liket & Maas, 2016; Masterson et al., 2008; Rudich, 2007; Saiia, Carroll & Buchholtz, 2003;
<u>Entrepreneurial philanthropy</u>	“The pursuit by entrepreneurs on a not-for-profit basis of big social objectives through active investment of their economic, cultural, social and symbolic resources” (Harvey et al., 2011).	e.g. Harvey et al., 2011; Maclean, 2013; Shaw et al., 2013
E-philanthropy	A form of philanthropy in which the mode of giving relies on “global giving mechanisms based on the Internet” (Rudich, 2007, p. 49).	e.g. Austin & Wendroff, 2001; Olsen et al., 2001; Rudich, 2007; Waters, 2007
<u>New philanthropy</u>	An overarching concept of philanthropy denoting the latest developments in the field of philanthropy, including: (1) new players in philanthropy, mostly young entrepreneurial people; (2) involvement of diverse ethnicities and an increasing focus on social	e.g. Cobb, 2002; Frumkin, 2000; Raddon, 2008; Rudich, 2007; The Center on Philanthropy and Public Policy at The University of Southern California, 2000

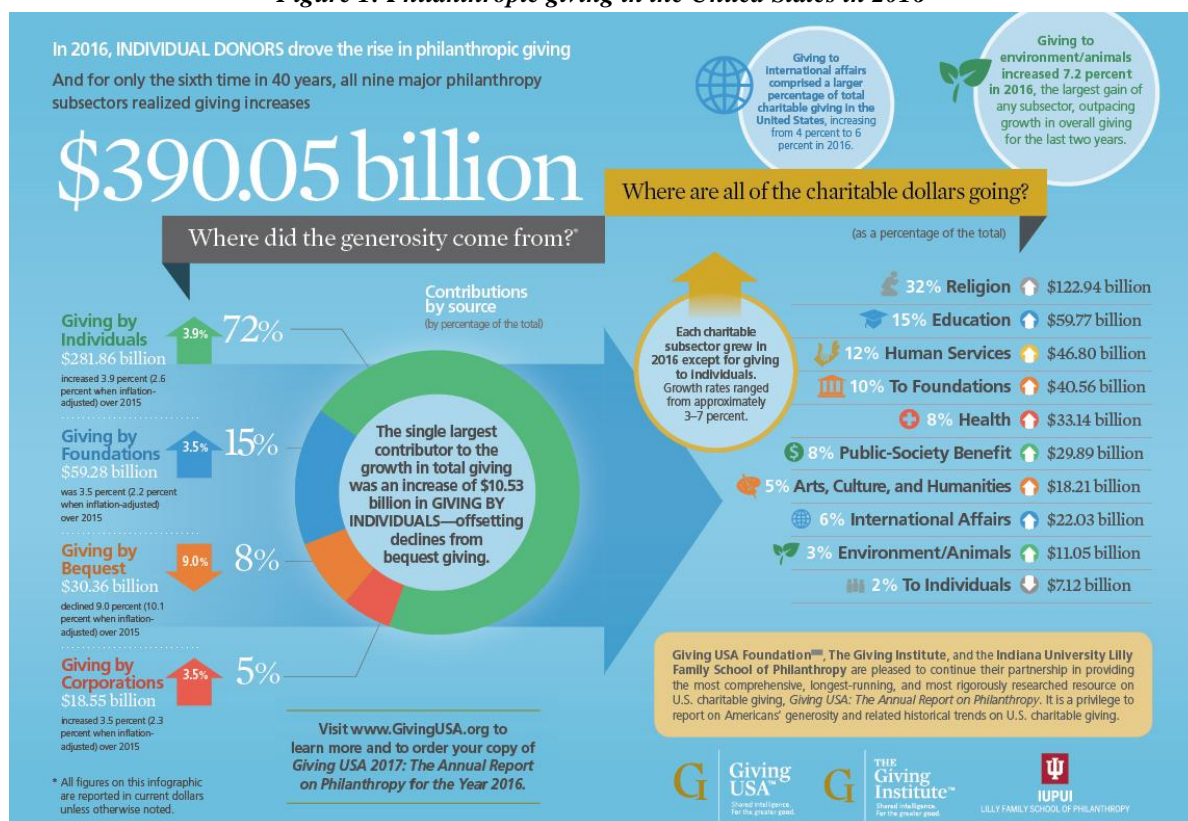
	and environmental causes; (3) the rise of new philanthropic philosophies such as venture philanthropy and strategic philanthropy; and (4) increasing use of the Internet in philanthropy giving rise to e-philanthropy (Rudich, 2007).	
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2.5 Giving patterns

Of course, not all philanthropic causes are equally popular. So which causes receive the most attention and donations? In other words, which are deemed most important by the people? The Giving USA Foundation, the Giving Institute, and the Indiana University Lilly Family School of Philanthropy publish a report on philanthropic giving on a yearly basis. In *Giving USA 2017: The Annual Report on Philanthropy*, they reported numbers on philanthropic spending in the USA in the year 2016. Nine philanthropy subsectors are delineated, of which religion has always been and remains the subsector with the largest receipt of donations, and environment/animals ranks last when looking at the amount of donations received (Giving USA Foundation, Giving Institute & Indiana University Lilly Family School of Philanthropy, 2017), as is shown in figure 1 below.

What can also be seen in figure 1 is that the largest share of philanthropic donations comes from individuals (Giving USA Foundation, Giving Institute & Indiana University Lilly Family School of Philanthropy, 2017). “Historically, donations from individuals account for over two-thirds of all donations. If you add in gifts from bequests, then the category accounts for nearly 80% of all giving. In other words, the donating public, not big foundations or corporations, is responsible for the vast majority of annual donations” (Charity Navigator, 2017).

Figure 1: Philanthropic giving in the United States in 2016



Source: Giving USA Foundation, Giving Institute & Indiana University Lilly Family School of Philanthropy (2017). *Giving USA 2017: The Annual Report on Philanthropy*. Retrieved June 19, 2017, from <https://givingusa.org/see-the-numbers-giving-usa-2017-infographic/>.

However, the data on giving patterns so far all originate from the United States. Much research on philanthropy focuses on the United States, because it has such a long history in philanthropy and is among the world's greatest players in philanthropy (Abrahamson, 2013; Casey, 2016). Yet, philanthropy is not a phenomenon occurring in the United States only. Consequently, one might wonder what giving patterns in other areas of the world look like. However, giving a geographic mapping of philanthropic spending is not the goal of this thesis, so I will only focus on one other country as a comparison, namely the Netherlands. In the Netherlands, similar giving patterns were found as in the United States (Bekkers, Schuyt & Gouwenberg, 2015). As shown in figure 2, religion was the philanthropy subsector that received the largest share of total donations in 2013. The subsector environment, nature, and animals ranked on the sixth place in terms of received share of total donations in 2013 (Bekkers, Schuyt & Gouwenberg, 2015). Furthermore, like in the United States, individuals are the most important source of philanthropic donations (Bekkers, Schuyt & Gouwenberg, 2015), as can be seen in figure 3.

Figure 2: Philanthropic giving by focal area in the Netherlands in 2013

	million €	Percentage
Religion	977	22
International aid	578	13
Sports and recreation	554	13
Public/social benefit	547	13
Health	535	12
Environment, nature en animals	356	8
Other (not specified)	321	7
Culture	281	6
Education and research	208	5
Total ^a	4,356	100%

Source: Bekkers, R. H. F. P., Schuyt, Th. N. M., & Gouwenberg, B. M. (Eds., 2015). *Giving in the Netherlands: Donations, bequests, sponsoring and volunteering*, p. 3. Amsterdam: Reed Business.

Figure 3: Sources of philanthropic giving in the Netherlands in 2013

Households (money and goods)	€ 1,944 million	45%
Bequests	€ 265 million	6%
Foundations: Fundraising foundations	€ 106 million	2%
Endowed foundations	€ 184 million	4%
Corporations (gifts and sponsoring)	€ 1,363 million	31%
Lotteries	€ 494 million	11%
Total	€ 4,356 million	100%

Source: Bekkers, R. H. F. P., Schuyt, Th. N. M., & Gouwenberg, B. M. (Eds., 2015). *Giving in the Netherlands: Donations, bequests, sponsoring and volunteering*, p. 2. Amsterdam: Reed Business.

It is thus clear that, both in the United States and the Netherlands, the environment is not a cause of priority interest. Ramutsindela et al. (2011, p. 37) also conclude that “the general pattern of philanthropy is predominantly skewed towards areas of support other than an environmental cause.” According to Everatt et al. (2005), this is also true for South Africa as they found that the environment ranks almost last in terms of philanthropic support received.

However, it should be acknowledged that giving patterns are highly dynamic and easily influenced (Foster et al., 2009). For example, when the first Earth Day was held in 1970, philanthropic donations for environmental causes increased significantly, and when a disaster strikes somewhere (e.g. the famine in Ethiopia in 1984-1985) a significant rise in philanthropic spending on international relief is often witnessed (Foster et al., 2009). Thus, major events may impact the destination of donors’ money, and result in a (temporary) change in overall giving patterns.

2.6 Philanthropy across the world

As already pointed out earlier, it is not the goal of this thesis to investigate and provide a thorough geographic mapping of philanthropic spending and activity. However, I do not want to remain entirely silent on this issue, because it is important to note that philanthropic activity in general has grown across the world (Casey, 2016). Countries such as the United States and the Netherlands that are relatively wealthy, have a (neo)liberal political regime, and a relatively long history of philanthropy, remain centre stage in the field of philanthropy, but other countries and regions see a growing philanthropic sector (Casey, 2016). As clearly summarized by Casey (2016, p. 217-218):

“There has been a worldwide expansion of the nonprofit sector. In countries with a longer tradition of an active nonprofit sector, a significant growth spurt has occurred in the last decades; in countries where independent nonprofits have in the past been largely absent, there is clear evidence of the emergence of a growing and newly confident sector seeking wider legitimacy. Each country is unique, subject to the path dependency generated by its national historical baggage, by contemporary institutional transformations, and by the personal dynamics of key policy entrepreneurs or champions. But, decontextualized, the rhetorics and processes of change in countries around the world seem remarkably similar, with a marked convergence in discourses. There is a common international trend toward an increased capacity of the population for independent organizing and action, changing public expectations of the role of nonprofits, a policy shift to governance and partnership approaches that involve third-party arrangements and the privatization of the public sector, the increasing commercialization and marketization of the work of nonprofits, and the increasing professionalization of an elite segment of the nonprofit sector.”

2.7 Funding of philanthropic non-profit foundations and organizations

Non-profit foundations and organizations cannot operate without money, of course.

Philanthropic projects, no matter for what cause, do not pay for themselves, and thus non-profits need to gather the financial means to conduct their projects. Foster et al. (2009) have delineated ten different funding models typically used by philanthropic non-profit foundations and organizations:

- **Heartfelt connector:** Foundations and organizations using this funding model rely on organizing fundraising events, such as running races, to collect money that can be used to pursue philanthropic projects (Foster et al., 2009). An example of an organization using this funding model is the Make-a-Wish Foundation.
- **Beneficiary builder:** Foundations and organizations using this funding model “are reimbursed for services that they provide to specific individuals, but rely on people who have benefited in the past from these services for additional donations... Two of the best examples of Beneficiary Builders are hospitals and universities” (Foster et al. 2009, p. 35).
- **Member motivator:** Foundations and organizations using this funding model collect the financial capital needed to pursue their philanthropic activities through individual donations who are interested and may have a stake in the issues that the foundation/organization addresses (Foster et al., 2009).

- **Big bettor:** Foundations and organizations using this funding model “rely on major grants from a few individuals or foundations to fund their operations... Often, the primary donor is also a founder, who wants to tackle an issue that is deeply personal to him or her” (Foster et al., 2009, p. 36). The non-profits using this funding model, which are only few, focus mostly on environmental and medical issues, and Conservation International (CI) is a good example of a big bettor (Foster et al., 2009).
- **Public provider:** Foundations and organizations using this funding model “work with government agencies to provide essential social services, such as housing, human services, and education, for which the government has previously defined and allocated funding” (Foster et al., 2009, p. 36). Public providers often need to meet certain requirements and follow certain procedures in order to receive government funding (Foster et al., 2009).
- **Policy innovator:** Foundations and organizations using this funding model also rely on government funding. However, they differ from public providers because “These nonprofits have developed novel methods to address social issues that are not clearly compatible with existing government funding programs. They have convinced government funders to support these alternate methods, usually by presenting their solutions as more effective and less expensive than existing programs” (Foster et al., 2009, p. 38).
- **Beneficiary broker:** Foundations and organizations using this funding model rely on government funding as well. Yet, they face competition from other beneficiary brokers providing similar services to beneficiaries, such as housing or health care, and beneficiaries can freely choose from which non-profit organization they get the service (Foster et al., 2009).
- **Resource recycler:** Foundations and organizations using this funding model typically collect goods from companies and individuals that they then distribute among the needy who could not have afforded to buy specific goods on the market (Foster et al., 2009).
- **Market maker:** Foundations and organizations using this funding model “provide a service that straddles an altruistic donor and a payer motivated by market forces. Even though there is money available to pay for the service, it would be unseemly or unlawful for a for-profit to do so. Organ donation is one example where Market Makers operate. There is a demand for human organs, but it is illegal to sell them. These nonprofits generate the majority of their revenues from fees or donations that are directly linked to their activities (Foster et al., 2009, p. 39). Another area in which Market Makers operate is environmental protection (Foster et al., 2009).
- **Local nationalizer:** Foundations and organizations that use this funding model typically build a “national network of locally based operations”(Foster et al., 2009, p. 39), and they collect most of their money locally through special events, and individual and corporate giving (Foster et al., 2009).

2.8 History of and developments in philanthropy

Philanthropy is very old, as mentioned earlier it was already existent in the ancient Greek times, when the phenomenon was called ‘philanthrôpía’. Until the early twentieth century, philanthropic activity mostly took place in the realm of communities and families. However, community and family ties were eroding as a result of social and economic change, opening up the path for a more formal approach to philanthropic action (Hall, 2006). The start of the twentieth century therefore saw the shift from centuries of informal charitable work to an era of formalized and institutionalized philanthropy, in which private philanthropic foundations and organizations play a major role.

The *institutionalization and professionalization* of philanthropy started with the establishment of the Rockefeller Foundation in 1913 (Abrahamson, 2013; Hall, 2006). John D. Rockefeller (1839-1937) founded the Rockefeller Foundation to resolve his problems with keeping up with his plentiful philanthropic activities. As one of the richest persons in the United States at the time and with a strong drive stemming from his Puritan roots to use his wealth “to promote the well-being of mankind throughout the world” (John D. Rockefeller, in Abrahamson, 2013, p. 22), he donated resources to numerous organizations. John D. Rockefeller made generous donations to various social causes, including education, the Baptist religion, science, and health (Abrahamson, 2013, Hall, 2006). Rockefeller became known for his wealth and his willingness to donate for the enhancement of the social good, leading to him receiving more and more requests for support. At one point, the requests became so numerous that he called upon the help of Frederick Gates (1853-1929) in 1891 to sort out all the requests for donations and decide which causes to give support to. Rockefeller himself was no longer capable to exercise the level of due diligence to assure that he put his money in useful and effective organizations/causes. However, even with the help of Gates, the process of handling all requests and making well-considered decisions regarding philanthropic donations remained a difficult task. Hence, the idea of establishing a federal foundation with the purpose “to manage...the business of benevolence properly and effectively” (John D. Rockefeller, 1899, in Abrahamson, 2013, p. 59) was born. John D. Rockefeller Junior and Frederick Gates negotiated in Congress to get a bill passed that enabled the establishment of chartered private foundations, called the Rockefeller Foundation bill. The bill was not passed without struggle. “This effort to address the root causes of problems and to create large endowments for general-purpose foundations with broad charters marked the primary innovation that inaugurated the age of modern philanthropy. The scale of the effort made some in Congress nervous” (Abrahamson, 2013, p. 70). Eventually, the bill was not accepted by Congress, so it was presented to and accepted in 1913 by the New York Legislature - which was relatively open to innovation in philanthropy (Hall, 2006) -, making the Rockefeller Foundation a fact.

Over the years, legislation continued to become more accommodating of private philanthropy. For instance, in the United States in the 1930s, legislation was altered to make (large) contributions from companies to the philanthropic sector tax deductible, creating a great impetus for the growth of corporate philanthropy involving the establishment of company foundations and contribution programs (Hall, 2006; Himmelstein, 1997). As Hall (2006, p. 57) nicely summarizes: “Nonprofits were once constrained by legal definitions of charity that

required them to serve a fairly narrow range of charitable, educational, or religious purposes; today all that the law requires of nonprofits is that they not distribute their surpluses (if any) in the form of dividends and that their beneficiaries be a general class of persons rather than specific individuals. As a result, nonprofits can now be found providing every sort of good and service.”

Government involvement in philanthropy through the giving of subsidies also grew significantly after the Second World War. The level of government spending for philanthropic ends kept rising until Reagan’s presidency in the 1980s. Reagan cut government spending and subsidization of the philanthropic and charitable non-profit sector, because philanthropic foundations and organizations were becoming too dependent on federal funding. Therefore, he forced the re-examination of the relationship between the government and the non-profit philanthropic sector, and took steps to promote greater independence from government on the part of philanthropic foundations and organizations (Hall, 2006). This resulted in empowerment of philanthropic non-profits and a greater level of sophistication in the way these were managed (Hall, 2006). Thatcher and Mulroney similarly advocated a more conservative role for the government during their presidencies (Raddon, 2008).

From that time onwards (i.e. the early twentieth century), *the number of private philanthropic foundations has grown immensely* (Abrahamson, 2013; Hall, 2006, Salamon, 1994), not only in the United States, but also in Europe, Asia, India, Latin-America, Africa and Russia (Salamon, 1994). A lot of differences exist between the numerous foundations that have been established across the world over the past century. Some focus on a specific area such as poverty or nature, while others focus on multiple areas simultaneously (i.e. taking “a ‘portfolio approach’ to philanthropy” (Abrahamson, 2013, p. 310)) . Some are only providing grants, while others are also conducting their own programs and field work. According to Anheier (2001), American and British foundations belong mostly to the former category (i.e. grantmaking organizations), whereas many European foundations belong to the latter category (i.e. operating organizations) attaining resources from a variety of sources and using different funding models. And, naturally, non-profit foundations and organizations across the world differ as a result of differing cultural orientations (Casey, 2016).

During the past centuries, philanthropic foundations have had to face several challenges. Of course, the first and second World War and the Cold War and the accompanying political and economic tensions acted as restraining forces for philanthropic work. Moreover, “with the end of World War II, the institutional landscape for international work changed dramatically. New governmental and quasi-governmental entities appeared – including the United Nations, the World Bank, and the World Health Organization” (Abrahamson, 2013, p. 84). This posed a challenge for philanthropic foundations such as the Rockefeller Foundation, because these governmental and quasi-governmental entities had much larger resource pools to draw from. In addition, philanthropic foundations had to find ways to effectively work with these new institutions, and were sometimes forced to change their programs because these new institutions work towards similar ends (Abrahamson, 2013; Hall, 2006), such as reducing poverty or enhancing public health.

Collaboration and cooperation has developed rapidly in the world of philanthropy over the past decennia. Not only have the post-World War II governmental and quasi-governmental institutions presented itself as potential partners and stakeholders of philanthropic foundations and organizations, but also the level of collaboration of foundations with government agencies and the private sector has increased (Abrahamson, 2013; Hall, 2006). This *increase in collaboration* in the world of philanthropy can be explained by the fact that many projects cannot be conducted by a single organization (Abrahamson, 2013), making collaboration and cooperation a necessity if a project is to succeed. The growth in collaboration with the private sector is a more recent phenomenon, propelled by “a growing recognition that the private sector represents a powerful force for innovation and a deep source of capital” (Abrahamson, 2013, p. 209). Partnerships between private companies and philanthropic foundations aim to attain a ‘double bottom line’, meaning that these partnerships aim for both financial and social returns (Abrahamson, 2013; Callahan, 2017). This phenomenon is related to ‘philanthrocapitalism’ (e.g. Abrahamson, 2013; Bishop & Green, 2008; Edwards, 2008; Holmes, 2012). In philanthrocapitalism, achieving a ‘double bottom line’ is attempted by “looking for investment opportunities that leverage market mechanisms to create a product or service that improves the quality of life in a given community” (Abrahamson, 2013, p. 53).

Another development in the world of philanthropy that sees *the blurring of the boundaries between philanthropy and the private sector* is ‘social investing’. The phenomenon of social investing started in the late 1960s and has increased ever since, despite various critiques of its legitimacy because some argue that foundations are inherently not meant to provide financial returns (Abrahamson, 2013). Philanthropic foundations and organizations increasingly engage in ‘socially responsible investing’, meaning that “they use their status as shareholders to take an activist role within the private sector or to screen out investments that might have harmful effects on society or the environment. They may also push for corporate policies that benefit the poor, the environment, or some other social good” (Abrahamson, 2013, p. 229). Another form of social investing is ‘mission-related investing’, meaning that philanthropic foundations/organizations invest in firms whose business might have positive impacts that are in line with the foundation’s/organization’s mission (Abrahamson, 2013). This is very similar to ‘program-related investments’, which are investments made by foundations/organizations that support the successful execution and completion of projects in the foundation’s/organization’s current philanthropic programme. Another name for social investing is ‘impact investing’ (Abrahamson, 2013; Callahan, 2017).

Philanthropic foundations and organizations have also seen *a rise in the power of donors and a change in mechanisms used for donating resources* (Abrahamson, 2013; Callahan, 2017). For instance, the establishment of donor-advised funds has enabled donors to pool their resources and to exercise administration and due diligence by hiring staff, and donors/philanthropists can independently look for and pursue ‘philanthrocapitalistic’ investments (Abrahamson, 2013; Callahan, 2017). Moreover, the rise of the Internet has influenced the reach of and mode in which donors can get in contact with philanthropic foundations and organizations, as well as the mechanisms by which donations can be made (e.g. online banking and donations) (Rudich, 2007). This influence of the Internet is commonly referred to

as ‘e-philanthropy’ (see table 1 for further detail). In addition, just as private companies are facing ever-increasing pressures for social corporate behaviour and accountability reports, so are philanthropic foundations. The public, government, and important stakeholders demand transparent communication and annual reports from philanthropic foundations and organizations in order to assess their effectiveness and credibility (Abrahamson, 2013; Hall, 2006).

Further developments taking place in the philanthropic sector include “the professionalization of the foundation sector workforce” (Harrow, 2010, p. 125), a continuously increasing interest in the potential of an entrepreneurial approach to philanthropy and the accompanying rise of venture philanthropy (Harrow, 2010; Van Slyke & Newman, 2006), and a rise in local philanthropic initiatives and community foundations (i.e. local philanthropy/ community philanthropy) as a result of dissatisfaction with mainstream philanthropic foundations and organizations (e.g. Eikenberry, 2006; Global Fund for Community Foundations, 2008; Harrow, 2010).

The relative importance of legacy foundations is giving way to a growing importance of living donors, which are the most important players in philanthropy today (Callahan, 2017). “While it’s true that the hard-charging living donors of today are often similar to mega-givers from earlier times, they do tend to operate differently from legacy foundations — taking more risks, placing bigger bets, and moving with more urgency” (Callahan, 2017, para. 10).

3. Environmental philanthropy

After having provided an overview of philanthropy, it is time to narrow down to the area of focus of this thesis project: environmental philanthropy and conservation philanthropy.

3.1 Environmental philanthropy or conservation philanthropy?

The terms environmental philanthropy and conservation (or wildlands) philanthropy are often used interchangeably, leading to some confusion. As clarified in table 1 in section 2.4, environmental philanthropy is broader than conservation philanthropy as it also focuses on larger environmental challenges than merely the protection and conservation of natural ecosystems and wildlife (Ramutsindela et al., 2011). For example, supporting education programmes that raise awareness among people about climate change and how they can reduce their personal ecological footprint in everyday life or researching sustainable energy, are philanthropic activities that target a broader environmental goal than merely conservation. Yet, many other philanthropic activities, such as protecting forests or conserving wetlands and other natural areas, are directed specifically towards conservation. Still, they do contribute to the environmental cause. Indeed, I agree with Ramutsindela et al. (2011, p. 31) in their statement that “the attempts to separate conservation from the environmental label is not helpful as the two are not only closely connected but also involve activities that cannot be confined to one end of the spectrum only.”

Accordingly, environmental philanthropy can be seen as an overarching concept that encapsulates conservation philanthropy (also known as ‘wildlands philanthropy’, see table 1). Or, in other words, conservation philanthropy is a subpart of environmental philanthropy.

3.2 Defining environmental philanthropy

That environmental philanthropy encapsulates conservation/wildlands philanthropy is clearly expressed in the definition of environmental philanthropy provided by Ramutsindela et al. (2011). They contend that “environmental philanthropy encompasses resources that individuals, communities, the business sector and foundations commit to the preservation and conservation of nature and the promotion of activities related to nature conservation and the general health of the planet” (Ramutsindela et al., 2011, p. 26). If the words “without expecting anything in return” would have been added to this definition, it would be speaking of pure philanthropy conducted out of purely altruistic reasons. However, by omitting the addition of these words, Ramutsindela et al. (2011) implicitly acknowledge the fact that philanthropy often is not purely altruistic. Further discussion of “impure altruism” (Andreoni, 1989) will follow later (section 3.9).

This thesis adheres to the above definition of environmental philanthropy of Ramutsindela et al. (2011). However, one further important omission is made in this definition, namely that Ramutsindela et al. (2011) neglect the role of governments and supranational bodies in environmental philanthropy. Governments and supranational bodies can and sometimes do commit resources to environmental causes as well. For instance, governments can provide

subsidies or other kinds of funding to foundations who conduct environmental projects, raise awareness among the population about environmental problems and sustainable living, or provide tax benefits to those who support environmental initiatives (Australian Government Department of the Environment and Water Resources, 2007). For example, in the United States a private landowner is granted “an estate tax benefit in the form of the removal of the value of the conservation easement from the landowner’s estate for estate tax purposes” (McLaughlin, 2002, p. 455) when the landowner contributes to conservation through conservation easements, which will be discussed later. Likewise, supranational bodies may promote environmental causes through financial or administrative support, or by initiating certain programmes. The United Nations Environment Programme is just one example. Therefore, I add governments and supranational bodies as additional actors in the field of environmental philanthropy (see figure 5).

3.3 The role of land in environmental philanthropy

Activities within the sector of environmental philanthropy often involve land. According to Ramutsindela et al. (2011), land donations, land purchase, and conservation easements are different forms of support of the environmental cause.

Land donations occur in the form of bequests or through purchases made on the market (Ramutsindela et al., 2011). For example, Newell and Ann Meyer bequeathed 374 acres of land in Wisconsin to become a reserve managed by The Nature Conservancy (The Nature Conservancy, n.d. A).

The purchase of land for environmental purposes can be supported through funds and philanthropic donations (Ramutsindela et al., 2011; Spierenburg & Wels, 2006). Land trusts are an increasingly important means through which land is purchased (Aldrich & Wyerman, 2006). Land trusts are “local, state, regional, and national nonprofit organizations that actively work to conserve land for the public benefit through a variety of means, including most commonly, the acquisition of land and conservation easements by gift, purchase, or bargain purchase” (McLaughlin, 2002, p. 453). All land trusts, no matter what their specific goals are, share one central feature, namely “the intention to protect land-related resources such as water, wetlands, farmlands, woodlands, open spaces, historic sites and forests (Ramutsindela et al., 2011, p. 33).

Many conservation strategies that we see around the world today depend on land purchase. For instance, land purchase is a crucial element of conservation strategies such as national parks, nature reserves, transfrontier conservation areas (also known as “transboundary biospheres, heartlands, transboundary natural resource management areas, peace parks, hotspots and so forth” (Ramutsindela et al., 2011, p. 33)). An example of a transnational conservation effort is the Great Limpopo Transfrontier Conservation Area, which covers land in both Zimbabwe, South Africa, and Mozambique (Büscher & Dietz, 2005). The work of Eco-Barons, like Doug and Kris Tompkins, also involves and depends on land purchase, but this will be elaborated on later in this thesis report.

Finally, land is involved in philanthropic support for environmental causes through the form of conservation easements. “A conservation easement is a restriction placed on a piece of property to protect its associated resources. The easement is either voluntarily donated or sold by the landowner and constitutes a legally binding agreement that limits certain types of uses or prevents development from taking place on the land in perpetuity while the land remains in private hands. Conservation easements protect land for future generations while allowing owners to retain many private property rights and to live on and use their land, at the same time potentially providing them with tax benefits” (The Nature Conservancy, n.d. B).

3.4 Research and education in environmental philanthropy

Of course, activities in environmental philanthropy do not necessarily involve land. Indeed, as stated by Ramutsindela et al. (2011, p. 35), “environmental philanthropy also comes in the form of support for the development of the human resource necessary for managing natural resources and scenic sites being preserved”. Research and learning centres, such as the Southern African Wildlife College, are being established around the world with the support of philanthropists in order to grow and develop the human resources that are needed to deal with conservation and natural resource management. Important to note is that educational efforts do not have to be directed only towards the development of environmental and conservation professionals. They can also be directed towards the general public. The well-known environmental non-governmental organization WWF recognizes the importance of “teaching people, and especially young people, the fundamental principles of conservation” (a quotation from WWF, cited in Fien et al., 2001, p. 382). Another example is the Sabine Plattner African Charities (SPAC) organization, which “combines education, biodiversity research, skills training, and job creation into a holistic, sustainable approach to conservation in the communities around Africa’s protected areas” (SPAC Africa, 2016). Paul Lister, an Eco-Baron that is featured in one of the case studies in this thesis, also offers educational activities on his Alladale Wilderness Reserve in Scotland. At Alladale, he offers the HOWL (Highland Outdoor and Wilderness Learning) programme to thousands of children in the United Kingdom, because he believes that “education is a fundamental building-block of the conservation process” (Alladale, 2017a, para. 1). Moreover, Paul Lister has worked together at Alladale with the University of Oxford’s Wildlife Conservation Research Unit (WildCRU) to study the reintroduction of wild boar on the premises and the resulting effects on the rest of the ecology (Countryfile Magazine, 2014).

3.5 Actors in environmental philanthropy

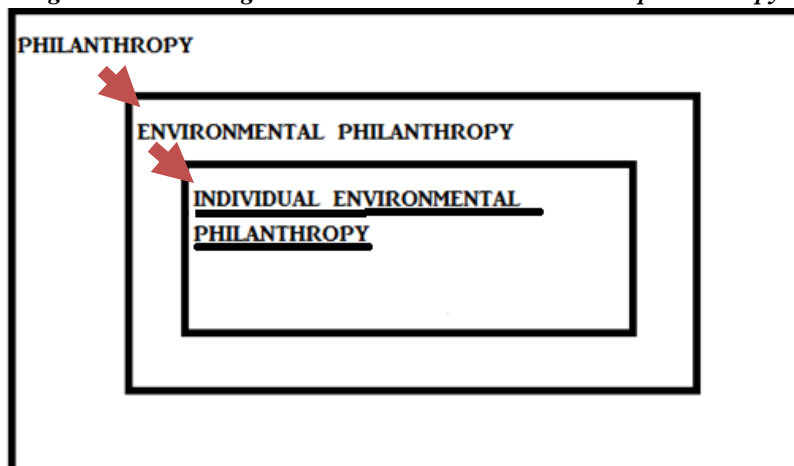
Even though there are many actors in the field of environmental philanthropy, including individuals, communities, non-profit foundations and organizations, the business sector, governments, and supranational bodies, foundations remain the main channel through which environmental philanthropy occurs and will occur in the future (Ramutsindela et al., 2011). However, as was shown in section 2.5, both in the United States and the Netherlands, individuals are the most important source of philanthropic donations (Bekkers, Schuyt & Gouwenberg, 2015; Giving USA Foundation, Giving Institute & Indiana University Lilly

Family School of Philanthropy, 2017). Of course, these studies by the Giving USA Foundation and its partners, and by Bekkers and his colleagues, did not analyze the division of spending among different players (i.e. individuals, communities, foundations, corporations, etc.) within each philanthropic subfield, so it remains inconclusive whether also within the field of environmental philanthropy it is individuals that constitute the largest source of philanthropic donations. Yet, it should be recognized that individuals and foundations, especially wealthy individuals and foundations, are very closely connected. This is because many (wealthy) individuals who engage in (environmental) philanthropy establish their own foundation(s) in order to conduct and manage their philanthropic activities (Harvey et al., 2011). The Wyss foundation established by Hansjorg Wyss, the Zeitz Foundation established by Jochen Zeitz, The European Nature Trust founded by Paul Lister, the Bill & Melinda Gates Foundation founded by Bill and Melinda Gates, and the Adessium Foundation founded by the Van Vliet family are just a few examples. Moreover, individuals do not have to establish their own foundation to be closely connected to environmental foundations and organisations (Harvey et al., 2011). Donating (large) sums of money or other resources, and using one's image and public influence to promote environmental causes are other ways to become embedded in the network that exists in the field of environmental philanthropy. An example, even though he does not focus on environmental philanthropy specifically, is Warren Buffett. "Warren Buffett has pledged to give away 99% of his wealth to philanthropic causes. Approximately 83% of that will go to the Bill & Melinda Gates Foundation and much of the rest will be distributed to the foundations of his children. He is a very hands-off philanthropist, preferring to entrust his wealth to those he knows will spend it wisely on worthwhile philanthropic causes" (Inside Philanthropy, n.d., para. 4).

3.6 Individual environmental philanthropy

So, clearly, there are various ways in which various actors can contribute in a presumably 'philanthropic' way to the environmental cause. Of the many actors that are active in the field of environmental philanthropy (i.e. individuals, communities, the business sector, non-profit foundations and organizations, governments, and supranational bodies), the focus here lies on the role of individuals. Figure 4 below portrays the focus of this study.

Figure 4: Narrowing down to individual environmental philanthropy



3.7 A typology of individual environmental philanthropists

Since there are apparently multiple ways, also at the level of the individual, to contribute to environmental philanthropy, as has become clear from the previous sections, it is useful to clearly lay out these different ways. In other words, it would be useful to have a typology of the different kinds of philanthropists that exist within individual environmental philanthropy, based on the ways in which one can approach environmental philanthropy. As has been explained in sections 1.1 and 2.3, a typology at the individual level based on how philanthropy can be pursued has been presented by Hummels et al. (2014), yet it focuses on philanthropy in general and is somewhat narrow-minded. Therefore, in what follows I will present a typology of individual environmental philanthropists, based on the different ways in which one can contribute in a presumably philanthropic way to the environmental cause (see figure 5). I intentionally use the phrase “presumably philanthropic” here, because there exists a lively debate on the motivations and reasons why individuals engage in (environmental) philanthropy. As has been briefly mentioned earlier in section 3.2, whether people pursue philanthropic activities out of purely altruistic reasons is highly doubted (e.g. Andreoni, 1989, 1990, Hemingway & Maclagan, 2004; Moon, 2001; Ramutsindela et al., 2011; Rudich, 2007; etc.).

Through this typology, I aim to answer the first research question of this thesis study: *What are the different types of philanthropists within the field of individual environmental philanthropy?* Based on a thorough reading of the literature, and especially building on the work of leading authors in the field, such as Brockington, Ramutsindela, Holmes, and Hummels et al. (2014), and on real-life examples, I delineate eight types of individual environmental philanthropists (see figure 5):

1. *Eco-Barons:*

Wealthy individuals (celebrities, successful entrepreneurs, people wealthy by inheritance, etc.) who purchase land, often establish their own foundation to run the land and conservation project(s), and potentially turn it into a nature reserve. There usually is some sort of business model in place to ensure its durability, such as a tourism business. Accordingly, Eco-Barons’ style of philanthropy resonates strongly with philanthrocapitalism and entrepreneurial philanthropy, which will be elaborated on later in chapter four. This approach to individual environmental philanthropy is relatively recent and many stories are being written about this sort of philanthropist. For instance, some of George Holmes’ writings focus on these Eco-Barons, although he commonly refers to them as “conservation’s friends in high places” (Holmes, 2011) and argues that they are part of a dominant “transnational conservation elite” (Holmes, 2011), which he defines as “a well-connected and networked elite, shaping conservation discourses and practices,... [which] draws its membership from across NGOs, states, corporations, science, and the media and it works through personal contacts” (Holmes, 2011, p. 1). Another author, Edward Humes (2009), also writes about this type of individual philanthropist, as do Franklin and Vidal (2002). It is from these authors that I adopted the term “Eco-Barons”, as was mentioned in the introduction of this thesis report.

A famous example of Eco-Barons is the wealthy couple Kris and Doug Tompkins, who are included in the writings of both Holmes (2011, 2012) and Humes (2009). Doug Tompkins earned his wealth through his clothing brands Esprit and The North Face, and Kris Tompkins got wealthy during her time as CEO of the clothing company Patagonia. “This couple, who own more than 2m acres in Chile and Argentina, are “eco barons”, multi-millionaires buying swathes of wild, barely inhabited land around the world to conserve some of the world's remotest places” (Franklin & Vidal, 2002, para. 5). Their private nature sanctuary, called Pumalín Park, is to be eventually given back to the people and government of Chile and Argentina (Humes, 2009; Walsh, 2009). Moreover, Kris Tompkins established the foundation Conservación Patagonica which is devoted to preserving the nature of Patagonia, and Doug Tompkins established to foundation Tompkins Conservation, which serves the same goal. Both foundations conduct various projects that contribute to the aim of protecting and conserving Patagonia’s natural assets. Moreover, additional revenues to contribute to the funding of the conservation projects is gained through sustainable tourism. “Campgrounds, visitor centers, road and trail networks, signage, and other facilities have been designed to be durable and energy efficient, and minimize impacts on the landscape’s natural qualities (Tompkins Conservation, n.d., para. 2). Other examples of Eco-Barons include Hansjorg Wyss, Jochen Zeitz, Ted Turner, Paul Tudor Jones, Paul Lister, William Holden, and many more (see appendix A).

2. Foundation Builders:

Wealthy individuals who establish foundations that are committed to supporting environmental and nature/wildlife conservation purposes. A well-known example of Foundation Builders are Bill Gates and Melinda Gates. Bill Gates earned his fortune as co-developer of computer software and co-founder of the company Microsoft. In fact, he has been the richest man in the world for several years. He and his wife, Melinda Gates, founded the philanthropic foundation called the Bill & Melinda Gates Foundation. Basically, the Bill & Melinda Gates Foundation is a grant making organization that funds projects of approved grantees, mostly in the area of health, global development, education, and policy-making (Bill & Melinda Gates Foundation, n.d. A). The grants are financed from Bill & Melinda Gates’ personal wealth, but also from donations received from other individuals or organizations. For instance, Warren Buffett, who has been making yearly donations of one to two billion dollars since the year 2006 (Bill & Melinda Gates Foundation, n.d. B). Through their grant making foundation, Bill and Melinda Gates exercise great influence in the areas of focus of the foundation (i.e. health, global development, education, and policy-making). In 2015, the Bill & Melinda Gates Foundation provided a total of 4.2 billion dollars of direct support to grantees (Bill & Melinda Gates Foundation, n.d. B). According to Holmes (2012), rich philanthropists such as Bill and Melinda Gates are part of the recent trend of philanthrocapitalism, which is “distinct from previous ideas about philanthropy in its enthusiasm for market solutions and actors” (Holmes, 2012, p. 195). Moreover, he argues that “philanthrocapitalists are part of a trans-national elite” (Holmes, 2012, p. 195). The high influence that philanthropists such as Bill and Melinda Gates have in

certain areas, such as health and education, especially in the global South, is one of the reasons why this type of philanthropists are sometimes critiqued. Some claim that this kind of philanthropy leads to a disproportionately high amount of influence in the hands of a few (Edwards, 2011; Holmes, 2012).

Bill and Melinda Gates and their foundation are a typical example of Foundation Builders. Yet, their foundation does not focus on environmental issues. Examples of Foundation Builders whose foundations do focus on contributing to the environmental cause are Louis Bacon who founded the Moore Charitable Foundation (MCF) in 1992 that provides grants for the protection of landscapes, wildlife and water systems (Moore Charitable Foundation, 2017); Hansjorg Wyss who founded the Wyss Foundation in 1998 which “supports projects in areas from conservation and education to economic opportunity and social justice” (Wyss Foundation, 2013, para. 1); Gordon and Betty Moore who founded the Gordon and Betty Moore Foundation in 2000 which provides grants to organizations working in the areas of environmental conservation, science, and education (Gordon and Betty Moore Foundation, 2015); and there are many others (see appendix A).

3. *Environmental Financers*

Wealthy individuals who donate large sums of money and/or other resources to environmental foundations and organizations in order to advance environmental and conservation causes. As has been mentioned earlier in section 2.2, it is not only the rich who give to the good cause, yet their vast wealth allows them to make a much larger difference and contribution to whatever cause they choose to support. A well-known example of this type of philanthropist is Warren Buffett. As mentioned earlier, he donates significant sums of money to the Bill & Melinda Gates Foundation. He has been giving yearly donations of one to two billion dollars since the year 2006 (Bill & Melinda Gates Foundation, n.d. B). In fact, Warren Buffett, together with Bill Gates, initiated The Giving Pledge, which is “a commitment by the world’s wealthiest individuals and families to dedicate the majority of their wealth to giving back” (The Giving Pledge, n.d.). Through The Giving Pledge, Warren Buffett has committed himself to donate 99% of his wealth, and to date he has already donated 28.5 billion dollars to charitable causes (Forbes, 2017). Warren Buffett is a great example of this type of ‘hands-off’ philanthropist (i.e. a Financer), but he is not so much an Environmental Financer. Most of his donations go to the areas of health, education, children, economic development, and community services (Inside Philanthropy, n.d.). However, there are plenty of wealthy individuals who donate mostly to the environmental cause.

Examples of Environmental Financers are Donald Bren, Louis Bacon, Hansjorg Wyss, and Gordon and Betty Moore (see Appendix A). It is important to note here that there are many Environmental Financers who are also Foundation Builders. This is very logical, because those who establish their own environmental foundation also invest their personal wealth in it. Yet, there are plenty of examples of individuals who provide financial donations and do not establish their own foundations. They are

practicing a more ‘hands-off’ style of philanthropy, such as Donald Bren who gives money, among other things, but does not have his own foundation (Williams, 2013).

4. *Organizational Directors:*

The Organizational Director is a philanthropist who aims to contribute to environmental goals by sitting on the board(s) of (an) environmental organization(s) and/or foundation(s). By sitting on the board of such institutions, the Organizational Director can exert some influence on the activities conducted by these institutions, without having to have an exact vision of a better future per se (Hummels et al., 2014), as this responsibility can be shared with others who are part of the board. One thing to note here is that generally all Foundation Builders are also Organizational Directors, because they usually sit on the board of their own foundation.

Examples of Organizational Directors are, of course, easily found by looking on the websites of environmental organizations to see who are on their boards of directors. According to the literature, the four largest environmental organizations are “the Nature Conservancy (TNC), the Worldwide Fund for Nature (WWF), the Wildlife Conservation Society (WCS) and Conservation International (CI)” (Brockington, 2008, p. 555). When looking at the boards of these environmental NGOs, some familiar names come up, including: Leonardo DiCaprio who sits on the board of the WWF (WWF, 2017A), Harrison Ford who is vice chairman of the board of directors of Conservation International (Conservation International, 2017), and Prince Bernhard of the Netherlands who was co-founder and first president of the WWF (WWF, 2017B). Further examples are Hansjorg Wyss and Paul Lister, who both are members of the board of directors of Fundatia Conservation Carpathia (FCC, 2015).

There are, of course, many other examples of Organizational Directors (see appendix A). As mentioned, all board members of environmental organizations and foundations are examples, and all Foundation Builders generally also are Organizational Directors because they usually are part of the board of directors of their own foundation.

However, here I just mentioned a few more well-known figures whose names will probably sound familiar to the reader, especially after reading this thesis paper.

5. *Land Contributors:*

Landowners who donate land to environmental foundations and organizations for conservation purposes. This is one of the ways as identified by Ramutsindela et al. (2011) that directly involves land in which individuals can support the environmental cause (see section 3.3). An example already given is Newell and Ann Meyer, who bequeathed 374 acres of land in Wisconsin to become a reserve managed by The Nature Conservancy (The Nature Conservancy, n.d. A). Other examples of Land Contributors are Clint Eastwood, who donated 79 acres of land to the Big Sur Land Trust in Monterey County among other things (Williams, 2016), and Donald Bren who gave 50,000 acres to the public in Orange County for means of preservation (Williams, 2013). Land Contributors also practice a more ‘hands-off’ style of philanthropy than Eco-Barons and Foundation Builders. See appendix A for further examples.

6. *Passive Contributors:*

Landowners who engage in environmental philanthropy through conservation easements (a.k.a. conservation covenants). They do not give away or sell their land, but agree to prohibit certain kinds of land uses or developments on their land in exchange for easement payments. Conservation easements are one of the other ways identified by Ramutsindela et al. (2011) that directly involves land to support the environmental cause (see section 3.3).

This is also a ‘hands-off’ style of practicing environmental philanthropy. An example of a Passive Contributor is Louis Bacon, who agreed to place 90,000 acres of Robins Island that he owns in a conservation easement, and he also placed his 540-acre peninsula called Cow Neck in Southampton under a conservation easement, both for conservation purposes (Callahan, 2013). Another example is the couple John and Leslie Malone, who belong to the largest individual landholders in the United States. They agreed to put an island in Main and a 21,000-acre ranch into a conservation easement for conservation purposes, and they may agree to more of such conservation efforts in the future (Adeniji, 2015). See appendix A for further examples.

7. *Conserving Celebrities:*

This type of individual philanthropist has been coined by Brockington (2009), who defines conserving celebrities as “people who are already famous, and who lend that fame to support conservation’s cause” (Brockington, 2009, p. 25). Thus, this group consists of famous, wealthy individuals (i.e. celebrities) who use their public image to promote environmental/conservation causes.

A good example is Harrison Ford, who starred in a video showing how he got his chest hair waxed as a means to symbolize the pain felt by the Amazon Basin by the extracting and damaging activities conducted there by people and companies (Brockington, 2009). Another example of a Conserving Celebrity is Leonardo DiCaprio. At the Oscars 2016 ceremony when he won the Oscar for best actor, he devoted a part of his speech to expressing his concerns about climate change and calling on people to start living more sustainably (Hello Magazine, 2017). Moreover, DiCaprio sits on the boards of various environmental organizations, including WWF (Hello Magazine, 2017). In addition, he has established his own environmental foundation in 1998, called the Leonardo DiCaprio Foundation, and he has produced two films addressing the issue of global warming (Hello Magazine, 2017), making him a Foundation Builder, an Organizational Director, and Celebrity Conservationist as well.

There are many more examples of Conserving Celebrities (see appendix A), such as Emma Watson, Jane Fonda, Mark Ruffalo, Gisele Bündchen, Robert Redford, Meryl Streep, Cate Blanchett, and so on (Brockington, 2009; Hello Magazine, 2017).

8. *Celebrity Conservationists:*

This type of individual philanthropist has also been coined by Brockington (2009), and he defines celebrity conservationists as “people who win fame from their conservation activities” (Brockington, 2009, p. 63). Thus, this group consists of individuals, both

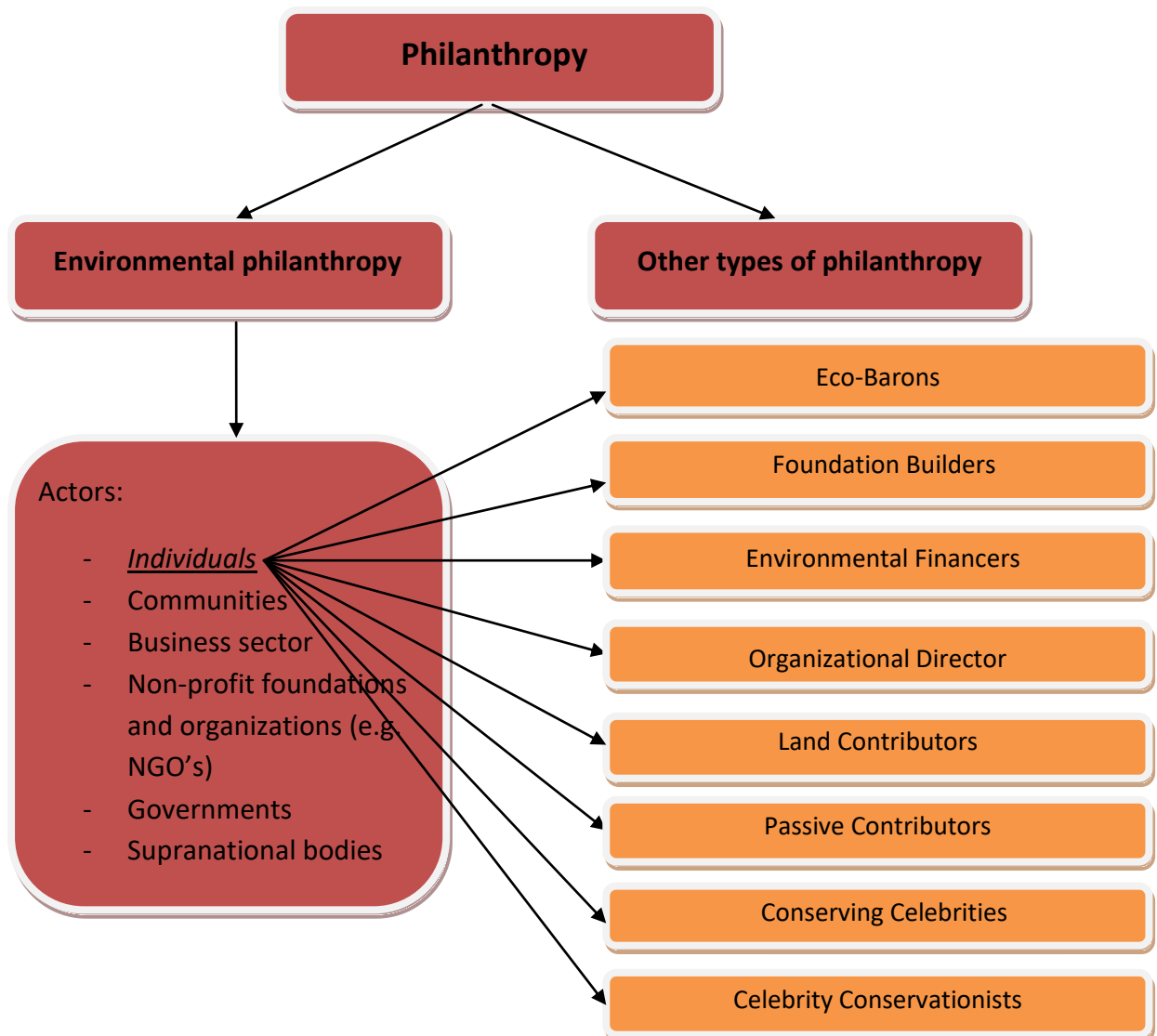
wealthy or non-wealthy, who devote significant time and/or resources to the welfare of nature and/or wildlife. They do this, for example, through activism, research, and resulting publications such as books, documentaries, and so on. People typically belonging in this category of individual environmental philanthropist are, for instance, scientists, ecologists, activists, filmmakers, or authors. There are many people who devote their time and/or resources to nature and/or wildlife, but some really become famous for their contributions to advancing the environment and their contribution to nature/wildlife conservation.

An example of a Celebrity Conservationist is Leonardo DiCaprio, as was mentioned in the previous paragraph. He produced two films, *11th Hour* and *Before The Flood*, to call attention to global warming (Hello Magazine, 2017). Another example is George Schaller, a field biologist whose scientific work has promoted the establishment of large protected areas (Brockington, 2009), or Boonsong Lekagul who is a “leading Thai conservationist and ornithologist” (Brockington, 2009, p. 86) and has become well-known through his activities.

There are more examples, of course, such as Francois Fiat, or the French father and son Jean and Mathieu Laboureur, and many more (see appendix A).

These eight different types of philanthropists in the field of individual environmental philanthropy are presented in figure 5 below. Moreover, because the interest in this thesis project is in individuals and how they engage in environmental philanthropy as discussed earlier (see figure 4), individuals as a category of actors in environmental philanthropy is presented in italics in figure 5.

Figure 5: A typology of philanthropists in the field of individual environmental philanthropy



It is important to emphasize that these categories are not mutually exclusive. For example, a Conserving Celebrity can also be an Environmental Financer, or a Foundation Builder can also be – and often is – an Organizational Director and Environmental Financer. So, individual philanthropists can, and often do, belong to two or more different categories. In Appendix A, a list with real-life examples of individual philanthropists of the different kinds is presented. Louis Bacon is a well-suited example of an individual environmental philanthropist who belongs to multiple categories as outlined above. He is both an Eco-Baron, an Environmental Financer, a Passive Contributor, a Foundation Builder, and an Organizational Director (see Appendix A). Or take Leonardo DiCaprio, who is a Foundation Builder, an Organizational Director, a Conserving Celebrity, and a Celebrity Conservationist, as mentioned in the previous paragraphs.

3.8 Comparison with other typologies

To repeat, the typology presented above is not the only typology. Section 2.3 discussed the few other existing typologies of philanthropists, namely those of Hummels et al. (2014) and Prince and File (1994). I have sought to delineate what different kinds of philanthropists exist in environmental philanthropy on the individual level myself instead of relying on one of the existing typologies for the reasons explained in section 1.1. However, it is nevertheless interesting to see how the typology presented in this study relates and compares to the existing typologies, which is one of the sub-questions to the first main research question of this study (see section 1.3.1).

3.8.1 Comparison with Prince and File's (1994) typology

With regards to the typology put forward by Prince and File (1994), the only thing shared with the typology presented in figure 5 is the level of analysis: the individual. For the rest, there are no common grounds. Prince and File (1994) built their typology based on motivations for engaging in philanthropy. In other words, their typology answers the question of *why* individuals conduct philanthropic activities. The typology presented here, however, looks at the *how*. Moreover, Prince and File's (1994) typology focuses on philanthropy in general, whereas the typology presented in this study focuses specifically on environmental philanthropy.

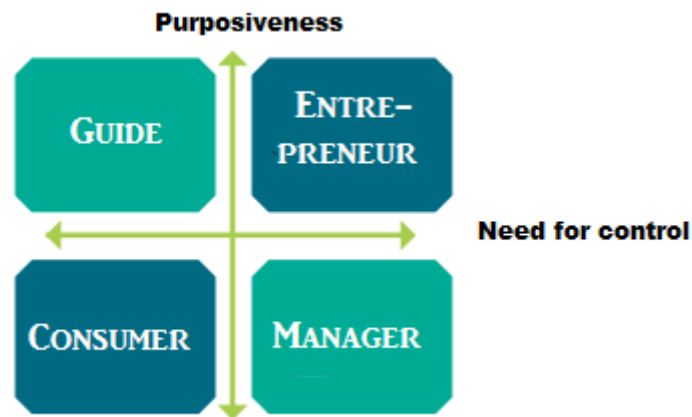
3.8.2 Comparison with Hummels et al.'s (2014) typology

With regards to the typology put forward by Hummels et al. (2014), there is more common ground with the typology presented in this study. Both take the individual as the level of analysis, and both share a similar foundation since both are based on looking at the different ways in which philanthropy can be approached and practiced (i.e. *how* individuals conduct philanthropic activities). However, Hummels et al.'s (2014) typology also focuses on philanthropy in general, just as Prince and File's (1994) typology.

Yet, because there is a little more common ground with this typology of Hummels et al. (2014), of which the similar foundation of looking at the *how* is particularly important, it is worthy to conduct a more elaborate comparison here.

The typology presented by Hummels et al. (2014) is based on two dimensions: (1) need for control and (2) purposiveness, leading to the demarcation of four types of philanthropists: the manager, the consumer, the entrepreneur, and the guide (see figure 6 below). In my opinion, the two dimensions used by Hummels et al. (2014) (i.e. 'need for control' and 'purposiveness') are highly useful in assessing philanthropists. To clarify, 'need for control' refers to the extent to which the donor gives direction to the philanthropic activities him-/herself and the resources that the donor devotes to achieving a certain philanthropic goal (Hummels et al., 2014), and 'purposiveness' concerns the extent to which the donor has a clear vision of a better world and on how to get there (Hummels et al., 2014). The eight types of philanthropists within the field of individual environmental philanthropy as presented in section 3.7 (figure 5) can also be assessed based on these two dimensions and thereby be placed in the four categories that Hummels et al. (2014) delineate (i.e. the manager, the consumer, the entrepreneur, and the guide) (figure 6).

Figure 6: Typology of philanthropists by Hummels et al. (2014)



Source: Hummels, H., Smeets, P., Bauer, R., & Röntgen, M. A. (2014). *Van vermogen naar verandering: Filantropie advies* (Research paper commissioned by ABN AMRO MeesPierson). Maastricht University, The Netherlands. Content retrieved May 23, 2017, from https://www.cbf.nl/Uploaded_files/Zelf/abn-amro-van-vermogen-naar-verandering-2014.pdf

The Eco-Baron generally portrays a high need for control and a high level of purposiveness, because he/she takes environmental action in his/her own hands by buying a land property and starting conservation activities there, potentially through his/her own foundation, based on his/her own vision of how to advance the environmental cause. As such, referring to Hummels et al. (2014), Eco-Barons would fall in the category of ‘the entrepreneur’.

The Foundation Builder generally portrays a high need for control and a high level of purposiveness as well. One reason to establish a foundation oneself is dissatisfaction with the organizations and foundations that already exist and when one has a different vision of how certain environmental issues should be dealt with. Foundation Builders usually are part of the board of their own foundation, thus exhibiting a high need for control, and they have a clear vision of how the environmental cause should be advanced, which can be found back in the foundation’s mission statement. Thus, a Foundation Builder would also fall in Hummels et al.’s (2014) category of ‘the entrepreneur’.

Environmental Financers are less hands-on in their philanthropic behaviour. They donate money and/or other resources to environmental organizations, but they are not actively involved in that organization nor do they have an explicit vision of a better future for the environment. Of course, they do choose the organizations and/or foundations they donate to based on what these organizations and/or foundations do, but they generally do not have such an explicit vision that leads them to initiate their own environmental initiative. Therefore, the Environmental Financer would fall under the category of ‘the consumer’, showing a low need for control and a low level of purposiveness.

The Organizational Director exhibits a high need for control, but a relatively low level of purposiveness. These individual philanthropists want to take part in steering certain environmental organizations/foundations by being part of the board of directors, but do not want to have the sole responsibility for defining the organization’s/foundation’s mission. As such, the Organizational Director falls under the category of ‘the manager’.

Land Contributors and Passive Contributors both portray a low need for control and a low

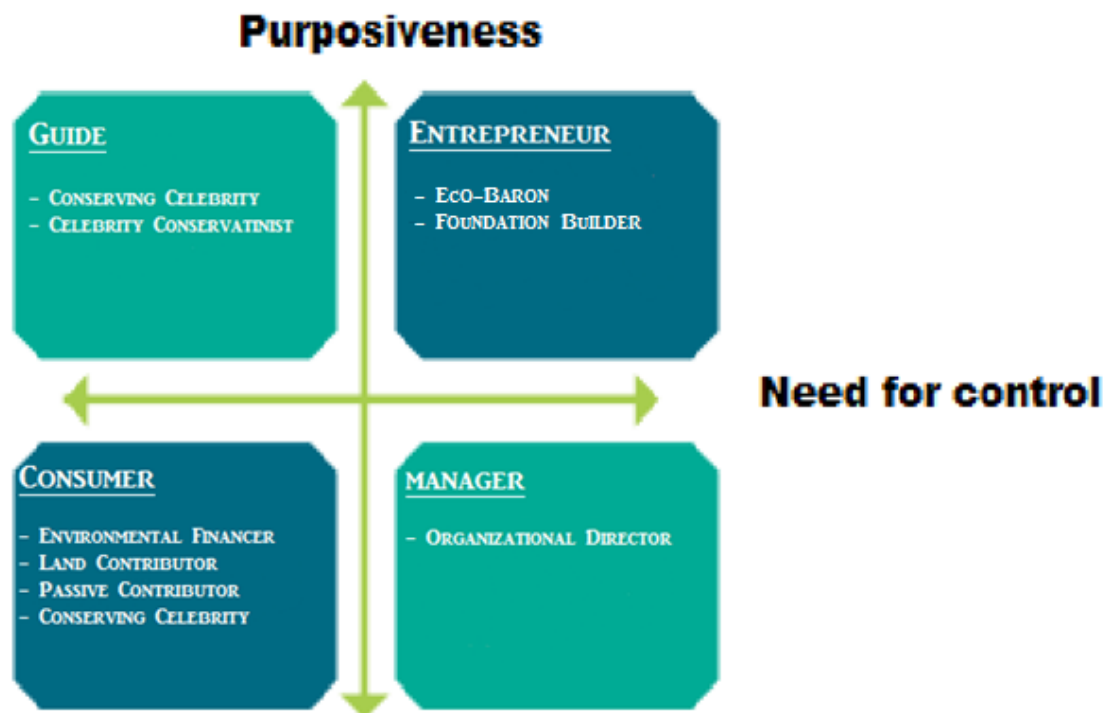
level of purposiveness. They donate land or put land in conservation easements, but let others manage it and decide how the land should best be treated in order to contribute to the welfare of the environment. Thus, Land Contributors and Passive Contributors would fall under Hummels et al.'s (2014) category of 'the consumer'.

Conserving Celebrities are harder to place under one of the four categories of Hummels et al. (2014). It can be said that they do not have a high need for control, because in using their fame to promote the environmental cause they do not directly lead environmental initiatives. However, their level of purposiveness can vary. Their promotion of the environmental cause may remain very superficial, but they can also be very specific in what environmental issues they promote and how they promote them. Therefore, the Conserving Celebrity can belong to the category of 'the consumer' when his/her level of purposiveness is relatively low, or to the category of 'the guide' when his/her level of purposiveness is relatively high.

Lastly, the Celebrity Conservationist generally has a low need for control, but a high level of purposiveness. In their environmental activism, whether through contributing to science, organizing large activist events (e.g. protests, demonstrations), or by producing books or films, they exhibit a clear vision of what they would like to see different in the world in terms of the environment. However, they do not necessarily show the need to be the direct leader of organizations or projects. As such, the Celebrity Conservationist would fall under Hummels et al.'s (2014) category of 'the guide'.

The result of this in-depth comparison of Hummels et al.'s (2014) typology and the typology proposed in this study, is visually presented in figure 7 below.

Figure 7: Comparison with Hummels et al.'s (2014) typology



It is important to note that just as the eight types of philanthropists in the field of individual environmental philanthropy that are identified in this study (figure 5) are not mutually exclusive, neither are the four types of philanthropists identified by Hummels et al. (2014). To give an example, Leonardo DiCaprio has been pointed out earlier as a Foundation Builder, an Organizational Director, a Conserving Celebrity, and a Celebrity Conservationist. In terms of Hummels et al.'s (2014) typology, DiCaprio would then be an entrepreneur, a manager, and a guide.

3.9 Fame and blame

Now that the various types of individual environmental philanthropists have been outlined, it is interesting to explore how they are perceived by others. What are they praised for? And what are they criticized for? Thus, this section seeks to answer another sub-question to the first main research question (see section 1.3.1), namely: How are the various types of philanthropists in the field of individual environmental philanthropy praised and/or criticized?

A general praise granted to philanthropists, be they environmental philanthropists or philanthropists focusing their efforts towards other causes such as health or education, is that they show a sense of responsibility towards the greater social good and a readiness to act in order to enhance the social good in whatever way they think is appropriate (Schuyt et al., 2010). "Philanthropists show personal initiative, triggered by strong commitments to the goals they want to support. They are not obliged to give; instead, they are willing to give" (Schuyt et al., 2010, p. 128).

However, it is broadly recognized that such an appraisal presents philanthropy a little too much in pink colours. There is no shortage of critical notes on philanthropy and the behaviours and actions of individual philanthropists. After all, philanthropy is rarely purely altruistic, which led Andreoni (1989) to introduce the concept of "impure altruism", recognizing the fact that many other factors may present reasons for individuals to engage in philanthropic behaviours besides merely altruistic reasons. As contended by Andreoni (1990, p. 464), "social pressure, guilt, sympathy, or simply a desire for a 'warm glow' may play important roles in the decisions of agents". The assessment that individuals' engagement in philanthropic endeavours are impurely altruistic applies to all types of environmental philanthropists that were outlined in section 3.7.

Although impure altruism is not regarded as a bad thing per se, there are cases in which the assumed reasons for individuals to engage in philanthropic activities are subject to public scorn. One note of critique directed specifically towards wealthy individual environmental philanthropists focuses on their hypocrisy. The point made is that these wealthy environmental philanthropists who work to save nature and the environment are also the ones with relatively luxurious lifestyles with high consumptive impacts on the planet and the environment, and whose wealth often was earned through (business) activities that have negative environmental impacts (Brockington, 2009; Sullivan, 2011, Žižek, 2008). Thus, it is argued by some that these wealthy environmental philanthropists are trying to cure the

problem of which they themselves are, for a considerable part, the cause (Žižek, 2008). This note of critique also applies to all types of environmental philanthropists as outlined earlier.

In addition, environmental philanthropists rarely work alone. Rather, they are embedded in multiple networks, including social networks, political networks, economic networks, and so on (Holmes, 2011). These networks influence the philanthropic activities of individual environmental philanthropists, but are also influenced by these individual environmental philanthropists (Holmes, 2011). The networking that occurs in and around the field of environmental philanthropy is by some viewed as problematic (Brockington, 2009).

Networked alliances are argued to “concentrate power over land and peoples in organisations and individuals that have no democratic mandate for the work they are doing. At the same time they work to construct and maintain structures that favour elite and powerful views of the world, sustaining the recursive hermeneutic circle that establishes and supports systematic inequality” (Sullivan, 2011, p. 339).

Such elite and powerful views of the world, which are often Western views, include the conception that humans and nature are separate, and that natural areas that are to be conserved should therefore be cleared of human inhabitation (Brockington, 2009; Sullivan, 2011; Terborgh, 1999). This view of culture versus nature is highly debated (Miller et al., 2011; Sullivan, 2011), with opponents arguing that indigenous peoples often do not threaten the ecosystems in their locality (e.g. Curry, 2008; Harvey, 2005; Sullivan, 2006).

Those environmental philanthropists that hold the culture versus nature view support, or in the case of Eco-Barons individually pursue, the appropriation of land – often referred to as ‘land grabbing’ (Holmes, 2014) or ‘green grabbing’ (Fairhead et al., 2012) – in order to create protected land areas from which local peoples are displaced and in which only temporary visitation is allowed (Sullivan, 2010). The result is the “production of a non-human nature set aside for enjoyment and consumption by particular sets of people (i.e. the wealthy), and increasingly to provide ‘sinks’ and tradable offsets for the globally problematic pollutions of these same sets of people, which arguably has created what Dowie (2009) terms ‘conservation refugees’ – peoples whose multiple and autonomous means of sustenance and identity have been wrested from them to service conservation effort” (Sullivan, 2011, p 336). Moreover, besides being displaced, “conservation sometimes also encourages peoples of conservation landscapes to become commodified, packaged, and presented as saleable; authentic on terms guided by paying customers, and ultimately a performance structured by spectator expectation” (Sullivan, 2011, p. 341).

In addition, not only the people of conservation areas can be commodified, in case they are allowed to remain, but also the landscape itself of such conservation areas and/or natural parks is often commodified. After all, many such areas/parks are partly sustained through tourism revenues. For example, Doug and Kris Tompkins, the first well-known Eco-Barons (see appendix A), have acquired large patches of land in Patagonia, Chile, to create Pumalín Park, which is meant to eventually be turned over to the Chilean government to become part of the country’s national park system (The Conservation Land Trust, n.d.). The protected land was first under the care of The Conservation Land Trust, the environmental conservation foundation established by Tompkins, but was later donated to the Chilean foundation

Fundación Pumalín “for administration and ongoing preservation as a national park under private initiative” (The Conservation Land Trust, n.d., para. 2). The conservation of Pumalín Park’s natural ecosystems are in part financed through ecotourism revenues with “Pumalín Park’s public-access infrastructure of hiking trails, campgrounds, information centers, cafes, and cabanas ... serving thousands of visitors annually” (The Conservation Land Trust, n.d., para. 3). However, to draw visitors to such natural parks, ecotourism marketing practices are used in which natural areas, such as Pumalín Park, are virtualized in such a way to fit Western ideals of nature and society (Robbins & Fraser, 2003; Sullivan, 2011; West & Carrier, 2004). Besides the virtual marketing and representation of protected natural areas/parks, the landscape itself may also be transformed to align with Western ideals. As affirmed by Sullivan (2011, p. 340), we are witnessing “the shaping of real landscapes and relationships between human and non-human worlds, so that they fit the character of marketed and desired representations.” Logically, this phenomenon does not remain without criticism, as many hold the position that both nature and culture should be preserved in their original state, without being transformed into a Western reality (e.g. Brockington, 2009; Sullivan, 2011, West & Carrier, 2004). Since many Eco-Barons, of which Doug and Kris Tompkins as described above are a good example, create natural areas open for and partly sustained by tourist visitation, which inherently brings along marketing activities often resulting in a certain extent of both real and virtual ‘Westernization’ of the natural area, they (i.e. Eco-Barons) are especially targeted with criticism related to the Westernization and commodification of nature and culture. Yet, other types of environmental philanthropists, such as Environmental Financers or Organizational Directors, may also receive criticism by those who oppose the above described process of commodification and Westernization of nature and culture if their philanthropic activities support this process.

Another often heard point of critique focuses on the application of business models to environmental protection and nature conservation initiatives (e.g. Holmes, 2012; Moody, 2008). Many of the types of philanthropists in the field of individual environmental philanthropy as delineated in section 3.7, including Eco-Barons, Foundation Builders, Organizational Directors, and Environmental Financers, lead or support environmental activities that involve some sort of business model with the aim of achieving both environmental, social and financial returns (Abrahamson, 2013; Callahan, 2017). This approach to philanthropy is commonly referred to in the literature as ‘venture philanthropy’, ‘strategic philanthropy’, ‘new philanthropy’ (see table 1), or as ‘philanthrocapitalism’ (see for example: Bishop & Green, 2008; Edwards, 2008a; Edwards, 2008b; Jenkins, 2010; McGoe, 2012; Nickel & Eikenberry, 2009).

Some hold the perspective that philanthropy and financial gain are intrinsically incompatible, therefore highly criticizing and firmly discouraging ‘philanthrocapitalist’ environmental endeavours (e.g. Jenkins, 2010; McGoe, 2012; Nickel & Eikenberry, 2009; Žižek, 2008), to which Eco-Barons’ projects often belong (further discussed in section 4.1). Such opponents of what Holmes (2012) calls the ‘neoliberalisation of conservation’ argue that “bringing in business ideas and practices—for example, ‘due diligence’, ‘return on investment’— will detract from the missions of the nonprofit endeavors or that some business ideas simply cannot be applied to nonprofits” (Moody, 2008, p. 339).

Yet, others, including those environmental philanthropists that apply philanthrocapitalist approaches to their activities, celebrate the application of business models to environmental philanthropy as they believe such an approach to conservation to be more effective (e.g. Bishop & Green, 2008, McGoey, 2016), although this has not yet been proven (Jarvis & Goldberg, 2008).

Thus, wealthy environmental philanthropists whose efforts can be said to be philanthrocapitalist or whose efforts support philanthrocapitalist environmental endeavours - be they Eco-Barons, Environmental Financers, Organizational Directors, etcetera (see figure 5) – are praised by some but criticized by others for applying a business mentality.

Finally, wealthy environmental philanthropists, no matter of what type (see figure 5), regularly are confronted with the accusation of using philanthropy “as a source of personal gratification, as a means to elevate their personal stature, and to further their interests as a class” (Raddon, 2008, p. 38). Further, it is argued that philanthropy supports disparities in wealth rather than being redistributive, and that the very wealthy are able to sustain and enhance class privilege through their large donations to and involvement in the charitable cause (Raddon, 2008).

3.10 Eco-Barons and labels of philanthropy

As has been explained earlier, the second and third main research questions of this study focus specifically on Eco-Barons. In chapter 2, an overview of the various types and labels of philanthropy that occur most frequently in the literature was presented (see table 1, section 2.4). The types of philanthropy that are, in a way, applicable to the Eco-Barons have been presented in bold, italicized, and underlined typing in table 1. In this section, I will elaborate on how these various labels/forms of philanthropy apply to the Eco-Barons.

The labels/forms of philanthropy that can be said to apply to Eco-Barons (see table 1, section 2.4) include: environmental philanthropy, conservation/wildlands philanthropy, individual/private philanthropy, local philanthropy, entrepreneurial philanthropy, and new philanthropy. Exact definitions of these different labels of philanthropy can be found in table 1 in section 2.4. The labels environmental philanthropy and conservation/wildlands philanthropy apply to Eco-Barons, because they support the environmental cause, often going beyond mere conservation by providing or supporting nature education or research. For example, Paul Lister runs the HOWL education programme on his estate in Scotland, and he has research carried out in his reserve in cooperation with Oxford University. The label of individual/private philanthropy applies, because Eco-Barons initiate their philanthropic activities individually. They are the ones that buy land and (often) make the ultimate decisions on what is going to happen on their land in terms of nature conservation and other activities, such as education, research, tourism, and so on. Furthermore, Eco-Barons conduct their work on a local scale, since they buy a certain area of land and focus their attention there, making the label of local philanthropy also applicable to them. The label of entrepreneurial philanthropy applies, because Eco-Barons often have some sort of business model running on their land properties, often in the form of tourism. More about the links between Eco-Barons and entrepreneurial philanthropy will be said in section 4.1. Finally, the label of new

philanthropy is also applicable to Eco-Barons, because they are, in some cases, young entrepreneurial people, they focus on social and environmental causes, they often conduct their philanthropic work in a strategic manner (e.g. set up a tourism business on their land property), and they often have websites on which they do not only promote their tourism offerings but also the good things that they are doing on their land property in terms of taking care of nature and the local environment. For example, Paul Lister has launched a website² for his estate in Scotland, Alladale Wilderness Reserve, on which he shows all the work that is carried out on the reserve for the benefit of nature and the environment, and on which he also presents the tourism products (i.e. the four luxury lodges and further accommodation and leisure services) that he offers on Alladale. The website also makes a link to the website of his non-profit nature organisation³, The European Nature Trust (TENT), where people can read even more about what they do for nature and the environment exactly, also in other countries (e.g. Romania, Spain), and where people can donate money.

Though these various labels all apply to Eco-Barons, although this may vary on a case-by-case basis, the one label that always applies is that of environmental philanthropy. After all, no matter their exact choices and actions in managing their privately protected areas, Eco-Barons always have in common that their philanthropic efforts are directed towards environmental welfare.

² <https://alladale.com>

³ <https://theeuropennaturetrust.com>

4. The Eco-Barons and Capital Theory

As has been mentioned in section 2.2, it is not only rich individuals that engage in philanthropy. The poor also play an important role in philanthropy (Everatt et al., 2005; Healy, 2009; Rudich, 2007; Wiepking, 2007). However, a wealthy individual can make a greater contribution than a poor individual, of course, because wealthy individuals have more (financial) resources at their disposal. It has already been made clear in the previous chapter that the focus of this thesis study is on individual environmental philanthropy (see figure 4). In this chapter, I will zoom in a little further and look specifically at one type of philanthropist within the field of individual environmental philanthropy, namely, the Eco-Baron. As has been explained earlier in this report, the Eco-Barons have not been properly explored yet, leaving a knowledge gap that this thesis project aims to fill (see section 1.1).

In order to contribute to the knowledge base regarding this specific type of philanthropist (i.e. the Eco-Barons), this chapter aims to answer the second main research question of this thesis study (see section 1.3), namely, *What are the main characteristics of the Eco-Barons?*, through its various sub-questions (see section 1.3.2).

4.1 Philanthrocapitalism and the Eco-Barons

As was discussed in section 1.1, the neoliberalization of conservation and the philanthrocapitalist turn in environmental philanthropy and philanthropy in general, in which the Eco-Barons may play a large role, remains underexplored (Holmes, 2012). Hence, the first sub-question to the second main research question (see section 1.3.2), is:

How do the Eco-Barons relate to the philanthrocapitalist turn, if at all?

To repeat, philanthrocapitalism refers to the combination of philanthropy and capitalism, or in other words, the application of capitalist thinking and market/business solutions and methods to philanthropy, in order to achieve social and financial returns for the wider community simultaneously (Abrahamson, 2013; Bishop & Green, 2008; Edwards, 2008; Holmes, 2012). The financial returns that are made in philanthrocapitalist projects are used to sustain these projects and any excess money that is made is commonly also invested in the same or potentially in other projects, thereby leaving no personal profit for the initiator (i.e. the philanthrocapitalist) (Abrahamson, 2013; Bishop & Green, 2008). Thus, philanthrocapitalism is about applying business methods and business ideas to philanthropy in order to make philanthropy more effective (Bishop & Green, 2008; McGoey, 2016), and not about yielding personal profit for the initiator (i.e. the philanthrocapitalist). Making both social and financial returns for the wider community is often done by “looking for investment opportunities that leverage market mechanisms to create a product or service that improves the quality of life in a given community” (Abrahamson, 2013, p. 53). Moreover, social networks are highly important in philanthrocapitalism, because “philanthrocapitalists are part of a trans-national elite” (Holmes, 2012, p. 195) which helps them in pursuing their aspirations by providing

access to various resources, such as expert knowledge, additional sponsoring, legal influence, and so on (Harvey et al., 2011; Holmes, 2012).

Eco-Barons often do indeed apply business thinking and market solutions to their environmental philanthropy. In their nature areas they often establish facilities for eco-tourism to bring in revenues that can be invested in nature conservation. Appendix A presents a non-exhaustive list of Eco-Barons. Many of them, if not all, involve some sort of business model in their philanthropic work. As has been mentioned earlier, Doug and Kris Tompkins, who are arguably the most well-known Eco-Barons, use sustainable tourism to gain additional revenues to contribute to the funding of their conservation projects in Argentina and Chile. “Campgrounds, visitor centers, road and trail networks, signage, and other facilities have been designed to be durable and energy efficient, and minimize impacts on the landscape’s natural qualities (Tompkins Conservation, n.d., para. 2). Jochen Zeitz also placed luxury lodges to facilitate eco-tourism on his 50,000 acre property, called Segera Ranch and Retreat, in Kenya. Zeitz is even more outspoken about also thinking in business terms besides being purely philanthropic, by introducing his 4Cs concept. The 4Cs stand for Community, Commerce, Culture and Conservation (Segera, 2017), and show how Jochen Zeitz also includes financial returns, besides social and environmental returns, in his philanthropic work. Paul Tudor Jones also offers luxury eco-tourism facilities on his Grumeti Reserve in Tanzania, thus aiming for both social/environmental and financial returns as well. Paul Lister is another example, as he also has four lodges for rent on his 23,000 acre property, Alladale Wilderness Reserve, for tourism purposes. Moreover, he also offers guided hunting and fishing tours on his premises. The revenues gained from these services are re-invested into Alladale. Thus, Eco-Barons, more often than not, do indeed apply business ideas to their environmental philanthropy, thereby contributing to the philanthrocapitalist turn in philanthropy.

Furthermore, as was mentioned earlier in section 3.7, the Eco-Barons’ style of philanthropy resonates strongly with philanthrocapitalism and also entrepreneurial philanthropy. Harvey et al. (2011), through the lens of Capital Theory, define entrepreneurial philanthropy as “the pursuit of entrepreneurs on a not-for-profit basis of big social objectives through active investment of their economic, cultural, social and symbolic resources” (p. 428). It is indeed true that many of today’s Eco-Barons have an entrepreneurial background in which they made, or are still making, their fortune, and from which they bring their business thinking to philanthropy. Examples are Doug Tompkins who was the owner of clothing companies Esprit and The North Face; Kris Tompkins who was CEO of outdoors clothing company Patagonia; Jochen Zeitz who was CEO of sports clothing company Puma; Louis Bacon and Paul Tudor Jones who are hedge fund managers; and so on. Accordingly, Harvey et al.’s (2011) definition of entrepreneurial philanthropy applies to Eco-Barons as well. Yet, I would rephrase it somewhat, because Eco-Barons do not have to be entrepreneurs per se. They can also be wealthy from non-entrepreneurial activities or sources. For example, Sylvester Stallone, Eileen Lange, and Felix Dennis are/were celebrities, and Paul Lister grew wealthy largely through family inheritance. Taking the fact that Eco-Barons are not necessarily entrepreneurs into account, then the definition of the approach taken by Eco-Barons to individual environmental philanthropy would be as follows: *the pursuit by wealthy individuals on a not-*

for-profit basis of big social and environmental objectives through active investment of their economic, cultural, social and symbolic resources. And as stated by Harvey et al. (2011), their definition of entrepreneurial philanthropy, which I have tweaked a little above to fit more precisely to Eco-Barons, is strongly related to terms such as strategic philanthropy, enterprising philanthropy, venture philanthropy, creative philanthropy, and philanthrocapitalism. Thus, from a Capital Theory perspective as taken by Harvey et al. (2011), entrepreneurial philanthropy sits tightly with philanthrocapitalism. Since the Eco-Barons are strongly associated with entrepreneurial philanthropy, they are therefore also related to philanthrocapitalism.

Further support for the link between Eco-Barons and philanthrocapitalism is found in Sintés' (2009) review of two of the leading books on philanthrocapitalism, namely Bishop and Green's (2008) book *Philanthrocapitalism: How the rich can save the world and why we should let them*, and Edwards' (2008) book *Just another emperor? The myths and realities of philanthropic capitalism*. Sintés (2009) writes that if "you decided to use some of your money to make the world a better place,... you could decide to dedicate your own (business) skills to your new foundation... You would have become a philanthrocapitalist" (p. 812-813). Moreover, Sintés (2009, p. 813) writes that "Half of today's top richest people are involved in philanthropy. Even more significant is the fact that many invest not only their money but their personal knowledge, and they often put an emphasis on using sound market and business approaches. They have been named philanthrocapitalists (by Matthew Bishop)". Again, starting a new foundation and applying business models, such as tourism, are very common for Eco-Barons. Examples were already given in this section and in previous sections, such as Doug and Kris Tompkins, Jochen Zeitz, Paul Tudor Jones, Paul Lister, and so on.

Thus, to answer the question how the Eco-Barons are related to philanthrocapitalism, if at all, the answer is clearly yes. Eco-Barons meet the characterisations of philanthrocapitalists as outlined in the literature, which I have illustrated with several examples of today's Eco-Barons and their activities. They apply business methods and models, often eco-tourism, they strive for both financial and social and environmental returns (not for themselves, but for the wider community), they are often (but not always) from an entrepreneurial background, and they often establish their own foundation.

The case studies that are presented in the remainder of this chapter provide support for this conclusion that Eco-Barons are related to philanthrocapitalism.

4.2 Capital Theory: Theoretical framework of the case studies

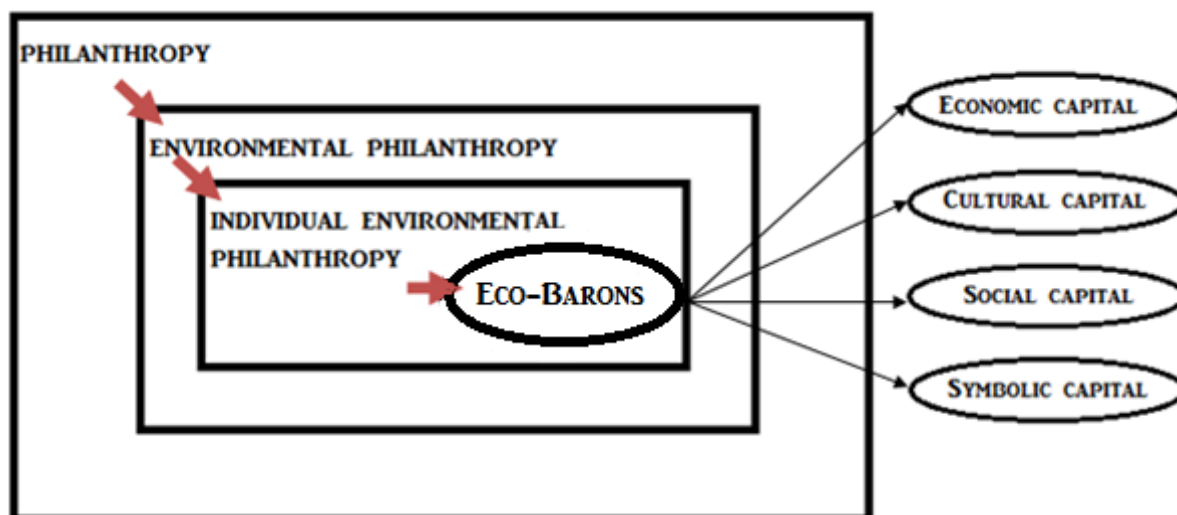
In the case studies, I will use Capital Theory because it provides a holistic view of the Eco-Barons. Most authors take a single aspect into account when studying philanthropists. For instance, Foster et al. (2009) focus solely on funding mechanisms in philanthropy, and Prince and File (1994) focus solely on motivations. These authors thereby do make a useful contribution to the knowledge and theory available in the field of philanthropy, yet their theories are too narrow, in my opinion, to be harnessed in an explorative study such as this one, in which a specific type of philanthropist, namely the Eco-Barons, is to be empirically

explored. A broader theoretical frame through which to study Eco-Barons in an explorative fashion is found in Capital Theory. Harvey et al. (2011) used Capital Theory to examine the philanthropic endeavours of Andrew Carnegie, one of the first entrepreneurial philanthropists according to the authors, and entrepreneurial philanthropy in general. I find Capital Theory to be exceptionally suited for providing a rather holistic view that includes multiple aspects – economic, social, cultural, and symbolic aspects – of a case under study, as it does for Harvey et al. (2011) in their case study of Andrew Carnegie. Hence, I will approach the second main research question of this explorative study in a similar fashion: using Capital Theory. Accordingly, one of the sub-questions to the second main research question - *What are the main characteristics of the Eco-Barons?* - is focused on the different types of capital as specified in Capital Theory (see section 1.3.2), as it asks:

To what extent do Eco-Barons possess and enact economic capital, cultural capital, social capital, and symbolic capital, and how does this help them in pursuing their philanthropic work?

In other words, in this study I will map out the ‘main characteristics’ of the Eco-Barons in terms of the four types of capital from Capital Theory, by means of investigating to what extent the Eco-Barons that are taken as cases in this study possess and enact the various types of capital, and in what ways their various types of capital help them in conducting their environmental philanthropy. Figure 8 below presents the conceptual framework that forms the foundation of these empirical case studies.

Figure 8: Conceptual model of the case studies based on Capital Theory



Before diving into the case studies, I will first elaborate on Capital Theory. Capital Theory was introduced by the well-known philosopher Bourdieu (1986). According to Bourdieu (1986), we can only understand the social world and its functioning if we acknowledge the existence and importance of other types of capital, besides merely the form of capital as recognized by economic theory: “It is in fact impossible to account for the structure and

functioning of the social world unless one reintroduces capital in all its forms and not solely in the one form recognized by economic theory” (Bourdieu, 1986, p. 46). Specifically, Bourdieu (1986) claims there are four types of capital: economic capital, cultural capital, social capital, and symbolic capital. The four types of capital together are “determining the chances of success for practices” (Bourdieu, 1986, p. 46). Moreover, the different types of capital can be converted into each other. For example, economic capital can be converted into cultural capital through paying for education, or social capital can be converted into economic capital if a personal connection helps one to close off a lucrative business deal. An elaboration on each type of capital will follow next.

4.2.1 Economic capital

Economic capital is very important as it lies at the root of the other types of capital (Bourdieu, 1986). Basically, economic capital refers to monetary assets and other non-monetary assets that can be directly converted into money (Bourdieu, 1986; Harvey et al., 2011), such as property rights, patents, property and equipment (Harvey et al., 2011). From an entrepreneurial perspective, “the systems, processes and organizational routines that facilitate production, distribution and control” (Harvey et al., 2011, p. 429-430) also belong to economic capital. In fact, non-financial assets, such as patents, property, and so on, are different forms of institutionalization of economic capital (Bourdieu, 1986).

4.2.2 Cultural capital

Cultural capital occurs in three forms, namely in the embodied form, the objectified form, and the institutionalized form (Bourdieu, 1986). The embodied form refers to long-lasting “personal dispositions, knowledge, know-how, skills and capabilities” (Harvey et al., 2011, p. 430) in the body and mind of an individual (Bourdieu, 1986). Such embodied cultural capital can be accumulated, among other things, through family influence, education, training, and religion (Bourdieu, 1986; Harvey et al., 2011). Yet, “it cannot be accumulated beyond the appropriating capacities of an individual agent” (Bourdieu, 1986, p. 49), making cultural capital in its embodied form something that is both innate and acquired (Bourdieu, 1986). Moreover, acquiring cultural capital in its embodied form never comes without a cost, not only of money (i.e. economic capital), but perhaps more importantly of considerable time and effort (Bourdieu, 1986).

The objectified form of cultural capital refers to material cultural goods and media (Bourdieu, 1986). These can be many things, such as writings, pictures, paintings, buildings, instruments, and so on. To appropriate (both materially and symbolically) such objectified cultural capital, one needs both economic capital to acquire cultural goods (i.e. material appropriation) and embodied cultural capital to appreciate and make sense of cultural goods (i.e. symbolic appropriation) (Bourdieu, 1986).

The institutionalized form of cultural capital refers to “a form of objectification which must be set apart because, as will be seen in the case of educational qualifications, it confers entirely original properties on the cultural capital which it is presumed to guarantee” (Bourdieu, 1986, p. 47). The example of educational qualifications shows how one can gain social recognition and be seen as culturally competent, as a constant given, through the holding of certificates.

4.2.3 Social capital

Social capital describes one's position in society. It refers to the relationships, connections, networks, groups, and alliances that one is part of, which lends one access to various kinds of resources (Bourdieu, 1986; Harvey et al., 2011). Acquiring social capital, like cultural capital, requires time and effort and a certain level of sociability, which can be seen as an integral part of social capital or as part of embodied cultural capital. The latter is just one example pointing to the fact that the different types of capital are sometimes practically indivisible (Harvey et al., 2011), which will be further discussed later.

The resources one can gain access to through his/her social capital can be consciously pursued, but this does not necessarily have to be the case (Bourdieu, 1986). Moreover, these resources can be of various kinds. They can be financial resources, e.g. when one borrows or is granted money from a relationship/connection; symbolic resources, e.g. when one gains social recognition and prestige from being associated with a prestigious individual or group (i.e. *symbolic association*) (Harvey et al., 2011); or other material resources, such as goods and services (Bourdieu, 1986).

It are the mutual profits, in whatever form, that individuals gain from relationships, networks, connections, groups, and so on, that enable their continued existence (Bourdieu, 1986).

Essential to the reproduction of social relationships are exchanges, such as exchanges of words, gifts, and so forth, because such exchanges demonstrate mutual recognition and knowledge (Bourdieu, 1986).

4.2.4 Symbolic capital

Symbolic capital are signifiers and representations that generate trust, belief, and recognition in others (Bourdieu, 1986; Harvey et al., 2011). Symbolic capital can be formal or informal (Harvey et al., 2011). "Formal signifiers include educational qualifications, prized memberships, elevated job titles, and honours conferred by universities and governments. Informal signifiers, potentially more powerful but harder won, include public recognition, celebrity, identification with virtue, and lionization (Maclean, Harvey & Press, 2006: 23-49)" (Harvey et al., 2011, p.440).

4.2.5 Conversion and overlap

According to Bourdieu (1986), each type of capital is convertible, or in other words, can be turned into another type of capital. For example, economic capital can be turned into embodied cultural capital through paying for education or into objectified cultural capital through the purchase of cultural goods, such as paintings or books. The latter conversion also works vice versa, in that objectified cultural capital can be sold which results in economic capital. Another example is turning embodied cultural capital into social capital through gaining access to certain groups and establishing certain relationships based on one's knowledge, beliefs, and/or dispositions. A further example is turning social capital into economic capital by finding lucrative business opportunities through social contacts. These are just a few examples, but there are many more ways in which one type of capital can be converted into another type of capital. This phenomenon of converting one type of capital into another is also referred to as "transmutability" (Harvey et al., 2011).

As has been pointed out earlier, there exists some overlap between the various types of capital, which makes them sometimes practically indivisible (Harvey et al., 2011). It was mentioned in section 4.2.3 that sociability can be regarded as an integral part of social capital, but also as a skill and thus as embodied cultural capital. To give another example, owning a cultural good, like a painting or a house, is both objectified cultural capital, but also economic capital as such cultural goods can be directly converted into money. Moreover, Bourdieu (1986) clearly writes about educational qualifications as a form of institutionalized cultural capital, whereas Harvey et al. (2011) see educational qualifications as formal symbolic capital. So, clearly, it is sometimes hard to determine what type of capital something belongs to exactly. In fact, one can therefore argue that the different types of capital are not mutually exclusive.

4.3 The Eco-Barons' capitals: Case study of Paul Lister

This section focuses on the second sub-question to main research question 2 (see section 1.3.2), which explores to what extent Eco-Barons possess and enact the four different types of capital (i.e. economic, cultural, social, and symbolic capital). By means of two case studies, one of Paul Lister and one of Jochen Zeitz, I aim to answer this sub-question. This sub-chapter presents the case study of Paul Lister, and the next sub-chapter (section 4.4) will present the case study of Jochen Zeitz.

Drawing from the two interviews and the field notes taken during my visit to Alladale Wilderness Reserve, complemented by other relevant material and information that I found about Paul Lister on the internet (see section 1.6.3), I will map out the extent to which Paul Lister possesses and enacts the four types of capital and how it influences, possibly even enables, his philanthropic activities. However, before I will do so, I will provide a short introduction to Paul Lister's environmental philanthropy.

4.3.1 Paul Lister's environmental philanthropy

Paul Lister started his environmental philanthropy in 2000, when, due to several circumstances (e.g. his father having a stroke, a depression, travels made to damaged natural areas), he decided to make a turn in life and spend his full devotion to nature and the environment. To this end, he set up The European Nature Trust (TENT) in 2000, which is an organization that focuses on environmental and educational projects in several countries (The European Nature Trust, 2017a). Foremost, the focus is on Scotland and Romania, but The European Nature Trust is also active in Spain, where it partners with a local NGO (the Brown Bear Foundation) to save the brown bear, and in Belize (The European Nature Trust, 2017b).

In 2003, Paul Lister bought Alladale, a 23,000-acre land property in Scotland, located in the Kyle of Sutherland region in northern Scotland.



At Alladale, which belongs to TENT's project portfolio, Paul Lister intends to restore the forest and reintroduce larger carnivores like wolves, lynx, and bears (The European Nature Trust, 2017c). As stated on TENT's website: "The ultimate vision of TENT in Scotland is to create a controlled and fenced wilderness reserve" (The European Nature Trust, 2017c, para.1). Paul Lister also expressed this during the interviews when he said:

"And the aim always was to restore wolves and bears back into an enclosure. That was always the idea. I didn't buy Alladale to just have a traditional sporting estate. I bought it to turn it around and make it into a wilderness reserve. That was the ultimate aim: to have large carnivores back on it, hunting prey like it should be as opposed to us with our rifles." -
Paul Lister

At Alladale, a lot of work has already been done over the past 14 years to restore nature. As can be read on the website of Alladale and as told by Paul Lister during the interviews, the following work has been done: over 800,000 trees have been planted, deer numbers have been reduced to protect the trees, peat has been restored, the red squirrel has been reintroduced, fences have been built, research has been carried out on boar reintroduction together with the University of Oxford's Wildlife Conservation Research Unit (WildCRU), and a breeding place for wild cats has been built on the premises. Other activities taking place on Alladale are regulated fishing and hunting, the HOWL (Highland Outdoor and Wildlife Learning) education programme, tourism (there are four lodges on Alladale), and co-production of cosmetics products in a partnership with cosmetics company Natura Siberica.

Paul Lister has also clearly expressed that business is an essential part of nature conservation and that he therefore does not see himself as a pure philanthropist, but rather as an environmental philanthrocapitalist. Several of his comments during the interviews clearly exemplify this:

"we will get to break-even with the existing business model, but the new business model [i.e. large carnivore tourism, wildlife tourism] will generate a whole other level of business". -
Paul Lister

“I want this [Alladale Wilderness Reserve] to be an attraction, like Disneyland outside of Glasgow. You got to bring people there, you get revenues, and if you just let people come in for free that’s not possible. What’s the point of that? So we are creating an attraction and therefore, to come and enjoy an attraction you need to pay.” – *Paul Lister*

“I’m trying to create an economic model that is sustainable and doesn’t need any subsidy, and create a healthier environment.” – *Paul Lister*

This infusion of business thinking into Lister’s environmental work in Scotland is also expressed on the website of his organisation, The European Nature Trust (TENT), which naturally carries Alladale Wilderness Reserve on its project portfolio, as said before. On the website of TENT it reads: “The project is about attempting something different in an area of upland Scotland where there is huge potential for more sustainable economic opportunities. It is a chance to boost a dwindling natural environment while engaging people on a national and global level.” (The European Nature Trust, 2017c, para. 5)

Currently, the project is still miles away from achieving its aims. Paul Lister faces a lot of opposition from his environment. Neighbours and sheep farmers worry about their own safety and that of their livestock in case of a reintroduction of larger predators like wolves and bears. Moreover, hikers also worry about their safety and fall back on the ‘freedom to roam’, which is a law in Scotland that ensures people’s safe access to nature, to defend their position. As is stated on the website of Scotways, the Scottish Rights of Way and Access Society: “The Land Reform (Scotland) Act 2003 (which came into force in 2005) gives everyone rights of access over land and inland water throughout Scotland, subject to specific exclusions set out in the Act and as long as they behave responsibly. These rights are sometimes referred to as ‘freedom to roam’.” (Scotways, 2017). According to Paul Lister, the freedom to roam presents a serious legal hurdle to his plans.

Now that a broad picture of Paul Lister’s environmental philanthropy (or environmental philanthrocapitalism if you will) is drawn, I will proceed with going into the four types of capital.

4.3.2 Paul Lister’s economic capital

Paul Lister is the son of Noel Lister (1927-2015), who was co-founder of the once very successful furniture chain MFI Furniture. Paul is therefore a multi-millionaire heir. Paul sold his shares in MFI Furniture, inherited money after his father died, and he also earned money from his own business endeavours in the furniture industry. However, specific amounts to as the extent of his wealth have not been mentioned, nor are to be found on the internet (there are no financial reports available of Alladale Wilderness Reserve nor of The European Nature Trust). Yet, what is for sure is that Paul has several millions of British Pounds at his disposal, which enabled him to buy Alladale in 2003 in the first place, and to sustain and invest in it ever since. As he did share during the interviews, he bought Alladale for £3.5 million at the time, but his total investment in the estate has risen to a total of £6 million. As is stated on the website of his foundation The European Nature Trust: “TENT made significant contributions to riparian planting and habitat restoration in the Kyle of Sutherland, which has now grown to a multi-million pound project” (The European Nature Trust, 2017b). This citation refers to the

project at Alladale, which is located in the Kyle of Sutherland region in northern Scotland, as mentioned earlier. Paul Lister has invested money in building tourism accommodations, so that Alladale now has four lodges available for paying guests. He also invested considerable amounts of money in roads, tree planting, placing fences, placing a hydro turbine to supply electricity, animal reintroduction, providing education to British children through the HOWL programme, and general overhead costs such as maintenance, staff, food supplies, material supplies, insurances, and so on. Yet, according to Lister, Alladale is now worth a good £12 million, so he sees it as a good investment. Both the land of Alladale itself and the various things he placed there - such as the tourist lodges, the fences, the hydro turbine, the trees, the Landrover jeeps, and so on – are important tangible assets that are part of his economic capital.

His staff, both at the Alladale Wilderness Reserve and at The European Nature Trust, are valuable human assets for Paul. They help running and managing Alladale and the tourism business there, and with taking steps towards reaching Paul's vision of restoring the forest and reintroducing large carnivores back into the reserve. The staff brings in valuable expertise and skills. For example, Fenning Welstead not only helped Paul to find a land property that met most of his demands, but he also monitors the flora and fauna in Alladale to ensure its ecological progress. Sam Sutaria is the Head of Operations at Paul's organization, The European Nature Trust (TENT), and thus manages TENT's operations on Paul's behalf. Sam holds extensive knowledge of biology, especially of animal behaviour and European conservation strategy (The European Nature Trust, 2017a), and does a great deal of networking for Paul Lister and for TENT. He establishes contacts with other organizations and experts that frequently result in partnerships/cooperations. For example, TENT has a partnership with cosmetics company Natura Siberica, with the Brown Bear Foundation in Spain and with the Earthwatch Institute, among other things⁴. Fenning Welstead and Sam Sutaria are just two examples of Paul Lister's employees, which are part of his economic capital as well (and part of his social capital, as will be explained in section 4.3.4).

Moreover, Paul is running a successful tourism business on Alladale Wilderness Reserve. At the moment that we (i.e. Noël van Bemmelen, journalist at *De Volkskrant* and partner in this project, and me) had the honour to stay at Alladale from September 5th until September 7th, 2017, all lodges were booked up and reservations were going well. During our stay, he also had two men coming to the estate who paid for the right to hunt a deer (i.e. stalking). Further services that bring in revenue at Alladale include the HOWL educational programme offered for children / young adults from all over the United Kingdom⁵, ranger guided tours, clay pigeon shooting, fishing, and the cooperation with Natura Siberica cosmetics. All these services bring in "not so much profit, but bring in revenue that will pay for overheads, because otherwise... you know the turnover should be significant, it should be enough to pay for the upkeep, the buildings, and everything else that needs money, you know, scientific research, all the ecology work that needs doing, tracking." (Paul Lister, 2017, interview).

⁴ See the websites of Alladale Wilderness Reserve and The European Nature Trust for more partnerships/cooperations that have been established: <https://alladale.com/partners/> and <https://theeuropenaturetrust.com/partners/>.

⁵ See the website of Alladale Wilderness Reserve for more information about the HOWL-programme: <https://alladale.com/conservation/education-howl/>.

Finally, Paul Lister has filed for and has been granted some external funding in the form of government subsidies for placing fences on the estate to protect the newly planted trees from grazing deer.

Table 2 below summarizes Paul Lister's economic capital, both in terms of what his economic capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 2: Paul Lister's economic capital

Elements	Methods of accumulation	Ways of exploiting
Private money	<ul style="list-style-type: none"> ● Prior career in furniture industry ● Selling his MFI Furniture shares ● Financial heritage from his father 	<ul style="list-style-type: none"> ● Buying Alladale ● Buying necessary materials/equipment ● Hiring valuable staff for Alladale and for TENT
External money	<ul style="list-style-type: none"> ● Filing for government funding 	<ul style="list-style-type: none"> ● Building fences to protect newly planted trees from grazing deer
Tangible assets	<ul style="list-style-type: none"> ● Buying Alladale ● Building tourism lodges ● Placing a hydro electricity turbine ● Placing fences ● Purchasing materials (Landrover jeeps, tree seeds, furniture, etc.) 	<ul style="list-style-type: none"> ● Renting out lodges ● Using materials/equipment for nature restoration work ● Using materials/equipment to provide services (e.g. catering, accommodation services, tours, etc.)
Intangible assets	<ul style="list-style-type: none"> ● Establishing a tourism business on Alladale ● Establishing an educational programme (HOWL) ● Offering other services (e.g. tours, stalking, fishing, etc.) 	<ul style="list-style-type: none"> ● Receiving paying guests in lodges ● Providing various paid activities on Alladale ● Educating children/young adults to reconnect them with nature
Human assets: employees at Alladale and at TENT	<ul style="list-style-type: none"> ● Hiring from social network ● Recommendations from social contacts ● Being approached by interested people (e.g. Sam) 	<ul style="list-style-type: none"> ● Running and managing Alladale and TENT ● Using specialized knowledge from his employees in various areas (e.g. in nature restoration activities, in hospitality, in marketing and PR, etc.) ● Extending network ● Establishing partnerships/cooperations with other organizations

4.3.3 Paul Lister's cultural capital

Paul Lister is a true Englishman. As he said in one of the interviews, "Personally, I have no connection with Scotland, I happen to be a Londoner". He went to an English public school until the age of 18, after which he decided to start working. His father, Noel Lister, was the co-founder of MFI Furniture, which led Paul to spend his working career in the furniture industry as well. He worked in the furniture business for 20 years, both importing and exporting furniture and finally retailing furniture.

His father's career in the furniture industry played a role in Paul developing a curiosity of and passion for nature and for larger carnivores:

“in my early twenties, through Fenning who you met earlier, we had bought some forest in Scotland, some land to reforest for commercial forestry, and that got me into deer hunting... and when I was shooting deer, I was thinking: Why do we do this? What’s this all about? What is the purpose of shooting big animals? You know, why do we do it? And then I sought to understand the whole ecology and the natural histories of, you know, over the centuries, millennia, what’s happened in Britain.” – *Paul Lister*

Through his study of the natural histories of Britain, he learned that the Scottish highlands are really not untouched wilderness as many people presume it to be. Instead, it used to be covered in forest, which Lister passionately told during the interviews was once called ‘the great wood of Caledon’ by the Romans. Moreover, he learned that these lands used to be home to several animal species that are now gone due to human influence, including wolves, bears, lynx, boar, and elk. The passion that Paul has for nature and wildlife becomes apparent through the frequency with which he points out nice views, different types of trees, animals, and the passionate manner in which he speaks about them.

Paul’s knowledge of nature has also grown through his environmental philanthropic work itself. The staff that he employs at Alladale and at The European Nature Trust have expert knowledge that is shared during meetings and the like, and Paul occasionally visits events related to nature conservation during which he can gain new knowledge and insights from experts he speaks with there. For example, he mentioned that he would be going to a conference in Kent about lynx reintroduction the week after our visit to Alladale. Having ample knowledge of nature and of conservation helps Paul not only to conduct his environmental philanthropy itself, but also to gain legitimacy with others.

Paul Lister’s extensive travelling has also played, and still plays, an important role in establishing his passion for nature and wildlife/larger carnivores. He has travelled across the world, except for Asia. A passion for travel and adventure is something Paul inherited from his family and which has influenced his life course:

“Adventures and holidays spent on land and at sea helped mould and shape my future life.” – *Paul Lister*

Highly influential travel experiences for Paul were his various trips to countries in east and south Africa, which helped him get inspired for nature and its protection. Seeing so much wildlife in Africa sparked his curiosity about all the wildlife that has been lost in Europe and in the United Kingdom in particular. Moreover, it was during a trip to South-Africa, where he met Adrian Gardiner, owner of the Shamwari Game Reserve and founder of the ecotourism company Mantis Group, that he got the idea of creating a fenced wilderness reserve in the Scottish highlands. Adrian Gardiner suggested this idea to Paul.

Further influential and inspiring travel experiences that he referred to during the interviews and also in later conversations we had, were his visits to Romania, Spain, Sweden, Yellowstone National Park, and Chile and Argentina. In Spain and Sweden he saw wolves in the wild, as he also did in Romania. In Romania, the beauty of the forests in the Carpathian mountains astonished him, and the fact that larger predators like wolves and bears can live there next to the local communities with their livestock, fuelled his belief that larger

carnivores can be brought back to Scotland without having detrimental consequences for the local people and farmers there. What's more, he believes that reintroducing larger carnivores like wolves will actually enhance the local economy in Scotland through wildlife tourism, or larger carnivore tourism. His visit to Yellowstone National Park in the United States, where he met Doug Smith who was responsible for reintroducing the wolf there, is his inspirational example. As he contends:

"Yellowstone is an example as to what wolves can do to an ecosystem and to the local economy, yes. So the benefits they bring in biodiversity and managing the trophic cascade. And also the benefit to, they're earning five million dollars a year... It should be totally owed to having wolves back." – *Paul Lister*

During the trip he made to Chile and Argentina in 2007 for filming *Moose in the Glen* together with the BBC, he met Doug and Kris Tompkins. Doug and Kris have also been an inspiration for Paul from the environmental work they have been doing in their parks in Chile and Argentina.

Paul's enthusiasm for wildlife tourism, which was sparked when he visited Yellowstone as mentioned earlier, clearly shows that Paul has a tendency to think in business terms alongside his philanthropy. Even though he did not engage in environmental philanthropy with a business-like focus to gain personal profit out of Alladale Wilderness Reserve, he does contend that:

"Making money is important, it is a business after all, it needs to sustain itself. I really do it because I love it, but it is business still." – *Paul Lister*

"I'm trying to create an economic model that is sustainable and doesn't need any subsidy, and create a healthier environment." – *Paul Lister*

This business-minded approach to his environmental philanthropy can be ascribed to his father's entrepreneurial spirit and his own prior business career in the furniture industry, through which he gained an entrepreneurial mindset himself and also the skills to handle finances and look at the longer term. After all, the sustainable economic model that Paul is trying to create in and around Alladale is important for Alladale's long-term existence, as becomes clear from the quotations above.

Furthermore, a highly influential event in Paul's life was when his father suffered a stroke in 2002. His father's illness, together with some problems Paul was having at the time with his business endeavours in the furniture industry, caused Paul to suffer from a depression. He went to a rehab centre in Arizona to overcome his depression and think about life. Although Paul was already into nature and environmental philanthropy, as he had already founded The European Nature Trust in 2000, this was the moment when he made a full turn in life and decided to focus all his attention on nature. As he said:

"Well, my father suffered from a stroke. When he became unwell, it really affected me. You know sometimes it takes an episode for someone to change their action life, you know, something significant to happen for you to have a change of consciousness. And for me, it was him getting unwell, along with other things I must say, that all

came in the same year, and it kind of buried me. I ended up going to Arizona. So I went away for a month and then I came back from there, and I had great clarity on what I wanted to do.” – *Paul Lister*

Finally, Paul Lister has come to hold several personal opinions and beliefs throughout his life course, including that humans are an arrogant species and big consumers, and that people should only have one child so that the population pressure is reduced. As he said:

“I think we need to have a really strong look at ourselves and realize what a nasty lot we are. Arrogant, arrogant, obsessive species.” – *Paul Lister*

“You can have all you like, you can forget recycling and how many flights you take and all that. Forget it all if you just have one child.” – *Paul Lister*

All the above mentioned experiences and influences during the course of Paul’s life have contributed to the cultural capital he possesses today, and which he also enacts in his environmental philanthropy. After all, it is the cultural capital that he accumulated during his life that have shaped his passion and vision for nature conservation, which he expresses in his project at Alladale and through The European Nature Trust (TENT).

Table 3 below summarizes Paul Lister’s cultural capital, both in terms of what his cultural capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 3: Paul Lister’s cultural capital

Elements	Methods of accumulation	Ways of exploiting
Passion for nature and wildlife	<ul style="list-style-type: none"> ● Travelling ● Deer hunting ● Studying the ecology and natural history of Britain 	<ul style="list-style-type: none"> ● Energizing himself and others to care for nature and wildlife ● Establishing TENT and Alladale Wilderness Reserve
Knowledge of nature	<ul style="list-style-type: none"> ● Studying the ecology and natural history of Britain ● Learning from staff ● Visiting nature conservation events (e.g. conferences) ● Learning from experts encountered at events ● Environmental philanthropy 	<ul style="list-style-type: none"> ● Planning which measures to take to enhance nature and how to conduct them ● Sharing knowledge with other people ● Gaining legitimacy with others ● Environmental philanthropy
Business mindset and business skills	<ul style="list-style-type: none"> ● Father’s influence ● Working career in furniture industry 	<ul style="list-style-type: none"> ● Creating a sustainable business model that benefits both nature and humans ● Thinking about the long-term existence of Alladale through trying to create a sustainable economic model ● Handling finances
Hobbies/interests: nature, tennis, bike riding, travelling, etc.	<ul style="list-style-type: none"> ● Family influence ● Life experiences 	<ul style="list-style-type: none"> ● Doing what he loves
Personal opinions/beliefs: humans are an arrogant species and big consumers; people should only have one child so the population will get smaller; etc.	<ul style="list-style-type: none"> ● Knowledge accumulated throughout life ● Environmental philanthropy 	<ul style="list-style-type: none"> ● Sharing opinions or beliefs with others

4.3.4 Paul Lister's social capital

Paul Lister is a very sociable person, so he makes social contacts rather easily. The things that make him sociable are his hospitality, his easy-going way of conversing, his sense of humour, and his charisma. He invites friends over to stay as his guests at Alladale, he stops for a friendly conversation when he bumps into someone, he makes several jokes during conversations, he laughs frequently, and he joins his guests in the main lodge for breakfast, lunch, and dinner if he can. These are some of the things in this case study that exemplify Paul's high level of sociability.

Over the years, Paul has made quite a few personal friends/contacts in the world of environmental philanthropy and nature conservation, adding to his social network. He was good friends with Doug Tompkins, an Eco-Baron active in Chile and Argentina whose work was a source of inspiration for Paul. There is a photo standing on the piano in the living room of the main lodge of Alladale in honor of their friendship. Other good friends/contacts of Paul include Roy Dennis, a leading ornithologist in Britain and founder of the Roy Dennis Wildlife Foundation; Christoph Promberger, a conservationist; Doug Smith, who introduced the wolf back in Yellowstone National park; Adrian Gardiner, environmental philanthropist and founder of the ecotourism company Mantis Group and the one who inspired Paul to establish a fenced reserve in Scotland; Anders Povlsen, a wealthy businessman in the clothing and retailing industry and keen on conservation; Simon King, a nature documentary producer; and Bear Grylls. These are probably just a few of Paul's friends/contacts in the world of environmental philanthropy and nature conservation, but since one's social life is a rather sensitive and private topic, I cannot uncover Paul's complete social network. However, the people mentioned above clearly show that Paul has connections in the field of environmental philanthropy and nature conservation, many of which he met during his travels or through the 'business' of environmental philanthropy and nature conservation. Moreover, Paul mentioned that he makes new friends/contacts through the friends/contacts he already has:

"Friends, well friends are always networking for me." – *Paul Lister*

It should be mentioned though that Paul is not actively networking, but his networking is more casual. He meets people as it happens. He leaves the active, professional networking to Sam Sutaria, the Head of Operations at Paul's environmental organization The European Nature Trust:

"I'm not really into networks. That's more Sam's department." – *Paul Lister*

Sam Sutaria is thus also an important part of Paul's social capital. Of course, the same goes for Paul's other staff, both at Alladale and at The European Nature Trust. For example, Fenning Welstead, who has been an agent of both Paul and Paul's father for a long time, has played a very important role in Paul's search and purchase of a land property in the Scottish highlands to make into a wilderness reserve, and he still does a lot of work on Alladale such as monitoring the flora and fauna. All of Paul's staff support Paul in achieving his goals and vision and bring in valuable knowledge and expertise.

Furthermore, Paul highly values cooperation/partnerships, because he firmly believes that efforts in nature conservation should be combined, which he made clear during the presentation he gave during the open day he held at Alladale on September 6th, 2017. In section 4.3.2, I already briefly touched upon the partnerships that Paul's Alladale Wilderness Reserve and his environmental organization (i.e. The European Nature Trust) have entered into. Already mentioned are the partnerships of The European Nature Trust with the Brown Bear Foundation in Spain and with the Earthwatch Institute. Yet, there are many more partnerships. Alladale Wilderness Reserve also partners with: Alba Trees, the Mountain Woodland Project, the Highland Foundation for Wildlife, the Carbon Trust, the Crichton Carbon Centre, the Wildlife Conservation Research Unit (WildCRU), the Forestry Commission, Peatlands+, ICAP, Natura Siberica, Forest Carbon, the Earthwatch Institute, Highland Birchwoods, Forest Carbon, the Bear Grylls Survival Academy, True Highlands Listed Member, North Coast 500, Carbon Managers, and Kyle of Sutherland Fisheries (Alladale, 2017b). Besides the partnerships already mentioned earlier, The European Nature Trust has more partnerships with: Wanda Natura, Auchan, Natura Siberica, the Bear Grylls Survival Academy, Off the Fence, the Royal Zoological Society of Scotland (RZSS), Foundation Conservation Carpathia, The Slow Cyclist, Highland Birchwoods, the Highland Foundation for Wildlife, The English Group, and Adelong (The European Nature Trust, 2017d). The European Nature Trust has recently also entered into a partnership with Conservation Capital. All these partnerships are valuable for Paul in conducting his environmental philanthropy and nature conservation work, because the partner organizations bring in knowledge/expertise, they help in conducting the activities to restore nature and wildlife in Alladale and in the other areas where The European Nature Trust is active (i.e. Romania, Spain, Belize), and they are an extension for his social network through the many individuals he meets at these partner organizations. Also, partnering with other organizations widens the support for his vision, as more and more people learn about his vision of rewilding Alladale and work to support it.

Finally, social events play a part in Paul's social capital. The open day on September 6th, 2017, that has already been mentioned above, is just one example of the fact that Paul Lister occasionally organizes social events. He also explicitly mentioned this during one of the interviews, when he said:

“we have our screening events and people come to that” – *Paul Lister*

Besides organizing events himself, Paul also attends events organized by others. For instance, as was mentioned earlier in section 4.3.3, he attends conferences about nature conservation or wildlife where he has the chance to meet others. During his own events and the events he attends, Paul can also gain more knowledge with regards to nature conservation and he can gain more support for his vision of rewilding Alladale by talking to people and telling them what he is trying to achieve at Alladale and why.

Table 4 below summarizes Paul Lister's social capital, both in terms of what his social capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 4: Paul Lister's social capital

Elements	Methods of accumulation	Ways of exploiting
Sociability	<ul style="list-style-type: none"> ● His personality/character 	<ul style="list-style-type: none"> ● Making friends/contacts easily ● Leaving a good impression on people ● Gaining support for his vision of rewilding Alladale
Friends/contacts (in the world of environmental philanthropy and nature conservation)	<ul style="list-style-type: none"> ● Being highly sociable ● Travels ● Through already existing friends/contacts ● Through social events ● Through the 'business' of environmental philanthropy and nature conservation 	<ul style="list-style-type: none"> ● Finding valuable partnerships ● Gaining inspiration ● Gaining support for his vision of rewilding Alladale ● Extending his social network through them
Staff	<ul style="list-style-type: none"> ● Hiring from social network ● Recommendations from social contacts ● Being approached by interested people (e.g. Sam) 	<ul style="list-style-type: none"> ● Running and managing Alladale and TENT ● Using specialized knowledge from his employees in various areas (e.g. in nature restoration activities, in hospitality, in marketing and PR, etc.) ● Extending network ● Establishing partnerships/cooperations with other organizations
Cooperation/partnerships	<ul style="list-style-type: none"> ● Through social network ● Through Sam Sutaria who does active professional networking for TENT (and Alladale) ● Environmental philanthropy 	<ul style="list-style-type: none"> ● Gaining support for his vision of rewilding Alladale ● Gaining knowledge / expertise ● Help in conducting nature conservation activities ● Extending (social) network
Social events	<ul style="list-style-type: none"> ● Organizing social events (e.g. screening events) ● Attending social events (e.g. conferences) 	<ul style="list-style-type: none"> ● Extending social network ● Gaining knowledge ● Gaining support for his vision of rewilding Alladale

4.3.5 Paul Lister's symbolic capital

Paul Lister's symbolic capital is mostly informal, since he has not received any significant certificates, qualifications, awards, honors, elevated titles, or something alike.

Part of his symbolic capital is his public recognition and reputation. Paul has been in touch with the media quite intensively, as he has given many interviews. Not only has his monetary wealth (i.e. economic capital) and unique passion for nature and wildlife (i.e. cultural capital), which are apparent from his Alladale Wilderness Reserve, attracted the attention of various journalists, but Paul Lister also has been very welcoming of interviews so that he could spread the word about what he is doing at and envisioning for Alladale. Noël van Bommel and I are a mere addition to quite a long list of interviewers and journalists that Paul has already spoken with. These interviews have resulted in various articles being published about Paul and his environmental philanthropic work in many different newspapers and magazines, including *The Telegraph*, *Traveller*, *Daily Mail*, *The Independent*, *The Herald Scotland*, *BBC News*, and *Escapism Magazine*, among others. Furthermore, several life interviews with Paul Lister can be found online. As Paul Lister contends during one of the interviews:

“I’ve just spoken to media about it and the press just to get the word out there.” – *Paul Lister*

Besides talking to the media and the press, Paul has also produced his own publications about Alladale and The European Nature Trust, both in the form of films/documentaries, brochures and books. In order to do this, he works together with other organizations. In the previous section, many partnerships were mentioned, including the partnerships with Off the Fence Production, an international film production company, and The English Group, a creative publishing agency. Various brochures about Alladale Wilderness Reserve and The European Nature Trust have been produced, which were also given to Noël van Bommel and me during our visit to Alladale. A film about Paul Lister’s vision for restoring nature and wildlife, called *Moose in the Glen*, has been produced in cooperation with the BBC, and during the open day held at Alladale on September 6th, 2017, a recently produced film about The European Nature Trust and its various nature projects was shown. As he said:

“And that’s why we have produced that film, we have engaged a firm to take the initiative to market.” – *Paul Lister*

The aim of all this media outreach in all the various forms as explained above is to spread the word about his plans and vision for nature and wildlife at Alladale (and the various other places where The European Nature Trust is active), and thereby try to gain more support among various stakeholders.

Through all the media outreach and the promotion of his vision, Paul has gained quite a reputation and public recognition. He has been called “the wolf man” (Gilchrist, 2015). Moreover, Paul’s work and the media attention about it have made the topic of rewilding more accessible for discussion and people have become somewhat more open to the idea:

“I think that, now, there’s a lot more discussion about wolves and bears and lynx in Britain than there ever has been. So you know, it’s quite invoked this discussion... I, we, were kind of the vanguard of that discussion.” – *Paul Lister*

“And as the years gone by I realized that, you know, people are getting used to the idea, and other people come up with their own ideas of bringing lynx back and things like this.” – *Paul Lister*

Furthermore, people have come to realize that Paul is not like other landowners in the area, and he thinks that he has also gained more credibility over time:

“I think it certainly makes people, you know, realize that we’re here for other reasons than the normal landowners. That I am a different breed of owner.” – *Paul Lister*

“I would say, you know, now I’ve got a bit of credibility in the area.” – *Paul Lister*

Table 5 below summarizes Paul Lister’s symbolic capital, both in terms of what his symbolic capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 5: Paul Lister's symbolic capital⁶

Elements	Methods of accumulation	Ways of exploiting
Public recognition and reputation	<ul style="list-style-type: none"> ● Media outreach through giving interviews and through self-induced publications (films/documentaries, brochures, books) ● Opening up the discussion about nature and wildlife restoration ● Environmental philanthropy at Alladale and through TENT 	<ul style="list-style-type: none"> ● Gaining support for his vision of rewilding Alladale
Credibility	<ul style="list-style-type: none"> ● Media outreach through giving interviews and through self-induced publications (films/documentaries, brochures, books) ● Environmental philanthropy at Alladale and through TENT 	<ul style="list-style-type: none"> ● Gaining support for his vision of rewilding Alladale ● Gaining legitimacy from others ● Finding potential partners

4.3.6 Concluding on Paul Lister's capitals

From the analysis of Paul Lister's various capitals above, it has become clear that Paul Lister possesses and enacts all four types of capital (i.e. economic, cultural, social, and symbolic capital) in his environmental philanthropy project at Alladale Wilderness Reserve, Scotland. Moreover, through his philanthropic work in nature conservation he also clearly gains more of each type of capital. His economic capital has increased, because he invested £6 million in Alladale, but its value has increased to be £12 million. Due to his tourism business on Alladale, he does not have to put so much money into Alladale on a yearly basis in order to sustain it, because Alladale Wilderness Reserve is close to breaking even. His cultural capital has increased through his environmental philanthropy, because he learns and experiences a lot through environmental philanthropy. Not only do his employees at TENT and Alladale, who have ample knowledge and expertise, provide a rich learning source for Paul Lister, but he also gains knowledge and insights through the various partnerships of Alladale and TENT with other organizations and from various events about nature conservation that he visits. His social capital also increases through his philanthropic work, because he meets new people in the field. Over the years, Paul has made many friends in the field of environmental philanthropy and nature conservation, and through his staff and the various partnerships with other organizations his social network keeps on expanding. Finally, his symbolic capital has increased, because he has gained more social recognition and credibility through various forms of media outreach. Thus, clearly, through his environmental philanthropy Paul Lister has increased each of his capitals, which is also called "momentum" (Harvey et al., 2011).

However, Paul Lister has not only been able to generate forward momentum for each type of capital he possesses, but also has he been able to harness one type of capital to expand another

⁶ The elements 'public recognition and reputation' and 'credibility', even though they are largely accumulated and exploited in the same way, are still two distinct elements and should not be confused. After all, being publicly recognized and having a reputation does not necessarily mean that one is also perceived as credible. Public recognition and reputation refers to the public opinion on the words and actions of a person, whilst credibility refers to the public opinion on the truthfulness of the words and actions of a person.

type of capital (i.e. transmutability). For instance, he has been able to turn economic capital into social and symbolic capital, through establishing The European Nature Trust and hiring knowledgeable staff and through producing various brochures and films about his vision for nature, which naturally cost money. He has been able to turn his cultural capital into symbolic capital by gaining legitimacy with others through the passionate and knowledgeable way in which he talks about nature and what he is doing at Alladale. Also, he has been able to turn social capital into cultural and symbolic capital, since he gains more knowledge and insights about philanthropy and nature conservation through his social network (including friends, staff, partnering organizations) which adds to his cultural capital, and because his social capital yields him more support for his vision and more legitimacy. Furthermore, his symbolic capital is harnessed in finding and establishing new partnerships for Alladale, because without social recognition and legitimacy (i.e. symbolic capital) it is hard to find partners, of course. These partnerships, in turn, form an addition to his social network, because he meets many people at partnering organizations.

So, clearly, each type of capital helps Paul Lister in pursuing his philanthropic work. In the last column of table 2, table 3, table 4, and table 5, the various ways in which Paul Lister enacts (i.e. exploits) his different types of capital are presented. Moreover, it is the specific combination of his various capitals, and the momentum and transmutability among his various types of capital that Paul Lister has managed to achieve, that have brought him to his ‘state of the art’ environmental philanthropy that he practices today. As Bourdieu (1986) claimed, one needs all four types of capital simultaneously for an initiative to be successful (see section 4.2). This claim is proven right in this case study of Paul Lister’s environmental philanthropy. It would be hard for him to have achieved the same ‘state of the art’ without one or more of the different types of capital.

4.3.7 Further interesting findings of the case study

As explained in section 1.6.3.3, I included a main code named “other interesting remarks” in the coding of the qualitative data gathered during the data collection phase in order to ensure that other interesting insights that can be gained from the case study are not dismissed simply because they do not lie in the realm of Capital Theory.

One thing that is interesting about the case of Paul Lister is the fact that his Eco-Baron’s approach to environmental philanthropy through Alladale Wilderness Reserve was a very deliberate act. Sometimes, a wealthy person may take notice of land that is for sale and then more spontaneously decide to buy it and take good care of it. Thus, some wealthy people may become Eco-Barons in a more fortuitous fashion. However, this is not true for Paul Lister. His actions of buying Alladale and his work to recover the local ecosystem were all very deliberate. To begin with, his choice to invest in nature, and his choice to locate in Europe instead of in Africa or South-America, where most of the Eco-Barons are to be found, were both very deliberate. As he explained:

“three per cent of global giving goes to nature and the environment, so I invest in that.” – *Paul Lister*

“I mean, when you talk about conservation, fifty per cent of everyone is doing something in Africa and fifty per cent doing the rest of the world, and very few doing Europe . So for me, it was very evident that, here we are sitting in Europe telling the rest of the world what to do with their land, and we have already decimated ninety-five per cent of ours. So we should focus on the last five per cent.” – *Paul Lister*

These numbers are in line with figures provided by organizations such as the Giving USA Foundation, the United Nations Environment World Conservation Monitoring Centre (UNEP-WCMC), and the International Union for Conservation of Nature (IUCN). The Giving USA Foundation reported that indeed only three percent of charitable spending was directed towards the environment and animals in 2016, at least in the United States (Giving USA Foundation, Giving Institute & Indiana University Lilly Family School of Philanthropy, 2017). The UNEP-WCMC and IUCN have devised a database of privately protected areas (PPAs) in the world, which shows indeed that Europe has much less PPAs than Africa or South-America (Bingham et al., 2017).

Moreover, the decision to buy Alladale was also very deliberate. Once Paul Lister had decided to contribute to nature conservation in Europe, he set up a list of ten criteria on which he assessed the land properties that were for sale. His roots with the United Kingdom from his youth have led him to look mostly for land in that area of Europe, but his list of criteria was guiding in the search for an appropriate land property where he could bring his predetermined plan of rewilding nature to fruition. As he said:

“I had a list of criteria, ehmm, for me. There were ten things that I wanted to find in a place in Scotland and... depending on location, and rainfall, accessibility, and lodges, and height of mountains, and rivers, and lochs, and... [...] Yes, there was a list of things that I wanted, and this place came up and had eight out of ten.” – *Paul Lister*

“Alladale was a long way actually, it took us three years to find such a property with the necessary, let’s say, with the right conditions for us to take seriously for a large rewilding project. And that really is the purpose of owning Alladale. It has nothing to do with wanting to hunt, shoot or fish.” – *Paul Lister*

Also interesting about the case of Paul Lister is the specific opposition from local stakeholders that he is facing. Eco-Barons often face opposition from locals and their work often causes (severe) social problems. Of course, the amount of, the severity of, and the content of the social problems and the local opposition differ per case, but generally Eco-Barons have to deal with these issues. More about this will be said in chapter five. However, to focus now on Paul Lister, he also faces some specific local social problems and opposition. Most of his neighbouring real estate owners, sheep farmers, and hikers are not very fond of his rewilding ideas:

Paul Lister: “You can have some problems when you own land in Scotland, you can have some hurdles. You know, you can find yourself with challenges. You know, if you got farmers that have been here for generations...”

Interviewer 1 (N): “I am wondering why there are so many problems with your plan. If you want to reintroduce a species that you would prefer on your own land...”

Paul Lister: “No because they got the rambling, the rights to roam. The right to walk anywhere you like.”

The rights to roam in Scotland are a serious legal hurdle for Paul Lister that, up until today, has prevented him from bringing back wolves and bears into the estate. Neighbouring land owners and hikers are worried about their own safety, and they currently have the law on their side through the ‘rights to roam’ act. Moreover, local sheep farmers are worried about the safety of their livestock. Thus, Paul Lister faces some serious opposition and it will be a challenge for him to get a licence for the reintroduction of wolves, bears, and other large predators.

Furthermore, Paul Lister hinted at a larger debate, namely the debate about whether technology will be the solution to the problems humanity is facing when it comes to nature degradation. From what he said, it is clear that there are varying perspectives on this issue among Eco-Barons and among the wealthy elite in general:

“I think we need to have a really strong look at ourselves and realize what a nasty lot we are. Arrogant, arrogant, obsessive species. We think we can invent our way out of problems, but we depend on nature and nature does not depend on us. So, Steve Jobs used to have discussions with my good friend Doug Tompkins all the time and they would have endless debate about technology saving the world or nature saving the world.” – *Paul Lister*

4.4 The Eco-Barons’ capitals: Case study of Jochen Zeitz

This sub-section presents the case study of Jochen Zeitz from the perspective of Capital Theory. Hence, Jochen Zeitz’ various types of capital (i.e. economic, cultural, social, and symbolic capital) will be described, both in terms of what they consist of, how they were accumulated, and how they are enacted in his environmental philanthropy. I used secondary data gathered from online sources (e.g. biographic profiles, magazine articles, websites, etcetera) as input for this case study. Gathering primary data through a qualitative, in-depth interview via Skype unfortunately did not work out, because the scheduled interview with Jochen Zeitz was rescheduled, as explained in section 1.6.3.2. Luckily, there is a considerable amount of information available on the Internet, making this case study still possible. Before I map out the extent to which Jochen Zeitz possesses and enacts the four types of capital and how it influences, possibly even enables, his philanthropic activities, I will provide a short introduction to his environmental philanthropic work.

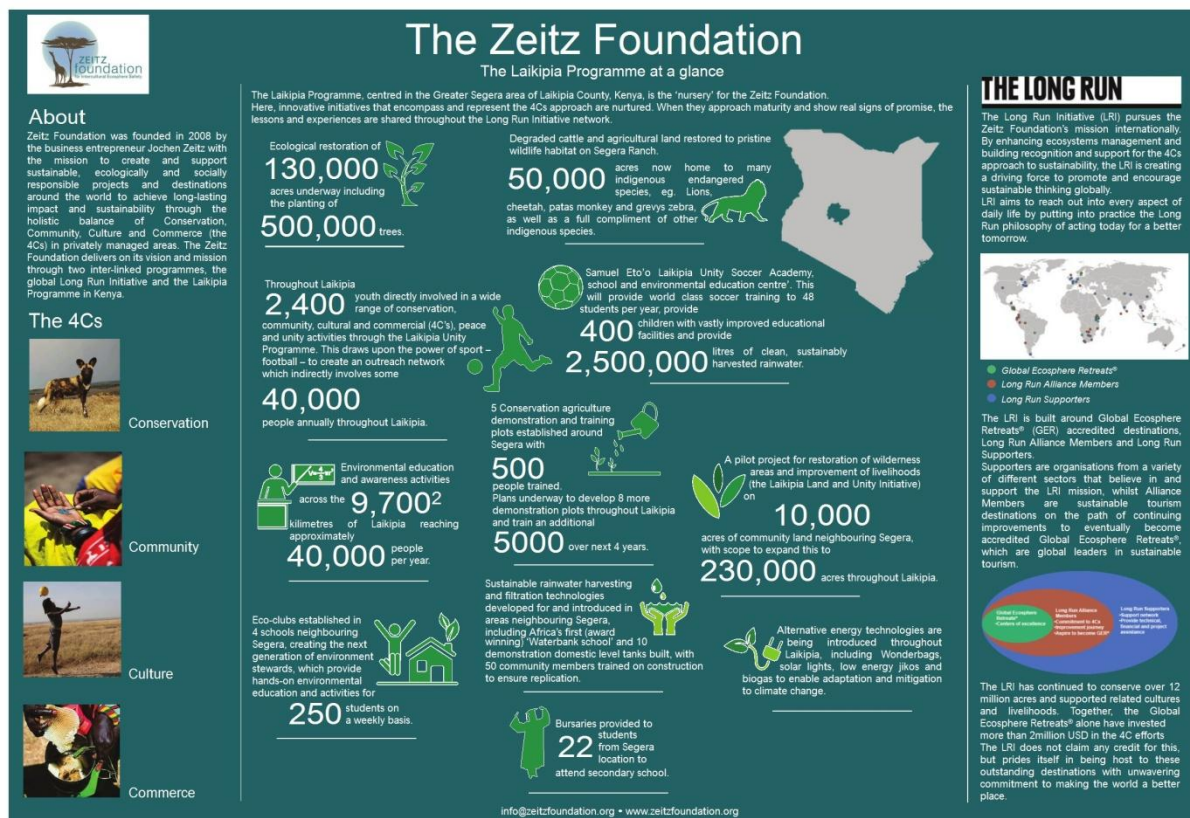
4.4.1 Jochen Zeitz’ environmental philanthropy

Jochen Zeitz has always been an advocate of the sustainable use of natural resources and taking good care of the planet. During his twenty-year tenure as Chief Executive Officer of Puma, which earned him quite a reputation as will be elaborated on later (section 4.4.5), he worked to reduce the company’s environmental impact and introduced the Environmental Profit and Loss Account (EP&L), which is a tool to evaluate the use of ecosystem services across a company’s supply chain by placing a monetary value on it. He was the first to introduce such a measurement tool that specifically focuses on environmental impact (World Forum on Natural Capital, 2015).

Jochen Zeitz portrays his love of nature and his environmental philanthropy more broadly outside of his professional career. He established the Zeitz Foundation of Intercultural Ecosphere Safety in 2008, “with the mission to create and support sustainable, ecologically and socially responsible projects and destinations around the world to achieve long-lasting impact and sustainability through the holistic balance of Conservation, Community, Culture and Commerce (the 4Cs) in privately managed areas. The Zeitz Foundation delivers on its vision and mission through two inter-linked programmes, the global Long Run Initiative and the Laikipia Programme in Kenya” (Zeitz Foundation, 2017a, para. 2).

Firstly, “The Long Run Initiative (LRI) pursues the Zeitz Foundation’s mission internationally. By enhancing ecosystems management and building recognition and support for the 4Cs approach to sustainability, the LRI is creating a driving force to promote and encourage sustainable thinking globally” (Zeitz Foundation, 2017a, para. 3). In realizing the Long Run Initiative’s goals, the Zeitz Foundation works to develop a network of Long Run Alliance Members (LRAMs) who pledge to the 4Cs approach. Moreover, the Zeitz Foundation has developed the Global Ecosphere Retreats (GER)® certification system in order to establish a network of Long Run Destinations (LRDs), which are tourism destinations that have earned the GER certification (Zeitz Foundation, 2017a). “The GER® standard is one of the most rigorous sustainability standards in the tourism industry. This standard was granted recognition by the Global Sustainable Tourism Council in 2015, and is only awarded to organisations that demonstrate a holistic balance of the ‘4C’s, excel in conserving nature and improve the wellbeing of the communities they belong to” (The Long Run, 2017, para. 3). The Long Run is a separate UK-based non-profit membership organization established in 2009 whose members consist of “nature-based tourism businesses committed to driving sustainability. The community is global in scope and growing. The aim is to maintain a healthy and productive planet for posterity. Collectively we aspire to conserve 20 million acres of biodiversity & improve the life of two million people by 2020. We seek to support, connect & inspire nature-based businesses to excel in following the highest standards of sustainability encompassing Conservation, Community, Culture and Commerce (4Cs)” (The Long Run, 2017, para. 1). Figure 9 below portrays a fact sheet of the Long Run Initiative (LRI).

Figure 9: Fact sheet of the Long Run Initiative (LRI) of the Zeitz Foundation



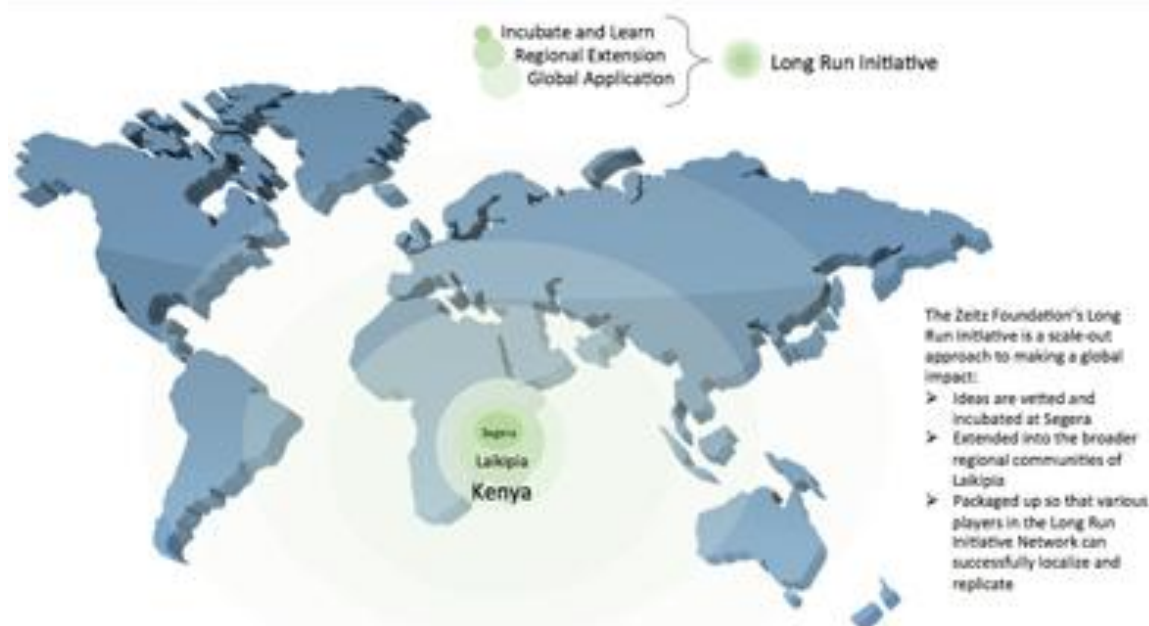
Source: Zeitz Foundation (2017). *About Us*. Retrieved October 31, 2017, from <http://www.zeitzfoundation.org/About-Us/What-We-Do>.

As said, the Laikipia programme is linked to the Long Run Initiative (LRI). “The Laikipia Programme aims to fulfill the mission of the Zeitz Foundation in Kenya, where we are headquartered. Centred in the Greater Segera area of Laikipia County and operating throughout the County, the Laikipia Programme is the ‘nursery’ for the Zeitz Foundation. A nursery in which innovative initiatives that encompass and represent the 4Cs approach are nurtured. When they approach maturity and show real signs of promise, the lessons and experiences are shared throughout the LRI network” (Zeitz Foundation, 2017a, para. 4). It is in Laikipia County, Kenya, where Jochen Zeitz owns his own 200 square-kilometre privately managed area, called Segera. At Segera he operates a sustainable tourism business, called Segera Retreat, which offers paying guests the possibility to stay in one of the nine highly luxurious eco-tourism accommodations on the land property (Segera, 2017a). Segera serves as a model for Jochen Zeitz’ broader philosophy of the 4Cs and is thus an example for other Long Run Alliance Members (LRAMs) and Long Run Destinations (LDRs) (Engelhorn, 2013). As he said in an interview with Patricia Engelhorn, journalist for *Swiss Universe*, the in-flight magazine published on behalf of Swiss International Air Lines for first class and business class flight passengers:

“I see Segera as a bridge [...] a way of presenting my philosophy to others and convincing them of its merits” - *Jochen Zeitz* (cited in Engelhorn, 2013, p. 60)

This is also expressed in figure 10 below, obtained from the website of the Zeitz Foundation (2017a):

Figure 10: The Zeitz Foundation's LRI and Laikipia programme structure



Source: Zeitz Foundation (2017). *About us*. Retrieved October 31, 2017, from <http://www.zeitzfoundation.org/About-Us/What-We-Do>.

Jochen Zeitz resigned from his job as Chief Executive Officer (CEO) of Puma and Chief Sustainability Officer (CSO) of luxury group Kering (previously called Pinault-Printemps-Redoute (PPR)) in 2012 to be able to spend more time and focus on nature conservation and sustainability. It is in that same year (i.e. 2012) that Jochen Zeitz co-founded the B Team together with Sir Richard Branson, owner of the Virgin Group. “Made up of international CEOs and respected business leaders, The B Team is providing a platform to advocate and implement viable and scalable solutions across business sectors” (World Forum on Natural Capital, 2015, para. 3). The B Team is an NGO that consists of dedicated business leaders who wish to rethink the future of business to make it much more sustainable (Confino, 2013). Branson and Zeitz hope to change the future of business by “harnessing the energy of a small group of respected leaders who have access to heads of state and other key opinion formers” (Confino, 2013, para. 6).

Besides being on the board of his own Zeitz Foundation and being co-chair of the B Team, Jochen is also a board member at other non-profit organizations focused on environmental welfare, such as the Kering Foundation, JUST Capital, and Wilderness Holdings Ltd. (Bloomberg, 2017; World Forum on Natural Capital, 2015).

Jochen Zeitz' philanthropy does not only revolve around the environment and nature, but also he directs his attention to arts, specifically contemporary art originating from Africa. In order to make African contemporary art more prominent and to conserve it, he opened the Zeitz Museum of Contemporary Art Africa (Zeitz MOCAA) in Cape Town in 2017 in the renovated historic Grain Silo Complex. The renovation of the building was conducted in cooperation with V&A Waterfront, which was a 500 million South-African Rand (ZAR) project. The museum displays a rich collection of contemporary African art, including Jochen

Zeitz' personal collection which he donated in perpetuity (World Forum on Natural Capital, 2015).

Now that a broad picture of Jochen Zeitz' environmental philanthropy (or environmental philanthrocapitalism if you will) is drawn, I will proceed with going into the four types of capital.

4.4.2 Jochen Zeitz' economic capital

Not surprisingly, Jochen Zeitz is a very wealthy man. Uncovering the exact amount of money that is currently on his bank account(s) is, of course, not possible. However, it is without a doubt that he is a multimillionaire. During his years of working for Puma and Kering, his pay check was considerable. In 2008, Jochen Zeitz' pay check amounted to 7.2 million Euros (Jürgens, 2008). In 2011, his pay check had risen to amount to 9.8 million Euros (Lippitz, 2016). Earning amounts like this over a time span of twenty years is sure to leave one with a considerable amount of private money. Manager Magazin puts together a list of the 1001 richest German people on a yearly basis, and Jochen Zeitz ended up on place 809 in 2017 (Monopol Magazin, 2017). Unfortunately, the list is not publicly accessible, so I could not find out how much Manager Magazin estimates to be the size of his wealth. I sent them an e-mail to request this information, but unfortunately did not receive a response from them.

As already seen in the case study of Paul Lister, economic capital does not only consist of money. One's possessions (i.e. tangible assets) are also a form of economic capital, because property has value and can be sold for money. Since Jochen Zeitz has had, and still has, quite some money to spend, he has been able to obtain a lot of valuable tangible assets. To start with, he owns various houses, located in Germany, Switzerland, the United States, London, Kenya, and Ibiza (Lippitz, 2016; Roux, 2017), where he lives on an alternating basis. Along with his home in Kenya, an old ranch house, he owns 50,000 acres (200 square kilometre) of land there, called Segera, which he bought in 2005. At Segera, wildlife can flourish: "its lands are home to both the 3,500 cattle of the Zeitz herd and the full range of savanna wildlife: elephants, zebras, gazelles, giraffes, lions, buffaloes, hyenas, warthogs and over 365 types of bird. The local fauna also include no fewer than three endangered species: the Patas monkey, the Grévy's zebra and the African wild dog" (Engelhorn, 2013, p. 63). Although the wildlife in Segera does not belong to Jochen Zeitz, except for the 3,500 cattle, they do make his land property more valuable in the sense that it makes it a more attractive tourism destination. Like Paul Lister, Jochen Zeitz is running a successful tourism business on Segera. However, the previous owner of Segera left the property in quite a state:

"Der Vorbesitzer hat zehn Jahre lang gar nichts getan. Das Land war verwahrlost und überweidet. Die Pferdeställe hatten keinen Boden mehr, das Dach war leak. Genauso wie das Haus, in dem ich jetzt wohne. Außer einem Generator von 1918 gab es gar keine Infrastruktur." – *Jochen Zeitz* (cited in Lippitz, 2016, para. 26)

[English: "The previous owner had not done anything for ten years. The land was neglected and overgrown. The horse stables did not have a floor anymore, the roof was leaking. Just like the house in which I now live. Except for a generator from 1918 there was no infrastructure at all." – *Jochen Zeitz* (cited in Lippitz, 2016, para. 26)]

After regenerating the land and old ranch buildings, Jochen Zeitz had several luxury eco-tourism accommodations constructed on Segera in order to be able to welcome paying guests on Segera. There are six luxury bungalows, two villas, and the NAY PALAD Bird Nest, which is an original tourist accommodation looking like a bird's nest in which one can sleep under the open sky (Segera, 2017a). Besides his various homes, the Segera land property, and these fully furnished tourist accommodations, Jochen also owns other valuable tangible assets, such as the Piper Super Cub propeller airplane that was used in the movie *Out of Africa* in the 1970s (Engelhorn, 2013; Roux, 2017), a Toyota Land Cruiser to drive around Segera (Peters, 2007), and the Zeitz art collection (Engelhorn, 2013; Lippitz, 2016; Wilkinson, 2016) which he has given in perpetuity to his Museum of Contemporary African Art (MOCAA) in Cape Town (World Forum on Natural Capital, 2015).

His tourism company, Segera Retreat, offers various services to paying guests other than the basic accommodation services such as cleaning. Other services offered include: highstanding cuisine; safaris by Jeep or by foot; wellness; and excursions to villages, projects of the Zeitz Foundations, and herds men in the surrounding area (Engelhorn, 2013; Segera, 2017b). Here one can see the clear connection between Segera and the Zeitz Foundation. Tourists are given the opportunity to see what Jochen Zeitz is trying to achieve through the 4Cs projects that the Zeitz Foundation conducts in and around Laikipia County. These projects revolve around wildlife and ecosystem protection and conservation, education, water management, community development and welfare, and reforestation⁷.

In order to keep everything running smoothly at Segera and Segera Retreat, Jochen has hired 200 local staff members (Lippitz, 2016). As stated on the website of Segera Retreat: “Segera employs over 200 staff members many of whom make their home on the Retreat. Many of Africa's indigenous tribes—Maasai, Samburu, Pokot, and Kikuyu—are represented in our staff and act as ambassadors to their native land, making sure your time spent with us is relaxing, enriching, and unforgettable. Segera staff are professionals, attentive, discreet, and knowledgeable about Segera and its surrounding areas, enhancing the experience of guests and hosts alike” (Segera, 2017c, para. 2).

Moreover, Jochen Zeitz employs people at the Zeitz Foundation in order to keep its various projects running. The staff of the Zeitz Foundation consists of: Patricia Muiko (Programme Manager); Beatrice Muchiri (Finance and Administration Manager); Emily Ongus (Project Manager); Joseph Jagero Rabuogi (Project Manager – Laikipia Unity Programme and Coach Laikipia Unity Football Academy); Christopher Maina Mbogo (Projects Technical Officer); Stanley Maina (Assistant Technical Officer); Pauline Erupe Ekodiat (Housekeeper); Samuel Patisa Lekula (Maintenance Assistant). All these staff members are based in Kenya, where the Zeitz Foundation is headquartered (Zeitz Foundation, 2017b). As he said during the Skype interview that Noël van Bemmelen and I had with him:

“I always believe in having experts that know what they are doing, so we have had a great team in place, you know, of Africans. My ranch manager is African, he is Kenyan. My foundation managers over the years have been from Kenya. So, I mean, I employed a

⁷ See the *Greater Segera 4 Cs Projects*-brochure for greater detail on all projects that are being conducted, accessible at: <http://www.zeitzfoundation.org/images/4Cs%20Projects%20Brochure.pdf>.

local team to execute and ... But I've looked at international experts combined with local knowledge to come up with something that would work. So it's not that I was the one that said that "this should be done here and there". We had our community days and offices, and our local experts that ultimately made sure that things would actually happen the right way." – *Jochen Zeitz*

Finally, Jochen Zeitz has a personal assistant to help him keep order in his busy agenda, Charlotte K.P. Mason (Executive Assistant to Jochen Zeitz). She functions as a contact person, and it was through her that Noël van Bommel had to make an interview appointment with Jochen Zeitz.

Table 6 below summarizes Jochen Zeitz' economic capital, both in terms of what his economic capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 6: Jochen Zeitz' economic capital

Elements	Methods of accumulation	Ways of exploiting
Private money	<ul style="list-style-type: none"> ● Career (CEO of Puma for 20 years; CSO of Kering, etc.) 	<ul style="list-style-type: none"> ● Establishing the Zeitz Foundation ● Buying Segera in Laikipia County, Kenya, Africa ● Regenerating the land and buildings on Segera ● Placing infrastructure (roads, electricity, water, etc.) ● Buying necessary materials/equipment ● Hiring valuable staff for Segera and the Zeitz Foundation
Tangible assets	<ul style="list-style-type: none"> ● Buying Segera ● Building luxury eco-tourism accommodations ● Placing infrastructure on Segera ● Purchasing materials (jeeps, furniture, equipment, etc.) ● Buying art pieces, his private aircraft, various houses, etc. ● Purchasing cattle (the Zeitz herd) 	<ul style="list-style-type: none"> ● Receiving paying guests in his tourist accommodations ● Using materials/equipment for nature restoration work ● Using materials/equipment to provide services (e.g. catering, accommodation services, safaris, excursions, wellness, etc.)
Intangible assets	<ul style="list-style-type: none"> ● Establishing a tourism business (Segera Retreat) on Segera ● Conducting various projects in and around Segera through the Zeitz Foundation ● Offering other services (e.g. safaris, excursions, wellness, dining, etc.) 	<ul style="list-style-type: none"> ● Receiving paying guests in tourist accommodations ● Providing various paid activities on Segera (safaris, excursions, wellness, dining, etc.) ● Educating local people and visiting guests ● Enhancing local welfare ● Protecting and enhancing the local environment in and around Segera
Human assets: employees at Segera, at the Zeitz Foundation, and personal assistant	<ul style="list-style-type: none"> ● Hiring from local area 	<ul style="list-style-type: none"> ● Running and managing the Zeitz Foundation, Segera Retreat, and the Segera land property ● Using specialized knowledge from his employees in various areas (e.g. in nature restoration

		activities and other projects, in hospitality, in marketing and PR, etc.) ● Establishing partnerships/cooperations with other organizations
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4.4.3 Jochen Zeitz' cultural capital

Jochen Zeitz was born in Mannheim, Germany, in 1963. He has one brother and one sister, and his parents raised them with the Protestant religious beliefs (Peters, 2007). During his childhood he went to the Karl-Friedrich-Gymnasium in Mannheim. After high school, he started studying medicine in Florence, Italy, to follow in the footsteps of his family. Both his parents were working in medicine, one a dentist and one a gynaecologist, and previous generations in the family had also been working in the field of medicine and health (Peters, 2007). However, after a while Jochen decided to make the switch to studying Business Economy and Marketing at the Elite-Uni European Business School in Rheingau, Germany (Peters, 2007). During this study programme, he studied in Germany, France, and the United States, and he graduated with a degree in International Marketing and Finance in 1986 (Bloomberg, 2017; World Forum on Natural Capital, 2015).

Through this international fashion of studying, Jochen Zeitz expanded his language skills considerably. Besides German, Jochen Zeitz speaks six foreign languages, namely English, French, Italian, Spanish, Portuguese, and Swahili (Peters, 2007; World Forum on Natural Capital, 2015). He taught himself Swahili by listening to CDs in order to be able to speak with his staff in Kenya in their home language (Peters, 2007). His ample language skills greatly help him in his professional career, because he is often able to speak with business partners in their mother languages, which sets a good tone for negotiation.

After graduating in 1986, his first job was at Colgate-Palmolive, during which he was stationed in both Hamburg and New York. He worked there from 1986 until 1990, which is when he started working at Puma. He became the Chief Executive Officer (CEO) of Puma in 1993 (Bloomberg, 2017; World Forum on Natural Capital, 2015), making him “the youngest CEO in German history to head a public company at the age of 30” (World Forum on Natural Capital, 2015, para. 2). During his 20-year tenure as CEO of Puma, he turned the sports brand into a successful company. Under his management, the stock price of Puma shares increased with more than 4000 percent (Wilkinson, 2015) and Puma is now the 3rd largest sports clothing company on the global market, following behind Adidas and Nike. At the time, he already had a great interest and passion for the environment and for nature, which had developed during his childhood. As he said in an interview with Ulf Lippitz, journalist for the German magazine *Der Tagesspiegel*:

“Bernhard Grzimek gehörte zu meiner Jugend, montags 20.15 Uhr nach der Tagesschau. Seine Reportagen aus der Serengeti haben mich fasziniert. Als ich ein Kind war, haben wir das Wochenende oft in einer Hütte im Odenwald verbracht. Ständig in der Natur zu sein, hat mich sicherlich geprägt. – Jochen Zeitz (cited in Lippitz, 2016, para. 40)

[English: “Bernhard Grzimek belonged to my childhood, on Mondays at 20.15 o’clock after the daily news. His documentaries about the Serengeti fascinated me. When I was a child, we often spent the weekends in a hut in Odenwald. Frequently being in nature definitely shaped me.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 40)]

His passion and care for nature and the environment led him to be the first manager to introduce a corporate measurement tool that specifically focuses on environmental impact. He introduced the Environmental Profit and Loss Account (EP&L) at Puma to evaluate the use of ecosystem services across the company’s supply chain by placing a monetary value on it (World Forum on Natural Capital, 2015). Due to his outstanding performance and achievements in corporate sustainability, he became Chief Sustainability Officer (CSO) at Kering in 2010 (called Pinault-Printemps-Redoute (PPR) at the time), French luxury group and mother company of Puma (Bloomberg, 2017; World Forum on Natural Capital, 2015). He stepped down from both these positions in 2012, but still fulfils several board functions, also at other organizations, such as Harley Davidson, VOLCOM, Wilderness Holdings Limited, among others. For more details on his highly dynamic career, please see the executive profile of Jochen Zeitz as published by Bloomberg (2017), which can be found in appendix C.

His advocacy of more sustainable business practices (World Forum on Natural Capital, 2015) throughout his career so far is based on his firm belief that philanthropy alone is not enough to solve the world’s environmental problems, but that larger change in the corporate and economic system is necessary:

“Philanthropy is of course important. But business contributes more than 70 percent of environmental impact, so it is business that inherently needs to find solutions, as opposed to people creating wealth that can be reinvested. Business needs to be part of the solution.” – *Jochen Zeitz* (cited in Wilkinson, 2015, para. 11)

“Ich bin der Überzeugung, dass Unternehmen, die nicht verantwortlich wirtschaften, langfristig keinen Erfolg haben werden. Die Ökobilanz zeigt auf einen Blick, wo die Probleme liegen und ist eben keine hypothetische Annahme.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 10)

[English: “I am convinced that companies that do not operate in a responsible way will not be successful in the long term. The Ecobalance [i.e. Environmental Profit & Loss Account (EP&L)] shows in an instance where the problems are and is not just a hypothetical assumption.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 10)]

“Weil man ohne die Wirtschaft die Probleme, die wir auf dem Planeten hinterlassen, nicht lösen kann. Die größten Umweltschäden werden durch nicht nachhaltige Produktion von Gütern verursacht. Durch Innovation und verantwortungsvolles Wirtschaften können wir Unternehmen in die richtige Richtung lenken, vorausgesetzt die politischen und rechtlichen Rahmenbedingungen ändern sich auch.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 58)

[English: “Because without the economy we cannot solve the problems we impose on this planet. The largest environmental damage is caused by the unsustainable production of goods. Through innovation and responsible business we can steer companies in the right direction, given that political and legal conditions change as well.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 58)]

As such, the contribution that he makes to nature conservation and environmental welfare through his Zeitz Foundation and Segera, and contributions made by similar philanthropic institutions and initiatives, are in his opinion not enough to save the environment. In order to stimulate the turn towards more sustainable business, he co-founded the B Team together with Sir Richard Branson in 2012, as mentioned earlier in section 4.4.1. To repeat, the B Team is a platform of global business leaders who are looking to make the future of business more sustainable (Confino, 2013; World Forum on Natural Capital, 2015). Moreover, Jochen Zeitz has co-published two books that carry forward his ideas for a more sustainable economy and business future. Together with Anselm Grün, a Benedictine monk, he published the book *Gott, Geld und Gewissen: Mönch und Manager im Gespräch* in 2010, and together with John Elkington he published the book *The Breakthrough Challenge: 10 Ways to Connect Today's Profits With Tomorrow's Bottom Line* in 2014 (Wilkinson, 2015; World Forum on Natural Capital, 2015).

During his life, Jochen Zeitz has travelled a lot. As was mentioned before (section 4.4.2), he has several homes. Having alternating homes is not merely a result of his international career, but also a clear expression of Jochen Zeitz' taste for travel. As he said during an interview with Tara Loader Wilkinson, journalist and editor-in-chief at *Billionaire.com*:

“I'm an adventurer at heart and I don't really have a home” - *Jochen Zeitz* (cited in Wilkinson, 2015, para. 2)

Yet, in the same interview he expressed that he has a special connection with Africa:

“When I first saw Africa I was hooked; everything associated with it I was passionate about” - *Jochen Zeitz* (cited in Wilkinson, 2015, para. 3)

He elaborated on this in an interview with Patricia Engelhorn, journalist for *Swiss Universe*:

“I initially came to Kenya back in 1989, on my first-ever trip to Africa. Since then, the continent has come to play a huge part in my life, both professionally and privately. And at some point along the way I didn't just want to be a traveller any more: I wanted to arrive, and experience life on this continent 'up close and personal'.” – *Jochen Zeitz* (cited in Engelhorn, 2013, p. 60)

That is when he started the search for a land property in Africa and came to buy Segera in Kenya in 2005. Even though the premises was in bad shape at the time, Jochen Zeitz could see the potential in it:

“It was just what I was looking for. And with a fair bit of imagination, I could see even then what Segera could become.” – *Jochen Zeitz* (cited in Engelhorn, 2013, p. 60)

This hints at his personal disposition to be positive, to want to make things better, to be hard working, and to seeing (business) opportunities. As he said about himself:

“I do find it hard to switch off.” – *Jochen Zeitz* (cited in Engelhorn, 2013, p. 63)

“Ich bin ein Umsetzer, der seine Ideen entwickelt, seine Philosophie.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 6)

[English: “I am a transformer, who develops his ideas, his philosophy.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 6)]

These personal traits are directly translated into his work, not only in his achievements in terms of corporate sustainability while working at Puma, but also in the 4Cs philosophy that is put into practice through the Zeitz Foundation and at Segera. The fact that he started a tourism business at Segera shows that he is truly a business man who sees business opportunities when they arise, but he combines his business mindset with his passion for nature and environmental philanthropy (i.e. philanthrocapitalism) clearly through the philosophy with which he runs the tourism business on Segera. Several comments that he made during interviews exemplify the above:

“I devised the “Four Cs” concept five years ago as a way of balancing the varied demands of environmental care, social development, culture and commerce and seeing them all as an integral whole. Segera is intended to show the philosophy in practice, and spread the concept and its principles all over the world. It’s also a place where we try out ideas that might work elsewhere, too.” – *Jochen Zeitz* (cited in Engelhorn, 2013, p. 63)

“I want my visitors to take home more than the memories of a great safari. I want them to go home thinking, ‘How can I help?’ That’s the aim of the whole project. And the Segera retreat has an integral role here. I see it as a meeting place for people who are interested in the whole idea of sustainability and want to play their part.” – *Jochen Zeitz* (cited in Engelhorn, 2013, p. 63)

“Ich wollte zeigen, dass es möglich ist, einen qualitativ hochwertigen Tourismusbetrieb klimaneutral zu führen und Besucher dafür zu begeistern. Meine Philosophie lautet, dass die Gäste bei ihrem Aufenthalt etwas über den Umweltschutz vor Ort lernen, in die Communities gehen, nicht nur auf Safari. Wir ziehen keinen Zaun um die Villen und sagen: Bloß nicht rausgehen! Ich sehe Tourismus als integrativen Prozess. Fast alle Gäste bringen ein Interesse dafür mit.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 16)

[English: “I want to show that it is possible to run a high-quality tourism business in a climate neutral way, and to make visitors enthusiastic about it. My philosophy is that guests should learn something about the protection of the environment in the area and visit the communities, instead of only going on safari. We do not place a fence around the villas and say: Do not go out! I see tourism as an integrative process. Almost all guests bring along a fascination for that.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 16)]

Even though Jochen Zeitz is pretty much always on the move and somewhat of a workaholic – which is not a problem when you do what you love, which is the case for him (Engelhorn, 2013; Peters, 2007) - he does have time for his other hobbies and interests, which include African art and culture, sports, music, and flying his airplane (Engelhorn, 2013; Peters, 2007; World Forum on Natural Capital, 2015). He started collecting art in the 1990s already, but his interest has evolved over time towards African contemporary art (Roux, 2017; World Forum on Natural Capital, 2015). He recently opened the Zeitz MOCAA (Museum of Contemporary African Art) in Cape Town, as mentioned earlier, and donated his personal collection to it (Roux, 2017; World Forum on Natural Capital, 2015).

Regarding his interest for sports, he is a marathon runner (Roux, 2017) and he has his personal boxing trainer (Peters, 2007).

When it comes to his interest for music, he likes to listen to classical music, such as the Barber of Seville from Rossini, and he played guitar in a rock ‘n’ roll band when he was young (Peters, 2007). He still never travels without his acoustic guitar (Roux, 2017). Finally, he likes to take out his propeller aircraft, the Piper Super Cub that was used in the movie *Out of Africa*, to fly over Segera (Engelhorn, 2013).

Finally, when it comes to his personality, one can say that he is positive-minded, modest, hard-working, eager to learn, persistent, and rather serious. Some passages from secondary sources (see appendix C) exemplify these personal traits:

“Ich glaube, dass wir die Kurve kriegen und klimaneutral werden können. Nur: Ohne Veränderungen in der Wirtschaft wird das nicht passieren.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 68)

[English: “I believe that we can make the turn and become climate neutral. However: Without changes in the economy that will not happen.” - *Jochen Zeitz* (cited in Lippitz, 2016, para. 68)]

“Er erzählt, dass er eine private Zeitz-Stiftung gründen wird, um unter seiner Kontrolle einen Teil seines Vermögens den Armen vor allem in Afrika zukommen zu lassen. Im Dschungeldorf von Lira, wo Frauen auf dem Boden hocken und Zeitz von ihren Sparvereinen erzählen, will ein Farbiger dem hohen Gast einen thronarti-gen Stuhl unter das Gesäß schieben. “Nein, danke”, sagt Zeitz. Der Einheimische drängt. “Danke, nein”, sagt Zeitz noch mal mit Nachdruck und nimmt auf einem Hocker Platz. “Ich bin wirklich ein bescheidener Mensch. So was ist mir total peinlich.”” (Peters, 2007, para. 12)

[English: “He tells that he want to establish a private Zeitz Foundation in order to, under his control, channel a part of his wealth to the poor, especially in Africa. In a slum in Lira, where women sit on the ground and tell Zeitz about their finance institute, a black woman wants to let the honoured guest take place on a throne-like chair. “No, thanks”, says Zeitz. The native insists. “Thanks, but no”, says Zeitz again with emphasis and he takes place on a stool. “I am truly a modest human being. Something like this is totally embarrassing for me.”” (Peters, 2007, para. 12)]

“In person, the 54-year-old Zeitz is not as overwhelming as he sounds on paper. Fit (guess what – he’s a marathon runner) and approachable, with messy blond hair, he’s an unlikely Mr. Big. “I thought I’d be meeting a smooth business success story,” says Heatherwick. “But he’s down to earth and good at listening. I take direct flights everywhere, but I found out that Jochen will change planes a few times if it works out cheaper.” (Roux, 2017, para. 5)

“Genauer: ausspannen und arbeiten. Der Mann kann das eine nicht ohne das andere.” (Peters, 2007, para. 2)

[English: “More precisely: relaxing and working. The man cannot do the one without the other.” (Peters, 2007, para. 2)]

“Jochen freely admits that he can learn from the process as well...” (Engelhorn, 2013, p. 63)

“Abends im Buschflugzeug nach Gulu: Zeitz liest Sigmunds Freuds Werk “Der Mann Moses und die monotheistische Religion”. Er arbeitet die Seiten durch, unterstreicht Passagen wie ein Student. Er will herausfinden, ob Religion nur eine Zwangsneurose ist, wie es der Begründer der Psychoanalyse behauptet, oder ob ein Gott der große Ganze verantwortet.”

(Peters, 2007, para. 13)

[English: “At night in the airplane to Gulu: Zeitz is reading Sigmund Freud’s work “The man Moses and the monotheistic religion”. He works his way through the pages and underlines passages like a student. He wants to find out whether religion is just an obsessive neurotic disorder, like the founder of psychoanalysis claims, or whether a God is responsible for the bigger picture.” (Peters, 2007, para. 13)]

“Geschäftssessen halt er für “Zeitverschwendung”. Partys öden ihn an.” (Peters, 2007, para. 6)

[English: “He sees business dinners as a “waste of time”. Parties bore him.” (Peters, 2007, para. 6)]

Table 7 below summarizes Jochen Zeitz’ cultural capital, both in terms of what his cultural capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 7: Jochen Zeitz’ cultural capital

Elements	Methods of accumulation	Ways of exploiting
Passion for nature and wildlife, specifically in Africa	<ul style="list-style-type: none"> • Weekends in the outdoors with family • Watching Grzimek’s nature documentaries • Travelling to Africa in 1989 	<ul style="list-style-type: none"> • Energizing himself and others (business leaders, guests at Segera, local African communities in and around Segera, etc.) to care for nature and wildlife • Establishing the Zeitz Foundation, Segera, Segera Retreat, the B Team
Language skills: German, English, French, Italian, Spanish, Portuguese, Swahili	<ul style="list-style-type: none"> • Studying in different countries (Italy, France, Germany, U.S.) • Self-study 	<ul style="list-style-type: none"> • In (business) negotiations, also for the Zeitz Foundation and Segera • In engaging with local staff and local communities in Africa (speaks Swahili with them)
Business mindset and business/marketing skills	<ul style="list-style-type: none"> • Education • Working career at Puma and Kering (and some other functions) 	<ul style="list-style-type: none"> • Creating a sustainable business model with Segera Retreat that benefits both nature and humans • Devising the 4Cs concept that drives all activities and project of the Zeitz Foundation and Segera • Marketing Segera Retreat • Convincing others to apply the same principles (i.e. the 4Cs philosophy) (e.g. LRAMs, LDRs, etc.)
Hobbies/interests: nature and wildlife, African arts and culture, sports, music, flying his airplane, etc.	<ul style="list-style-type: none"> • Childhood • Travel and curiosity for Africa • Guitar playing 	<ul style="list-style-type: none"> • Doing what he loves (e.g. working for sustainability and environmental welfare, environmental philanthropy, collecting contemporary African art and opening the Zeitz MOCAA, running, boxing, playing guitar, listening to classical music, flying his Piper Super Cub, etc.)
Personal traits/character: positive-minded, modest, hard-working, eager to learn, persistent, serious, eye for (business) opportunities.	<ul style="list-style-type: none"> • Inherent personality • Life experiences • Career 	<ul style="list-style-type: none"> • Leading him in his environmental philanthropic activities (and other activities) • Be successful in achieving goals and realizing vision/dreams

Personal opinions/beliefs: solution to environmental problems lies in business, change towards a sustainable economy is possible, etc.	<ul style="list-style-type: none"> ● Knowledge accumulated throughout life ● Environmental philanthropy 	<ul style="list-style-type: none"> ● Sharing opinions or beliefs with others ● Translating personal opinions and beliefs into real-life initiatives (e.g. the Zeitz Foundation, Segera, the B Team, the Environmental Profit & Loss Account (EP&L), the 4Cs philosophy) ● Co-wrote two books that advocate sustainability
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4.4.4 Jochen Zeitz' social capital

Throughout the course of his life, Jochen Zeitz has built up an impressive stock of social capital. Definitely helpful in expanding one's social capital is being sociable, and unsurprisingly, Jochen Zeitz has a high level of sociability. This becomes very apparent from the secondary sources that are used as input in this case study (see appendix C). He is an approachable person and a good listener:

“In person, the 54-year-old Zeitz is not as overwhelming as he sounds on paper. Fit (guess what – he's a marathon runner) and approachable, with messy blond hair, he's an unlikely Mr. Big. “I thought I'd be meeting a smooth business success story,” says Heatherwick. “But he's down to earth and good at listening. I take direct flights everywhere, but I found out that Jochen will change planes a few times if it works out cheaper.” (Roux, 2017, para. 5)

He portrays a high level of compassion for others who are less fortunate:

““Brutal!”, sagt er in den nächsten Tagen häufig – Seine Art, Betroffenheit auszudrücken. Er hört den Kindersoldaten zu, die berichten, wie sie ihre eigene Eltern ermordern mussten, nimmt Waisen in blauen Schuluniformen an die Hand.” (Peters, 2007, para. 11)
[English: ““Brutal!”, is what he says frequently in the next few days – his way of expressing concern. He listens to the child soldiers who share how they had to murder their own parents, and takes orphans in blue school uniforms by the hand.” (Peters, 2007, para. 11)]

He takes good care of his staff members, by treating them well and even learning Swahili in order to be able to converse with them in their mother language:

“Mit seinen Angestellten spricht er nicht Englisch, wie einst die britischen Kolonialherren, sondern Suaheli.” (Peters, 2007, para. 4)
[English: “With his employees he does not speak English, like the British colonizers once did, but Swahili.” (Peters, 2007, para. 4)]

“Zudem hat er ein Händchen fürs Personal: Fast alle Führungskräfte der ersten Stunde sind noch an Bord.” (Peters, 2007, para. 7)
[English: “In addition, he has a way with personnel: Almost all managerial staff from the very beginning are still on board.” (Peters, 2007, para. 7)]

Moreover, he holds contact with his neighbours in Kenya to catch up:

“He also likes to use the early mornings to pay flying visits on his more far-off neighbours and catch up with the latest news.” (Engelhorn, 2013, p. 59)

So, clearly, Jochen Zeitz does not lack the necessary sociability in order to be able to gather a lot of social capital. His impressive language skills (see previous section) surely also play a role in that.

Throughout his life, due to his career and personal interests, he has made a lot of friends and contacts in different fields, including business, sports, arts, and nature and wildlife conservation. These connections in various fields present different networks in which Jochen Zeitz is thus embedded.

During his tenure as CEO of Puma (1993-2012) and CSO of Kering (2010-2012), he has made a lot of social connections with colleagues and business partners. Within his business network, especially close to him are Martin Gänsler and François-Henri Pinault:

“Martin Gänsler, sein Vertreter und einziger echter Freund in Herzogenaurach.” (Peters, 2007, para. 13)

[English: “Martin Gänsler, his representative and only real friend in Herzogenaurach.” (Peters, 2007, para. 13)]

“Mit PPR-Chef François-Henri Pinault, ebenfalls 44 und seelenverwandt, pflegt der Puma-Chef seit Jahren eine Geschäftsfreundschaft.” (Peters, 2007, para. 11)

[English: “With PPR-chef François-Henri Pinault, also 44 and soulmate, the Puma-chef maintains a business friendship.” (Peters, 2007, para. 11)]

However, his business network extends beyond Puma and Kering. As mentioned earlier (section 4.4.1 and 4.4.3), he is close contacts with Sir Richard Branson, British entrepreneur and owner of the Virgin Group, a holding with over 200 companies, with whom he founded the B Team. The B Team, which currently has 24 global business leaders as members, is also a valuable part of Jochen Zeitz’ business network, presenting him with influential contacts, or even friends. Besides Richard Branson, other members are: Paul Polman, Tatan Tata, Arianna Huffington, Mary Robinson, Francois-Henri Pinault, Oliver Bäte, Marc Benioff, Dr. Gro Harlem Brundtland, Sharan Burrow, Kathy Calvin, Bob Collymore, David Crane, Christiana Figueres, Mats Granryd, Dr. Mo Ibrahim, Yolanda Kakabadse, Guilherme Leal, Andrew Liveris, Strive Masiyiwa, Arif Naqvi, Dr. Ngozi Okonjo-Iweala, Zhang Yue, and Professor Muhammad Yunus (B Team, 2017). As was said earlier, Branson and Zeitz expressed the intention of “harnessing the energy of a small group of respected leaders who have access to heads of state and other key opinion formers” (Confino, 2013, para. 6). Jochen Zeitz, as co-founder of the B Team, is part of this group of respected leaders. The B Team and this statement of Branson and Zeitz is exemplary of one of Holmes’ (2012) claims about philanthrocapitalism, namely that “philanthrocapitalists are part of a trans-national elite” (Holmes, 2012, p. 195), which helps them in pursuing their aspirations by providing access to various resources, such as expert knowledge, additional sponsoring, legal influence, and so on (Harvey et al., 2011; Holmes, 2012). From this analysis of Jochen Zeitz’ social capital it becomes very clear that he is indeed part of a trans-national elite and that this network provides him with resources he can (potentially) harness in his environmentally philanthropic activities. Not only can he gain financial contributions from them, but also they can promote Jochen Zeitz’ ideas. For example, the Zeitz Foundation has official ‘ambassadors’ and ‘friends’. “Our Ambassadors represent individuals who have become internationally

recognized for their contributions in their fields and who inspire change. The Zeitz Foundation Ambassadors help by raising awareness and, in tandem with our Specialists, by contributing across each of the 4Cs dimensions that are integral to achieving ecosphere safety—the dynamic and sustainable balance of conservation, community, culture and commerce” (Zeitz Foundation, 2017c, para. 1). Ambassadors of the Zeitz Foundation include people like Vivienne Westwood and Stephen Hopkins (Zeitz Foundation, 2017c), which are globally known and thus influential individuals. “Friends of the Zeitz Foundation represent a wide range of achievements, lending their voices in support of our cause” (Zeitz Foundation, 2017c, para. 12). These ‘friends’ are also influential and well-known people, including filmmakers, authors, activists, models, singers, successful business men, and so on (Zeitz Foundation, 2017c).

Besides the B Team, other organizational boards of which Jochen Zeitz is a member also add to his (business) network of social contacts. Other boards that Jochen Zeitz is part of include: the board of Harley-Davidson, the board of VOLCOM, Inc., the board of Wilderness Holdings, the board of the Zeitz Foundation, the board of the Zeitz MOCAA, and a few others (Bloomberg, 2017).

During his time at Puma, Zeitz also made several friends and contacts in the world of sports. As a promotion strategy, Zeitz reached out to well-known sports men and women to cloth them in Puma wear during important sports competitions. Examples are Usain Bolt, with whom a sponsorship deal was negotiated by Zeitz, and Serena Williams:

“Zeitz signed a sponsorship deal with Usain Bolt before he became the world’s most famous athlete.” (Wilkinson, 2015, para. 5)

“Er hat farbige Sportler als Werbeträger eingesetzt, um das Puma-Image zu kreieren. Er ließ Serena Williams einen roten “Cat suit” auf den Leib schneiden und für die Mannschaft Kameruns Einteiler nähen, was die Sportfunktionäre aufbrachte.” (Peters, 2007, para. 7)
[English: “He employed black sports people as advertising vehicles to construct the Puma-image. He had a red ‘cat suit’ tailor-made for Serena Williams and overalls sewn for Cameroon’s team, which improved these sportsmen.” (Peters, 2007, para. 7)]

Jochen Zeitz is also friends with Formula 1 manager Flavio Briatore, whom he met at the Grand Prix in Australia, and who is the one who informed him about Segera ranch being for sale. Through some of Flavio Briatore’s social contacts, Jochen Zeitz was able to reach the owner of Segera at the time and buy the property from him (Engelhorn, 2013; Lippitz, 2016; Peters, 2007). His sports network is probably larger, but these are the names that can be uncovered from secondary data sources found on the Internet.

Another social network of Jochen Zeitz is his network in the field of arts. During an art show of the Rubell Foundation in 2008, in which the Rubell Family Collection was exhibited, he met Mark Coetzee, director of the Rubell Foundation at the time. They discovered their shared passion for African (contemporary) arts and “Coetzee left the Rubell Foundation to start working with Zeitz on an African Museum” (Roux, 2017, para. 10). His passion for arts and the itinerary to set up the Zeitz Museum of Contemporary African Arts (MOCAA) has most likely expanded Zeitz’ social network in the world of arts to a great extend, for example,

through meeting African artists, such as Isaac Julien and Wengechi Mutu (Zeitz MOCAA, 2017), and other (business) people active in the world of arts, such as David Green (Zeitz MOCAA, 2017).

Other friends and contacts of Jochen Zeitz include his co-authors. Together with Anselm Grün, a Benedictine monk, he published the book *Gott, Geld und Gewissen: Mönch und Manager im Gespräch* in 2010, and together with John Elkington he published the book *The Breakthrough Challenge: 10 Ways to Connect Today's Profits With Tomorrow's Bottom Line* in 2014 (Wilkinson, 2015; World Forum on Natural Capital, 2015).

In addition, Jochen Zeitz has some celebrities as friends, including Morgan Freeman, Robert Redford, and his social network also includes people of high authority in Africa:

“At the opening [of the Zeitz MOCAA] on 22 September, Zeitz, accompanied by Coetzee and flanked by local dignitaries, announced three new board members: Robert Redford, Morgan Freeman and Kofi Annan. They are all, of course, friends. The sort of friends you have when you’re Jochen Zeitz.” (Roux, 2017, para.17)

This last passage, and all that preceded, exemplifies again how Jochen Zeitz is part of various elite circles, whether in business, sports, arts, or nature conservation, and his social networks are without a doubt even greater than what can be uncovered from online sources.

To round off the list of social contacts, another friend of Jochen Zeitz is Thomas Heatherwick, whom he cooperated with very closely in designing and renovating the historical Grain Silo Complex in Cape Town in which the Zeitz MOCAA is now located (Roux, 2017).

From what has been said so far about Jochen Zeitz’ social capital, it is apparent that social contacts are not only made at work, but also while attending social events, which is sometimes an important part of one’s work as is the case for Jochen Zeitz. Jochen Zeitz has attended sports events (e.g. the Grand Prix in Australia and other sports events) to promote Puma and to get in touch with sports men and women who could advertise for Puma (Peters, 2007); he attends art shows (e.g. Rubell Family Collection exhibition in Miami in 2008) (Roux, 2017); the Oscars (Peters, 2007); he attends nature conservation events such as the climate convention in Paris (Bond, 2016); and probably many other events.

He also co-organizes social events himself. For example, for the Zeitz MOCAA he co-hosted the Zeitz MOCAA Gala of 2016 which “attracted a prestigious line-up of VIP and celebrity guests onto its red carpet” (Zeitz MOCAA, 2017, para. 1). “The annual fundraising gala dinner was hosted by David Green and Jochen Zeitz (Co-chairs of Zeitz MOCAA), Mark Coetzee (Executive Director of Zeitz MOCAA), Sim Tshabalala (Chief Executive of Standard Bank Group), Emilie Gambade (Editor of Elle South Africa), and the 2016 Gala Host Committee” (Zeitz MOCAA, 2017, para. 18). The gala’s commission included multiple well-known and high-ranking individuals (see Zeitz MOCAA, 2017).

Attending and organizing events is one way in which social contacts are made and maintained.

A more indirect social network comes from the various partnerships and cooperations that Jochen Zeitz' private organizations (i.e. the Zeitz Foundation, Segera Retreat) are involved in. The Zeitz Foundation cooperated with V&A Waterfront in the project of establishing the Zeitz MOCAA, and also partners with many other organizations in terms of environmental works, including The Nature Conservancy (TNC), the African Wildlife Foundation (AWF), IUCN - World Conservation Union, the Global Academy, and many more⁸ (Zeitz Foundation, 2017d). Segera Retreat cooperates with Wilderness Safaris (Segera, 2017).

Moreover, an indirect social network also comes from his employees. At Segera, he employs over 200 local people. Some of them he will know well, whilst others he might, of course, barely know. Also his staff at the Zeitz Foundation are a part of his social capital, and he probably is very well familiar with the ones who sit on the board.

Finally, Jochen Zeitz' family is part of his social capital. As mentioned earlier in section 4.4.3, Jochen has one brother and one sister. He was previously married with Birgit Jöris for 16 years (Peters, 2007), and is currently married with Kate Garwood, with whom he recently got a son, Jesse (Chambers, 2017). He also has a recently born daughter, Frankie (Shezi, 2017).

Table 8 below summarizes Jochen Zeitz' social capital, both in terms of what his social capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 8: Jochen Zeitz' social capital

Elements	Methods of accumulation	Ways of exploiting
Sociability	<ul style="list-style-type: none"> ● His personality/character (positivity, compassion, etc.) ● Language skills 	<ul style="list-style-type: none"> ● Making friends/contacts easily ● Leaving a good impression on people ● Gaining support for his vision for a more sustainable economy
Friends/contacts (in the world of business, sports, arts, and environmental philanthropy/nature conservation) (i.e. various social networks, transnational elite)	<ul style="list-style-type: none"> ● Being highly sociable ● Career ● Through social events ● Through already existing friends/contacts ● Through the 'business' of environmental philanthropy/nature conservation, arts, sports, etc. 	<ul style="list-style-type: none"> ● Finding valuable partnerships ● Finding Segera ● Gaining support for his vision for a more sustainable economy ● (Potential) access to resources, such as funding, promotion support, legal influence, etc. ● Establishing initiatives to promote sustainability (e.g. the B Team) ● Extending his social network through them
Staff	<ul style="list-style-type: none"> ● Hiring from social network ● Recommendations from social contacts ● Hiring local people from the greater Segera region in Laikipia County, Kenya 	<ul style="list-style-type: none"> ● Running and managing the Zeitz Foundation, Segera Retreat, and the Segera land property ● Using specialized knowledge from his employees in various areas (e.g. in nature restoration activities, in hospitality, in marketing and PR, etc.)

⁸ See the full list of partnerships of the Zeitz Foundation on the website: <http://zeitzfoundation.org/About-Us/Partners>.

		<ul style="list-style-type: none"> ● Establishing partnerships/cooperations with other organizations
Social events	<ul style="list-style-type: none"> ● Attending social events (e.g. sports events, business events, arts events, nature events, etc.) ● Organizing social events (e.g. Zeitz MOCAA gala 2016) 	<ul style="list-style-type: none"> ● Extending social network ● Gaining knowledge ● Gaining support for his vision for a more sustainable economy ● Forge potential future partnerships/cooperation
Cooperation/partnerships	<ul style="list-style-type: none"> ● Through social network ● Activities in nature conservation/ environmental philanthropy, arts, sports, etc. 	<ul style="list-style-type: none"> ● Gaining support for his vision for a more sustainable economy ● Gaining knowledge/expertise ● Help in conducting nature conservation activities (e.g. conducting projects in and around Segera) ● Extending (social) network
Family	<ul style="list-style-type: none"> ● Own family members (parents, brother and sister) ● Marriage (first with Birgit Jöris, now with Kate Garwood) ● Son Jesse and daughter Frankie 	

4.4.5 Jochen Zeitz' symbolic capital

As mentioned previously in section 4.2.4, symbolic capital can be both formal and informal. “Formal signifiers include educational qualifications, prized memberships, elevated job titles, and honours conferred by universities and governments. Informal signifiers, potentially more powerful but harder won, include public recognition, celebrity, identification with virtue, and lionization (Maclean, Harvey & Press, 2006: 23-49)” (Harvey et al., 2011, p.440). Jochen Zeitz seems to have a lot of both kinds.

To start with, his formal symbolic capital is very extensive. He has an educational degree, he has had many elevated job titles, and he has received plenty of awards and honours during his life so far. Below follows a list with many examples of his formal symbolic capital:

- Degree in International Marketing and Finance, obtained at the Elite-Uni European Business School, Germany in 1986 (Bloomberg, 2017; World Forum on Natural Capital, 2015)
- Chief Executive Officer (CEO) of Puma from 1993 until 2012 (Bloomberg, 2017; Fashion United, 2012; World Forum on Natural Capital, 2015)
- Chief Sustainability Officer (CSO) of French luxury group PPR (called Kering nowadays) from 2010 until 2012 (Kering, 2012)
- Announced as ‘Strategist of the Year’ by Financial Times Germany three years in a row, namely in 2004, 2005, and 2006 (Bloomberg, 2017; Financial Times, 2011)
- Awarded ‘Entrepreneur of the Year’ in 2001 by Axel Springer Verlag’s Financial Publishing Division (Bloomberg, 2017)
- Announced as ‘Entrepreneur of the Year’ by Horizont in 2003 and received the ‘Horizont-Award 2003’ (Bloomberg, 2017)

- Awarded with the Federal Cross of Merit of the Republic of Germany in 2004 (World Forum on Natural Capital, 2015)
- Awarded 'Customer of the Year 2005' by the Art Directors Club (ADC) Germany (Bloomberg, 2017)
- Awarded the Best of European Business Award 2006 (World Forum on Natural Capital, 2015)
- Became Independent Director of Harley-Davidson, Inc., (2007-today) (Bloomberg, 2017)
- The Kenya Wildlife Service announced Jochen Zeitz as Honorary Warden of Kenya in 2009 (World Forum on Natural Capital, 2015)
- Granted an award for Germany's most sustainable future strategies by the German Sustainability Foundation in 2010 (World Forum on Natural Capital, 2015)
- Became Independent Non-Executive Director of Wilderness Holdings Limited (2010-today) (Bloomberg, 2017)
- Became Director VOLCOM Inc. (2011-today) (Bloomberg, 2017)
- Received the German Image Award in 2012 (World Forum on Natural Capital, 2015)
- Announced as one of Condé Nast Traveler's 2012 Visionaries (Wright, 2012)
- Awarded with the 2013 Banksia International Award (Sustainability Matters, 2013)
- Awarded the 2013 Travel + Leisure Global Vision Award (Kelso et al., 2014)
- Awarded the Responsible Capitalism Advocacy Award in 2015 (Responsible Capitalism, 2017)
- Etcetera

Turning to his informal capital, Jochen Zeitz is not short of that either. He is mostly known for being the youngest person to be a Chief Executive Officer of a listed company (Wilkinson, 2015). Becoming CEO at the age of 30 is quite an achievement and has thus granted Zeitz considerable public recognition, at least in the world of business. Moreover, his great achievements of increasing the stock price of Puma shares with more than 4000 percent (Wilkinson, 2015) and thereby turning Puma into the 3rd largest sports clothing company on the global market following behind Adidas and Nike, and his introduction of the Environmental Profit and Loss Account (EP&L) at Puma, have earned him the reputation of being a highly capable and successful business man who cares greatly about sustainability and the environment. Moreover, these achievements lend him a lot of credibility.

Further means by which Jochen Zeitz added to his informal symbolic capital are by co-writing two books that promote his vision of a more sustainable economic future. As mentioned earlier (sections 4.4.3 and 4.4.4), he co-authored a book together with Anselm Grün in 2010 and he co-authored another book together with John Elkington in 2014 (Wilkinson, 2015; World Forum on Natural Capital, 2015). Publishing books lends one public recognition and adds to his reputation of being a visionary for sustainability. This public recognition and reputation is also enhanced through the various interviews that he gave, of which many articles have been published in the media, both printed and online (e.g. *The Times*, *The Telegraph*, *Condé Nast Traveller*, *Billionaire.com*, *Stern Magazine*, *Der Tagesspiegel*, etcetera). His philanthropy, both in the field of environment and arts, also brings him a lot of

public recognition and a good reputation. The Zeitz Foundation, Segera, the Zeitz MOCAA, and the B Team, are all initiatives coming from Jochen Zeitz' hand that grant him the reputation of being a good, caring person. However, this counts for the majority of the greater public, since there are also people who do not perceive him in such a positive way, which will be discussed later (section 4.4.7).

In a way, it can even be said that Jochen Zeitz is a celebrity. Not in the same way as famous movie stars or singers, but he is a man whose name is likely to be well familiar to many people and he is friends with famous people (see section 4.4.4), thus moving in celebrity social circles.

Table 9 below summarizes Jochen Zeitz' symbolic capital, both in terms of what his symbolic capital consists of, how he accumulated it, and how he exploits it in his environmental philanthropy.

Table 9: Jochen Zeitz' symbolic capital⁹

Elements	Methods of accumulation	Ways of exploiting
Educational qualifications	<ul style="list-style-type: none"> ● Studying and graduating at the Uni-Elite European Business School 	<ul style="list-style-type: none"> ● Starting off his successful career that made him wealthy and now enables him to engage in large-scale philanthropy
Elevated job titles	<ul style="list-style-type: none"> ● Performing well and gaining promotions (being promoted to CEO of Puma) ● Being offered and accepting high-ranking jobs (e.g. CEO of Puma, CSO of Kering, etc.) 	<ul style="list-style-type: none"> ● Reputation and credibility effects, which opens up ways in the field of environmental philanthropy/nature conservation as well ● Gathered considerable wealth that he can now spend in environmental philanthropy (and arts philanthropy)
Awards and honours	<ul style="list-style-type: none"> ● Great business achievements (in terms of corporate sustainability and making Puma successful) ● Environmental philanthropy in Africa 	<ul style="list-style-type: none"> ● Reputation and credibility effects, which opens up ways in the field of environmental philanthropy/nature conservation as well
Public recognition and reputation (being a great business man, being a visionary for sustainability and environmental welfare, being a good and caring person)	<ul style="list-style-type: none"> ● Being known as youngest CEO of a listed company ● Corporate achievements throughout career (e.g. leading Puma to the top, EP&L) ● Co-publishing two books on sustainability ● Media outreach through giving interviews ● Environmental philanthropy and arts philanthropy 	<ul style="list-style-type: none"> ● Gaining support for his vision for a more sustainable economic future ● Being perceived as a credible, legitimate and capable individual by others ● Finding parties willing to cooperate with him (in environmental philanthropy/nature conservation activities)
Credibility	<ul style="list-style-type: none"> ● Corporate achievements throughout career (e.g. leading Puma to the top, EP&L) 	<ul style="list-style-type: none"> ● Gaining support for his vision for a more sustainable economic future ● Being perceived as a credible,

⁹ The elements 'public recognition and reputation' and 'credibility', even though they are largely accumulated and exploited in the same way, are still two distinct elements and should not be confused. After all, being publicly recognized and having a reputation does not necessarily mean that one is also perceived as credible. Public recognition and reputation refers to the public opinion on the words and actions of a person, whilst credibility refers to the public opinion on the truthfulness of the words and actions of a person.

	<ul style="list-style-type: none"> ● Co-publishing two books on sustainability ● Media outreach through giving interviews ● Environmental philanthropy and arts philanthropy 	legitimate and capable individual by others <ul style="list-style-type: none"> ● Finding parties willing to cooperate with him (in environmental philanthropy/nature conservation activities)
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4.4.6 Concluding on Jochen Zeitz' capitals

From the analysis of Jochen Zeitz' various capitals above, it has become clear that Jochen Zeitz possesses and enacts all four types of capital (i.e. economic, cultural, social, and symbolic capital) in his environmental philanthropy (and his arts philanthropy). Moreover, through his philanthropic work in nature conservation he also probably gains more of each type of capital. Like in the case of Paul Lister, his economic capital might have increased if the value of the Segera land property has increased more than the amount of money that Jochen Zeitz invested in it up until today, but this information is not to be found. His tourism business on Segera, Segera Retreat, surely brings in revenues that can be used to sustain it. Unfortunately, the yearly financial reports of Segera Retreat are not publicly accessible, so I cannot make any claims about how much money is made (or lost) and can thus be reinvested in Segera. It may also be the case that Jochen Zeitz invested more in his philanthropic activities at Segera than has been flowing back, either in financial or non-financial form, but this can only be guessed at due to the lack of information about finances and economic value. However, his other types of capital (i.e. cultural, social, and symbolic) surely have increased through his philanthropic work. Through being involved in the many environmental activities and projects run by the Zeitz Foundation, he probably learns more about nature conservation and sustainability himself. Not only do his employees at the Zeitz Foundation and Segera, who have ample knowledge and expertise, provide a rich learning source for Jochen Zeitz, but he also gains knowledge and insights through the various partnerships that exist between the Zeitz Foundation and other organizations, and from various events about nature conservation that he visits, such as the climate convention in Paris (Bond, 2016). His social capital also increases through his philanthropic work, because he meets new people in the field. Through his staff, the various partnerships of the Zeitz Foundation with other (environmental) organizations, and through social (environmental) events, his social network keeps on expanding. Finally, his symbolic capital has increased, because his environmental philanthropy through the Zeitz Foundation and at Segera reinforce and enhance his reputation as a visionary for sustainability and environmental welfare, and his reputation as a good and caring individual. The many articles that have been published through various media about him and his environmental philanthropic activities based on interviews he gave, and the two books that he co-published have also amplified his public social recognition and credibility. Besides gaining more informal symbolic capital through his environmental philanthropy, he also gained more formal symbolic capital as his philanthropic activities for the environment and sustainability have brought him various official awards and honours (see section 4.4.5). Thus, clearly, through his environmental philanthropy Jochen Zeitz has increased his cultural, social, and symbolic capital for sure. His economic capital may have increased as well, but this cannot be said with any certainty. As was said earlier in section 4.3.6, augmenting one's

stock of a certain type of capital through the enactment of that same type of capital is called “momentum” (Harvey et al., 2011).

Besides generating forward momentum for (most of) the capitals he possesses, Jochen Zeitz also has been able to harness one type of capital to expand another type of capital (i.e. transmutability). For instance, he has been able to turn economic capital into social and symbolic capital, through establishing The Zeitz Foundation, Segera Retreat, and the Zeitz MOCAA; through hiring knowledgeable and capable staff for these institutes; and through promoting his various initiatives. He has been able to turn his cultural capital into symbolic capital by gaining legitimacy and credibility with others through his environmental philanthropic activities through the Zeitz Foundation and at Segera; through co-publishing books about sustainability; and through co-founding the B Team. All these actions of his are based on his vision for a more sustainable future in which the environment is treated well (i.e. part of his cultural capital) and have clearly resulted in more symbolic capital, both formal (e.g. awards and honours) and informal (public recognition, reputation and credibility). Also, he has been able to turn social capital into cultural and symbolic capital, since he gains more knowledge and insights about environmental philanthropy and nature conservation through his social network (including friends, staff, partnering organizations of the Zeitz Foundation) which adds to his cultural capital, and because his social capital yields him more support for his vision and more legitimacy. Furthermore, it is not unlikely that he is able to harness his symbolic capital in finding and establishing new partnerships for the Zeitz Foundation, because without public social recognition, a good reputation and credibility (i.e. informal symbolic capital) it is hard to find parties that are willing to cooperate, of course. These partnerships, in turn, probably form an addition to his social network, because he has the opportunity to meet many people at partnering organizations.

Thus, clearly, each type of capital helps Jochen Zeitz in pursuing his philanthropic work. In the last column of table 6, table 7, table 8, and table 9, the various ways in which he enacts (i.e. exploits) his different types of capital are presented. Moreover, like in the case of Paul Lister, it is the specific combination of his various capitals, and the momentum and transmutability among his various types of capital that Jochen Zeitz has managed to achieve, that have brought him to his ‘state of the art’ environmental philanthropy that he practices today. As Bourdieu (1986) claimed, one needs all four types of capital simultaneously for an initiative to be successful (see section 4.2). This claim is proven right in this case study of Jochen Zeitz’ environmental philanthropy, just like it was proven right in the case study of Paul Lister. It would be hard for him to have achieved the same ‘state of the art’ without one or more of the different types of capital.

4.4.7 Further interesting findings of the case study

As explained in section 1.6.3.3, I included a main code named “other interesting remarks” in the coding of the secondary data sources gathered from online sources (see coding scheme in appendix C) in order to ensure that other interesting insights that can be gained from the case study are not dismissed simply because they do not lie in the realm of Capital Theory.

Like in the case of Paul Lister, Jochen Zeitz' Eco-Baron's approach to environmental philanthropy through Segera and the Zeitz Foundation was very deliberate. Establishing the Zeitz Foundation in order to contribute to creating a more sustainable future based on the 4Cs philosophy was a very deliberate act. Moreover, the decision to buy Segera was also very deliberate. Not only did Jochen Zeitz want to have a place to live in Africa to be more connected to the continent, but also did he want to contribute to environmental welfare and to sustainable local economic welfare through a sustainable tourism business. Thus, he would not settle for just any land property, but was looking for something where he could properly and successfully apply his vision, as becomes clear from the following passages:

“His subsequent search for a suitable piece of land with which to achieve this ambition led him to Zimbabwe, Botswana, South Africa, Zambia, Cameroon, Namibia and Tanzania, all to no avail. Then, in 2005, he got talking in a fitness centre to ex-Formula 1 team chief Flavio Briatore, who told him he had a friend who knew of a farm in Kenya that was up for sale: Segera, a 200-square-kilometre underused and overgrazed beef-cattle farm on the central Laikipia Plateau [...] “I went to see it and bought it”, Jochen recalls. “It was just what I was looking for. And with a fair bit of imagination, I could see even then what Segera could become.”” (Engelhorn, 2013, p. 60)

“Ich habe überall gesucht, Südafrika, Botswana, Namibia. Für mich war klar, dass ich ein Stück Land in einem politisch stabilen Land wollte, es sollte mit dem Flugzeug leicht erreichen sein, in keinem Malariagebiet liegen, es sollte eine vielfältige Tierwelt geben und die Chance bieten, das Anwesen nachhaltig zu bewirtschaften.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 56)

[English: “I have looked everywhere, South Africa, Botswana, Namibia. For me it was clear that I wanted a piece of land in a politically stable country, it should be easy to reach by airplane, not be located in a malaria area, it should have a diversity of wildlife, and offer the chance to manage the land property sustainably.” – *Jochen Zeitz* (cited in Lippitz, 2016, para. 56)]

A further interesting finding is that Jochen Zeitz does not so much run into actual hurdles that prevent him from conducting certain activities on Segera (and around it), but he does have to deal with mistrust as there are people who question his motives and intentions. Some believe that Jochen Zeitz is not simply a philanthropic person who cares for nature and arts. Rather, they believe that his “philanthropy” at Segera is a way for him to enjoy his personal wealth and to enhance his reputation. Moreover, the term ‘colonialism’ has been mentioned in connection with Zeitz' environmental philanthropy and arts philanthropy. Very exemplary of these suspicions is the interview with Ulf Lippitz, journalist for the German magazine *Der Tagesspiegel* (Lippitz, 2016, para. 29-34, para. 38):

Lippitz: “Sie engagieren sich für die Umwelt, stiften Ihre Sammlung afrikanischer Kunst dem Mocaa-Museum in Kapstadt, das Ende 2016 eröffnet. Die “FAZ” vermutet aus Eitelkeit, “um dem Namen Jochen Zeitz ein Denkmal zu setzen.”

[“You commit yourself to the environment, establish your collection of African art of the Mocaa-Museum in Cape Town that will open at the end of 2016. The “FAZ” suspects out of vanity, “to create a monument to the name Jochen Zeitz.”]

Jochen Zeitz: “Ich halte nichts von Denkmälern. Die Projekte, die wir einleiten, sollen eines Tages mal selbstständig laufen. Ich sehe meine Stiftung und Projekte als Anschubfinanzierung ...”

[“I have nothing with monuments. The projects that we start are all intended to run independently one day. I see my foundation and its projects as fast-start funding...”]

Lippitz: “...um Ihr Gewissen zu beruhigen. Knapp 50 Prozent der Kenianer leben unterhalb der Armutsgrenze, Sie hingegen sind wohlhabend.”

[“...to quiet you conscience. Approximately 50 percent of the Kenians live below the poverty line. You, on the contrary, are wealthy.”]

Jochen Zeitz: “Überhaupt nicht, warum sollte ich ein schlechtes Gewissen haben? Ich bin begeistert vom Land und vom afrikanischen Kontinent.”

[“Not at all, why should I have a bad conscience? I am fascinated by the land and the African continent.”]

Lippitz: “Sie können sich mit 200 Angestellten auf der Ranch wie Kolonialherr fühlen.”

[“With 200 employees on the ranch, you can feel like a colonizer.”]

Jochen Zeitz: “Diese Frage habe ich mir nie gestellt. Als ich Puma geleitet habe, waren 95 Prozent aller Mitarbeiter nicht deutsch. [...] Die Gedanken oder Motive, die Sie mir unterstellen, habe ich nicht.”

[“I have never asked myself that question. When I was leading Puma, 95 percent of all employees were not German. [...] I do not have the ideas or motives that you accuse me of.”]

The suspicion of colonialism is also discussed in other articles:

“Though it’s hard to fault the intention, there are inevitably questions hovering over the fact that this new narrative (which will define the story of contemporary African art) is being created by a white South African curator [i.e. Mark Coetzee] and a German entrepreneur [i.e. Jochen Zeitz] in a building by an international architect [i.e. Thomas Heatherwick] – that is a product of Cape Town’s colonial past.” (Roux, 2017, para. 13)

Even though Jochen Zeitz firmly denies claims of self-enjoyment, arrogance, striving for a greater reputation, and colonialism, a part of the public remains suspicious. Yet, such suspicions on the part of some could have been foreseen, since Doug and Kris Tompkins and many other Eco-Barons, faced the same critiques (Jones & Gettinger, 2016).

Furthermore, Jochen Zeitz is also accused of being hypocritical, having earned his wealth through his career in the sports fashion industry. The critique of hypocrisy is often mentioned in relation to Eco-Barons, as has been discussed in section 3.9. However, Tara Loader Wilkinson, journalist and author for *Billionaire.com*, made a noteworthy remark about this:

“Unlike many super-rich tycoons who make money fast then preach about saving the Earth, Zeitz has always done business in an ethical way.” (Wilkinson, 2012, para. 9)

It is indeed true that Jochen Zeitz did not start caring about the environment only after he got rich. Throughout his career he has worked to enhance corporate sustainability at Puma and to inspire other companies to do the same. For instance, he introduced the Environmental Profit

and Loss (EP&L) Account at Puma, as mentioned before. Thus, the critique of hypocrisy is perhaps not as applicable to Jochen Zeitz as it might be to some other Eco-Barons.

4.5 Comparing the case studies

Paul Lister and Jochen Zeitz are both Eco-Barons, taking the approach of buying land property in order to protect (and regenerate) it in an effort to contribute to the welfare of nature and the environment. Obviously, both men are wealthy and can be called ‘philanthrocapitalists’, because both men clearly apply business thinking to their philanthropic activities. They are not merely investing money in their private protected areas and only minding the environmental benefits that accrue from their activities, but they both apply a business model – namely ecotourism – on their estates and try to create more sustainable economic welfare in the locality that includes the local community.

Moreover, Paul Lister and Jochen Zeitz both established a foundation – The European Nature Trust (TENT) and the Zeitz Foundation for Intercultural Ecosphere Safety, respectively – to manage all the activities and projects aimed at protecting and enhancing environmental welfare on their land properties and beyond. At their foundations, they employ knowledgeable staff (i.e. human assets) to inform and oversee the foundations’ activities, because Paul Lister and Jochen Zeitz cannot bring their vision to fruition alone and they do not have all the necessary knowledge themselves. Their staff bring in the necessary work power and expertise. In addition, both men possess and enact their different types of capital (i.e. economic, cultural, social, and symbolic) in their environmental philanthropy, and are able to create momentum and conversion (i.e. transmutability) among their capitals (see sections 4.3 and 4.4 for an elaborate analysis of their capitals).

What’s more, both Paul Lister and Jochen Zeitz share the same idea about the cause of environmental problems. They both recognize the fact that the root cause to environmental problems lies in the system that currently runs society, namely capitalism. Thus, they both argue that the capitalist system needs to change. However, they both have been, and still are, part of capitalism themselves. After all, Paul Lister worked in the furniture industry for twenty years and Jochen Zeitz got wealthy working in the sports fashion industry, and their current lifestyles still do have a rather large environmental footprint since they both travel by airplane very frequently. So despite owning their private protected area where they try to ‘do good’ for nature, and establishing environmental foundations (i.e. TENT and the Zeitz Foundation) and organizations (i.e. the B Team which was co-founded by Zeitz), they do not really ‘walk the talk’ in their personal lifestyles. Paul Lister at one point during the interviews confessed that he is indeed still part of the capitalist system himself despite knowing that it is capitalism that is to blame for many of the environmental problems that we face today, when he said:

“I’m guilty, we’re all guilty of the fashion industry.” – *Paul Lister*

However, Paul Lister is also of the opinion that if humans decrease the world population by all having no more than one child, one does not have to watch the environmental impact of one’s activities so closely:

“You can have all you like, you can forget recycling and how many flights you take and all that. Forget it all if you just have one child.” – *Paul Lister*

In line with that view, he is then excused from his ecological footprint, because he does not have children and thus does not contribute to the world’s overpopulation, and he works actively to contribute to environmental and natural welfare.

Jochen Zeitz argues that his contribution to environmental welfare through his environmental philanthropy is greater than the damage he does to the environment through his lifestyle, thus resulting in a positive net ecological footprint:

“Ich fliege zwar viel in der Welt umher, aber meistens, um Menschen mit nachhaltigen Ideen vertraut zu machen. Deshalb glaube ich, dass ich einen positiven Fußabdruck habe, allein weil ich auf meiner Ranch Segera in Kenia 200 Quadratkilometer Land nachhaltig bewirtschafte.”

- *Jochen Zeitz* (cited in Lippitz, 2016, para. 14)

[English: “It is true that I fly around the world a lot, but mostly to familiarize people with ideas about sustainability. Therefore I believe that I have a positive footprint, already because I manage 200 square-kilometres of land on my ranch Segera in Kenia in a sustainable way.”

- *Jochen Zeitz* (cited in Lippitz, 2016, para. 14)]

So, both feel like their work in environmental philanthropy offsets their ecological impact made through air travel and their lifestyles. However, there are people who do not agree and still blame them of hypocrisy, arguing that they have a larger ecological footprint than most people, yet they are the ones portraying themselves as ‘nature’s caretakers’. This is a critique that is commonly received by Eco-Barons (see section 3.9), and Paul Lister and Jochen Zeitz are thus no exception.

Now that the commonalities between the cases of Paul Lister and Jochen Zeitz have been discussed, it is time to move on to the differences. They differ in quite a few aspects. Firstly, Jochen Zeitz’s economic, social, and symbolic capital is much larger than that of Paul Lister, thus he has more capital that he can mobilize in his environmental philanthropy (see sections 4.3 and 4.4 and tables 2-9). This does not necessarily mean that Jochen Zeitz is also more successful and more effective in environmental philanthropy than Paul Lister is. Analyzing success and effectiveness is outside the scope of this study, so I will not make any claims about that. All that I mean to say, is that Jochen Zeitz has more capital, in various forms, at his disposal that he can enact in his environmental philanthropy.

Especially interesting is that Jochen Zeitz is a philanthrocapitalist who is part of a transnational elite network, which is in line with what Holmes (2012) writes about philanthrocapitalists (see section 4.1 and 4.4.4). Paul Lister also has contacts around the world, including some well known and influential people, but his network is much smaller, making it somewhat doubtful to claim that he really is part of a transnational elite in the way that Jochen Zeitz is.

A further difference is that Jochen Zeitz’ land property is twice the size of that of Paul Lister. This can be accounted for not only by Zeitz larger stock of private wealth, but also by the fact that they are located in very different areas of the world (i.e. Africa and northern Europe) where land prices differ greatly. Land in Africa is much cheaper than it is in northern Europe.

Moreover, their vision differs somewhat. As said earlier, they both aim to create a sustainable local economy that includes the local community. However, Paul Lister wants to achieve this partly through rewilding his land property by reintroducing larger carnivores, such as wolves, lynx, boar, bears, and elk, which will initiate wildlife tourism in the area. Jochen Zeitz does not have such explicit ideas about rewilding. There are already large animals, such as elephants, present on his land in Kenya and he has never spoken about rewilding.

In order to rewild his land property, Paul Lister is actively trying to change the local ecosystem, which leads to a lot of local resistance, as explained in section 4.3.7. Zeitz is not trying to change the local ecosystem by planning to bring in other species, but is protecting the flora and fauna that is already on his land so that it can flourish. The local resistance that Paul Lister faces is also backed by the law in Scotland.

Where Paul Lister faces local resistance and some legal hurdles to realizing his plans, Jochen Zeitz has some issues as well. There are people who blame Zeitz of neo-colonialism, as has been explained in section 4.4.7. The fact that he is a white, western man buying up land and employing local people in Africa gives rise to suspicion. Even though Jochen Zeitz denies having any neo-colonial intentions, suspicion remains. Paul Lister is not confronted with the same accusation, because he is not located in an area that was once colonized by white, western men.

Finally, a difference between Paul Lister and Jochen Zeitz is the fact that Paul Lister focuses full time on environmental philanthropy. He does not engage in any other form of philanthropy and does not have a professional career next to it. Jochen Zeitz, on the other hand, also engages in arts philanthropy and is still active on several corporate boards, namely the board of Harley Davidson, VOLCOM.com, and Kering (Bloomberg, 2017).

5. Field experts' view

Now that the first two main research questions have been attended to, it is time to move on to the third and final main research question of this thesis, namely: *What do field experts in the area of nature conservation and philanthropy think of Eco-Barons?* The aim of this chapter is to answer this question through its various sub-questions (see section 1.3.3).

As has been described in section 1.6.4, qualitative interviews with several field experts in the area of nature conservation and philanthropy have produced the data with which this main research question and its sub-questions are to be answered. Six field experts were interviewed, namely: George Holmes, Bram Buscher, Allard Stapel, Willem Ferwerda, John Loudon, and Marc van den Tweel. The interview guides, the coding scheme, and the coded transcripts can be found in appendix D. Further included in appendix D are short profiles of each field expert, because it is important to know from which frame of reference these field experts provided answers to the posed questions. Each field expert, of course, has his own personal background, experiences, and career, which influences the way in which they perceive and respond to the questions asked. For instance, those field experts who are working for an organization frequently linked back to their organization of employment in their answers to many of the interview questions and tended to protect their organization's interests, which sometimes distracted their focus from the essence of the question.

5.1 Eco-Barons: trendy or not?

One of the sub-questions (see section 1.3.3) asks: To what extent do field experts recognize Eco-Barons as a new trend?

All field experts that were interviewed gave a rather ambiguous answer to this question. None of the field experts answered this question with a simple “yes” or “no”. This might be because they do not know or because they do not feel confident in making any claims. Whatever the reason, this does point to a lack of clear-cut public knowledge about the ‘Eco-Baron’ type of individual environmental philanthropist.

However, some relevant things were mentioned with regards to this question. Firstly, all field experts agree that the wealthy elite has always been buying land. They contend that the purpose of buying land might be different nowadays, and that that purpose today more often comes down to nature conservation than it did before:

“Eco-Barons you always had. Not specifically for conservation, but you know, if somebody from the English elite wanted to hunt, they wanted to buy land, because they needed to have space. And they have done that for centuries in Scotland. So, what that guy [i.e. Paul Lister] does in Scotland is not new... There have always been people who have the means. Maybe the way how they care for their land now differs.” – *Allard Stapel*

And it is not only wealthy individuals who have been buying up land over the decennia, but also organizations have been doing so with the help of wealthy individuals. Willem Ferwerda

gave the example of the Dutch nature organization Natuurmonumenten and of The Nature Conservancy:

“Nou ja, vergeet niet, Natuurmonumenten is natuurlijk ook zo begonnen hè. Het is ook weer niets nieuws onder de zon. Natuurmonumenten is gewoon begonnen met natuuraankoop in het meest kwetsbare gebied dat onder hoge druk stond, het Naardermeer, en die zijn gewoon met de pet bij de rijke mensen langsgedaan. [...] Nou in de Verenigde Staten is dat daar na de Tweede Wereldoorlog al verder ook gegaan. Toen is de Nature Conservancy opgericht, die hebben ook al grootschalige natuurgebieden opgekocht, ook met rijke mensen. Dus het is niets nieuws.” – *Willem Ferwerda*

[English: “Well, don’t forget, Natuurmonumenten started like that as well, of course. It is again nothing new under the sun. Natuurmonumenten just started with the purchase of nature in the most vulnerable area that was under high pressure, the Naardermeer, and they just asked rich people for financial support. [...] Well, in the United States that continued similarly after the Second World War. It was then that The Nature Conservancy was established, which also has purchased large-scale nature areas, also with the help of rich people. So it is nothing new.” – *Willem Ferwerda*]

Of course, organizations buying land for nature conservation with the financial support of wealthy people is not the same as a wealthy individual buying land for nature conservation (i.e. an Eco-Baron). However, the phenomenon of buying land – regardless by which actor – with the purpose of conserving or protecting nature, clearly is not a new phenomenon. Yet, some field experts mentioned that the scale and urgency of environmental philanthropy that involves land purchase is larger today than before:

“Ik denk dat dat [i.e. filantrokapitalisme] een specifieke term is voor bepaalde dingen die je dus nu ziet, weet je wel. Dat inderdaad mensen echt met het geld dat ze verdienen dus proberen goed te doen. Filantropie, weet je wel, op grotere schaal.” – *Bram Buscher*

[English: “I think that that [i.e. philanthrocapitalism] is a specific term for certain things that you see nowadays, you know. That, indeed, people really try to do good with the money they have earned. Philanthropy, you know, on a larger scale.” – *Bram Buscher*]

“Dat [i.e. natuuraankoop] is al honderd jaar gaande. Alleen wat nieuw is, is de schaal. De schaal en de urgentie. Toen, honderd jaar geleden, waren er al mensen die die urgentie zagen. Maar, ja, het was allemaal nieuw en op kleine schaal bezig. Die werden soms toen al voor gek verklaard, hè, Jac. P. Thijsse die Natuurmonumenten heeft opgericht samen met anderen.” – *Willem Ferwerda*

[English: “That [i.e. purchasing nature] has been going on for a hundred years already. Only what’s new, is the scale. The scale and the urgency. Back then, a hundred years ago, there were already people who saw that urgency. But, well, it was all new and happening on a small scale. They were already then declared to be crazy sometimes, you know, Jac. P. Thijsse who founded Natuurmonumenten together with others.” – *Willem Ferwerda*]

Some broader developments – or trends if you will – that were mentioned, are a growth in environmental awareness and spending among the wealthy, an increasing number of wealthy (philanthropic) people, and an increase in cooperation between organizations and individual philanthropists:

“Ik denk dat door de klimaatveranderingdiscussie komt nu eindelijk ook de ecologie-crisisdiscussie naar boven. Zoals ik al zei, dat is voor mij toch de échte crisis. En dat beginnen steeds meer mensen in te zien. En nogmaals, het is een piepklein stukje van het enorme kapitaal van die rijke mensen. De meesten zijn vooral bezig met de oude business as usual, want daar hebben ze natuurlijk hun geld in verdiend. Dat is logisch. Daar heb ik ook geen oordeel over, sowieso vel ik hier helemaal geen oordeel over. Ik zie wel dat het toeneemt en dat maakt mij blij...” – *Willem Ferwerda*

[English: “I think that due to the climate change discussion, the ecology crisis discussion is finally coming up as well. Like I said before, that is the real crisis in my opinion. And more and more people are starting to see that. And again, it is only a tiny piece of the enormous capital of those rich people. Most of them are just occupied with the old business as usual, because that is where they made their money, of course. That is logical. I also do not have a judgement about that, I do not make a judgement about this in any way. I do see that it increases and that makes me happy...” – *Willem Ferwerda*]

“Alleen wat er nu gaande is, er zijn meer rijke mensen in landen die voorheen arm waren. Denk aan China, India, ook in Afrika, er zijn veel meer ook filantropen in die wereld.” – *Willem Ferwerda*

[English: “Only what is going on now, is that there are more rich people in countries that used to be poor. Think of China, India, also in Africa, there are many more philanthropists also in that world.” – *Willem Ferwerda*]

“En op veel plekken zie je dat NGO’s en organisaties met die particulieren samenwerken.” – *Marc van den Tweel*

[English: “And in many places you see that NGOs and organizations work together with these private actors.” – *Marc van den Tweel*]

The latter development (i.e. increasing cooperation) has been discussed in the literature by several authors (e.g. Abrahamson, 2013; Hall, 2006), as seen in section 2.8.

Some remarks were also made about the novelty of philanthrocapitalism. As has been argued in section 4.1, Eco-Barons are generally part of the philanthrocapitalist turn. Some field experts, namely Willem Ferwerda and Marc van den Tweel, argue that philanthrocapitalism is not new and that business and philanthropy have always gone hand in hand:

“Ik vind dit [i.e. filantrokapitalisme] eerlijk gezegd, dit is gewoon business cases maken met natuur, dat heeft volgens mij niks met kapitalisme te maken, of filantropen. Dit is gewoon op een zakelijkere manier kijken naar natuurbeheer. En ik denk dat daar op zich niks mis mee is, we hebben dat met IUCN jaren geleden in de jaren negentig al beschreven als de ‘sustainable use principles’, dus het is niets nieuws onder de zon. Het is gewoon weer een andere naam erop geplakt, dus ik zou die naam snel vergeten, het is weer een hype.” – *Willem Ferwerda*
[English: “I find this [i.e. philanthrocapitalism] to be honest, this is just making business cases with nature, which has nothing to do with capitalism or philanthropists, according to me. This is just looking at environmental management in a more business-like manner. And I think that there is nothing wrong with that in itself, we have described that at IUCN in the 90s already as the ‘sustainable use principles’, so it is nothing new under the sun. It is just another name attached to it, so I would quickly forget that name, it is another hype.” – *Willem Ferwerda*]

“Dat was uit het jaarverslag van 1922 waar je uit citeerde, daar zei Thijsse al: “we moeten proberen zoveel mogelijk rendement te halen”. Hij heeft een aantal voorwaardes geschreven voor een goed natuurmonument, zo zou je het kunnen noemen, en één daarvan was dat je moet proberen daar het optimale rendement uit te halen. Maar wel in de juiste volgorde, namelijk 1) de natuur beschermen, 2) zoveel mogelijk mensen laten genieten...” – *Marc van den Tweel* [English: “That was from the annual report of 1922 from which you just cited. Already then Thijsse said: “we should try to gain as much return as possible”. He wrote a couple of conditions for a good nature monument, as you could call it, and one of them was that you should try to get the optimal return out of it. But in the right order, namely 1) protecting nature, 2) let as many people as possible enjoy it...” – *Marc van den Tweel*]

Bram Buscher agrees that business, elite interests and philanthropy have always been interwoven, but holds the opinion that philanthrocapitalism is a more recent development within that broader interface in which the awareness of environmental degradation is larger:

“Maar elite en natuur zijn heel erg met elkaar verweven. En filantrokapitalisme is gewoon volgens mij een soort nieuwe fase daarbinnen, waarin binnen het huidige tijdperk heel veel van dat soort mensen, juist vanwege hun positie in het grotere blikveld, ook zien dat het niet echt de goede kant opgaat met de natuur.” – *Bram Buscher* [English: “But the elite and nature are very much interwoven. And, in my view, philanthrocapitalism is just a new phase in that, in which within the current epoch a lot of those kind of people, precisely because of their position in the larger looking field, also see that things are not going in the right direction when it comes to nature.” – *Bram Buscher*]

Yet, this difference in the opinion of whether philanthrocapitalism can be seen as something new or not, which is also an important debate in the literature, can be ascribed to a different conceptualisation of philanthrocapitalism among these field experts. In the interviews, it was clear that Willem Ferwerda and Marc van den Tweel did see philanthrocapitalism as the application of business ideas and business methods to philanthropy, in order to make philanthropy more efficient and potentially more effective. However, Bram Buscher takes another analytical view of the concept of philanthrocapitalism, seeing it more as philanthropic actions taken out of a sense of responsibility in which the gains of capitalism are harnessed to ‘cure’ the damage done by capitalism:

Interviewer : “Dus ze denken, “we moeten onze opbrengsten die we middels kapitalisme hebben binnengehaald ook weer gaan inzetten om filantropisch goed te doen?”” [English: “So they think, “we should use the revenues we made through capitalism to do good in a philanthropic way?””]

Bram Buscher: “Ja.” [English: “Yes.”]

Interviewer: “En dat is filantrokapitalisme?” [English: “And that is philanthrocapitalism?”]

Bram Buscher: “Ten dele is dat inderdaad hoe ik het analytisch gezien zie.” [English: “In part that is how I, indeed, analytically see it.”]

So, clearly, one’s standpoint on whether philanthrocapitalism is a new phenomenon or not, depends on one’s understanding of the concept of philanthrocapitalism, on what moment in time one delineates as the ‘start’ of philanthrocapitalism, and on one’s perception of time.

Practical examples of both conceptualisations of philanthrocapitalism as described above can be found throughout the last century, in people such as David Rockefeller and Andrew Carnegie, and in organizations such as Natuurmonumenten, the International Union for Conservation of Nature (IUCN), and The Nature Conservancy (TNC). Yet, philanthrocapitalist activities across the world have increased over time and different expressions of philanthrocapitalism have developed over time, such as impact investing (Abrahamson, 2013; Callahan, 2017), venture philanthropy (Harrow, 2010; Van Slyke & Newman, 2006), and Eco-Barons. If one perceives the ‘start’ of philanthrocapitalism to date back to the philanthropy of people like Rockefeller and Carnegie, which already portrayed philanthrocapitalist thinking, in the early 20th century, then philanthrocapitalism is not that new. If one perceives the ‘start’ of philanthrocapitalism to date back to the 1990s, when the scale of philanthrocapitalism – both by individuals (e.g. Eco-Barons) and by organizations (e.g. IUCN, Commonland, The Nature Conservancy, etc.) - started accelerating (Callahan, 2017), then philanthrocapitalism is a more recent phenomenon, if one perceives a time frame of 25 years as ‘recent’.

What was also interesting was that some field experts see a distinction between old wealth and new wealth. Old wealth refers to those people who became wealthy through earlier industry, such as Andrew Carnegie, David Rockefeller, and so on, and those people who belong to a long-standing wealthy family and are thus heir to substantial fortune. It was mentioned that the old wealth from early industry mostly engaged in environmental philanthropy, and also other forms of philanthropy, through establishing grant-making, charitable foundations in which they also invested a lot of their personal wealth. Thus, these rich individuals of ‘old wealth’ typically take a more hands-off approach to environmental philanthropy. Old wealth from long-standing wealthy families were said to already be familiar with land stewardship, because their family is highly likely to always have owned land and land stewardship is thus part of the family heritage. New wealth refers to people who became wealthy at a younger age, often through the IT-sector. It was claimed that rich people of ‘new wealth’ often have a very entrepreneurial mindset and that they more often are hands-on, but also that they are rarely familiar with land stewardship.

“One parallel in general terms is that what came of philanthropists of, you know, a hundred or eighty years ago – you know, the Fords, the Carnegies, people like that – what they did, is they started their own foundation. Part of this is because they became rich later in life, so they created a foundation and that foundation is their legacy and they are quite hands-off. The kind of new generation of billionaires makes money at a younger age, so those Silicon Valley people, you know. Also Bill Gates, he became rich at much younger age than Carnegie. So, they’ve got the time, but also the culture of being much more hands-on.” – *George Holmes*

“Basically, philanthrocapitalists are typically younger generally, and they don’t come from heavy industry but they come from banking or technology. So, they come from a different culture than the Fords or the Carnegies or the Rockefellers. One of the key differences is that to a much greater extent they say, “I will take my attitude, my skills, my contacts, my approaches that made me successful in practice, and that is going to make me a successful philanthropist.” – *George Holmes*

“Ik zie twee dingen. Als je van die rijke oudere particulier geld krijgt dan zijn dat mensen die in de loop van hun ouder worden overtuigd zijn geraakt dat dit een ding is en dat zij daar verantwoordelijkheid voor hebben. Ze hebben zoveel geld en natuurlijk, het moet zorgvuldig, het moet kloppen, natuurlijk stellen zij ook allemaal criteria en eisen op, en dat is logisch want het is hun geld. En die nieuwe generatie, die millennials, de jongere mensen die vaak snel rijk zijn geworden door informatie technologie, die zien gewoon, die kijken ook naar zichzelf en die zien gewoon dat het allemaal kapot gaat . Dus die willen wat terug doen.” – *Willem Ferwerda*

[English: “I see two things. When you receive money from rich, older persons, then those are people who, while getting older, have become convinced that this is a thing and that they have responsibility for that. They have so much money and, of course, it must be done thoroughly, it must be right, of course they establish all kind of criteria and demands, and that his logical because it is their money. And that new generation, these millennials, the younger people who often have become wealthy through information technology, they just see, they look at themselves as well and they just see that it is all breaking down. So they want to do something in return.” – *Willem Ferwerda*]

“...zeker mensen van de oude stempel. Die zijn al... die hebben grond in bezit, al heel lang. Dus die begrijpen, en dat is het voordeel, die begrijpen hoe moeilijk het is om grond te beheren. En ikzelf vind dat een heel groot voordeel, omdat zij de problemen kennen vanuit de bottom. Dat is wat anders dan het nieuwe geld die dat niet heeft. Als je rijk bent geworden in de IT en je hebt altijd in de stad geleefd, dan heb je geen benul wat het is om landschap te herstellen en te beheren. Maar als je uit die traditie komt van eeuwenlang - zeg maar de royals, de adel - van grondbeheer. En dat vind ik wel belangrijk. Die hebben een traditie opgebouwd van rentmeesterschap.” – *Willem Ferwerda*

[English: “...especially people of the old generation. They already are... they own land, already for a long time. So they understand, and that is the advantage, they understand how difficult it is to manage land. And I find that a very large advantage, because they know the problems from the bottom. That is something different from the new wealth who do not have this advantage. When you have become rich in the IT sector and you have always lived in the city, then you have no idea what it is to regenerate and manage land. But when you come from that century-long tradition – the royals, the nobility, so to say – of land management. I do find that important. They have developed a tradition of land stewardship.” – *Willem Ferwerda*]

All in all, to come back to the question of whether the Eco-Barons are a new trending phenomenon, the precise answer remains unclear from the interviews. The answer to this question turned out to be a highly subjective matter. Moreover, it also depends on how one understands the term ‘new’. Doug and Kris Tompkins, who are by some seen as the vanguards of the Eco-Barons’ style of conducting environmental philanthropy, which is a specific expression of philanthrocapitalism, already started in 1993. This is already 25 years ago. Some may deem this to be still recent, whereas others may deem this to be old news. Perhaps the real trend that is going on is the surging amount of media attention that Eco-Barons, such as the Tompkins, have been receiving over the last years.

5.2 The pros and cons of Eco-Barons

A second sub-question posed (see section 1.3.3), was: What do field experts see as the upsides and downsides of the Eco-Barons' environmental philanthropy?

Several things were mentioned as advantages and disadvantages. The advantages that were mentioned, include: more land and species are being protected, agility/fast protection of endangered areas and/or species, the willingness to take risks, the aptitude to experiment and to innovate, the absence of spending restrictions on private money, no need to earn more money, the inspiring of others, and the potential familiarity with land stewardship.

Some field experts mentioned the fact that Eco-Barons add to the total of land and species that is under protection:

“Well, they’re [i.e. Eco-Barons] adding to the system. So, there’s more land and more species being protected as a result of their actions.” – *George Holmes*

“...overall these philanthropists are adding land, so that’s a positive thing.” – *George Holmes*

“In die zin draagt het misschien bij aan het specifiek behouden van een bepaald soort land voor natuur, en dan laat ik nog even de kosten voor de maatschappij achterwege.” – *Bram Buscher*

[English: “In that sense, it maybe contributes to specifically conserving a certain land for nature, and then I am leaving the costs for the society out of the picture for the moment.” – *Bram Buscher*]

Allard Stapel, and also Marc van den Tweel, contended that especially at short term notice, Eco-Barons can really play an important role in protecting certain landscapes or species that are under serious threat, because they can move fast (i.e. agility/fast protection):

“In the short term it could help to kind of save some areas , but I think in the long term it is not the way to go.” – *Allard Stapel*

“dat zijn gepassioneerde mensen en die kunnen iets voor elkaar krijgen. Je ziet als die met natuur bezig gaan, dan zijn ze daar ook van “hoppakee”...” – *Marc van den Tweel*

[English: “they are passionate people who can get something done. You see that when these people engage with nature, then they are there with an attitude of “let’s go”...” – *Marc van den Tweel*]

The willingness to take risks was another advantage of the Eco-Barons that was mentioned in the interviews. For example, when shortly talking about the case of Paul Lister, George Holmes was very clear that what Paul Lister is doing is risky and thus rather brave. As he said:

“I think this is true in the sense that I don’t think that very many other people, and many of the mainstream NGOs in the U.K., would never think of proposing something like wolf reintroduction. Mainly because they probably think it’s a terrible idea which won’t be easy to play. Maybe that’s also the reflection of Paul Lister and some others’ experience that going in with those kind of controversial ideas might be counterproductive. Other NGOs would really

shy away from that kind of approach of directly buying land in a secretive way.” – *George Holmes*

John Loudon also contended that taking risks is a positive trait of wealthy individuals that engage in environmental philanthropy, which includes Eco-Barons:

“Particulieren zijn bereid om dat risico te nemen. Dus die filantropen, zeker als het een filantroop is die rijk geworden is vanuit de familie, die weten en durven risico’s te nemen. Veel meer dan bedrijven die goed willen doen middels een stichting...” – *John Loudon*
[English: “Private actors are willing to take that risk. So these philanthropists, especially when it is a philanthropist who got wealthy from family inheritance, they know and dare to take risks. Much more than companies that want to do good through a foundation...” – *John Loudon*]

Related to the advantage that Eco-Barons are not afraid to take risks, is the advantage that was mentioned that they are generally more prone to experiment and to innovate:

“Another thing you could say about philanthropists like Paul Lister and private protected parks is that they are better because they are more innovative, they are more creative, they propose things that other people wouldn’t think of.” – *George Holmes*

“Zij kunnen lange termijn geldstromen geven zonder hele zware condities vooraf. Dus zij kunnen veel meer experimenteren.” – *Willem Ferwerda*
[English: “They can provide long-term monetary flows without very strict conditions in advance. So they can experiment much more.” – *Willem Ferwerda*]

The latter citation also illustrates a further advantage that was mentioned, namely that individual philanthropists, like Eco-Barons, are not restricted in the way in which they spend their money. Willem Ferwerda explained that when you work with government funding for nature conservation, many spending restrictions and criteria are imposed, which can be bothersome. In contrast, private money, like that of the Eco-Barons, is not subject to external spending restrictions and criteria, making it easier to harness private money in effective ways:

“In de natuurbescherming en natuurherstel, is natuurbeheer groot zeg maar. Wat heb je daar dan voor geldstromen nodig? Je hebt geldstromen nodig die je naar eigen inzicht goed kan inzetten. Als je met overheidsgeldstromen werkt dan zit je vast aan allerlei voorwaarden en criteria. Vaak is het ook korte termijn, dus maximaal vijf jaar, en dat is te kort.” – *Willem Ferwerda*

[English: “In nature conservation and nature regeneration, environmental management is very big, so to say. What kind of monetary flows do you need in that? You need monetary flows that can be used at your own discretion. When you work with monetary flows from governments, then you are often bound by all sorts of conditions and criteria. Often they are also short-term, so five years at the maximum, and that is too short.” – *Willem Ferwerda*]

An further advantage mentioned by most field experts is that Eco-Barons do not have the need to earn more money, because they are already wealthy. This does not take away the fact that some Eco-Barons might like to generate more wealth through their environmental philanthropy, but it is not a strict necessity for them:

“Wat ik heb gezien in Afrika en Azië en Latijns-Amerika, ik ben ook in Argentinië geweest bij een aantal grote projecten, is dat sommige mensen daarin zitten met het idee dat ze een return willen maken en er zijn mensen die denken, “ik heb geld verdiend, en ik vind natuur gewoon belangrijk, en als er geld terugkomt is dat mooi meegenomen”.” – *Marc van den Tweel*

[English: “What I have seen in Africa and Asia and Latin-America, I have also been in Argentina at a couple of large projects, is that some people are in it with the idea that they want to make a return and that there are people in it who think, “I made money, and I just find nature important, and if some money flows back then that that is a nice bonus”.” – *Marc van den Tweel*]

“Kris and Doug Tompkins are very old-schooled philanthropists in conservation. They really see their parks as a thing, as a black hole, they just throw money at it. They don’t care about making money. They’re actually quite anti-capitalist in a way if you think about it. They’re interesting people.” – *George Holmes*

“En die hele wereld van impact investment, daar zitten mensen met veel geld achter want die hoeven niet per se maximalisatie van winst te hebben want die hebben dat geld al verdiend ergens anders.” – *Willem Ferwerda*

[English: “And that whole world of impact investment, there are people with a lot of money behind that who do not necessarily need to have maximization of profit, because they have already earned their money elsewhere.” – *Willem Ferwerda*]

Some other advantages, though less often mentioned by the field experts, are that Eco-Barons may bring inspiration or a vision to others and that they may already be familiar with land stewardship out of a long family heritage:

“And, you know, also the Tompkins started out with just buying some land, and they have come to – well, only she, because Doug Tompkins died – but she is now in a dialogue with Chile and she is saying that they kind of stepped in on a moment when they were able to protect something, because the state had no vision on it. And now Chile has a vision on it, so in that sense it is sometimes very helpful.” – *Allard Stapel*

“I think that land should belong to people who live in it and around it, because over the long term that helps. Sometimes an Eco-Baron could help to steer that in maybe the right direction, that is possible.” – *Allard Stapel*

“...zeker mensen van de oude stempel. Die zijn al... die hebben grond in bezit, al heel lang. Dus die begrijpen, en dat is het voordeel, die begrijpen hoe moeilijk het is om grond te beheren. En ikzelf vind dat een heel groot voordeel, omdat zij de problemen kennen vanuit de bottom. Dat is wat anders dan het nieuwe geld die dat niet heeft. Als je rijk bent geworden in de IT en je hebt altijd in de stad geleefd, dan heb je geen benul wat het is om landschap te herstellen en te beheren. Maar als je uit die traditie komt van eeuwenlang - zeg maar de royals, de adel - van grondbeheer. En dat vind ik wel belangrijk. Die hebben een traditie opgebouwd van rentmeesterschap.” – *Willem Ferwerda*

[English: “...especially people of the old generation. They already are... they own land, already for a long time. So they understand, and that is the advantage, they understand how difficult it is to manage land. And I find that a very large advantage, because they know the problems from the bottom. That is something different from the new wealth who do not have

this advantage. When you have become rich in the IT sector and you have always lived in the city, then you have no idea what it is to regenerate and manage land. But when you come from that century-long tradition – the royals, the nobility, so to say – of land management. I do find that important. They have developed a tradition of land stewardship.” – *Willem Ferwerda*]

To turn to the disadvantages of the Eco-Barons’ method of environmental philanthropy, the things that were mentioned by the interviewed field experts include: social problems, the fact that it is not a durable long-term solution, the privatization of the public good, the position of power and dominance that Eco-Barons have through their landownership, the risk of (unintended) harmful consequences, the lack of relevant knowledge on the part of Eco-Barons, intractability and/or arrogance of Eco-Barons, the lack of accountability, the fact that they might reinvent the wheel, ecosystem bias, and the risk of governments refraining from nature conservation as a consequence of Eco-Barons’ work.

Social problems are by far the most often mentioned disadvantage that results from the Eco-Barons’ environmental philanthropy, and it is something that is also frequently discussed in the existing literature. Eco-Barons often face opposition from local stakeholders, such as local people, local authorities, local NGOs, and so on. This happens not only because Eco-Barons - who are often white, western men as explained by Allard Stapel – are seen as neo-colonialists or neo-imperialists and because of mistrust, but also because the local stakeholders are sometimes largely ignored by Eco-Barons and do not get enough of a stake in their own living environment.

“I think there are serious issues, moral issues. Like land grabbing. People like Paul Tudor Jones who has the Grumeti reserve in Tanzania, and others like him. It is basically seen as “a bunch of white people coming in, taking land, deciding what to do sometimes without working with local people and without their support”, I’ve heard that before. I think the questions of land grabbing and of neo-colonialism are real and important.” – *George Holmes*

“I think it definitely causes significant social problems.” – *George Holmes*

“I think the biggest disadvantage is how local people react to it.” – *Allard Stapel*

“Het is een ‘not in my backyard’ gevoel dat je heel sterk gaat opwekken. Ik bedoel, als hier een groep Japanners morgen de Hoge Veluwe opkoopt, dan krijg je hier een revolutie. Dan krijg je ontzettend veel sentimenten. Dit gebeurt nu al in de binnenstad van Amsterdam. Je kan niet meer een huis kopen, want voor je het weet komt er een of andere rijke Indiër uit Engeland over, die koopt die twee etages op en die betaalt cash en dan is je etage weg. En jij bent ondertussen nog bezig met je hypotheek. Die sentimenten krijg je daar ook. Dus een van onze kernproducten is dan ook de juiste vorm van stakeholder management op het landschap doen, want als je dat niet doet, vergeet het, dan gebeurt er niks, dan krijg je de verkeerde sentimenten.” – *Willem Ferwerda*

[English: “It is a ‘not in my backyard’-feeling that you are strongly provoking. I mean, if a group of Japanese people buys up the Hoge Veluwe here tomorrow, then you will get a revolution here. Then you get an incredible amount of sentiments. This is already happening in the inner city of Amsterdam. You cannot buy a house anymore, because before you know it there might come some rich Indian from England who buys up two floors and pays in cash and then your floor is gone. And you are still busy with your mortgage in the mean time. Those

kind of sentiments you also get there. So one of our core products then, is to practice the right form of stakeholder management on the landscape, because if you do not do that, you can forget it, nothing will happen, then you will get the wrong sentiments.” – *Willem Ferwerda*]

“De samenleving kun je niet negeren. Natuurbescherming is niet eendimensionaal. Dat is het in Nederland ook niet.” – *Marc van den Tweel*

[English: “You cannot ignore the community. Nature conservation is not one-dimensional. It isn’t in the Netherlands either.” – *Marc van den Tweel*]

Besides all the social problems that can and often do arise, the environmental philanthropy of Eco-Barons through setting up nature parks is highly doubted as a durable long-term solution to ecological degradation by some of the field experts:

“I mean, what’s so long term about African Parks? African Parks talks about long term but how are they going to be able to sustain it in the end? How long will they be there? There is a question of whether it is really a long term solution.” – *George Holmes*

“Yes, clearly, so this is one of the risks of such a nature park. What happens if Paul Lister or whoever gets knocked down tomorrow or gets a heart attack? What happens to his property? Presumably, the founder gives it as a heritage to someone who shares the same goals. Or if someone like Paul Tudor Jones is investing in an area and he decides that it doesn’t work and is not satisfied with the area and instead he wants to work in China?” – *George Holmes*

“We kunnen het wel volhouden dan met vijf neushoorns in Sumatra die allemaal een camera op zich gericht hebben en dan zeggen, “ja, kijk, ze zijn er nog”, maar dat is gewoon een farce...die situatie is gewoon zo niet houdbaar. Dat is gewoon heel duidelijk. Ook in Zuid-Afrika. Het is gewoon niet houdbaar. Er moeten gewoon wat meer structurele dingen gebeuren.” – *Bram Buscher*

[English: “We can insist that with five rhinos in Sumatra who all have a camera directed at them and then say, “yes, look, they are still there”, but that is just a farce...that situation is just so unsustainable. That is just very obvious. Also in South-Africa. It is just not sustainable. More structural things just need to happen.” – *Bram Buscher*]

“I don’t think it’s [i.e. Eco-Barons] a good thing . I think in, in the end, in the short term it could help to kind of save some areas , but I think in the long term it is not the way to go ... There is no buying from the local people, and if the Eco-Baron dies what happens to the land? Who says that the Eco-Baron has a life vision, you don’t know.” – *Allard Stapel*

“Ik geloof echt in lange termijn en duurzame oplossingen. En ik geloof niet dat dat daar in het gebied van Tompkins, hoe gaat dat daar op de lange termijn? Dit is maar voor een generatie.” – *John Loudon*

[English: “I really believe in the long-term and in durable solutions. And I do not believe that there in the area of Tompkins, how will that go there in the long-term? This is just for one generation.” – *John Loudon*]

“Het grote issue voor private investeerders is natuurlijk gewoon Ausdauer hè. Je moet een lange termijn en Ausdauer hebben in natuurbescherming, en dat lijkt mij de grootste opgave als je dat als privé-persoon doet. Bijvoorbeeld gemotiveerd blijven. Dat heb ik in de ontwikkelingssamenwerking in Afrika heel sterk gezien.” – *Marc van den Tweel*

[English: “The large issue for private investors, of course, is endurance, right. You must

have a long-term vision and endurance in nature conservation, and to me that seems to be the largest task when you do that as a private person. For example, staying motivated. I have seen that very clearly in the development cooperation work in Africa.” – *Marc van den Tweel*]

In addition, some field experts are strongly of the opinion that land and nature are a common good and, therefore, perceive the privatization of land that Eco-Barons bring about as something negative and highly problematic:

“I think that they should think carefully about what the common good is. I think also one of the main critiques of philanthropy from a political point of view is that private land is privatization of the public good.” – *George Holmes*

“Wat natuurlijk wel een probleem is, een soort van idee van het kapitalistische denken, is dat je het recht hebt omdat je geld hebt om inderdaad dus stukken land te bezitten en dat aan de natuur te geven.” – *Bram Buscher*

[English: “What is a problem, of course, a sort of idea of the capitalist thinking, is that you have the right, because you have money, to own pieces of land and give that to nature.” – *Bram Buscher*]

“I think that land should belong to people who live in it and around it, because over the long term that helps.” – *Allard Stapel*

Other field experts hold a milder position on private landownership, but a concern for the public accessibility of land is voiced:

“Ja, maar er is altijd in deze wereld privaat eigendom geweest en daar heb ik helemaal niets op tegen. Ik hoop alleen dat, zoals ik al zei wil ik zoveel mogelijk mensen laten genieten van de natuur, dus ik hoop dat dat mogelijk blijft. Ik ben wat dat betreft heel egalitair democratisch.” – *Marc van den Tweel*

[English: “Yes, but there has always been private property in this world and I have nothing against that. I simply hope that, like I already said, I want to let as many people as possible enjoy nature, so I hope that that stays possible. In that sense, I am very egalitarian democratic.” – *Marc van den Tweel*]

Another disadvantage that was frequently mentioned and that is related to the privatization of land, is that private landownership puts one in a position of dominance and power, in the sense that one person controls the land and gets to make the decisions of what happens there.

“These people have a position of enormous power, whether they like it or not, just because they have so much land and what not... These people have the power to shape the way of living. They are not constrained by set ways of doing things.” – *George Holmes*

“Conservation is about benefit to humanity, right, so conservation is there for everything that we want, that’s the point of it. I would say it is unproductive that one person gets to decide where it should go. What would be great is some democratic way of spreading funds to where we would need it and where I would not be the only person deciding what’s important. Only we have to decide what that more democratic way would be... I am hesitant of one person having that much control, so I think I would not buy land myself.” – *George Holmes*

“It puts you in a position that you control people and nature. You control landscapes, you control ecosystems, you control everything that’s there, including people.” – *Allard Stapel*

A further concern that came up during the interviews, is the potential of harmful consequences to result from the philanthropic activities of Eco-Barons, either intended or unintended.

“Absolutely, they [i.e. Eco-Barons] might do harmful things.” – *George Holmes*

One reason why Eco-Barons may give rise to harmful consequences through their activities, is because they may lack the relevant knowledge for effective nature conservation. Many of the Eco-Barons in the world, in the end, often have a business background or another background that is not related to nature conservation. Therefore, their stock of knowledge about nature might be inadequate when they start their environmental activities on the land they purchased, which can result in unfavourable decisions.

“I’m not disputing their motives or their character, I’m just saying that they don’t necessarily know what they’re doing and they may not recognize that they don’t know what to do in terms of conservation.” – *George Holmes*

“And one of the complications that adds on to this is that they’ve got the money, but they do not necessarily know about conservation.” – *George Holmes*

“Als je rijk bent geworden in de IT en je hebt altijd in de stad geleefd, dan heb je geen benul wat het is om landschap te herstellen en te beheren.” – *Willem Ferwerda*
[English: “When you got wealthy in the IT sector and have always lived in the city, then you have no idea what it is to recover and manage landscapes.” – *Willem Ferwerda*]

Another thing that may feed unfavourable decisions on the part of Eco-Barons is potential intractability and/or arrogance:

“I’m not sure whether they’d listen, because they’re very driven and determined.” – *George Holmes*

“One of the things is that they go in and say, “NGOs are inefficient, they’re old-fashioned, they’re not innovative, and I come from an innovative culture, I’m an entrepreneur, I have a rather successful business, I will bring success into conservation and make conservation better”. And then they come into conservation and then they realize that conservation is really complicated. And they’re trying to do things that are not easy with that mentality.” – *George Holmes*

“And one of the critiques that is made is one of arrogance that some people would see in some of these philanthropists. So, they come in and they think they know best and they say that NGOs are inefficient and it is presumed that what works for business also works for philanthropy.” – *George Holmes*

“I think that it would be good that they [i.e. Eco-Barons] talk to, you know, other foundations, other Eco-Barons, other organizations like WWF or CI or Peace Parks, and that they say like, “Okay, I have X amount, what do you think?”. And then they make a choice. Sometimes they make the choice without too much consulting.” – *Allard Stapel*

“Het kan absoluut een nadeel zijn. Natuurlijk, soms zijn het mensen die natuurlijk heel veel hebben bereikt en die zijn ongelooflijk eigenwijs.” – *Willem Ferwerda*
[English: “It can absolutely be a disadvantage. Of course, sometimes they are people who have achieved a lot and they are incredibly stubborn.” – *Willem Ferwerda*]

“Nou ja, ik denk wel dat daar onderschatting in zit. Dat lijkt natuurlijk simpeler dan het in werkelijkheid is. Al die dynamiek als je met overheden omgaat, en zeker in ontwikkelingslanden met al die issues die daar voorbij komen. Dus ik denk dat er bij dat soort mensen inderdaad wel enige onderschatting in zit.” – *Marc van den Tweel*
[English: “Well, I do think that there is underestimation at play. That looks more simple than it is in reality, of course. All the dynamics when you work with governments, and especially in developing countries with all those issues that occur there. So I think that with that sort of people there is indeed some underestimation at play.” – *Marc van den Tweel*]

A lack of accountability is a concern that has also been mentioned as a downside to Eco-Barons:

“But also there’s accountability, what accountability do they have?” – *George Holmes*

Moreover, it has been frequently voiced that Eco-Barons might well be duplicating efforts and go through learning cycles that others, for example larger nature organizations, have already been through. In other words, they may well be reinventing the wheel:

“I think that reinventing the wheel is kind of a real risk, yeah... These people have the power to shape the way of living. They are not constrained by set ways of doing things, they can be innovative, which means that sometimes they’ll be reinventing the wheel.” – *George Holmes*

“Er zijn natuurlijk heel veel professionele clubs die hier goed in zijn. Denk aan het Wereld Natuurfonds, IUCN, The Nature Conservancy, Conservation International, in Nederland heb je Natuurmonumenten, Staatsbosbeheer, weet ik veel wat. Die zijn er allemaal gewoon goed in, die hebben al die processen meegemaakt gedurende decennia. Soms kan het zijn dat er door eigenwijsheid van “ik ga het beter doen”, dat men dat soort clubs niet mee wil nemen. Dat is natuurlijk wel een waste of time, want... ja.” – *Willem Ferwerda*
[English: “There are, of course, many professional clubs that are very good at this. Think of the World Wide Fund for Nature, IUCN, The Nature Conservancy, Conservation International, in the Netherlands you have Natuurmonumenten, Staatsbosbeheer, do I know what. These clubs are all just very good at it, they have been through all the processes during the decennia. Sometimes it can be the case that out of intractability of “I will do it better”, that people do not want to work with these sort of clubs. That is a waste of time, of course, because ...well.” – *Willem Ferwerda*]

Further, the fact that Eco-Barons may locate in certain areas because they are more viable to a successful tourism business - which is a business model that Eco-Barons often infuse in their philanthropic work as explained earlier (section 3.7) - and thereby leaving other natural areas that might be in more dire need of protection unattended to, was another disadvantage voiced by some of the field experts. In other words, there is the risk of ecosystem bias in the work of Eco-Barons.

“What is a natural park that’s got loads of a really important frog species? People are not going to spend five thousand dollar a night at a hotel to see some frogs. You can charge that when you have lions and elephants, you can’t do that with frogs. There are philanthropists in California who only work with mammal species, presumably because they think it’s more marketable and more interesting to their donors. So there’s some kind of ecosystem bias. So there are some species and ecosystems that are overlooked because they are not valuable to capitalism, and that is a disaster.” – *George Holmes*

“I think, and I do need to recheck the data on this, but I’m fairly confident in saying that Doug and Kris’ project doesn’t add that much to conservation. Take Pumalín, which is the most controversial thing. I don’t know if you have ever been there, but...It’s not under any threat, because it is so steep and so remote that nobody in a million years has lived or been there. So what are they saving it from? The land is spectacular, but then there might be some places in central Chile, in the kind of central valley, which is grey and dusty and has all kinds of delicate species that might be really under threat from vineyards and agriculture. So that’s one of the problems.” – *George Holmes*

“Maar je ziet heel veel parken ontstaan die zich richten op ecotoerisme, maar daar liggen ook grenzen aan. Er zijn maar zoveel mensen die je naar zuidelijk Afrika kunt laten vliegen. Dan niet eens vanuit het oogpunt van de milieubelasting, maar gewoon vanuit hoeveel publiek er is voor ecotoerisme. En als jij vanuit een natuurspectatief kijkt, kan een wetland misschien wel veel interessanter zijn dan bepaalde andere gebieden, maar minder geschikt voor ecotoerisme.” – *Marc van den Tweel*

[English: “But you see that many parks come into existence that focus on ecotourism, but there are boundaries to that as well. There are only so many people that you can fly over to southern Africa. Not even from the perspective of the environmental pollution, but also from the perspective of how much public there is for ecotourism. And if you look at it from an environmental perspective, then a wetland might be much more interesting than certain other areas, but less suitable for ecotourism.” – *Marc van den Tweel*]

Finally, one field expert, namely George Holmes, hinted at an interesting risk that Eco-Barons bring along, namely that governments might refrain from nature conservation because they become used to having Eco-Barons around that take that role upon them. It has not been proven that this is currently happening anywhere in the world, but it is still a potential risk that might become real in the future.

“The problem with that is that it gives rise to the risk that the governments of some states would say, “We’re not going to protect more land or pop up more national parks because private individuals are doing it for us”. So this is a risk, but it is hard to detect whether that is happening.” – *George Holmes*

For clarity, table 10 below gives an overview of the above-mentioned upsides and downsides to the Eco-Barons’ approach to environmental philanthropy. It may well be that there are other advantages or disadvantages of Eco-Barons one could think of, but those discussed in this section are the ones specifically mentioned in the in-depth interviews with the several field experts.

Table 10: Advantages and disadvantages of the Eco-Barons' environmental philanthropy

Advantage	Disadvantage
More land and species are being protected	Social problems
Agility/ fast protection of endangered areas and species	Not a durable, long-term solution
Willingness to take risks	Privatization of the public good
Aptitude to experiment and to innovate	Position of power and dominance through private landownership
Absence of spending restrictions and spending criteria on private money	Risk of (unintended) harmful consequences
No need to earn more money	Lack of relevant knowledge
Inspiring others	Intractability and/or arrogance
Potential familiarity with land stewardship	Lack of accountability
	Reinventing the wheel
	Ecosystem bias
	Risk of governments refraining from nature conservation

5.3 Eco-Barons' contribution to the whole

A further sub-question (see section 1.3.3) asks: How do field experts appraise the role of Eco-Barons in nature conservation in the world?

This question turned out to be a difficult one to answer for the field experts. There are no exact data that say what the exact share of Eco-Barons is in the total of nature conservation work that is done in the world. And getting to such data is very hard, because a fundamental issue in nature conservation is the measurement of success and effectiveness. One way to assess the contribution and importance of Eco-Barons in the total of nature conservation is to look at how much land in the world is being protected and what part of that belongs to Eco-Barons.

Allard Stapel: "Put a figure behind it all....how much square kilometres they own. And then put that on the total area of what is still left. You see, they don't buy up oceans. They are all land-based. But who can control the oceans? Nobody can control the oceans. But that's what we thought with land as well, so..."

Interviewer: "Yeah, but on the whole, they are just a tiny thing?"

Allard Stapel: "Yes."

Yet, this way of assessing the Eco-Barons' contribution might be too simplistic. It may well be that the measures that Eco-Barons take on their land property are not as effective as the measures that are taken in other protected nature areas that are owned by, for instance, government, communities, nature organizations, and so forth. Thus, giving a specific answer to the above-mentioned sub-question is very hard. George Holmes explained this very nicely:

"Well, one of the things is, for private protected areas, we just don't know. So, assessing whether a national park works, defining what works, what counts as a success and measuring it is also very difficult. So if you were to take three national parks – one owned by an NGO, one owned by a private philanthropist, one owned by the government – which one would be

better? The important thing here is that there are different measures of success. Each organisation has a different idea of what would count as a success.” – *George Holmes*

However, there were still some interesting things that are strongly related to this sub-question that were mentioned in the interviews with the various field experts. For instance, it was mentioned that nature still receives little private attention compared to other sectors, such as education, health, religion, arts, and so on.

“Environmental philanthropy lacks the high health of education in terms of total attention.”
– *George Holmes*

“Nee, de meeste mensen zijn ook niet met natuur bezig.” – *Willem Ferwerda*
[English: “No, most people are also not occupied with nature.” – *Willem Ferwerda*]

This fact was also pointed out by Paul Lister during our visit to his estate, Alladale Wilderness Reserve, where he also mentioned that only three percent of global giving is directed towards nature. Reports that have been published in the United States and the Netherlands about philanthropic giving also affirm that nature receives relatively little attention (see section 2.5). This is interesting, because environmental degradation is one of the more pressing global issues at the moment, so one would expect that nature would receive more private attention than it currently does.

However, most field experts do regard Eco-Barons as important actors in the field of environmental philanthropy and nature conservation:

“Ja, ze zijn maar een stukje van het totaal, maar wel een belangrijk stukje. [...] Maar dat ze belangrijk zijn, dat staat denk ik wel buiten kijf. Ja, ik denk dat ze belangrijk zijn.” – *Bram Buscher*
[English: “Yes, they are merely a piece of the total, but they are an important piece. [...] But that they are important, that is out of question. Yes, I think that they are important.”
– *Bram Buscher*]

And as has been discussed in the previous section, one of the advantages of Eco-Barons that was mentioned by the field experts is that more land and species are being protected because of them, so in that way they do certainly contribute to nature conservation, even if it may only be on the short-term and not a durable long-term solution (see section 5.2). Yet, to be taken into account here is that ecosystem bias, one of the disadvantages mentioned earlier, might result in Eco-Barons focusing on areas that are not under the highest need of protection (see section 5.2). And, in the end, they do remain only a “bandage on the bigger wound” if the larger causes behind nature degradation are not solved:

“Je kan natuurlijk een stukje land kopen en een paar beestjes redden, maar dan heb je een pleister op een hele grote wond. En die wond, die wordt alleen maar groter.” – *Bram Buscher*
[English: “You can, of course, buy a piece of land and save a few animals, but then you only put a bandage on a very large wound. And that wound is only getting bigger.” – *Bram Buscher*]

Finally, what is interesting is that one of the field experts said that he does not see many philanthropic individuals like Doug and Kris Tompkins in the world, especially not with a similar vision of eventually giving their nature parks back to the state:

“Ik zie niet zoveel Doug Tompkins tot nu toe, en zeker niet Doug Tompkins met zo’n visie. Die zijn redelijk zeldzaam.” – *Willem Ferwerda*

[English: “I do not see so much Doug Tompkins until now, and certainly not Doug Tompkins with that specific vision. Those are quite rare.” – *Willem Ferwerda*]

But whether that specific approach is the best is questionable, as expressed by John Loudon:

“Kijk, de Tompkins die hebben het land natuurlijk helemaal zelf gekocht en als het eenmaal klaar is met conservatie geven ze het terug aan de overheid. Mijn grote zorg is dan: Is die overheid equipped om dat nu duurzaam vast te houden? Geen idee, dus daar heb ik geen oordeel over.” – *John Loudon*

[English: “Look, the Tompkins have bought that land all by themselves and once the conservation work is done, they give it back to the government. My main concern is then: Is that government equipped to continue taking care of that land in a sustainable way? No idea, so I do not have a judgement about that.” – *John Loudon*]

Thus, to answer the sub-question of whether Eco-Barons make an important contribution to the total of nature conservation in the world, the best conclusion would be: to a certain extent. They do add to the amount of land and species that is being protected, but whether they do this in the right or most effective way and whether they do this in the right (i.e. most threatened) areas from an ecological point of view remains questionable, let alone the question of the durability and long-term viability of their approach.

Interestingly, when talking of privately protected areas (PPAs)¹⁰ in general – so not just the PPAs owned by Eco-Barons – the percentage of land covered by PPAs differs per country and the documentation of PPA coverage is not very good (Biodiversity A-Z, 2014). Reasons for poor documentation of PPA coverage in the world include lack of legal recognition of PPAs in some countries, poor administrative capacities in some countries, privacy restrictions, among other things (see Bingham et al., 2017). Consequently, it is not exactly known how much of the world’s land and water surface is being protected in PPAs. Yet, it is widely acknowledged that the private sector is playing an increasingly important role in the nature conservation scene, both in terms of introducing conservation strategies and contributing to nature conservation (Bingham et al., 2017; Biodiversity A-Z, 2014; Buscher & Whande, 2007).

¹⁰ The International Union for Conservation of Nature (IUCN) defines privately protected areas (PPAs) as “a land parcel of any size that is 1) predominantly managed for biodiversity conservation; 2) protected with or without formal government recognition; and 3) is owned or otherwise secured by individuals, communities, corporations or non-governmental organisations” (Biodiversity A-Z, 2014, para. 1).

5.4 Eco-Barons' drivers

A further interesting sub-question posed (see section 1.3.3), is: Why do field experts think that Eco-Barons engage in environmental philanthropy in the way they do? In other words, what motivates them to pursue this specific approach of environmental philanthropy?

Several motivating factors were mentioned, including: a passion for nature, the desire to do good for nature, the pleasure of owning land, being personally attracted to a certain land area, a low land price, reputation benefits, one's cultural background, the fact that land is a good and safe investment, a lack of faith in existing nature organisations, independence, and the fact that it is sometimes good for business.

Almost all field experts believe that a passion for nature is one of the things that drives (some of) the Eco-Barons:

“Sommigen zullen het ook vast echt doen voor de liefde voor de natuur of wat dan ook.” -

Bram Buscher

[English: “Some are probably also really do it out of a love for nature or whatever.” -

Bram Buscher]

“Maar ik zie bij de meesten wel, dat zijn ongelooflijk ‘donkergroene’, gepassioneerde mensen met liefde voor de natuur. Het is voor hen geen imago dingetje. Die mensen die dat doen die zijn echt super donkergroen.” – *Marc van den Tweel*

[English: “But with most of them I see that they are incredibly ‘dark green’, passionate people with love for nature. It is not an image item for them. These people who do that, they are really super dark green.” – *Marc van den Tweel*]

Also, a general desire on the part of (some) Eco-Barons to do good for nature was frequently mentioned as a motivating factor:

“I do think that some of these people [i.e. Eco-Barons] do see themselves as spreading what they see as a good practice.” – *George Holmes*

“Well, it's not a good thing, but they do mean it well.” – *Allard Stapel*

“Die mensen geven geld aan natuurbescherming omdat ze dat belangrijk vinden.” – *Marc van den Tweel*

[English: “Those people give money to nature conservation, because they find that important.” - *Marc van den Tweel*]

This desire to do good for nature is thought to result in some cases from a sense of responsibility. After all, it is true that Eco-Barons have often become wealthy through some form of business, which more often than not has detrimental effects on the environment:

“Bijvoorbeeld Doug en Kris Tompkins, op hun website laten ze dat helemaal zien van “alles wat we produceren dat is eigenlijk bedoeld om mee naar buiten te gaan, outdoors equipment en jassen en truien en noem maar op, en dat heeft wel enorme costs dus we willen nu eigenlijk wel iets terug doen”. Dat soort mensen komt toch op een bepaald soort maatschappelijk niveau terecht waarin je nogal ver boven het zichtveld van veel andere mensen uitstijgt, en misschien ook wel tot op zeker hoogte beter zicht hebt op de kosten en de effecten van dit soort dingen.

En dan willen ze daar misschien iets terugdoen. Weet je wel, heel veel zeggen dat op die manier ook zo.” – *Bram Buscher*

[English: “For example Doug and Kris Tompkins, on their website they really show that like “everything that we produce is actually meant to go outdoors with, outdoors equipment and coats and sweaters and what more, and that does have enormous costs so now we actually want to do something in return”. That kind of people eventually ends up on a certain kind of societal level in which you are considerably transcending the field of vision of many other people, and maybe to a certain extent have better sight of the costs and effects of these kind of things. And then maybe they want to do something in return. You know, many of them also really say it in that way.” – *Bram Buscher*]

The above citation also reflects one of the points of critique that is often directed towards Eco-Barons and that is frequently mentioned in the existing literature, namely that Eco-Barons are accused of hypocrisy (see section 3.9). Bram Buscher further elaborated on this aspect during the interview and also gave another specific example of such contradictory, or in other words hypocritical, behaviour:

“Heel veel van die mensen hebben heel veel geld verdiend met dingen die niet noodzakelijkerwijs goed zijn voor de natuur. [...] Ja, nou ja, die [Richard Branson] zet dus gewoon een dikke, vette airline op in Amerika die elk klein milieudingetje wat hij mogelijk voor positieve invloed zou kunnen hebben, even alle mensgerelateerde ontwikkelingsdingen weggelaten, compleet van de kaart veegt.” – *Bram Buscher*

[English: “Many of those people have earned their money with things that are not necessarily good for nature. [...] Yes, well, he [Richard Branson] just sets up a big airline in America that whipes every little environmental thing that he could possibly bring as a positive influence, leaving all human-related development issues out of the picture, completely off the map.” – *Bram Buscher*]

Another motivating factor mentioned by the field experts is the pleasure of owning land:

“...there’s a lot of large parcels of land and it’s quite easy, if you got the money, to just wait for them to come on the market and buy it, and then you can have a large estate of land.” – *George Holmes*

“Sommigen willen volgens mij ook verder niks anders dan gewoon hun eigen plekje hebben en klaar.” – *Bram Buscher*

[English: “Some, I think, do not want anything other than simply having their own place and nothing more.” – *Bram Buscher*]

“But a lot of people, as you say, whether in Scotland or anywhere else, they like to own pieces of land.” – *Allard Stapel*

One reason why Eco-Barons would want to own a specific area of land and protect it, is because they are personally attracted to it. This is related again to the problem of ecosystem bias, which has been discussed earlier (sections 5.2 and 5.3), but many Eco-Barons decide to go the place they go based on a personal preference for a certain land area.

“Doug and Kris also, why did they invest in Chile? Why not in Africa? Why did they invest in Patagonia? And one of the things is, you know, you can only buy what’s for sale. But a lot of

the times they have a preference for specific landscapes. The Tompkins really liked Patagonia. So there's a strong note of personal preference." – *George Holmes*

"Of course, I mean, the guy loves it there. If you don't love it, you don't buy it." – *Allard Stapel*

"Doug [Tompkins] heeft natuurlijk een heel apart leven gehad, want die heeft constant in de natuur gewerkt. Die zag hoe het teloor ging, die genoot van natuur en die heeft uiteindelijk besloten van "ik kies dat gebied", omdat hij het mooi vond en ook omdat hij wist dat er weinig stakeholders zitten." – *Willem Ferwerda*

[English: "Doug [Tompkins] has had a unique life, of course, because he has constantly worked in nature. He saw how it was deteriorating, he enjoyed nature and he eventually decided that "I choose that area", because he liked it and also because he knew there were only few stakeholders there." – *Willem Ferwerda*]

The latter citation also hints at another element that may guide the decision of Eco-Barons on where they purchase land, namely the amount of local stakeholders that an area has. In scarcely populated areas, there is less chance of opposition from local stakeholders, of course, than in very densely populated land areas. Moreover, a low land price can be a deciding factor for Eco-Barons to go where they go, as was expressed in the interview with Willem Ferwerda.

What may also drive Eco-Barons are potential reputation benefits that can be gained from this specific kind of environmental philanthropy:

"Maar er zijn er genoeg, misschien meer een cynische groep, die gewoon weet dat het goed is voor business en goed is voor imago, weet je wel." – *Bram Buscher*

[English: "But there are enough, maybe a more cynical group, who just know that it is good for business and good for image, you know." – *Bram Buscher*]

Yet, not all field experts think that reputation benefits are something that matters to Eco-Barons. As Marc van den Tweel said:

"Maar ik zie bij de meesten wel, dat zijn ongelooflijk 'donkergroene', gepassioneerde mensen met liefde voor de natuur. Het is voor hen geen imago dingetje. Die mensen die dat doen die zijn echt super donkergroen." – *Marc van den Tweel*

[English: "But with most of them I see that they are incredibly 'dark green', passionate people with love for nature. It is not an image item for them. These people who do that, they are really super dark green." – *Marc van den Tweel*]

In some cases reputation may thus play a role, but in other cases it may not. Therefore, it remains a case specific matter, because every Eco-Baron is, after all, an individual with his/her own motivations and ideas. This fact was also emphasized by many of the field experts during the interviews, as will be further discussed later in this chapter.

Furthermore, what can also be a driver of Eco-Barons pursuing environmental philanthropy in the exact way they do, is their cultural background. As George Holmes explained, different countries have different traditions when it comes to philanthropy:

“Well, we can talk about cultures here. Because here in the U.K. what Paul Lister is doing is really unusual, but we have lots and lots of private protected areas that are owned by NGOs. So, the biggest NGO in the U.K. in terms of membership is the Royal Society for the Protection of Birds and they own loads of nature reserves. So, the culture in the U.K. is to donate to these NGOs. But that doesn’t necessarily exist to the same extent in the U.S. They have developed a culture of individual action, and I think the same is true in Chile. So Chile doesn’t have the same...the environmental movement isn’t quite strong. There aren’t many NGOs, they aren’t big, and there’s not the same culture of donating to an NGO. [...] Relative to other countries there’s more people there who, the first thing they’ll do if they want to protect the environment the logical solution for them is to buy a piece of land. Whereas clearly in the U.K. or in the Netherlands, I don’t know, the culture is that you give your money to an organisation that is specialized in it.” – *George Holmes*

The fact that land is a good and safe investment is, of course, also something that can be a motivating factor:

“Ten eerste is het een goede investering. Grond raakt zijn waarde niet kwijt, je raakt je geld niet kwijt. Als het daar digitaal op die bank staat, ben je het kwijt. Er hoeft maar één beurscrash te komen en die honderd miljoen euro is nog maar honderd euro waard. Maar die grond raak je niet kwijt. Die blijft zijn waarde behouden.” – *Willem Ferwerda*
[English: “First of all, it is a good investment. Land does not lose its value, you do not lose your money. When it is digitally in the bank, then you lost it. It only takes one stock market crash and those one hundred million Euros will only be worth a hundred Euros. But that land you will not lose. That will keep its value.” – *Willem Ferwerda*]

Moreover, another factor that was frequently mentioned during the interviews as a driving force for Eco-Barons to do things the way they do, is a lack of faith in existing nature organizations and the sentiment that they can do a better, more efficient job themselves.

“One of the things is that they go in and say, “NGOs are inefficient, they’re old-fashioned, they’re not innovative, and I come from an innovative culture, I’m an entrepreneur, I have a rather successful business, I will bring success into conservation and make conservation better.” – *George Holmes*

“Donoren zijn altijd teleurgesteld over de werkwijze van organisaties over het algemeen.” – *John Loudon*
[English: “In general, donors are always disappointed in the working method of organizations.” – *John Loudon*]

Finally, independence and the fact that it is sometimes good for business were mentioned as other motivating factors for the Eco-Baron’s approach to environmental philanthropy:

“But it’s much nicer to do it yourself.” – *Allard Stapel*

“Yes, well, I can imagine, if you want to do good, there’s lots of land you can buy and play God. Come on, who wouldn’t like that?” – *Allard Stapel*

“Maar er zijn er genoeg, misschien meer een cynische groep, die gewoon weet dat het goed is voor business en goed is voor imago, weet je wel.” – *Bram Buscher*

[English: “But there are enough, maybe a more cynical group, who just know that it is good for business and good for image, you know.” – *Bram Buscher*]

“Wat ik heb gezien in Afrika en Azië en Latijns-Amerika, ik ben ook in Argentinië geweest bij een aantal grote projecten, is dat sommige mensen daarin zitten met het idee dat ze een return willen maken en er zijn mensen die denken, “ik heb geld verdiend, en ik vind natuur gewoon belangrijk, en als er geld terugkomt is dat mooi meegenomen.” – *Marc van den Tweel*
[English: “What I have seen in Africa and Asia and Latin-America, I have also been in Argentina at a couple of large projects, is that some people are in it with the idea that they want to make a return and that there are people in it who think, “I made money, and I just find nature important, and if some money flows back then that that is a nice bonus”.” – *Marc van den Tweel*]

As discussed in section 2.2, other authors have also looked at drivers for philanthropic behaviour, such as Bekkers and Wiepking (2011), Hemingway and MacLagan (2004), Rudich (2007), and Moon (2001). Even though these authors investigated drivers for philanthropy in general, not specifically for environmental philanthropy, and for philanthropy in the sense of donating money, which is a much more hands-off approach than that of the Eco-Barons, there is still considerable overlap between the motivating factors that these authors delineate and the motivating factors that were mentioned by the field experts as driving forces for Eco-Barons.

Bekkers and Wiepking (2011) mentioned eight drivers of philanthropic giving, namely: “(a) awareness of need; (b) solicitation; (c) costs and benefits; (d) altruism; (e) reputation; (f) psychological benefits; (g) values; (h) efficacy” (Bekkers & Wiepking, 2011, p. 927). It is true that most Eco-Barons are aware of the declining state of nature and the necessity to take better care of nature, as became clear from the interviews with the various field experts. To illustrate:

“Maar elite en natuur zijn heel erg met elkaar verweven . En filantrokapitalisme is gewoon volgens mij een soort nieuwe fase daarbinnen, waarin binnen het huidige tijdperk heel veel van dat soort mensen, juist vanwege hun positie in het grotere blikveld, ook zien dat het niet echt de goede kant opgaat met de natuur. Weet je wel, we leven door de zesde uitstervingscrisis, the sixth extinction crisis. Die mensen denken nu, “potverdikkie, daar moeten we iets aan doen, we hebben geld dus nou dan kunnen we daar wat aan doen.” – *Bram Buscher*

[English: “But the elite and nature are very much interwoven. And, in my view, philanthrocapitalism is just a new phase in that, in which within the current epoch a lot of those kind of people, precisely because of their position in the larger looking field, also see that things are not going in the right direction when it comes to nature. You know, we are living through the sixth extinction crisis. Those people are now thinking, “damn, we really have to do something about that, we have money so well then we can do something about that.” – *Bram Buscher*]

Other field experts made similar remarks, thus Eco-Barons clearly do have an ‘awareness of need’ that is part of what drives them to do what they do. Other motivating factors of Bekkers and Wiepking (2011) that also came to the fore in the various interviews about Eco-Barons with field experts are costs and benefits, and reputation. Psychological benefits, values, and

altruism may also apply as motivating factors for Eco-Barons, but these were not that explicitly mentioned during the interviews. They can be derived from certain comments made by the field experts, but they were not explicitly stated. Solicitation was not mentioned at all, not even indirectly hinted at, so this motivating factor of philanthropic giving as delineated by Bekkers and Wiepking (2011) is probably not a relevant driver for Eco-Barons.

Hemingway and MacLagan (2004) and Rudich (2007) posit that reasons for philanthropic behaviour range from strategic reasons to altruistic/idealistic reasons, and that what motivates someone to behave philanthropically is often a mixture of both strategic and altruistic reasons (see section 2.2). The factors that were mentioned by the field experts as drivers for Eco-Barons also represent a mixture of strategic and more idealistic reasons. The field experts generally do not regard Eco-Barons to move out of pure altruism, even though some Eco-Barons may claim that is so. Allard Stapel was very explicit about the fact that there is always some selfish aspect involved, and that this is a logical, one could say inevitable, thing. As he said:

“There’s always a selfish aspect. Of course, I mean, the guy loves it there. If you don’t love it, you don’t buy it. And if you love it, you enjoy it. And when you enjoy it, it is selfish. [...] People find it very hard to give away their own money without getting anything back. Even though what people say about what gives you the most satisfaction is giving away things. But then it gives you satisfaction. I.e. it’s not altruism. You get something back. A good feeling.” -
Allard Stapel

Moon (2001) also contends that there is always some self-interest involved in the reasons for pursuing socially responsible behaviour, or philanthropic behaviour. Moreover, further factors stated in the literature that are generally found to explain philanthropic behaviour include level of education, level of income, and tax benefits (Rudich, 2007). In the case of the Eco-Barons, especially level of income is important, because without their abundant wealth they would not be able to pursue environmental philanthropy in the way they do. After all, only when one possesses considerable amounts of money will one be able to buy land and be an ‘Eco-Baron’.

To make a link back to Capital Theory here, it can be said that most of the drivers of Eco-Barons as outlined above are embedded in their economic and cultural capital. Obviously, one needs to have the financial means – which is part of one’s economic capital - to buy a piece of land for the purpose of environmental philanthropy in the first place. Moreover, the most often mentioned driving forces of Eco-Barons have to do with an intrinsic passion for nature, an awareness of the need for more environmental protection, and other personal values and opinions that steer them into environmental philanthropy. Such personal dispositions, knowledge, and opinions are part of one’s cultural capital (see section 4.2.2). If reputation benefits that can be gained through environmental philanthropy play a role, although Eco-Barons typically claim that that is not important to them, then symbolic capital comes into the picture, because looking for reputation benefits through environmental philanthropy comes down to a desire to enhance one’s symbolic capital.

5.5 Advising the Eco-Barons

A final sub-question posed to the third main research question (see section 1.3.3), is: What advices do field experts give to Eco-Barons?

The interviews with the field experts yielded an interesting range of different recommendations for the Eco-Baron type of environmental philanthropist.

First of all, George Holmes' foremost advice is that the democratic aspect of nature, which is a common good in his opinion, should not be forgotten, and that Eco-Barons should in some cases acknowledge that they do not have the necessary knowledge to do everything themselves.

"I think I would want them to be more democratic about the public good. I mean, it is their private money, but they are spending it for the common good. And I think that they should think carefully about what the common good is. I think also one of the main critiques of philanthropy from a political point of view is that private land is privatization of the public good. So in conservation, people have to think carefully about the public good and be democratic about it. Is it fair that one person gets to decide what happens? And one of the complications that adds on to this is that they've got the money, but they do not necessarily know about conservation." – *George Holmes*

Bram Buscher gave the very interesting advice that Eco-Barons should focus their attention on the root cause of nature degradation, namely capitalism, rather than on treating the symptoms. According to him, if the unsustainable capitalist economic system that we live in today – in which Eco-Barons often play or have played a big part - is not restructured, the work of Eco-Barons will merely be "a bandage on a growing wound". Moreover, he advises the general public to learn and to be critical of wealthy individuals like Eco-Barons and to not immediately believe everything they say.

"Ik zou zeggen: doe iets met de contradicties tussen wat je doet en het systeem waar je je geld uit haalt. Maar dit weten ze al, ze snappen deze contradicties al. En naar het publiek zou ik zeggen: wees kritisch, kijk naar de contradicties, en geloof niet zomaar dat er simplistische oplossingen zijn voor natuurbehoud zoals het je soms zo voorgehouden wordt. Je moet leren, stappen zetten, kritisch dingen volgen en niet zomaar ergens in springen of in geloven." - *Bram Buscher*

[English: "I would say: do something with the contradictions between what you are doing and the system from which you gain your money. But they already know this, they already understand these contradictions. And to the public I would say: be critical, look at the contradictions, and do not just believe that there are simplistic solutions for nature conservation like it is sometimes being portrayed to you. You have to learn, take steps, follow things critically, and not just jump into something or believe in something." – *Bram Buscher*]

Interestingly, Jochen Zeitz is trying to do exactly what Bram Buscher advises, namely trying to change capitalism into something more sustainable, as was seen in the case study (section 4.4). For instance, Jochen Zeitz introduced the Environmental Profit and Loss (EP&L) Account at Puma, devised the 4Cs philosophy to guide the Zeitz Foundation and its Long Run Initiative along with its members (LRAMs and LRDs), and he co-founded the B Team, among other things (see section 4.4 for more). Although Bram Buscher is generally not a

great fan of Eco-Barons, as will be discussed later, Jochen Zeitz would probably be an exception then.

Allard Stapel advises Eco-Barons to enter into discussions with others and learn from that, to cooperate more, and to give local people a stake in the land.

“I think it will be good to have discussions and to learn. You know, for me, if people generate wealth, [...] the important thing is: how could we, the human race, make use of that wealth in the best possible way? The best possible way might not be giving it to WWF, the best possible way might not be buying up land and doing everything yourself, the best possible way is probably a mix of different things. What I think is that if we would cooperate a bit better and if people would discuss a little bit more about how they do it. That’s not generally the way they earn their wealth and therefore that is probably also not most likely the way they kind of organize their spending of their wealth, but that might increase the value a bit more.” – *Allard Stapel*

“I think that it would be good that they talk to, you know, other foundations, other Eco-Barons, other organizations like WWF or CI or Peace Parks, and that they say like, “Okay, I have X amount, what do you think?”. And then they make a choice. Sometimes they make the choice without too much consulting.” – *Allard Stapel*

“I do think, if you don’t give people a stake in their own systems, that might be something completely new, because none of that ever existed, but if you don’t work out a model in which they have a stake, then it’s not sustainable.” – *Allard Stapel*

The main elements of the advice given by Willem Ferwerda are to conduct careful stakeholder management, to bring in external expertise and knowledge, to discuss with others and learn, to understand the specific ecosystem in one’s land property, and to cooperate with other parties.

“...de juiste vorm van stakeholder management op het landschap doen, want als je dat niet doet, vergeet het, dan gebeurt er niks, dan krijg je de verkeerde sentimenten.” – *Willem Ferwerda*

[English: “...to practice the right form of stakeholder management on the landscape, because if you do not do that, you can forget it, nothing will happen, then you will get the wrong sentiments.” – *Willem Ferwerda*]

“Ja, dus men ziet steeds meer dat mensen die die ervaring hebben opgedaan in dat soort organisaties, die komen steeds meer in contact met die filantropen en er wordt steeds meer van elkaar geleerd. Als je dat niet doet als filantroop, ja dan zou ik zeggen, dan ben je echt dom bezig. Ik bedoel, je huurt toch mensen in die kennis hebben opgebouwd. Ik bedoel, die zijn er. Of ga samenwerken met dat soort organisaties. Dan kan het zijn dat je misschien de bureaucratie van die organisatie niet leuk vindt, maar dat is wel de manier om snel te leren.” – *Willem Ferwerda*

[English: “Yes, so you see more and more that people who have gained that experience in those kinds of organizations, increasingly get in contact with these philanthropists and more and more is being learned from each other. If you do not do that as a philanthropist, yes then I would say that you are not acting smart. I mean, you should hire people who have acquired the knowledge. I mean, they are out there. Or cooperate with such organizations. It may be

that you do not like the bureaucracy of those organizations, but it is the way to learn fast.” - *Willem Ferwerda*

“Ja, stakeholder management, en begrijp het ecosysteem waar je in zit. En neem van daaruit actie, dus praat met experts.” – *Willem Ferwerda*

[English: “Yes, stakeholder management, and understand the ecosystem that you are in. And take action from there, so talk with experts.” – *Willem Ferwerda*]

John Loudon’s advice is largely similar to that given by Willem Ferwerda, as he also spoke mostly of the importance of careful stakeholder management. Though, when speaking of stakeholder management, he gave special attention to governments as being important local stakeholders. Thus, according to him, discussing and cooperating with local governments is essential. Moreover, John Loudon is of the opinion that cooperating with larger organizations, so that the work of Eco-Barons becomes embedded in a larger whole, would be beneficial for the long-term viability of their efforts.

“Je krijgt het anders niet voor elkaar. Je wordt dan tegengewerkt. Als je die niet mee hebt, is het een zinloze actie. Er zijn heel veel filantropen die hun geld kwijt zijn, omdat dat niet gelukt is.” – *John Loudon*

[English: “Otherwise you will not succeed. You will be sabotaged. If you do not have their support, then it is a pointless endeavour. There are a lot of philanthropists who lost their money, because they did not succeed in that.” – *John Loudon*]

Interviewer: “Dus de lange termijn is meer gewaarborgd als het in zo’n grote organisatie zoals...?”

[English: “So the long-term is guaranteed more when it is placed in a large organization, such as...?”]

John Loudon: “Ja, het moet een onderdeel zijn van een groter geheel.”

[English: “Yes, it has to be part of a larger whole.”]

Finally, Marc van den Tweel also advises Eco-Barons to conduct careful stakeholder management, especially referring to the importance of carefully considering local people and communities. In addition, he would like to advise Eco-Barons to ensure that public access to their land properties is maintained, so that the general public can continue to enjoy nature, also in privately owned land areas.

“De samenleving kun je niet negeren. Natuurbescherming is niet eendimensionaal. Dat is het in Nederland ook niet.” – *Marc van den Tweel*

[English: “You cannot ignore the community. Nature conservation is not one-dimensional. It isn’t in the Netherlands either.” – *Marc van den Tweel*]

“Wat ik wel alleen hoop, en dat past wel heel goed bij de missie van Natuurmonumenten, is dat mensen wel kunnen genieten van die natuurparken. Wij willen mensen natuurlijk wel zoveel mogelijk laten genieten van de natuur. Dus publieke toegankelijkheid vind ik wel een belangrijk ding. [...]. Ik hoop alleen dat, zoals ik al zei wil ik zoveel mogelijk mensen laten genieten van de natuur, dus ik hoop dat dat mogelijk blijft. Ik ben wat dat betreft heel egalitair democratisch.” – *Marc van den Tweel*

[English: “What I do hope, and that aligns very well with the mission of Natuurmonumenten, is that people are allowed to enjoy those natural parks. We want to let people enjoy nature as

much as possible, of course. So I find public access an important issue. [...] I simply hope that, like I already said, I want to let as many people as possible enjoy nature, so I hope that that stays possible. In that sense, I am very egalitarian democratic.” – *Marc van den Tweel*

It is interesting to notice that many of these advises are actually already being followed by the two Eco-Barons discussed in the previous chapter, namely Paul Lister and Jochen Zeitz. As has become clear from the case studies (sections 4.3 and 4.4), Paul Lister and Jochen Zeitz both practice stakeholder management. Both argue that it is indeed the capitalist economic system that needs to be changed. Both have attained knowledge and expertise externally by hiring expert staff and doing research. Both have an environmental foundation that cooperates with other (environmental) organizations. Both have thought about the long-term viability of their environmental endeavours, which is partly why they have established their own nature foundation that will continue caring for the land and carrying out projects after they themselves have passed away. And, finally, the land properties of both men are publicly accessible. It should be mentioned here, though, that Paul Lister is planning to charge entrance fees for his estate once he has brought large carnivores into his reserve (see section 4.3.1). Public access to the land of Alladale Wilderness Reserve is currently guaranteed by the ‘rights to roam’ act, but if it were up to Paul Lister that should not be the case. Thus, he would not follow Marc van den Tweel’s and George Holmes’ advice.

5.6 Further interesting insights from field experts

As I explained in section 1.6.4.3, I used theoretical thematic analysis to analyse the qualitative data contained in the interview transcripts. Thus, I used predetermined main codes based on the themes covered by the several sub-questions posed to the third main research question. However, I also included a code, named ‘other interesting remarks’, to prevent a too narrow analysis of the data and leave room for gaining other important and interesting insights from the data. This proved considerably fruitful, because indeed many other interesting and important topics came up during the interviews with the field experts.

Probably the most important additional insight gained from the interviews is that it is difficult to comment on Eco-Barons as one homogeneous group, which was already briefly mentioned in section 5.4. Several experts expressed the fact that Eco-Barons are individuals with their own mindsets, resulting in the fact that making judgements is essentially an empirical matter that should be done on a case by case basis.

“I would say that that really depends on the specific project and place we’re talking about.” – *George Holmes*

“Daarom zeg ik, het is een empirische vraag, daar kan ik niet echt antwoord op geven. Per geval moet je dat bekijken. [...] En even voor alle duidelijkheid weer, heel veel mensen denken dat als ik hier heel duidelijk over ben dat ik meteen denk dat alles zwart-wit is, wat helemaal niet zo is. Natuurlijk is dat nooit zo, het blijft een empirische vraag en je mag van tevoren nergens vanuit gaan.” – *Bram Buscher*

[English: “That is why I say, it is an empirical question, I really cannot answer that. You should look at that per case. [...] And, again, for all clarity, many people think that when I am very explicit about this, that I immediately think that everything is black-and-white,

which is absolutely not the case. Of course, it never is, it remains an empirical question and you cannot assume anything in advance.” – *Bram Buscher*]

“I think with these people, you should really look at what they actually do. Because, you know, being individuals, they have their own minds. So, how they do this will differ from person to person.” – *Allard Stapel*

“Ik zie niet zoveel Doug Tompkins tot nu toe, en zeker niet Doug Tompkins met zo’n visie.” – *Willem Ferwerda*

[English: “I do not see so much Doug Tompkins until now, and certainly not Doug Tompkins with that specific vision.” – *Willem Ferwerda*]

In the interview with Bram Buscher, the comparison was made with talking about a national people, like the French, or the Germans, or the Israelis, etcetera. Just like it is not righteous to place a stereotype on a national people because not all people of a certain nationality are by definition the same, it is not fair to place any stereotyping judgements on the Eco-Barons as a group.

Another interesting and important topic that came up in the interviews with George Holmes and Allard Stapel, which was also touched upon earlier (see section 5.3), is the difficulty of assessing the effectiveness of nature conservation. Not only is this a difficult thing to do because there are many different opinions in the world of nature conservation on what counts as success, but also because nature conservation is not really amenable to simple measurement by numbers. George Holmes explained this point very clearly:

“So, assessing whether a national park works, defining what works, what counts as a success and measuring it is also very difficult. So if you were to take three national parks – one owned by an NGO, one owned by a private philanthropist, one owned by the government – which one would be better? The important thing here is that there are different measures of success. Each organisation has a different idea of what would count as a success. So are we talking about success in terms of abundance of a particular species? A philanthropist may only care about a particular species or a particular ecosystem. What about people living nearby? If their lives have improved as a result of conservation or not, is that part of success? So one of the critiques that is made of philanthropists is that they have different ideas of what counts as a success. Particularly those who look at numbers... that’s doesn’t necessarily work in conservation and philanthropy where things are more subjective. You can measure your ‘success’ by numbers, but it’s never going to catch the complexity and what you have achieved. [...] So, what we discussed earlier about numbers-thinking, measuring success by numbers works easily in businesses where you can just assess whether they are making money or not making money, but conservation is trying to do lots of things, some of which are contradictory, and its success is never easily defined.” – *George Holmes*

Furthermore, the topic of neo-colonialism and land grabbing came up in several of the interviews (see also section 5.2), which is something that is also frequently discussed in the literature on environmental philanthropy. Eco-Barons are often white, western men, as expressed by Allard Stapel, and them buying up rather large areas of land, from which local people are subsequently sometimes excluded, gives rise to negative sentiments on the part of local people, who frequently accuse Eco-Barons of neo-colonialism and land grabbing.

“So, for example, an interesting NGO you might want to check out is an organisation called the World Land Trust. They are an NGO in the U.K. buying land to set up private protected areas everywhere in the world. One of the things they are very careful of is that they never own the land themselves. There’s always an in-country partner that owns it. So the land that they bought or leased is owned by another organization. The World Land Trust provides money and support, they are very keen to prevent the kind of problems of neo-colonialism.”

- *George Holmes*

“I think there are serious issues, moral issues. Like land grabbing. People like Paul Tudor Jones who has the Grumeti reserve in Tanzania, and others like him. It is basically seen as “a bunch of white people coming in, taking land, deciding what to do sometimes without working with local people and without their support”, I’ve heard that before. I think the questions of land grabbing and of neo-colonialism are real and important.” – *George Holmes*

“Nogmaals, Doug en Kris Tompkins die zijn daar redelijk gevoelig voor gebleken. Zij snappen dat dat land ook op andere mogelijke manieren door andere mensen wordt gebruikt en ook dat die daar historische roots hebben en heel veel claims. Het is natuurlijk raar dat je uit Amerika dan komt en dat je daar in zuid Chili en zuid Argentinië al dat land opkoopt. Heel veel anderen [i.e. andere Eco-Barons] hebben dat begrip dus niet, of in ieder geval een heel stuk minder, dus veel van die grond die wordt opgekocht is natuurlijk neokoloniaal.” – *Bram Buscher*

[English: “To repeat, Doug and Kris Tompkins turned out to be rather sensitive to that. They understand that that land is also used in other possible ways by other people, and also that these people have historical roots there and a lot of claims. It is strange, of course, that you come from America and then purchase all that land there in southern Chile and southern Argentina. Many others [i.e. Eco-Barons] do not have that understanding, or at least a whole lot less, so a lot of the land that is being purchased is, of course, neo-colonial.” – *Bram Buscher*]

“Yeah, environment and conservation is still a very colonial thing.” – *Allard Stapel*

In addition, the geography of environmental philanthropy that involves the purchase of land property was something that came up in several interviews. It was acknowledged by several of the field experts that Africa and South-America receive the most attention of Eco-Barons. This does not mean that Eco-Barons are not to be found in other parts of the world. After all, Ted Turner and Hansjorg Wyss, for example, are major Eco-Barons in North America, and Paul Lister is an example of an Eco-Baron active in Europe. However, most Eco-Barons go to Africa and South America, which is mostly ascribed to the fact that many Eco-Barons have a personal preference for the landscapes there, the fact that there is more land available there, the fact that land is cheaper there, and the fact that governments there are less capable of funding and conducting nature conservation.

“Think about it, someone like Paul Lister and the same applies to the Chile case, is that there’s the opportunity. So there are these large parts of land that can be bought. In Scotland, and this has been the case in Chile for the last two hundred years or so, there’s a lot of large parcels of land and it’s quite easy, if you got the money, to just wait for them to come on the market and buy it, and then you can have a large estate of land. So in Chile, I don’t know about places like the Netherlands, where landownership is... in the Netherlands people might only buy

small parts of land, because there aren't many of these large properties you can buy. That might be a barrier to that kind of thing." – *George Holmes*

"In Zuid-Afrika zijn daar heel veel mensen van. En ook in Zuid-Amerika." – *Bram Buscher*
[English: "In South-Africa you have a lot of those people. And also in South-America." – *Bram Buscher*]

"That's correct, but of course there [in Europe] has been a lot more state funding going on than in Africa. But I have a hard time finding money for interesting programmes in Kazakhstan or in [inaudible] or in that areas of the world, because everybody runs to Africa. You know, it's a fashion. If you want to do good, you do good in Africa." – *Allard Stapel*

"Ik zie het [i.e. Eco-Barons' approach to environmental philanthropy] primair in het buitenland gebeuren." – *Marc van den Tweel*
[English: "I see it [i.e. Eco-Barons' approach to environmental philanthropy] happen primarily abroad." – *Marc van den Tweel*]

"Nou ja, omdat daar de houding is: laten we geen geld steken in het rijkste werelddeel ter wereld met goed functionerende overheden en met een groot maatschappelijk middenveld. Je ziet dat die mensen vooral investeren in bijvoorbeeld zuidelijk Afrika." – *Marc van den Tweel*
[English: "Well, because the attitude there is: let's not invest money in the richest part of the world with well-functioning governments and with a large societal middle class. You see that these people mostly invest in, for example, southern Africa." – *Marc van den Tweel*]

"Nou ja, kijk, Nederland is 34,000 vierkante kilometer, dus je koopt dan zeg maar één derde van Nederland. Dat is volstrekt ondenkbaar natuurlijk. In Nederland is de schaal gewoon anders." – *Marc van den Tweel*
[English: "Well, look, the Netherlands is 34,000 square-kilometre, so you would buy a third of the Netherlands, so to say. That is completely inconceivable, of course. The scale is just different in the Netherlands." – *Marc van den Tweel*]

Paul Lister also brought up the issue of the uneven geographical spread of environmental philanthropy and nature conservation across the world, and this is actually largely the reason why Paul Lister, unlike many others, decided to locate in Europe (see section 4.3.7):

"I mean, when you talk about conservation, fifty per cent of everyone is doing something in Africa and fifty per cent doing the rest of the world, and very few doing Europe. So for me, it was very evident that, here we are sitting in Europe telling the rest of the world what to do with their land, and we have already decimated ninety-five per cent of ours. So we should focus on the last five per cent." – *Paul Lister*

Furthermore, there were several occasions during the interviews in which references were made to larger debates that exist, such as the nature versus culture debate, the technology versus nature debate, and the debate whether humans are depending on nature or not. Some exemplary comments are:

"But the point is, you are nature. Nature is not there [points outside], nature is there, it is inside you [points at me]. You are nature, you are part of nature, it's life. Life, you know, nature is actually a concept that is alienating people from... it sets people besides nature. [...] It is very western thinking. You know, in the eighteenth century, etcetera, etcetera, that we are

the guardians of nature. But we are not guardians of nature, we are nature. So an organizations like WWF should actually be called something like the World Wide People Fund or something like that. It's about our own stake. It's very selfish, but we just guard our own future. Because if we fuck up the ecosystems...we fuck up ourselves. [...] So the idea that we are guardians of is actually basically a wrong concept. So we should rethink conservation by looking at that. Why? Why would we care? First it was because we love nature to begin with, for its recreation value or shooting value or whatever. And then for its economic value. There is a return on investment. We are all going to make a return on investment. Nature has economic value. But again, that is basically wrong. The only reason why we should be involved in conservation is because of huge self-interest, because we are nature.” – *Allard Stapel*

“Daar moet gewoon de hele wereld om gaan: hoe ga je met natuur om als de meest belangrijke factor in onze economie? En dat is helemaal niet gebeurd, dat is de afgelopen twee/drie eeuwen totaal uit elkaar gegroeid. Economen hebben ons altijd maar verkocht dat er van alles genoeg is. Onzin. Sommige mensen, vooral uit de techno-industrie doen dat nog steeds. Dat is gewoon onzin. Het is gewoon een wetenschappelijk feit. Als de ecosystemen omklappen, dan heb je dus niks meer.” – *Willem Ferwerda*

[English: “The whole world should just be about that: how do you deal with nature as the most important factor in our economy? And that has not happened at all, that has grown apart completely during the last two or three centuries. Economists have always told us that there is enough of everything. Nonsense. Some people, especially from the techno-industry still say this. That is just nonsense. It is simply a scientific fact. If the ecosystems collapse, then you have nothing anymore.” – *Willem Ferwerda*]

“Dus daar ging ook mijn verhaal over, deze eeuw wordt de eeuw van de ecologie. Iedereen zegt, “het wordt de eeuw van de technologie”. Ja ook, maar het wordt de eeuw van de ecologie, want dat is uiteindelijk de ‘bottom line’. Technologie gaat ons wellicht helpen, dus met drones en noem maar op, allemaal mooie dingen, maar het is niet de factor die ons... het wordt niet de eeuw van de technologie. Maar daar kom je ook weer gelijk bij een scheidslijn tussen mensen die alleen in technologische oplossingen denken en mensen die holistisch kijken naar ecosystemen.” – *Willem Ferwerda*

[English: “So that was what my story was about, this century will be the century of the ecology. Everybody says, “it will be the century of the technology”. Yes, also, but it will be the century of the ecology, because that is the ‘bottom line’ in the end. Technology might help us, so with drones and what more, all kinds of nice things, but technology is not the factor that ... it will not be the century of the technology. But this is where you arrive at a borderline between people who only think in technological solutions and people who look at ecosystems in a holistic way.” – *Willem Ferwerda*]

“Dus het kan niet zo zijn dat wij straks allemaal meer van de aarde blijven nemen dan de aarde ons teruggeeft. Dat kan niet, want dan stopt het.” – *John Loudon*

[English: “So it cannot be the case that we continue to take more from the earth than the earth can give us. That is impossible, because then it will all stop.” – *John Loudon*]

In addition, it became apparent that many field experts look upon Doug and Kris Tompkins as a rather exceptional case of Eco-Barons. They are regarded very positive by all field experts, even though some of these field experts do not have a positive opinion of the Eco-Baron type of environmental philanthropist in general. For example, Bram Buscher is, in general, not

very fond of Eco-Barons, but he is more positive about Doug and Kris Tompkins because he regards them as being exceptionally sensitive to the concerns of local stakeholders:

“Nogmaals, Doug en Kris Tompkins die zijn daar redelijk gevoelig voor gebleken. Zij snappen dat dat land ook op andere mogelijke manieren door andere mensen wordt gebruikt en ook dat die daar historische roots hebben en heel veel claims. [...] Misschien dat Doug en Kris Tompkins de enige zijn waarvan ik het gevoel heb dat zij daar een beetje respect voor hebben.” – *Bram Buscher*

[English: “To repeat, Doug and Kris Tompkins turned out to be rather sensitive to that. They understand that that land is also used in other possible ways by other people, and also that these people have historical roots there and a lot of claims. [...] Maybe Doug and Kris Tompkins are the only ones of who I have the feeling that they have a little respect for that.” – *Bram Buscher*]

Also George Holmes sees Doug and Kris Tompkins as somewhat of an exception, in the sense that they are less philanthrocapitalistic than many other Eco-Barons:

“Kris and Doug Tompkins are very old-school philanthropists in conservation. They really see their parks as a thing, as a black hole, they just throw money at it. They don’t care about making money. They’re actually quite anti-capitalist in a way if you think about it. They’re interesting people.” – *George Holmes*

Likewise, Allard Stapel expressed a similar sentiment that Doug and Kris Tompkins stand out from other Eco-Barons:

“Because I am not very interested [in knowing Eco-Barons]. I mean, the Tompkins were a very interesting species, but...” – *Allard Stapel*

Moreover, and highly relevant to the third main research question - *What do field experts in the area of nature conservation and philanthropy think of Eco-Barons?* -, the interviewed field experts hold different opinions of Eco-Barons in general. Willem Ferwerda, Marc van den Tweel and John Loudon are rather positive of Eco-Barons, provided that certain aspects are warranted:

“En ik ben daar [i.e. Eco-Barons] niet op tegen, mits het heel goed is afgekaderd met die lokale bevolking.” – *Willem Ferwerda*

[English: “And I have nothing against that [i.e. Eco-Barons], as long as it is very well delineated together with the local population.” – *Willem Ferwerda*]

“Ja, maar er is altijd in deze wereld privaat eigendom geweest en daar heb ik helemaal niets op tegen. Ik hoop alleen dat, zoals ik al zei wil ik zoveel mogelijk mensen laten genieten van de natuur, dus ik hoop dat dat mogelijk blijft. Ik ben wat dat betreft heel egalitair democratisch. Als iemand investeert in natuur, in grote parken wereldwijd, en dat levert natuurwinst op, daar ben ik op zich voor.” – *Marc van den Tweel*

[English: “Yes, but there has always been private property in this world and I have nothing against that. I simply hope that, like I already said, I want to let as many people as possible enjoy nature, so I hope that that stays possible. In that sense, I am very egalitarian democratic. If somebody invests in nature, in large parks around the world, and that delivers benefits for nature, then I am in favour of that.” – *Marc van den Tweel*]

“Nou, ik weet niet of ik daar een mening over heb. Ik bedoel, ik zou het zelf nooit doen. Ik vind het op zich prima als er maar een bepaalde filosofie aan vast zit. Als die filosofie gelijk zou zijn aan die van Peace Parks of van Commonland of van deze meneer, meneer Carr, als deze vier punten erin zitten [wijst weer naar de vier punten ‘tourism, conservation, science, community’ die te lezen zijn op de webpagina van het Gorogosa park], dan zeg ik “go for it, perfect, doe maar”. Dan ben ik er helemaal voor.” – *John Loudon*

[English: “Well, I don’t know if I have an opinion about that. I mean, I would never do it myself. I find it okay, more or less, if there is a certain philosophy attached to it. If that philosophy would be similar to that of Peace Parks or that of Commonland or of this man, mister Carr, if those four items are included [points again at the four items ‘tourism, conservation, science, community’ that are mentioned on the webpage of the Gorogosa park], then I say, “go for it, perfect, go ahead”. In that case I am completely in favour.” – *John Loudon*]

George Holmes takes a rather neutral stand:

Interviewer: “So, when you returned from your research in South America, I think you are quite disappointed in their approach and their success. It’s your subject, if you look upon it, do you think this is a good idea? Or now that you have done research on it, do you think it’s very problematic?”

George Holmes: “I think both. One of the things with southern Chile is that they are protecting forests. Like, overall, the private protected area systems are, there are more people than Doug and Kris Tompkins, many middle class people also own small patches of land there. They are protecting land, they’re well-meaning, they are doing their best. I do think that Doug and Kris Tompkins are quite ludicrous. I do think that a lot of criticism of big philanthropy in conservation are absolutely valid. Whether I think it’s a good idea or not? One of the things I would say is, we’re talking about big philanthropy, but there’s lots of other ways of doing conservation. In Chile there’s a lot of people trying to support the indigenous people to conserve their land. I think one of the stories we know is that community-owned...of all the data that we have, we get a strong sense that community-owned protected areas, the ones that are owned by the local community and the local people who live there, often it is the case in Latin America that there are indigenous communities, these areas are the ones that perform the best. Environmentally and in terms of social outcomes and in terms of their ability to provide benefits for the local people.”

“I am hesitant of one person having that much control.” – *George Holmes*

Allard Stapel and Bram Buscher mostly have a negative opinion of Eco-Barons:

“Well, it’s not a good thing, but they do mean it well. [...] I don’t think it’s a good thing. I think in, in the end, in the short term it could help to kind of save some areas, but I think in the long term it is not the way to go. [...] I think that land should belong to people who live in it and around it, because over the long term that helps. Sometimes an Eco-Baron could help to steer that in maybe the right direction, that is possible. I am not that against it, but I do not think it is a sustainable business model, if you like to put it that way.” – *Allard Stapel*

“Wat natuurlijk wel een probleem is, een soort van idee van het kapitalistische denken, is dat je het recht hebt omdat je geld hebt om inderdaad dus stukken land te bezitten en dat aan de natuur te geven. Daar heb ik heel veel moeite mee. Ik vind dat gewoon, in die zin,

onrechtvaardig. Ten eerste, hebben de meesten hun geld verdiend al door van allerlei dingen te doen die waarschijnlijk niet echt sociaal en/of milieutechnisch duurzaam zijn, of rechtvaardig... En daarna ga je ook nog eens op andere plekken land kopen, terwijl dat over de hele wereld gewoon overal gebruikt wordt en een geschiedenis heeft. Dat gaat heel diep in heel veel delen van de wereld, zeker in de gebieden waar vaak nog heel veel natuur is en waar rijke mensen inderdaad denken dan te moeten interveniëren. Ik vind dat gewoon in allerlei aspecten heel problematisch.” – *Bram Buscher*

[English: “What is a problem, of course, a sort of idea of the capitalist thinking, is that you have the right, because you have money, to own pieces of land and give that to nature. I have a lot of trouble with that. I just find that, in that sense, unjust. First of all, most of them have already earned their money by doing all kinds of things that are probably not really socially and/or environmentally sustainable, or just... And then afterwards, you also start buying land in other places, while that is being used all over the world by people and has a history. That goes very deep in many parts of the world, especially in areas where there is often still a lot of nature and where rich people, indeed, think that they have to intervene. I just find that very problematic in all sorts of aspects” – *Bram Buscher*]

Interviewer: “Nee, nee, maar als je vraagt: Eco-Barons, goed of slecht? Dat is gewoon een empirisch vraagstuk en het hangt er gewoon vanaf wie je specifiek aan het bekijken bent?

[English: “No, no, but when you ask: Eco-Barons, good or bad? That is just an empirical question and it just depends on who you are specifically looking at?”]

Bram Buscher: “Ja, maar ik durf wel te zeggen vanuit die kant dat ik over het algemeen geen fan ben van filantrokapitalisme. Dat ik niet denk dat het dan helpt-helpt is, dat de ene helft goed werk doet en dat komt allemaal goed. Ik denk dat negentig procent gewoon of heel naïef is of heel tegenstrijdig, en dat tien procent misschien nog iets nuttigs daarnaast kan doen. Maar ik denk dat ik dan héél positief ben al, echt héél positief. Ik denk dat het misschien wel dichter bij één procent ligt. Maar goed, dat weet ik niet. Dus dan zal ik voorzichtig zijn en tien procent zeggen.”

[English: “Yes, but I do dare to say that from that side I am generally not a fan of philanthrocapitalism. That I do not think that it is half-half, that the one half does good work and everything will be okay. I think that ninety percent is just or very naïve or very contradictory, and that ten percent maybe can do something useful besides that. But I think that I am being really positive then, really positive. I think that maybe it is closer to one percent. But well, I don’t know. So I will be careful and say ten percent.”]

However, many of the field experts agreed that talking of Eco-Barons as one homogeneous group is too simplistic and that making an assessment of them is better done on a case by case basis, as has been explained earlier in this section. The opinions expressed here are merely overall opinions, not definitive opinions.

Finally, it became clear that the field experts have varying perspectives and opinions on nature conservation in general, and these are sometimes even contradictory. This can likely be ascribed to the fact that they all have their own backgrounds and experiences. And what’s more, it can be concluded that nature conservation is just a highly subjective and complex matter, leading us to the fact that there is not one objective truth out there, which is exactly the epistemology of the interpretivist approach to social science as has been taken in this thesis study (see section 1.6.1). There are even different understandings among the field experts of certain concepts common in nature conservation and philanthropy. For example,

philanthrocapitalism was also conceived in different ways, as previously mentioned in section 5.1. Whereas most field experts understood this to refer to the application of business ideas and business models to philanthropy, which is the generally accepted definition of philanthrocapitalism in the literature, Bram Buscher understood it in a different way as well, namely that people who have become wealthy through capitalism eventually perceive a certain responsibility to give back and make up for the (environmental) damage that they partially caused:

Interviewer: “Dus ze denken, “we moeten onze opbrengsten die we middels kapitalisme hebben binnengehaald ook weer gaan inzetten om filantropisch goed te doen”?”

[English: “So they think, “we should use the revenues we made through capitalism to do good in a philanthropic way”?”]

Bram Buscher: “Ja.” [English: “Yes.”]

Interviewer: “En dat is filantrokapitalisme?” [English: “And that is philanthrocapitalism?”]

Bram Buscher: “Ten dele is dat inderdaad hoe ik het analytisch gezien zie. En nogmaals, hoe mensen er precies in staan is natuurlijk een empirische vraag, daar zijn natuurlijk allemaal verschillen in. Maar de logica erachter, vanuit een meer structurele analyse over hoe het kapitalisme zich ontwikkelt, wijst meer naar dat soort elementen. Weet je wel, op een gegeven moment, die mensen, ook de rijke elites, ik denk zelfs zeker rijke elites die gewoon een groter blikveld hebben, die zien gewoon: “potverdikke, hier gaan dingen niet goed”.”

[English: “In part that is how I, indeed, analytically see it. And again, how people stand in this is, of course, an empirical question, there are a lot of differences in that, naturally. But the logic behind it, from a more structural analysis about how capitalism is evolving, points more to that sort of elements. You know, at a given moment, those people, also wealthy elites, I even think especially wealthy elites who just have a large looking field, they just see: “damn, things are not going well here”. ”]

6. Discussion and conclusion

This thesis study has sought to explore the field of environmental philanthropy, with a specific focus on Eco-Barons. First, the different manners in which an individual can pursue environmental philanthropy were investigated, resulting in a typology of individual environmental philanthropists. Furthermore, the role and/or position of Eco-Barons within the overall field of environmental philanthropy and the philanthrocapitalist turn was analyzed, as well as their characteristics in terms of the four different kinds of capital according to Capital Theory, and how field experts in the world of nature conservation and philanthropy perceive Eco-Barons and their activities. This was done in order to solve two problems that currently exist in the literature, namely the absence of a thorough, detailed typology at the individual level that focuses specifically on environmental philanthropy, and the lack of empirical knowledge on the Eco-Baron type of philanthropist and their position in the surging phenomenon of philanthrocapitalism, also known as the “neoliberalization of conservation” (Holmes, 2012) (see section 1.1).

6.1 Main conclusions

To guide the study, three main research questions were formulated, each with their own accompanying sub-questions (see section 1.3).

The process of answering the first main research question, resulted in a typology of individual environmental philanthropists delineating eight different types, namely: Eco-Barons, Foundation Builders, Environmental Financers, Organizational Directors, Land Contributors, Passive Contributors, Conserving Celebrities, and Celebrity Conservationists (see section 3.7). This typology is grounded in secondary data gathered from existing literature and sources, and clear links were made with the existing typologies of philanthropists of Prince and File (1994) and Hummels et al. (2014) (see section 3.8), and with frequently discussed critiques and appraisals of philanthropists in the literature (see section 3.9).

The second main research question was answered through two case studies: one of Paul Lister, who owns Alladale Wilderness Reserve in Scotland and established The European Nature Trust (TENT), and one of Jochen Zeitz, who owns Segera in Kenya and established the Zeitz Foundation among other things. It was concluded that Eco-Barons are part of the philanthrocapitalist turn (see section 4.1), and that the four types of capital (i.e. economic, cultural, social, and symbolic capital) as outlined by Bourdieu’s (1986) Capital Theory are all involved in and important for the environmental philanthropy of Paul Lister and Jochen Zeitz. It is assumed that this will be no different for other Eco-Barons. The case studies provide valuable empirical data about how the Eco-Barons under study (i.e. Paul Lister and Jochen Zeitz) ended up in the field of environmental philanthropy and nature conservation (i.e. motivations, which is part of cultural capital), and how they conduct their environmental philanthropy (i.e. how they enact their various capitals). Economic capital is harnessed by Eco-Barons to purchase land and establish environmental foundations (and often ecotourism businesses), and to get the necessary supplies, especially in terms of staff and equipment.

Cultural capital includes their motivations to get engaged in environmental philanthropy and informs their choices and actions directly through their personal beliefs, opinions, and dispositions. Social capital is harnessed to get access to various valuable resources, such as knowledge and expertise in nature conservation (from staff), practical support, promotional support, financial support, inspiration, and so on. It became clear from the case studies, especially the case study of Jochen Zeitz, that Eco-Barons are indeed embedded in transnational elite networks, as stated by Holmes (2012). Finally, symbolic capital is harnessed by Eco-Barons to find potential alliances and partners, and to inspire and convince others of their philosophy regarding nature and their environmental philanthropy.

The third main research question revolved around the opinions of field experts about Eco-Barons and their activities, focusing on several themes. The results show that field experts mostly do not see Eco-Barons as a new trend per se, but rather as an old elite practice repackaged in a slightly different way and with a slightly different purpose (i.e. more focused on nature conservation and environmental welfare than on self-enjoyment of land) (see section 5.1). Moreover, several upsides and downsides of the practices of Eco-Barons were mentioned (see table 10, section 5.2). Field experts gave ambiguous answers to the question to what extent Eco-Barons play an important role in the total of environmental philanthropy and nature conservation. Measuring the effectiveness of conservation is very ambiguous and subjective (see sections 5.3 and 5.6), resulting in a lack of comparable data on the effectiveness of privately protected areas (PPAs). In terms of what motivates Eco-Barons in their actions, the field experts mentioned many different driving forces. These results showed large overlap with previous theories of motivations for philanthropic behaviour, for instance from Bekkers and Wiepking (2011), Hemingway and MacLagan (2004), Rudich (2007), and Moon (2001) (see section 5.4). Each field expert also gave some advice for Eco-Barons, ranging from minding the democratic aspect of nature to stakeholder management (see section 5.5). Furthermore, the interviews with the various field experts yielded several further interesting insights. These include: the inappropriateness of speaking of Eco-Barons as one homogeneous group because they are too diverse and should be assessed on a case by case basis, the difficulty of assessing effectiveness in nature conservation, issues of neo-colonialism and land grabbing, the geography of environmental philanthropy, references made to larger debates (e.g. technology vs. nature debate, humans vs. culture debate, dependence on nature), the uniqueness of Doug and Kris Tompkins, and each field expert's individual opinion of the Eco-Baron type of environmental philanthropist in general (see section 5.6).

What became apparent from the interviews as well, was the ambiguity that exists around Eco-Barons. There are both advocates of this type of environmental philanthropist, such as McGoey (2016) and Bishop and Green (2008), authors of the seminal work on philanthrocapitalism called *Philanthrocapitalism: How the rich can save the world and why we should let them*, and those who are more suspicious, such as Edwards (2008), Holmes (2012), Žižek (2008), and so on. The major debates between proponents and opponents of privately protected areas (PPAs) owned by Eco-Barons focus on whether it is a positive or a negative phenomenon, whether it is a new trend or not, whether intentions are pure or rather

more selfish and even neo-colonial, whether privately protected areas (PPAs) could be a long-term solution to environmental problems, and so on. Thus, it is an unavoidable conclusion that the ‘Eco-Baron’ type of individual environmental philanthropist is, indeed, still a relatively unknown topic in need of more study. Yet, it should also be concluded here that there are many different opinions about the role of Eco-Barons and the pros and cons of their environmental philanthropy, and that it is unlikely – and perhaps even undesirable – that this diversity of opinions and perspectives will ever disappear. The environmental philanthropy of Eco-Barons brings along consequences in the social, environmental, economic, political, and cultural spheres, and every Eco-Baron is distinct from the other, thereby inevitably making Eco-Barons an inherently debatable topic prone to many different ways of viewing them. As a further conclusion, it can be said that Eco-Barons can be beneficial for environmental welfare, though this is an empirical question that can only be righteously answered on a case by case basis. After all, Eco-Barons cannot be reduced to being a homogeneous group, as affirmed by the field experts who participated in this study, because they are individuals with different visions, perspectives, capitals, and so on. If the right checks and balances are installed to prevent potential risks of neo-colonialist practices and other serious social problems, such as the displacement of local communities or the impairment of public access to land, it can be ensured to a greater extent that the initiatives of Eco-Barons are more beneficial than harmful, thereby forming a welcome contribution to nature conservation where governments and local communities lack the necessary resources. As exemplified by the case of Paul Lister, and especially the case of Jochen Zeitz, the environmental philanthropy of Eco-Barons has serious potential to provide several returns. Not only do they reap environmental returns by protecting and regenerating local ecosystems in an agile fashion, but also social, cultural and economic returns can be achieved by stimulating local economies through creating employment opportunities and livelihoods for local people, by providing education for local people, and so on (see sections 4.3 and 4.4). Many of the advises (i.e. the do’s and don’ts) given by the interviewed field experts are already being followed by these two Eco-Barons.

In light of the above findings and conclusions, I find the following statement of Callahan (2017) to be highly applicable to Eco-Barons: “While it’s true that the hard-charging living donors of today are often similar to mega-givers from earlier times, they do tend to operate differently from legacy foundations — taking more risks, placing bigger bets, and moving with more urgency” (Callahan, 2017, para. 10). Yet, importantly, Eco-Barons and other forms of environmental philanthropy alone are not going to suffice to solve the world’s environmental problems. Broader, global-scale change in the capitalist economic system, facilitated by changes in the social and legal systems in the world, are needed as well, as contended by Paul Lister, Jochen Zeitz and Bram Buscher.

6.2 Discussion

Throughout this thesis report, links were made between the findings of this study and previous findings and theories presented in the existing literature, which showed that there was considerable overlap.

6.2.1 Environmental philanthropy

The typology of individual environmental philanthropists (section 3.7) presented in this thesis study is more detailed and specifically applicable to the field of environmental philanthropy than earlier typologies, but links definitely exist with the typology presented earlier by Hummels et al. (2014) (see section 3.8). Eco-Barons are one of the eight types of individual environmental philanthropists that were delineated. Examples of Eco-Barons are Jochen Zeitz, Paul Lister, Paul Tudor Jones, Doug and Kris Tompkins, Ted Turner, Adrian Gardiner, George Soros, Louis Bacon, and so on (see appendix A). In terms of Hummels et al.'s (2014) types of philanthropists, Eco-Barons would fall under the category of 'the entrepreneur' (see section 3.8.2 and figure 7), as Eco-Barons commonly portray a high need for control and a high level of purposiveness (i.e. vision of how to get to a better future). The Eco-Barons are very "hands-on" in their approach to environmental philanthropy, much more so than, for example, Environmental Financers, Land Contributors, or Passive Contributors.

6.2.2 Capital Theory

The results from the case study showed that the four types of capital are indeed important for (m)any different kinds of initiatives as stated by Bourdieu (1986), including the initiatives of Eco-Barons. Harvey et al. (2011) also found this in their analysis of Andrew Carnegie's philanthropic activities.

Using Bourdieu's (1986) Capital Theory proved to have considerable heuristic value for this thesis study. As discussed in section 4.2, I anticipated Capital Theory to be a useful framework from which to study Eco-Barons in a holistic manner. Indeed, using Capital Theory as a frame enabled me to explore the Eco-Barons that featured in the case studies in more than just one facet. Through analyzing their cultural capital, I was able to explore their perceptions of nature conservation, and their motivations for and intended goals of their environmental philanthropy. Moreover, through analyzing their various types of capital, I was able to explore to a considerable extent how they go about their environmental philanthropy, for instance, how they got to the specific piece of land that they purchased, how they structure it, with which philosophy and vision they run it, how they attain the necessary knowledge and expertise, how they deal with stakeholders, and so on. The holistic picture and context gained through using Capital Theory as a theoretical framework aligned well with the explorative nature of this study.

However, Capital Theory does have its shortcomings. Although the case studies confirmed that the four types of capital are indeed important for the success of various initiatives, including those of Eco-Barons (see sections 4.3.6 and 4.4.6), no attention is given within Capital Theory to the relative importance of each type of capital. For instance, it can be doubted whether symbolic capital is as important for Eco-Barons as economic capital. Surely, symbolic capital is helpful in their environmental philanthropy, for example, in gaining wider support and finding potential partner organizations (see sections 4.3 and 4.4). Yet, without symbolic capital, purchasing land and establishing a foundation is still feasible as long as one has enough money (i.e. economic capital). Even with a negative reputation and low credibility as an individual (i.e. symbolic capital), an Eco-Baron is probably still able to find experts in nature conservation practices that are willing to work for him/her and provide the necessary

knowledge as long as the Eco-Baron in question offers high enough a salary. Furthermore, an Eco-Baron could potentially bribe local government officials, for instance, to get certain things done. Thus, economic capital is almost certainly relatively more important for Eco-Barons' philanthropy than symbolic capital is.

Using Capital Theory is also challenging in the sense that some capitals are rather difficult to uncover. For instance, social capital and economic capital are very sensitive and private topics. It is not very polite, and often not very well received by an individual, to ask about one's social contacts or the size of one's wealth. Especially through a short-term study such as this one, one cannot expect to find out all there is to someone's different kinds of capital. That would require a longitudinal study in which one follows a person closely for an extended period of time, and in which one has a lot of conversations with this person and those who surround him/her. Yet, even then, uncovering their complete capitals is unlikely.

In hindsight, I still stand by the utility of Capital Theory as a theoretical framework in this thesis study, because its practical value in exploring the Eco-Barons in a holistic manner outweighed the shortcomings that are mentioned above.

6.2.3 Debates surrounding Eco-Barons

Many of the upsides and downsides to the environmental philanthropy of Eco-Barons and many of the motivations as mentioned by the field experts showed linkages with claims made in earlier literature. Again, the critiques and appraisals directed at the Eco-Barons as discussed in section 3.9 were reflected in the answers of the field experts, and the same goes for the motivations for philanthropic behaviour as discussed in section 2.2 (e.g. Bekkers & Wiepking, 2011; Hemingway and Maclagan, 2004; Moon, 2001; Rudich, 2007). Finally, the links between Eco-Barons and philanthrocapitalism – or the “neoliberalization of conservation” (Holmes, 2012) –, which are trending concepts in the philanthropy and conservation literature, were thoroughly explored, showing that Eco-Barons are embedded in this broader development within the field of (environmental) philanthropy (see section 4.1).

The results of this study related to the third main research question (i.e. field experts' views on Eco-Barons) feed into already existing debates that surround Eco-Barons. The largest debates revolve around the desirability of Eco-Barons, the novelty of Eco-Barons, and the legitimacy of Eco-Barons.

6.2.3.1 Debate: the desirability of Eco-Barons

To start with the debate on whether Eco-Barons and their privately protected areas (PPAs) are a positive or negative phenomenon, proponents (e.g. Bishop & Green, 2008; McGoey, 2016; etc.) and opponents (e.g. Edwards, 2008; Raddon, 2008; Schuyt et al., 2010; Sullivan, 2011; Žižek, 2008; etc.) both have valid points, which are featured in the case studies of Paul Lister and Jochen Zeitz (see chapter 4) and the view points of the field experts (see chapter 5).

Proponents argue that Eco-Barons have their heart in the right place, because they are willing to act for the greater good even though they are not obliged to (e.g. Schuyt et al., 2010).

Moreover, proponents of philanthrocapitalism are also generally enthusiastic about the work of Eco-Barons, because the ecotourism businesses that they often establish on their estates are believed to yield more effectiveness and results through achieving a double bottom line for

the wider community (e.g. Bishop & Green, 2008; McGoey, 2016; etc.). Moreover, Eco-Barons add to the total of land that is being protected (Bingham et al., 2017; Biodiversity A-Z, 2014), bring more agility to nature conservation (Bingham et al., 2017; Callahan, 2017), dare to experiment (Callahan, 2017), provide more flexible management structures and funding than governments (Sims-Castley et al., 2005), and can bring inspiration (Holmes, 2011), among other things.

These positive aspects of Eco-Barons were reflected in the interviews with the field experts (see section 5.2 and table 10) and in the case studies of Paul Lister and Jochen Zeitz (chapter 4). Paul Lister and Jochen Zeitz do not have to commit their time, effort, money, and other resources (i.e. their various capitals) to environmental welfare, but they independently chose to do so out of a sincere interest in and concern for nature, and a sense of responsibility. Furthermore, their ecotourism businesses on their estates bring in additional benefits besides mere nature conservation, such as the creation of local employment and additional funds that can be reinvested in nature. Also, the two men combined contribute 300 square-kilometres of land that is now being protected instead of misused or neglected. Furthermore, both Paul Lister and Jochen Zeitz conduct projects on their land properties, which are sometimes experimental and may evolve into new (beneficial) practices (e.g. reintroduction of boar on Alladale, educational programmes for locals, new water use systems, and so on)¹¹. Through their own networks and several forms of media outreach, they carry out their message to inspire others. So, the positive aspects that are mentioned in the literature by proponents of Eco-Barons - and acknowledged by the field experts - come to the fore in the cases of Paul Lister and Jochen Zeitz.

Yet, opponents bring forward arguments of Eco-Barons being “impurely altruistic” and hypocritical (e.g. Brockington, 2009; Sullivan, 2011; Žižek, 2008; etc.). Also, Eco-Barons are accused of concentrating power over land in the hands of a few, thereby stimulating growing inequality (e.g. Raddon, 2008; Sullivan, 2011); of westernizing and commodifying nature and culture around the world (e.g. Robbins & Fraser, 2003; Sullivan, 2011; West & Carrier, 2004) and displacing local people from their home land (i.e. issues of ‘land grabbing’ and neo-colonialism) (e.g. Dowie, 2009; Fairhead et al., 2012; Holmes, 2014; Sullivan, 2011); and of self-gratification and protecting their own interests and that of the elite (e.g. Raddon, 2008; Sullivan, 2011). Furthermore, the philanthrocapitalist approach of Eco-Barons is criticized on the underlying belief that for-profit business methods and ideas are inherently incompatible with non-profit, philanthropic activities (e.g. Jenkins, 2010; McGoey, 2012; Moody, 2008; Nickel & Eikenberry, 2009; Žižek, 2008; etc.). In addition, it is commonly doubted whether the privately protected areas (PPAs) of Eco-Barons are really a sustainable, long-term solution (Bingham et al., 2017). The interviewed field experts acknowledged these negative aspects and added to this list of disadvantages that Eco-Barons often lack the relevant knowledge themselves, may reinvent the wheel, are not accountable to anyone, locate mostly in certain preferred areas amenable to ecotourism (i.e. ecosystem bias), and that their activities may bring unintended harmful consequences (see section 5.2 and table 10).

¹¹ For more information about the projects that are carried out at Alladale Wilderness Reserve and Segera, please visit the following webpages: <https://alladale.com/conservation/> and <http://www.zeitzfoundation.org/images/4Cs%20Projects%20Brochure.pdf>.

Not only were these arguments against the desirability of Eco-Barons validated by the field experts, but also they were reflected to a certain extent in the case studies of Paul Lister and Jochen Zeitz. It is true that both earned part of their wealth from a career in a polluting industry, whilst they are now working for the welfare of the environment. They both do try to combine the aim of economic benefit with environmental and social benefit by trying to create local business opportunities and a more sustainable local economy, partly through their ecotourism businesses (i.e. philanthrocapitalism). Moreover, their purchase of land means that the land is no longer community- or government-owned, they do not possess all the relevant ecological knowledge themselves, they are not accountable to the wider public in the same way that governments or NGOs are, and there is no guarantee that their foundations and privately protected areas (PPAs) will remain after they pass away.

Although these critiques and downsides are valid, they may create too much of a negative image. The case studies of Paul Lister and Jochen Zeitz exemplify that putting things in perspective somewhat more is in order. For instance, both Eco-Barons acknowledge that they do not have all the necessary knowledge and expertise in nature conservation to be able to decide how to manage and protect the ecosystems on their land property, thus they have both attracted this knowledge and expertise externally by means of hiring knowledgeable staff and experts to work for their environmental foundations (i.e. The European Nature Trust and the Zeitz Foundation). Also, even though they do not have the same level of accountability as governments and NGOs, they do still have to abide by the law and are thus not free to simply do whatever they want on their land property. Exemplary of this is Paul Lister who is currently prevented by the Scottish law to reintroduce larger carnivores, such as wolves and bears. Negotiations, and safety plans and measures will have to be agreed upon first before his vision of rewilding Alladale can become a reality (see sections 4.3.1 and 4.3.7). Jochen Zeitz may be located in a country where the legal system is less developed, but this still does not mean that he will simply ignore everything and everyone there, exclude local people from his land property, and simply do whatever he wants there. Through his foundation and the 4Cs philosophy, he works closely together with local people. In fact, many of his employees on Segera and board members of the Zeitz Foundation are local people from Africa, and decisions are made largely by them (see sections 4.4.2 and 4.4.4). The way in which Jochen Zeitz decentralizes a lot of decision-making power in managing Segera and the Zeitz Foundation makes that accusations of neo-colonialism or land grabbing are not very appropriate. Moreover, the fact that his luxury ecotourism business (i.e. Segera Retreat) targets ‘high-class’, wealthy people can be argued to enhance class distinction and inequality as ‘lower class’ poorer people are servicing the visiting high-ranking guests of Segera Retreat. This is one way to look at it, but one could alternatively argue that class distinctions and inequality were already existing – they only become explicitly apparent at places such as Segera Retreat where employees and rich guests come together in one place – and that they do not become larger through such practices, but rather smaller. After all, local people at Segera that were previously unemployed and struggling to make ends meet in providing for their families, now earn a living through their employment at Segera Retreat, which largely runs from the revenues gained from the visiting wealthy guests. Segera Retreat has improved the livelihood of several people in the Segera region. These alternating ways of looking at this

issue are perfectly exemplified in the following passage from an interview published in the *Tagesspiegel* by Ulf Lippitz (2016, para. 19-20):

Interviewer: “Vermögende Menschen treffen auf arme Einheimische. Ganz schön brutaler Einkommensunterschied.”

[English: “Wealthy people meet poor local people. Quite a stark difference in income.”]

Jochen Zeitz: “Das eine geht ohne das andere nicht. Ich kann keinen beschäftigen, wenn ich keine Gäste habe. Das verstehen auch unsere Angestellten. Die Gäste zahlen viel Geld, damit sichern wir ein Einkommen für die Menschen, die hier arbeiten.”

[English: “The one does not go without the other. I cannot employ anyone when I do not have any guests. Our employees understand that as well. The guests pay a lot of money with which we ensure an income for the people who work here.”]

Of course, this is the case of Jochen Zeitz. There might be cases of Eco-Barons where actual claims of neo-colonial behaviour and land grabbing are valid, but the case of Jochen Zeitz demonstrates that negative claims about the Eco-Barons’ approach to environmental philanthropy are not necessarily always true.

So, all in all, there are good sides to the environmental philanthropy of Eco-Barons and benefits may flow from their activities, yet there are also negative aspects that are pointed out by opponents which may also be true in some cases. Therefore, Eco-Barons and their philanthrocapitalist environmental activities are a two-edged sword, and it varies case by case whether the good or the bad aspects dominate. Consequently, the debate about whether Eco-Barons are a good or a negative phenomenon is inappropriate to be held on a macro-level (i.e. discussing Eco-Barons as one homogeneous group), but should rather be held on the micro-level (i.e. looking at Eco-Barons individually).

6.2.3.2 Debate: the novelty of Eco-Barons

To comment on the debate of whether the Eco-Barons’ approach to philanthropy - which is part of the philanthrocapitalist turn (see section 4.1) - is a new phenomenon or not, this remains a matter of personal opinion and one’s understanding of the term philanthrocapitalism (see section 5.1). Philanthrocapitalism perceived as the interconnectedness of business and philanthropy has been around for a long time, starting with Rockefeller, Carnegie, Ford and other wealthy industrial magnets like them. Individuals grown wealthy through industry have been making generous donations and establishing charitable foundations since the beginning of the 20th century (see section 2.8). However, the specific expression of philanthrocapitalism in the form of the Eco-Barons’ approach to environmental philanthropy (i.e. pro-actively purchasing land for the purpose of nature conservation, often combined with establishing an environmental foundation and an ecotourism business), which was pioneered by Doug and Kris Tompkins in the 1990s, can be seen as a more recent phenomenon, if one perceives a time frame of over 25 years to still fall in the category of ‘recent’ or ‘new’. One of the field experts that was interviewed, namely Bram Buscher, surely does not think so, whilst others do (see section 5.1).

However, what is certain is that since Doug and Kris Tompkins started their specific approach to environmental philanthropy in South-America in the 1990s, the number of wealthy people

in the world who started to do something similar (i.e. Eco-Baron philanthropy) has grown considerably, many of them also taking Doug and Kris Tompkins as a source of inspiration.

Yet, in my opinion, this debate is not as relevant as the debate on the desirability of Eco-Barons. It is more relevant to look at the implications and (environmental, social, political, cultural, and economic) consequences of the philanthropic endeavours of Eco-Barons than to debate the novelty of Eco-Barons.

6.2.3.3 Debate: the legitimacy of Eco-Barons

A further debate that is related to Eco-Barons is the debate of whether philanthropy conducted out of purely altruistic reasons exists at all. As has been said earlier in this thesis report, Andreoni (1989) coined the concept of “impure altruism”, because there are almost always other reasons at play besides altruism (Andreoni, 1989, 1990; Moon, 2001; Rudich, 2007) (see section 2.2). Eco-Barons are commonly accused of impure altruism. One of the field experts contended this as well, when he said:

“There’s always a selfish aspect. Of course, I mean, the guy loves it there. If you don’t love it, you don’t buy it. And if you love it, you enjoy it. And when you enjoy it, it is selfish.” -
Allard Stapel

Eco-Barons are often criticized for looking to enhance their reputation through philanthropy and for self-gratification in the sense that they want to feel good about themselves (e.g. Andreoni, 1990; Raddon, 2008). Eco-Barons - including Paul Lister and Jochen Zeitz - typically deny that these selfish elements play a role in why they engage in environmental philanthropy the way they do. So, it is a matter of one word against another.

However, even if gaining reputational benefits and a good feeling - also frequently referred to in the literature as ‘warm glow’ (e.g. Andreoni, 1989; Harbaugh, 1998) – do play a role as well, the question arises whether that would be a bad thing per se. That too, is a debatable question.

A further aspect that impairs the legitimacy of Eco-Barons in the eyes of some, is the hypocrisy that they are often accused of (e.g. Brockington, 2009; Sullivan, 2011; Žižek, 2008; etc.), as mentioned earlier in this chapter. Caring for the environment with wealth that was gained through exploiting the environment in the first place is rather contradictory, resulting in many not perceiving Eco-Barons as legitimate actors.

I will not deny the validity of this accusation, yet I personally think some nuance is applicable for several reasons. First, the historical context should not be forgotten. Many of today’s Eco-Barons grew up in a time when capitalism was thriving and awareness about the resulting environmental degradation was low. It is especially over the last one or two decennia that the awareness of the harmful environmental effects of the capitalist system are more explicitly discussed. This societal development took place over time, and it is logical that growing environmental awareness in the minds of those leading major capitalist companies – some of whom now having become Eco-Barons - occurred in parallel with this. Moreover, younger Eco-Barons, who are/were having a thriving career in a time with wider-scale environmental awareness, are not necessarily turning their attention to nature and the environment only after having earned their wealth. Jochen Zeitz is an example of this, having spent much effort

during his tenure at Puma to reduce Puma's environmental footprint (see section 4.4). Furthermore, those who criticize Eco-Barons for being hypocritical, can be said to be hypocritical as well. After all, we are all part of the capitalist system, purchasing goods and services in excess of what we really need (e.g. fashion products, tourism, etc.), and thereby leaving our ecological footprint. The ones who accuse Eco-Barons of hypocrisy are no exception, which reduces their legitimacy as critics. Finally, it is important to acknowledge that those Eco-Barons who have come to see the need of environmental protection and are now actively using the resources that they got out of capitalism (i.e. their various capitals - economic, cultural, social, and symbolic) in philanthropic ways in order to improve environmental welfare, could also have opted for the much easier option of doing nothing and keeping all their wealth to themselves. The fact that they choose otherwise is very positive, as acknowledged by proponents of Eco-Barons as mentioned earlier.

Again, I personally think that these debates about the pure or impure altruism and the hypocrisy of Eco-Barons are not as relevant and fruitful as the debate about the desirability of Eco-Barons, which focuses on the consequences of their environmental philanthropy.

6.2.4 Further points of discussion

Besides feeding into already existing debates that surround Eco-Barons, this thesis study yielded some results and insights that are also worthy of further discussion.

6.2.4.1 Fortress conservation

One of the concerns of some of the interviewed field experts was the public access of nature that may be compromised as a result of private ownership of land. Other authors warn for this risk as well, such as Dowie (2009), Fairhead et al. (2012), Holmes (2012, 2014), Raddon (2008), Sullivan (2011), and others. It has become apparent from the case studies that in some cases this concern is realistic. The land properties of Paul Lister and Jochen Zeitz currently are accessible for the public, but Paul Lister would like to turn his land property into an enclosure with paid access. It is the 'rights to roam' act under Scottish law that prevents him from doing this (see section 4.3). Yet, if the rights to roam act would not have been in place, free public access to the land of Alladale Wilderness Reserve would have been compromised.

The vision of Paul Lister, for which he got inspiration from Adrian Gardiner who is regenerating a game reserve in South Africa (see section 4.3.3), shows some similarities with one of the older conservation paradigms, namely fortress conservation. "Fortress conservation is a conservation model based on the belief that biodiversity protection is best achieved by creating protected areas where ecosystems can function in isolation from human disturbance. Fortress, or protectionist, conservation assumes that local people use natural resources in irrational and destructive ways, and as a result cause biodiversity loss and environmental degradation. Protected areas following the fortress model can be characterized by three principles: local people dependent on the natural resource base are excluded; enforcement is implemented by park rangers patrolling the boundaries, using a "fines and fences" approach to ensure compliance; and only tourism, safari hunting, and scientific research are considered as appropriate uses within protected areas" (Robbins, 2007, p. 704).

It can thus be argued that Paul Lister's efforts are very old-school. However, they are placed in a very different context. Fortress conservation was, and still is, practiced mostly in Africa, whilst Paul Lister's land property (i.e. Alladale Wilderness Reserve) is located in Scotland. Moreover, Paul Lister is not only trying to protect nature in his land property, but he is trying to regenerate it and bring it back to its former state in which the land was covered with trees and inhabited by carnivorous animals, such as wolves and bears. Given the surroundings of Alladale, such regeneration of Alladale to its former state is not conceivable without placing fences. People in the area are no longer used to living among predators. Finally, a difference is that Paul Lister did not exclude local people who are dependent on the resource base found in Alladale. When he bought the land property in 2003, there were no people living in it except for the previous owner, nor was the land contained in Alladale supplying any vital resources to the people living in the areas surrounding Alladale.

Thus, there is definitely considerable overlap between Paul Lister's vision for Alladale Wilderness Reserve and the fortress conservation paradigm. Yet, there are a few essential differences that make that Paul Lister's environmental philanthropy cannot simply be labelled as old-school fortress conservation. What he is practicing is a repackaged form of fortress conservation, a sort of 'new-school fortress conservation'.

Regardless, the concern about limited public access as a result of entrance fees is real in Paul Lister's case, and those who are against that are probably pleased with the Scottish 'rights to roam' act. This exemplifies how the legal environment in Europe is very different than that in Africa, with Europe having stricter regulations for land use. Practicing 'new-school fortress conservation' is not easy in Europe, as exemplified by the case of Paul Lister, whilst Adrian Gardiner is not legally hampered in doing this in South Africa. "In conservation circles Adrian is looked up to as the man behind Shamwari, a game reserve he created from degraded farmland in South Africa's Eastern Cape. The Shamwari model, of rewilding the land and re-introducing some of Africa's greatest wild animals to attract tourists, kick started the movement for other farms in the area to do the same, ultimately setting off a total redevelopment of the land across South Africa's Eastern Cape" (Marais, 2012, para. 8).

6.2.4.2 Ecotourism

What is noteworthy is that Eco-Barons typically establish ecotourism businesses in their privately protected areas (PPAs) as the mechanism to achieve economic benefit for the locality, besides environmental (and social) benefit. Ecotourism has become the common means for privately protected areas (PPAs) to achieve "the dual purpose of environmental conservation and economic development" (Biodiversity A-Z, 2014, para. 2). Besides enabling the attainment of multiple returns, ecotourism can also provide additional funding for nature conservation projects in (Eco-Barons') PPAs, and can instil more environmental awareness in tourists and local communities (Bottema & Bush, 2012).

The above arguments all play a role in why ecotourism has become the status quo for PPAs of Eco-Barons, and also those of other private actors. Ecotourism is simply an effective means to achieve many of the goals that Eco-Barons typically envision. For example, it was clear from the case studies of Paul Lister and Jochen Zeitz that both men wish to achieve economic and social returns along with environmental returns, and they wish to inspire others (e.g. local

communities, other wealthy individuals, tourists, etcetera). Ecotourism enables this. Yet, one could wonder whether there are no other innovative mechanisms by which to achieve economic, environmental, and social benefits simultaneously. Especially Eco-Barons who have an entrepreneurial background may be able to introduce innovative mechanisms that allow for similar results as ecotourism and that support the long-term viability of PPAs. Especially for regions where local ecosystems are not attractive for tourism, such other innovative mechanisms would be valuable, as will be elaborated on in the next section.

6.2.4.3 Ecosystem bias

An interesting issue that came to the fore in this thesis study, is the issue of ecosystem bias. This is a serious issue, as expressed very clearly by George Holmes (see section 5.2), yet it is rarely discussed in the literature. According to George Holmes, there are “species and ecosystems that are overlooked because they are not valuable to capitalism” (George Holmes, see interview transcript in appendix D). However, Bingham (2017, para. 3) contends that “By acting as components of broader protected area networks, PPAs can contribute to the connectivity and ecological-representativeness of the conservation landscape. Private actors may also be capable of extending protection to lands or waters that governments are unable to acquire”. This hints at the fact that it is perhaps especially private actors – including Eco-Barons – who could play an important role in ensuring that less economically interesting ecosystems are not lost. Yet, to date, ecotourism is the prevailing mechanism through which most privately protected areas (PPAs) are kept viable, making some threatened ecosystems less ‘workable’ for private actors. Perhaps, then, it is time that more is done to raise awareness about ecosystem bias, and to explore ways other than ecotourism in which ecosystems currently dismissed by private actors can be made more attractive and worthy of conservation efforts.

6.2.4.4 Western bias in conservation

A frequently voiced point of critique is the risk of westernisation of conservation and philanthropy, as discussed earlier in this chapter. More attention could be given to the balance between western views and non-western views in nature conservation and environmental philanthropy. Since the western world (i.e. United States, Europe) is generally richer than the non-western world (i.e. South America, Africa, Asia), most Eco-Barons come from a western background, often being American or European, and thus holding western ideals and perceptions of nature. Even though the philanthropic sector in non-western countries and regions is growing, western countries such as the United States and the Netherlands remain centre stage in the field of philanthropy (Casey, 2016), including environmental philanthropy. This results in most environmental philanthropists who are working to conserve nature having western backgrounds. Consequently, some authors warn for the westernisation of nature and nature conservation (e.g. Brockington, 2009; Sullivan, 2011; West & Carrier, 2004; etc.) (see section 3.9) that might result from this fact. This issue is highlighted in the literature, but no further suggestions are made of ways in which this issue could be dealt with.

6.2.4.5 The effectiveness of privately protected areas (PPAs)

As stated by several of the field experts, especially George Holmes, it is very difficult to measure the effectiveness of PPAs (see sections 5.3 and 5.6). Not only do understandings of ‘effectiveness’ vary between actors, but also there are different ways to measure effectiveness. This results in a lack of comparable data by which to compare PPAs.

Some claim that community-owned PPAs are much more desirable and effective than PPAs owned by individuals, such as Eco-Barons (see the citation of George Holmes in section 5.6, p. 140). This may be true in some cases, but directly comparable data is lacking and there are also examples of cases in which community-based conservation initiatives failed (Brooks et al., 2013). Community-based conservation is slower generally and communities often lack the necessary resources, which endangers their viability and chances of success (Brooks et al., 2013). Hence, it remains unclear whether community-owned PPAs are more effective than PPAs owned by individuals, such as Eco-Barons.

Perhaps it would be worthwhile to think of interfaces that combine the resources of Eco-Barons with the potential of communities (other than merely employing locals at privately protected areas) that would be more optimal than the private initiatives of Eco-Barons that we see today. In other words, to think of ways to create more synergy between the potential of communities and the potential of Eco-Barons.

Furthermore, it was already pointed out earlier in this chapter that global changes to the capitalist economic system are needed, along with changes in the legal and social systems to facilitate this, because it is capitalism that is the root cause of large-scale environmental degradation. Eco-Barons and their environmental work cannot solve this global problem. Not only because the root cause of environmental degradation (i.e. capitalism) is not eliminated by their work, but also because they are too small in scale. PPAs, including those of Eco-Barons, are often quite small and may therefore not be as effective in conserving megafauna as larger PPAs (Langholz & Lassoie, 2001).

6.3 Limitations

This study was an explorative study. As explained earlier, there is a lack of knowledge, especially empirical knowledge, regarding Eco-Barons (see section 1.1). This study aimed to contribute through exploring the Eco-Barons, both empirically (i.e. through case studies and interviews with field experts) and non-empirically (i.e. through literature study). Therefore, this study is a mere contribution and extension to the knowledge that is currently available about Eco-Barons, it is not a full-fledged conclusion. More (empirical) research is still required.

Second, Capital Theory was used as the theoretical framework for the case studies of Paul Lister and Jochen Zeitz. As has been explained in section 4.2, this theory was chosen because it is a very holistic theory involving various dimensions (i.e. economic, cultural, social, and symbolic), thereby enabling in-depth exploration of the Eco-Barons. The use of Capital Theory in this thesis study was also reflected on earlier in this chapter (section 6.2.2). Nevertheless, other theories could have been used to characterize Eco-Barons, as was the

purpose of the second main research question, which might have led to other interesting insights than those gained in this study. In other words, using Capital Theory is merely one approach that one could take, and there are other theories that one could use to frame a case study of an Eco-Baron. Examples of other theories that could be applicable are Actor-Network Theory (ANT), Practice Theory, or Elite Theory. Though these theories are not as holistic as Capital Theory and thus do not allow for an equally broad exploration of the topic, they are highly valuable in case one wishes to explore one certain aspect, such as networks or practices.

Third, this thesis study only includes two case studies, thereby contributing less empirical knowledge to the broader literature than initially aimed for. The initial plan was to conduct three case studies during this research project. Unfortunately, it turned out to be challenging to find Eco-Barons who are willing to cooperate in a research such as this one, especially within the time frame set for this thesis project (i.e. from mid-May to the beginning of December 2017). Even Noël van Bommel, with whom I cooperated in this project, received many negative responses or non-responses from Eco-Barons, despite the fact that Noël van Bommel has the leverage of writing for a national newspaper with over one million readers. If the planned time frame for this thesis project would have been longer, a year for instance, chances are high that (an) additional Eco-Baron(s) willing to participate in a case study would have been found. Yet, since time does not allow it, I had to settle with two case studies, one of which was based on secondary sources because the Skype interview was rescheduled to too late a point in time (see section 1.6.3.2). Therefore, the case study of Jochen Zeitz is not completed. I did attend the Skype interview, but had too short a period of time to still process the interview (primary data) in this thesis research.

Also, the visit to Scotland to interview Paul Lister was only brief, unfortunately. In total, only two days were spent at Alladale Wilderness Reserve. It is hard to fully uncover one's different capitals (i.e. economic, cultural, social, and symbolical capital) and the ways in which one enacts one's different capitals, given only such a short period of time, as mentioned earlier in this chapter (section 6.2.2). Probably, a better way to gather information about one's capitals is to spend a longer period of time in close proximity of the person under study. For example, if I would have taken up a working position at Alladale Wilderness Reserve or The European Nature Trust (TENT), both of which were established by Paul Lister and receive his full-time attention, I might have uncovered more information about Paul Lister's various types of capital and the ways in which he enacts them in his philanthropy. The same goes for the case study of Jochen Zeitz. If I would have been able to spend a considerable amount of time in proximity of him and his environmental philanthropy projects at Segera, I would have uncovered more about his various capitals than is possible from secondary (online) sources.

Fourth, many of the interviews conducted for this thesis study were conducted by Noël van Bommel and me together, although Noël van Bommel had the principal interviewer role in these interviews. The only interviews that were conducted by me alone, were those with Bram Buscher and Allard Stapel. As Noël van Bommel is a journalist, he does not adhere to a scientific interviewing style, which is logical considering that he does not conduct interviews for scientific reasons. Despite the fact that interview guides with neutral questions were

prepared, during the interviews Noël van Bommel rephrased these questions which resulted in quite some ‘leading’ questions. These leading questions may have resulted in potentially biased answers from the interviewees and thus biased data on which the findings of this study are based. Thus, this can be seen as a potential threat to the validity of this study.

Fifth, some interviewees were very focused on the organization they are currently working for, which sometimes led them to place certain questions in light of their organization instead of in the context the questions were meant to be placed in. As a consequence, some of the answers given were not of use for answering the various sub-questions to the third main research question, simply because they were answered in a different context (i.e. in connection to their current organizations instead of in connection to the Eco-Barons’ philanthropy).

Lastly, some questions that were asked during the interviews received very ambiguous answers. This might be because the field experts maybe simply did not know the answer to some of the questions, or because they did not feel confident enough to make any claims. Furthermore, some questions received very different answers from the different field experts. The sub-question that focused on the contribution of Eco-barons to the total of environmental philanthropy and nature conservation (see section 5.3) is an example. Some field experts did not give a concrete answer to this question (e.g. George Holmes) because they did not know, whereas other experts (e.g. Bram Buscher and Marc van den Tweel) claimed that Eco-Barons are very important, while Allard Stapel was of the opinion that they are not. As such, giving a coherent, conclusive answer to this sub-question was not feasible. Similarly, the sub-question regarding whether Eco-Barons are seen as a growing trend/phenomenon (section 5.1) could also only be answered in an inconclusive manner based on the ambiguous data gathered through the interviews.

6.4 Suggestions for future research

From the discussion of the findings and shortcomings of this thesis study, some avenues for future research have come to the fore.

To start with, there is still a need of more empirical knowledge about the Eco-Barons. More case studies of Eco-Barons should be conducted to investigate whether there are more nuances among this group of individual environmental philanthropists, more reasons why this trend – if there is a trend – of this specific approach of individual environmental philanthropy has emerged, and what other impacts the actions of such Eco-Barons can have for society and the environment. This thesis study has uncovered quite some empirical knowledge on these aspects, but more empirical research can definitely add more fabric to the current knowledge base.

Second, it would be interesting to compare the environmental philanthropy of Eco-Barons with other forms of environmental philanthropy, such as land donations or (large) financial donations (i.e. Land Contributors or Environmental Financers). The different approaches to individual environmental philanthropy could be compared in terms of effectiveness, for instance. Moreover, individual environmental philanthropy (in whatever of the eight forms as

delineated in section 3.7) could be compared to environmental philanthropy conducted by non-individual actors, such as NGOs, communities, or governments.

Third, future case studies could be conducted with a different underlying theoretical framework (e.g. Actor-Network Theory (ANT), Practice Theory, Elite Theory, etc.), as this might uncover interesting insights about Eco-Barons that are more focused on one specific facet (e.g. motivations, practices, networks, finances, etc.). Capital Theory proved to be useful for exploring the Eco-Barons in a holistic manner, but exploring one facet only can better be done using a more narrowly focused theoretical framework.

Fourth, some of the sub-questions posed in this study could not be answered in a conclusive manner with the data gathered to this end. As mentioned in the previous section, the answers to the questions whether Eco-Barons are indeed a trending phenomenon or whether they make an important contribution to the whole of environmental philanthropy and nature conservation remain unclear. These questions could therefore be taken up for more thorough investigation in future research.

Fifth, the field experts that participated in this study raised the issue of assessing effectiveness in the field of conservation (see sections 5.3 and 5.6). Since there is apparently so much ambiguity when it comes to measuring success and effectiveness in nature conservation, resulting in a lack of comparable data on the effectiveness of privately protected areas (PPAs), this would be an interesting avenue for future research. It would be interesting to investigate what measures of success and what methods of measurement currently exist in the field of conservation, and how these can be improved and which ones would be applicable in different situations/environments. Perhaps a general, yet holistic, method of measuring the effectiveness of nature conservation initiatives could be proposed. These are just a few suggestions, but research in this area could bring more clarity on this measurement issue, and to date not a lot of research has been conducted to this end.

Sixth, most privately protected areas (PPAs), including those of Eco-Barons, rely on ecotourism for the purpose of nature conservation and several other objectives. As argued earlier (sections 6.2.4.2 and 6.2.4.3), it might be worthwhile to explore ways other than ecotourism that can be used to sustain PPAs in the long run and that achieve similar results. Especially considering the fact that some ecosystems are not amenable to tourism yet in dire need of protection, other innovative mechanisms that could make currently neglected ecosystems more attractive and worthy of conservation efforts in the eyes of private actors would be valuable.

Seventh, future research could be directed towards exploring novel ways in which the potential of different private actors in terms of nature conservation can be combined in more effective ways (i.e. create higher synergy among private actors). For instance, as argued earlier (section 6.2.4.5), novel ways to combine the potential of Eco-Barons with the potential of communities in terms of nature conservation, might result in more effective nature conservation than either of these private actors could have achieved on their own.

Finally, it was pointed out that no attention is given in the literature to ways of dealing with the risk of westernisation of nature and nature conservation (see section 6.2.4.4). Ways in which to deal with this issue have not yet been suggested. Future research could, therefore, focus on whether and how nature and nature conservation is westernized, and how more balance could be achieved between western and non-western views in these playing fields. For instance, institutional or legal mechanisms could be proposed to ensure more active involvement of non-westerns in nature conservation initiatives.

Indirectly related to the issue of the (potential) westernisation of nature and nature conservation, is the issue of neo-colonialism and expropriation of land from communities. Eco-Barons are frequently accused of having neo-colonialist tendencies and displacing local people from the land they purchased, as discussed earlier in this thesis report. Devising political or institutional mechanisms that could facilitate the prevention of these undesirable social consequences that may emanate from Eco-Barons, could be taken up by future research. Options that could be looked at, for instance, are installing mandatory local referenda for ecological interventions that Eco-Barons plan to execute on their land property, introducing and/or strengthening laws that ensure public accessibility to Eco-Barons' land properties (such as the Scottish 'rights to roam' act), creating a UN body that monitors whether privately protected areas (PPAs) of Eco-Barons do not portray signs of neo-colonial rule and actually bring benefit for the locality, and so on.

6.5 Practical application of findings

The various findings of this thesis study can be used in practice in different ways. The typology of individual environmental philanthropists can be used as a source of information for (nature) organizations and foundations to recognize what different approaches (wealthy) individuals can take towards practicing environmental philanthropy, which can help them in building a more focused network (i.e. cooperate with a certain type of individual environmental philanthropist) or to make more focused 'offers' to attract the support of (a) specific type(s) of individual environmental philanthropist(s), that are in line with the objectives of the organization or foundation in question.

Moreover, (wealthy) individuals who wish to engage in environmental philanthropy could use the typology as an information source to decide what approach(es) they make take in practicing environmental philanthropy. The most common and simple way of practicing (environmental) philanthropy remains donating to charitable organizations or foundations. However, as the typology in this study shows, there are many other ways in which one can practice environmental philanthropy, so the typology may open the eyes of individuals to the various options that are available for them.

Moreover, the findings of the case studies of Paul Lister and Jochen Zeitz in terms of their various capitals and how they enact these capitals in their philanthropic work can be a source of inspiration for other Eco-Barons, both in the sense that it shows different ways in which one can accumulate the different types of capital and how they can be put to use in conducting environmental philanthropy on privately-owned land.

Also, the advice from field experts (see section 5.5) can be used by potential and existing Eco-Barons to inform them on how to make their philanthropic work better and what to watch out for while conducting their activities. In other words, this thesis report contains several do's and don'ts for Eco-Barons.

Finally, the findings of this study could be helpful to policy-makers by pointing out the potential advantages and disadvantages that can result from people like Eco-Barons, which could be more regulated through new and/or improved policies. For example, a disadvantage pointed out were the social problems that may result, such as the displacement of local communities or neo-colonialist practices. It was already suggested in the previous section that future research could focus on potential institutional or political mechanisms that can mitigate the risk of disadvantageous consequences of Eco-Barons and their actions. Policy-makers could take it upon them as well, in cooperation with researchers, to see if and how new policy could mitigate or prevent such social problems. Moreover, local authorities could actively work with Eco-Barons to augment the advantageous consequences that Eco-Barons and their actions may bring, such as environmental welfare, more sustainable land use, educational programmes offered to local people, the creation of jobs and sustainable economic opportunities, and so on. In some countries, local governments lack the necessary resources in order to initiate certain programmes or projects, whether educational, environmental, social, cultural, or economic. Eco-Barons can bring the necessary resources and provide a starting point for such programmes. Illustrative of this is a remark made by Jochen Zeitz during the Skype interview that Noël van Bemmelen and I had with him, namely:

“I’m not the one who is saying “this is how it should be done” either. I’m creating a platform or platforms that, you know, people that are local can use and are using to make things work.”
- *Jochen Zeitz*

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Appendix A: List of individual environmental philanthropists

Type 1: *Eco-Barons*

Eco-Barons are wealthy individuals (celebrities, successful business people, people wealthy by inheritance, etc.) who purchase land, establish their own foundation to run the land and conservation project(s), and potentially turn it into a nature reserve with some sort of business model in place to ensure its durability. Some examples are:

- Doug and Kris Tompkins
- Ted Turner
- George Soros
- Louis Bacon
- Hansjorg Wyss
- Paul Tudor Jones
- Adrian Gardiner
- Paul Lister
- Anders Povlsen
- Martin Copley (1940-2014)
- Bob Brown
- Luciano Benetton
- Sylvester Stallone
- Adrian Thompson
- William Holden
- Eileen Lange (a.k.a. Shania Twain)
- Johan Eliasch
- Felix Dennis
- Jochen Zeitz
- Paul Fentener van Vlissingen (1941-2006)

Type 2: *Foundation Builders*

Foundation Builders are wealthy individuals who establish foundations that are committed to supporting environmental and nature/wildlife conservation purposes. Some examples are:

- Louis Bacon
- Greg Carr
- Bill and Melinda Gates
- Hansjorg Wyss
- Jochen Zeitz
- Paul Lister
- Li Quan

- Nelson Mandela (1918-2013)
- Leonardo DiCaprio
- John Muir
- Roy Dennis
- Lawrence Anthony
- David Brower
- Elena Bykova
- Iain Douglas-Hamilton
- Jane Goodall
- Aldo Leopold
- Blythe Loutit
- John Lukas
- Charudutt Mishra
- Craig Parker
- Roger Payne
- Ian Player
- Claudio Sillero
- Paul Tudor Jones
- Sabine Plattner
- Rombout Swanborn
- Family Van Vliet
- Paul Fentener van Vlissingen (1941-2006)
- Boudewijn Poelmann

Type 3: *Environmental Financers*

Environmental Financers are wealthy individuals who donate large sums of money and/or other resources to environmental foundations and organizations in order to advance environmental and conservation causes. Some examples are:

- Louis Bacon
- Hansjorg Wyss
- Gordon Moore
- Jane Fonda
- Donald Bren
- David Rockefeller

Type 4: *Organizational Directors*

Organizational Directors are individuals who aim to contribute to environmental goals by sitting on the board(s) of (an) environmental organization(s) and/or foundation(s). By sitting on the board of such institutions, the Organizational Director can exert some influence on the activities conducted by these institutions. Some examples are:

- Leonardo DiCaprio
- Prince Bernard
- Jack Ma
- Hansjorg Wyss
- Paul Lister
- Jochen Zeitz
- Harrison Ford
- Boudewijn Poelmann
- Paul Fentener van Vlissingen (1941-2006)
- Generally all Foundation Builders, because they usually sit on the board of their own foundation.

Type 5: Land Contributors

Land Contributors are landowners who donate land to environmental foundations and organizations for conservation purposes. Some examples are:

- Clint Eastwood
- Donald Bren
- Newell and Ann Meyer
- David Rockefeller

Type 6: Passive Contributors

Passive Contributors are landowners who engage in environmental philanthropy through conservation easements (a.k.a. conservation covenants). They do not give away or sell their land, but agree to prohibit certain kinds of land uses or developments on their land in exchange for easement payments. Some examples are:

- Louis Bacon
- John and Leslie Malone

Type 7: Conserving Celebrities

This type of individual philanthropist has been coined by Brockington (2009), who defines conserving celebrities as “people who are already famous, and who lend that fame to support conservation’s cause” (Brockington, 2009, p. 25). Thus, this group consists of famous, wealthy individuals (i.e. celebrities) who use their public image to promote environmental/conservation causes. Some examples are:

- Leonardo DiCaprio
- Jane Fonda
- Emma Watson
- Nelson Mandela (1918-2013)

- Harrison Ford
- Mark Ruffalo
- Gisele Bündchen
- Robert Redford
- Meryl Streep
- Cate Blanchett

Type 8: *Celebrity Conservationists*

This type of individual philanthropist has also been coined by Brockington (2009), and he defines celebrity conservationists as “people who win fame from their conservation activities” (Brockington, 2009, p. 63). Thus, this group consists of individuals, both wealthy or non-wealthy, who devote significant time and/or resources to the welfare of nature and/or wildlife. They do this, for example, through activism, research, and resulting publications such as books, documentaries, etcetera. People typically belonging in this category of individual philanthropist are, for instance, scientists, ecologists, filmmakers, authors, etcetera. There are many people who devote their time and/or resources to nature and/or wildlife, but some really become famous for their contributions to advancing the environment and their contribution to nature/wildlife conservation. Some examples are:

- George Schaller
- Leonardo DiCaprio
- Boonsong Lekagul
- Jean and Mathieu Laboureur
- Francois Fiat
- Hans Wijers
- Richard Leakey

Appendix B: Research material for case study of Paul Lister

Interview guide: Paul Lister

Start with introductory questions about the nature project

Background

Could you tell a little more about yourself?

- Place of birth and places lived
- Family (and their influence)
- Study
- Career so far
- Free time (hobbies and interests)
- Social life

How did you get in touch with nature conservation and philanthropy?

Why did you decide to start this project?

How long have you been doing this project?

Do you have another job next to this nature project?

Organisation

Which people and organizations are important for the success of this nature project?

How do you find the help that you need for reaching your goals for this project?

Do you have any role models?

Are you part of other nature projects?

- Why?
- How did you get involved in these projects?
- Do you hold positions on multiple organizational boards?

Are you connected to other great philanthropists? (not necessarily environmental)

Does your social life help you to get certain things done for the good of this project?

- membership to certain groups, clubs, connections, relations, etc.

Financial aspects

How did you finance this endeavour?

- Personal funding, donations / loans / subsidies from other or organizations, etc.
- Estimation of how much

How much does it cost approximately on a yearly basis to keep this project running?

Do you yield any returns from you investment in this project?

- If so, how much approximately and what is done with this money?

In what valuable ways do your employees and/or partners contribute to the success of your philanthropic endeavour?

- What qualifications do you find important for employees and/or partners to have in order to work for you?

What (if any) ancillary activities do you find necessary to fund in order to keep the project running?

- Subprojects
- Revenue-generating activities (e.g. tourism?)

Further questions

Why are you doing this apart from conservation? What does this project bring to you?

Do you promote other causes besides nature?

Do you think you gain social recognition and legitimacy through your philanthropic work?

- If so, how does this show in your everyday life?

Do you think that your philanthropic work for the environment has put you in a better position to exert more social and/or political influence?

Did you ever receive any formal recognitions?

- prizes, honours, important job titles, etc.

Are you often in contact with the press?

- If so, in what ways?

What symbols or signifiers do you think other people would use to represent you or would remind them of you?

Have you heard of The Giving Pledge? If so, what do you think of it?

Looking back, what (if anything) would you have done differently, and why?

Coding scheme case study Paul Lister

Main code	Sub-codes
Economic capital	Private money; External money; Revenues; Human assets; Tangible assets; Services
Cultural capital	Travel; Family influence; Career; Important life event; Opinion/vision; Learning/education; Knowledge of nature; Business thinking; Background; Hobby/interests
Social capital	Friends/contacts; Sociability; Social events; Networks; Cooperation/partnerships
Symbolic capital	Media outreach; Reputation; Public recognition; Formal recognition
Other interesting remarks	Deliberation; Obstacles to achieving goal; Differing perspectives in environmental philanthropy

Interview transcript – Paul Lister (1st interview)

Interviewee: Paul Lister (P)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 5-09-2017

Location: Alladale Wilderness Reserve, main lodge

Duration: 15:57

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – Paul Lister (2nd interview)

Interviewee: Paul Lister (P)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 5-09-2017

Location: Alladale Wilderness Reserve, driving through one of the valleys (Glen Alladale)

Duration: 1:18:43

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Response e-mail Paul Lister: additional questions

Re: Some small questions - Smit, Marlieke

Page 1 of 2

Re: Some small questions

Paul Lister <Paul@theeuropennaturetrust.com>

vr 2017-09-29 09:28

Aan: Smit, Marlieke <marlieke.smit@wur.nl>;

cc: Sam Sutaria <sam@theeuropennaturetrust.com>; Pieter-Paul Groenhuijsen <Pieter@alladale.com>; Innes Macneil <Innes@alladale.com>;

HI MARLIEKE,

IT WAS A PLEASURE TO HOST YOU AT ALLADALE. → sociability

NO WORRIES ABOUT YOUR FURTHER QUESTIONS WHICH I WILL ATTEMPT TO ANSWER IN CAPS BELOW.

I HOPE IT HELPS?

BEST WISHES

PAUL

On 27/09/2017, 12:04, "Smit, Marlieke" <marlieke.smit@wur.nl> wrote:

>

>

> * What education did you enjoy until you stopped studying at the age of 18? → learning/education
I WENT TO AN ENGLISH PUBLIC SCHOOL UNTIL 18 YEARS OLD.

> *

> * Before your father got unwell and you decided to focus fully on nature, what did you do for a living? What was your field of business? → career

I WAS IN THE FURNITURE BUSINESS FOR 20 YEARS UNTIL MY FATHER SUFFERED A STROKE. BOTH IMPORT/EXPORT AND FINALLY RETAILING. → important life event

> *

> * What are the most important lessons you learned and interests you gained under the influence of your family during your childhood (and possibly also later on)? → family influence, travel
ADVENTURES AND HOLIDAYS SPENT ON LAND AND AT SEA HELPED MOULD AND SHAPE MY FUTURE LIFE.

> *

> * What places you visited / travels you made were most important for and influential on you as a person? Why? → travel

MULTIPLE TRIPS TO COUNTRIES IN EAST AND SOUTH AFRICA HELPED INSPIRE ME TO NATURE. SEEING SO MUCH WILDLIFE IN AFRICA MADE ME CURIOUS ABOUT WHAT WE HAD LOST IN EUROPE, IN PARTICULAR THE UK. → important life event, hobby/interests

> *

> * Are you involved in certain social circles in the field of nature conservation / environmental philanthropy? Who are your most important contacts that help you further, not only in Scotland but worldwide? How did you make these contacts?

DOUG AND KRIS TOMPKINS INSPIRED ME FORM THE WORK THEY HAVE BEEN DOING IN CHILE AND

→ friends / contacts

→ travel

<https://webmail.wur.nl/owa/>

9/29/2017

Re: Some small questions - Smit, Marlieke

Page 2 of 2

friends / contacts → travel → media outreach → cooperation / partnerships

ARGENTINA. I MET THEM IN 2007 WHEN WE WERE FILMING "MOOSE IN THE GLEN" WITH THE BBC. ADRIAN GARDNER, WHO FOUNDED SHAMWARI IN RSA, GAVE ME THE IDEA OF A 'FENCED WILDERNESS RESERVE' IN THE SCOTTISH HIGHLANDS.

• Have you ever received any important certificates/awards/honors/recognitions/titles/ etc.?

NOTHING SIGNIFICANT SO FAR... → ~~public~~ formal recognition

Field notes: made at Paul Lister's Alladale Wilderness Reserve

Paul Lister ^{private money}
 koop: 3.5 million £
 private trust ^{for Alladale} + TENT
 ↳ managed by Graham
 Anders ~~Knipson~~ Polson ^{friends/contacts}
 Christoph Schenk ^{friends/contacts}
 Fentener-van Ulsingen ^{friends/contacts}
 ↳ 8000 acres in Scotland
 meet through the 'business' ^{other} ↳ sociability, networks
 grew up in London ↳ background
 school until 18 ↳ learning / education
 travelled a lot (not Asia) ↳ travel
 Doug Smith (introduced self in Yellow Stone) ↳ friends/contacts

Doug & Kris Tompkins ^{Friends/contacts} →
 met through trip to
 travel ← Argentina with BBC ↳ cooperation/partnership
 Depression, father ill → Arizona
 ↳ see clarity on life → nature work
 ↳ important life event, travel
 Carpathia → travel
 tennis → hobby / interests
 lives in London, stays in Miami over winter
 ↳ cooperation/partnership
 natura Siberica } ↳ background
 ↳ revenue
 ↳ deer hunting, ↳ revenue
 ↳ tourism, ↳ business thinking
 ↳ services

5/09/2017 ^{friends/contacts}
 Sam → TENT
 ↳ human assets
 First grantmaking charity, now more of a 'conservation enterprise' (venture philanthropy / entre philanthropy).
 Philanthrocapitalism is not a bad thing, can even be altruistic.
 Paul Lister is altruistic, does it because he loves it, not for the money.
 Can see how some view Lords as hypocritical, but still think they're good people. You have two types of rich people: those who give back even though they do not have to, and those who keep everything for themselves. The former have to be applauded.
 *This man could literally sit on a boat for the rest of his life if he wanted to, but instead he chooses to devote his money and time to nature. * 1995 - 50-60

Appendix C: Research material for case study of Jochen Zeitz

Coding scheme – Case study Jochen Zeitz

Main code	Sub-codes
Economic capital	Private money; Tangible assets; Services; Human assets
Cultural capital	Career; Learning/education; Travel; Background; Hobby/interests; Opinion/vision; Character/lifestyle; Business thinking; Skills
Social capital	Friends/contacts; Family; Sociability; Networks; Cooperation/ partnerships
Symbolic capital	Job titles; Awards/honours; Educational qualifications; Reputation; Public recognition; Media outreach
Other interesting remarks	Deliberation; Public suspicion

Coded secondary data sources

Company Overview of The Zeitz Foundation

Snapshot
People

OverviewBoard MembersCommittees

Executive Profile

Jochen Zeitz

Founder, The Zeitz FoundationAge Total Calculated
 CompensationThis person is connected to **3** Board Members in **3**
organization across **6** different industries.

54

--

See Board Relationships

Background

Mr. Jochen Zeitz is the Founder of The Zeitz Foundation. Mr. Zeitz served as the Chief Sustainability Officer of Kering SA since 2010. He served as Chief Executive Officer of sport & lifestyle division at Kering SA. He served as the Chief Executive Officer of Puma SE since 1993. He joined Puma in 1990 and served as a Business Manager of Marketing Footwear and served as its Chief Financial Officer from 1993 to 2005. He served as the Head of Marketing of Puma since 1991 and also served as Vice President of International Marketing and Sales. He began his professional career with Colgate-Palmolive in New York and Hamburg. He served as Chairman of the Administrative Board at PUMA SE from July 25, 2011 to December 1, 2012. He served as the Chairman of Management Board at Puma SE from 1993 to July 24, 2011. He was responsible for International Marketing, Finance, Operations and Sales of PUMA SE. He served as Member of the Management Board and Member of Administrative Board at Puma SE. He serves as Co-Chair of Sustainability Technical Advisory Group at Kering SA. He has been a Director of VOLCOM, Inc. since June 17, 2011. He has been an Independent Director of Harley-Davidson, Inc. since August 6, 2007. Mr. Zeitz has been an Independent Non-Executive Director at Wilderness Holdings Limited since April 8, 2010. He served as a Non-Executive Director of Wilderness Holdings Limited since April 8, 2010 and Kering SA since April 27, 2012 and previously also served as its Director since September 2007. He was named as "2001 Entrepreneur of the Year" by the Financial Publishing Division of Axel Springer Verlag. He was presented with the "Player of the Year 2003" award by Horizont Sport Business. Furthermore, he has personally been selected as one of Brandweek's "Marketers of the Year" for 2003. In 2003, He was declared "Entrepreneur of the Year" by the German Marketing Publication Horizont and received due to his extraordinary entrepreneurial and personal performance the "Horizont-Award 2003". In 2004, he was declared one of the "25 Young Leaders" set to change the face of business in Europe by the Financial Times. In September of 2004, 2005, 2006, he was presented with the "Strategist of the Year" award by the Financial Times Germany. In 2005, he received the "Customer of the Year 2005" award from the Art Directors Club Germany (ADC). For the third time in a row and received the special prize "Circle of Strategic Excellence". Mr. Zeitz graduated from EBS European Business School with a degree in International Marketing and Finance in 1986, which he earned studied in Germany, France and the United States. He holds a Degree in Business Administration.

Collapse Detail

→ career

→ awards /
honours→ learning/
education

→ travel; background

educational qualifications

Corporate Headquarters
Muthaiga Mini-Market
Nairobi, -- 00619

Kenya

Phone: 254 7 298 09764

Fax: --

Annual Compensation

There is no Annual Compensation data available.

Stocks Options

There is no Stock Options data available.

Total Compensation

There is no Total Compensation data available.

private money

Board Members Memberships

2007-Present

Independent Director

Harley-Davidson, Inc.

2010-Present

Independent Non-Executive Director

Wilderness Holdings Limited

2011-Present

Director

VOLCOM, Inc.

Education

Bachelor's Degree 1986

EBS European Business School gGmbH

educational qualifications

learning/education

Other Affiliations

Kering Holland NV

Harley-Davidson, Inc.

PUMA SE

Kering S.A.

EBS European Business School gGmbH

VOLCOM, Inc.

Wilderness Holdings Limited

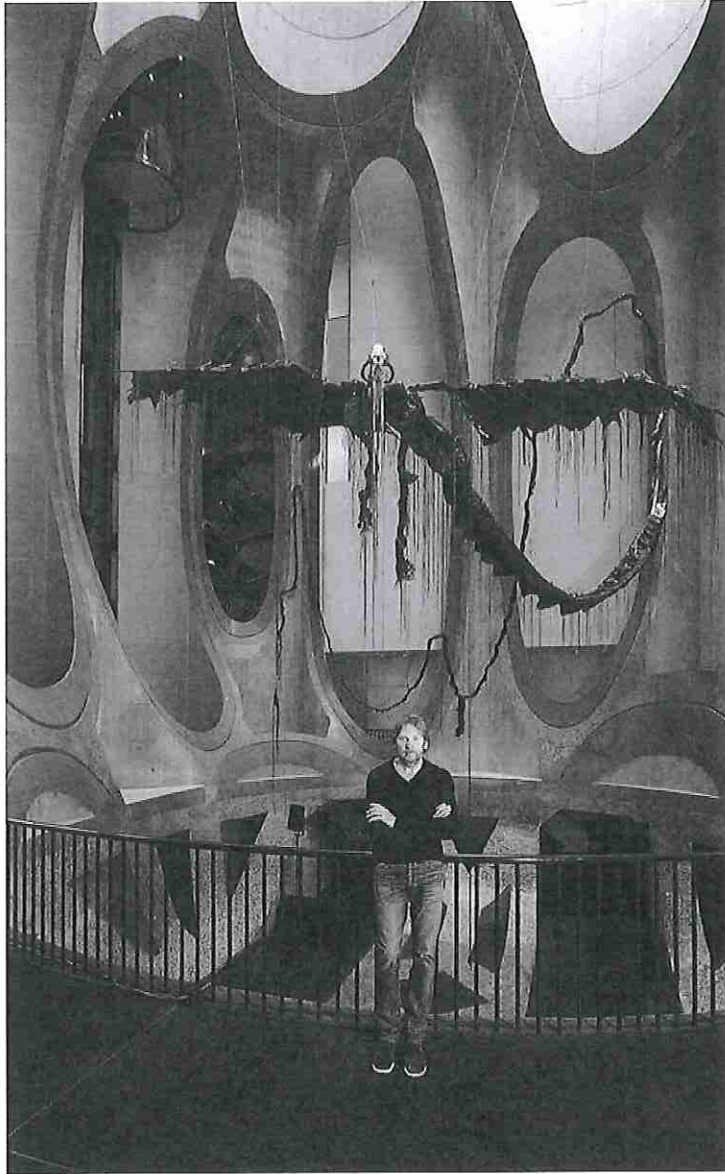
Request Profile Update

Source: Bloomberg (2017). *Commercial services and supplies: Company overview of the Zeitz*

Foundation – Executive profile: Jochen Zeitz. Retrieved October 31, 2017, from

<http://www.bloomberg.com/research/stocks/private/person.asp?personId=757858&privcapId=283081628>.

Cape Crusader: meet Jochen Zeitz, the entrepreneur behind Africa's largest museum of contemporary art



Jochen Zeitz, at the new Zeitz MOCAA, standing in front of Nicholas Hlobo's limpundulu Zonke Ziyandilenda, a seminal piece based on the Xhosa myth of the Lightning Bird

By: Caroline Roux

14 OCTOBER 2017 • 10:15AM

When the German entrepreneur Jochen Zeitz fell in love with Africa, he took the passion seriously. He bought a 50,000-acre ranch in Kenya, and then acquired the 1929 Gipsy Moth biplane used in Out of Africa to fly around it. When he decided to focus on sustainability, and make business leaders pay attention, he set up an organisation – The B Team – with Sir Richard Branson and rounded up 13 founder

↳ hobby/interests; career

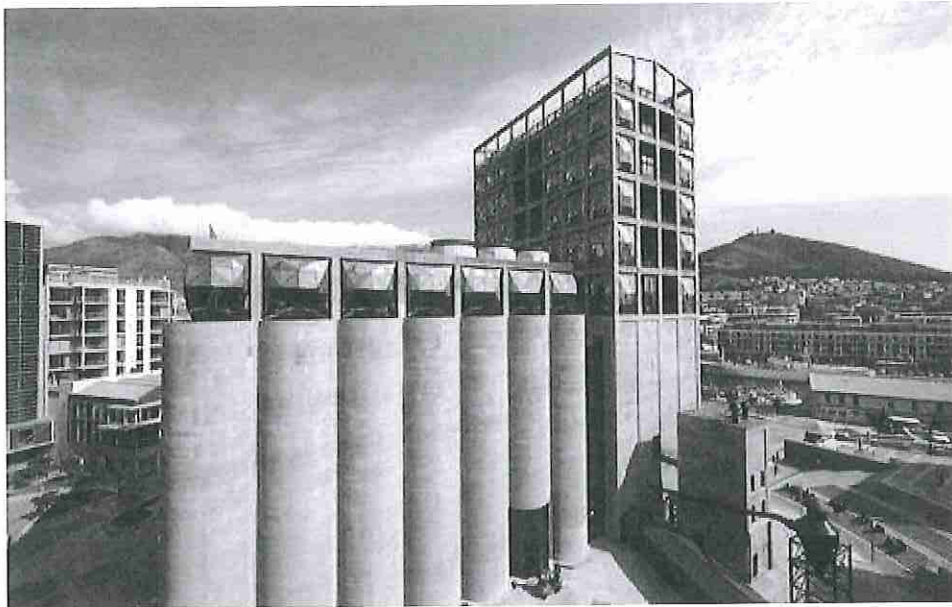
↳ friends/contacts

↳ hobby/interests

↳ tangible assets

→ friends/contacts; networks

members including Irish politician Mary Robinson and CEO of luxury global group Kering, François-Henri Pinault.



The impressive Thomas Heatherwick-designed building housing Zeitz MOCAA in Cape Town

Last month, a spectacular museum opened in Cape Town with his name on it. Zeitz MOCAA (Museum of Contemporary African Art) has been designed by Thomas Heatherwick. He's a "passionate innovator", says Zeitz of the architect who might have failed to get the Garden Bridge built but did design the new Routemaster bus and the vast Google building at King's Cross. Zeitz MOCAA occupies 9,500 sq m in what was once a gigantic 19th-century grain silo.

→ tangible assets

→ reputation; public recognition

→ friends/contacts

'I wanted to get people through the door. I hope once they're in, their curiosity will keep taking them further'

South Africa's harvest was exported directly back to Britain from this very building until 2000. Now it's a first-of-its-kind institution that, according to Zeitz, will put South Africa firmly on the cultural map. In its 80 galleries, some of his massive holding of contemporary African art will be on display.

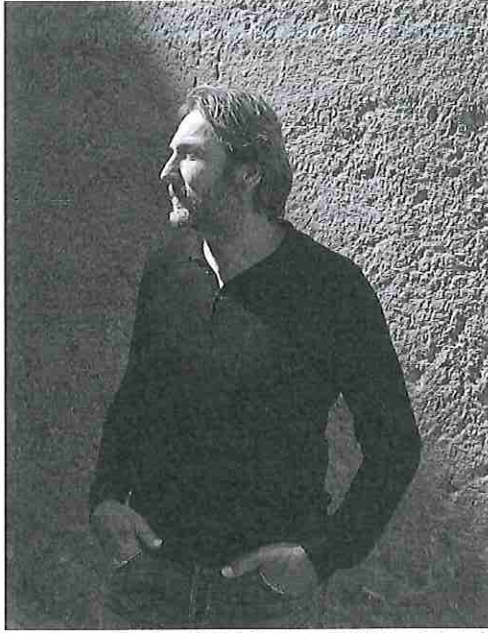
→ opinion/vision

sociability

In person, the 54-year-old Zeitz is not as overwhelming as he sounds on paper. Fit (guess what – he's a marathon runner) and approachable, with messy blond hair, he's an unlikely Mr Big. "I thought I'd be meeting a smooth business success story," says Heatherwick. "But he's down to earth and good at listening. I take direct flights everywhere, but I found out that Jochen will change planes a few times if it works out cheaper."

character/lifestyle

character/lifestyle sociability



Jochen Zeitz CREDIT: TINA HILLIER

Zeitz tells me he travels with a Puma holdall, an iPhone and his acoustic guitar. "I don't have an office," he says, "there's not much point when I'm always on the move." He does, however, have homes in Kenya, Ibiza, Santa Fe and now west London.

hobby/interests

→ travel

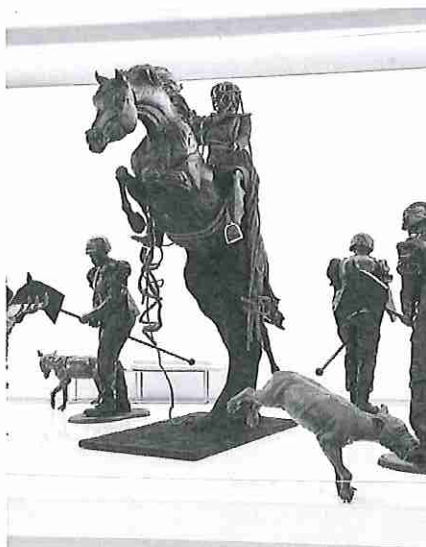
→ travel

↳ tangible assets

Puma, perhaps more famous for its sneakers than holdalls, is where it all started going right for the young Zeitz, who'd been studying medicine in his native Germany before transferring to business school in Paris. He joined the ailing German sportswear company's marketing team in 1990, and by '93 had become CEO. Why did the owners, a Swedish investment firm, take such a gamble? "They'd been through three conventional CEOs in a year," says Zeitz. "I gave them a more radical vision of how to turn the brand around."

learning/ education; background

job titles



In the Midst of Chaos, There is Opportunity by Mary Sibande

He dramatically reduced staff numbers, took production to Asia, made English the corporate language, and started sponsoring African football teams. The last decision

career

was in part economic (Cameroon, as you can imagine, is rather cheaper and more grateful than, say, Italy), but also, says Zeitz, they "suggested the adventurous nature of the brand".

→ hobby / interests ; tangible assets

Zeitz had begun to acquire art in the 1990s – Warhol included – and Puma sponsored art events too, including a show in 2008 at the Rubell Family Collection in Miami called 30 Americans. Curated by the foundation's then director, the South African Mark Coetzee, it brought together work by exclusively African-American artists. "I wanted to know more," says Zeitz. "So Mark and I went to a pizza place in Miami for a quiet conversation, and ended up talking about why Africa didn't have a major contemporary art museum. Mark told me his vision was to go back home and start one."

→ friends / contacts

When Zeitz left Puma in 2011 for Kering (which owns Alexander McQueen, Stella McCartney and Gucci among other luxe labels) to become a director of the company and chairman of its sustainability committee, Coetzee left the Rubell Foundation to start working with Zeitz on an African museum.

→ career
→ friends / contacts ;
cooperation / partnerships



Egungun Masquerade VII by Leonce Raphael Agbodjelou

→ hobby / interests

In 2008, Zeitz had already turned his art collecting away from the more predictable choices he'd been making to art made in Africa or by Africans from 2000 onwards.

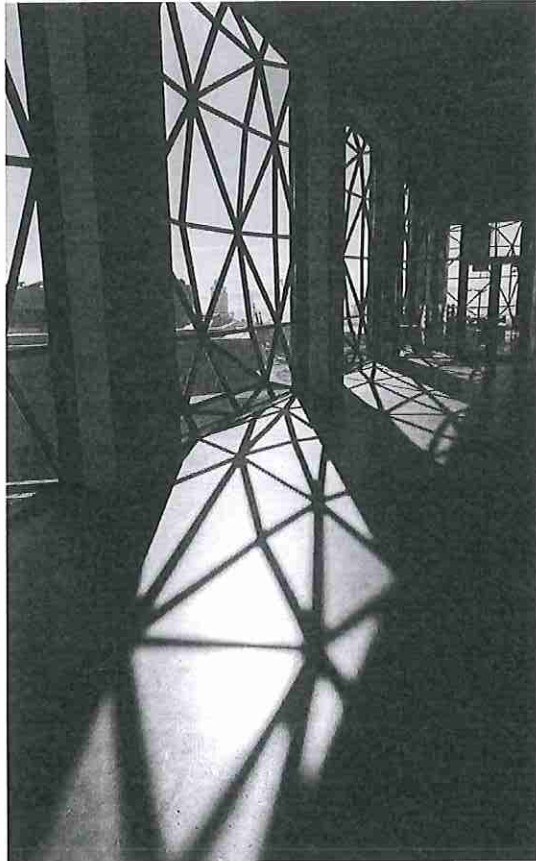
"We bought at scale," says Zeitz, "It's not a private individual collection, and not always my personal taste. I want it to create a dialogue." He has little in his homes. "Kate is more interested in film," he says of his 39-year-old fiancée Kate Garwood, a Los Angeles-based producer, who recently delivered the Jesse Owens biopic, *Race*.

→ family

Zeitz has important work by names such as William Kentridge in South Africa and Isaac Julien in London. Other pieces are by young African practitioners who Zeitz and Coetzee believe are making the art of the future. The exhibitions installed for the museum's opening suggest a broad variety.

Though it's hard to fault the intention, there are inevitably questions hovering over the fact that this new narrative (which will define the story of contemporary African art) is being created by a white South African curator and a German entrepreneur in a building by an international architect – that is a product of Cape Town's colonial past.

→ public
~~suspicion~~
suspicion



The gallery cuts into 42, 28m-high concrete tubes

Heatherwick was, in fact, attached to the project before Zeitz came on board, having been first invited to work on feasibility studies by the developers of the Victoria & Alfred Waterfront, where the museum sits, six years ago. Another collector had flirted with the idea of taking on the space, and when he dropped out, Zeitz and Coetzee appeared.

Heatherwick's transformation of the building provides real drama: he has cut into the 42, 28m-high concrete tubes at its centre to create a huge honeycomb and a foyer that's as awe-inspiring as a cathedral. A huge dragon sculpture by respected South African artist Nicholas Hlobo, is suspended as though trapped in terrifying flight. "There's not much tradition of museum-going in Cape Town, especially among a large sector of the population," says Heatherwick. "I wanted to get people through the door. I hope once they're in, their curiosity will keep taking them further."



Macho Nne 01-25 by Cyrus Kabiru

For the better heeled, the sixth-floor restaurant, with peerless views to Robben Island, where Mandela was detained, looks set to be the hottest spot in town. And a deluxe hotel, created as part of the project, and where views from suites make Table Mountain look almost touchable, is packing in guests.

→ business thinking

At the opening on 22 September, Zeitz, accompanied by Coetzee and flanked by local dignitaries, announced three new board members: Robert Redford, Morgan Freeman and Kofi Annan. They are all, of course, friends. The sort of friends you have when you're Jochen Zeitz.

→ friends / contacts ; networks

Zeitz Museum of Contemporary Art Africa; Zeitz MOCAA

Source: Roux, C. (2017, October 14). Cape Crusader: Meet Jochen Zeitz, the entrepreneur behind Africa's largest museum of contemporary art. *The Telegraph*. Retrieved November 6, 2017, from <http://www.telegraph.co.uk/luxury/art/zeitzmocaa-cape-town-jochen-zeitz/#>.

Jochen Zeitz

05. Mai 2007 11:25 Uhr

Das andere Leben des Puma-Mannes

Er hat die Sportartikelfirma Puma zum Star gemacht. Und sonst? Über Privates hat Jochen Zeitz 17 Jahre lang geschwiegen. Jetzt nahm er den *stern* mit auf seine Farm in Afrika. Von Rolf-Herbert Peters

Rolf-Herbert Peters

Die Uhr auf dem Charterflughafen von Nairobi zeigt 9.02 Uhr. Derek Sutton startet seine einmotorige Piper. Auf dem Copilotenplatz sitzt Jochen Zeitz und inspiziert die Instrumente. Am liebsten würde der Hobbyflieger jetzt das Steuer an sich reißen. Er ist am Vortag über Amsterdam in die ostafrikanische Metropole gereist und hat die Nacht im feinen Serena-Hotel verbracht. Nun will er schnell auf seine Farm. Ein Wochenende lang ausspannen zwischen Giraffen und Hyänen, gut 6000 Kilometer von seinem Schreibtisch in Herzogenaurach bei Nürnberg entfernt. Genauer: ausspannen und arbeiten. Der Mann kann das eine nicht ohne das andere. Die Piper hebt ab, durchbricht den gelben Smog, der über der 2,9-Millionen-Einwohner-Stadt liegt. Die Savanne beginnt. Elefanten stehen an einem Wasserloch. Zeitz drückt die Stirn an das Seitenfenster: "Die Herde da unten lebt auf meiner Farm!" Derek zieht eine Kurve und setzt auf der Graspiste auf. Links und rechts der Landebahn haben sich Ranger in Uniform postiert und die Hand zum militärischen Gruß an die Mütze gelegt. Die Geste ist Zeitz unangenehm. "Forschdbar", sagt er im Mannheimer Dialekt.

→ character / lifestyle

→ background

Der Puma-Chef hatte regelrecht Bammel vor diesem Moment. Noch nie durfte ein Journalist einen Blick in sein Privatleben werfen - nicht in Nürnberg und schon gar nicht in Afrika. 17 Jahre lang hielt er dicht. Jetzt sitzt ein *stern*-Team in der Piper und wird ihn die nächsten Tage begleiten. Eigentlich kann Zeitz mit der Öffentlichkeit umgehen, er braucht die Medien, um seine Produkte zu verkaufen. Seit Jahren lässt er sich als der Manager feiern, der den Börsenwert von Puma seit 1993 um mehr als 5000 Prozent steigerte und dabei sich, seinen Mitarbeitern und seinen Aktionären die Taschen füllte. Und wie strahlte er am Dienstag vergangener Woche in die Kameras, nachdem kurz nach 2 Uhr in der Nacht die französische Firma Pinault-Printemps-Redoute (PPR) die Unterschrift unter den Kaufvertrag für Puma gesetzt hatte. Der feine Gucci-Konzern! Endlich der angemessene Investor für seinen Sport-Lifestyle- und Modebetrieb. Endlich ein Edelschneider und kein kniepigler Ex-Kaffee Röster mehr.

→ reputation

→ career

Der Multimillionär Zeitz genießt die Früchte seiner Arbeit. Die Farm am Fuße des Mount Kenya ist 200 Quadratkilometer groß.

→ tangible assets

Vor 18 Jahren hat er sich den Afrika-Virus bei einer Reise durch Kenia eingefangen. Fünf Jahre später, als er reich wurde, begann seine Suche nach einem tierreichen Landsitz. Immer wieder ist er mit seiner Frau Birgit, mit der er seit 16 Jahren verheiratet ist, durch den Kontinent gereist. Nach Tansania, Namibia, Simbabwe, Südafrika, Botsuana, Kamerun. 2005 erzählte ihm Formel-1-Manager Flavio Briatore beim Grand Prix in Australien von der

→ travel ; hobby / interests

family

travel

friends / contacts

Ranch. Jochen Zeitz ließ sich sofort zum Flughafen bringen und setzte binnen 48 Stunden seine Unterschrift unter den Kaufvertrag. Auf der Terrasse des mit Palmblättern bedeckten Wohnhauses schwärmt der Quartalsberichterstatte und Kurstreiber hemmungslos: "Das Land hier ist ein Lebenstraum, den ich mir erfüllt habe. Die Afrikaner leben im Hier und Jetzt und hetzen nicht immer dem nach, was morgen kommt." Mit seinen Angestellten spricht er nicht Englisch, wie einst die britischen Kolonialherren, sondern Suaheli. Alle sollen wissen: Er kommt nicht als Eroberer, sondern als Freund des Kontinents. Die Sprache hat er per CD auf den halbstündigen Dienstfahrten zwischen seinem Nürnberger Haus und der Firma gepaukt. "Hätte ich ein paar Jahrhunderte früher gelebt, wäre ich sicher Afrika-Entdecker geworden."

→ opinion / vision

→ human assets

→ sociability

→ opinion / vision; learning / education

Zur Mittagszeit legt Zeitz den "Barbier von Sevilla" in den CD-Spieler und setzt sich auf einen Holzstuhl in die Sonne. Das heitere "Largo al factotum" jubelt über die Steppe: "Figaro, Figaro, Figaro!" "Figarooo!", schmettert Zeitz. Grüne Meerkatzen kreischen in den Bäumen. Die Farm ist ein Naturparadies. Leider gibt es rund um das Haupthaus keinen Handy-Empfang. Den aber braucht Zeitz eigentlich immer. Schließlich leitet er ein Unternehmen, das jederzeit perfekt funktionieren muss, egal, wo sich der Chef gerade sonnt. So springt er nach wenigen Minuten auf, steigt in seinen grünen Toyota Land Cruiser und fährt durch ein steiniges Flussbett hinaus in die Savanne, bis sein Blackberry Netzempfang meldet. Dann klärt er im Steppengras mit seinem Vize Martin Gänslar in Herzogenaurach Personalfragen, diskutiert mit seinem Marketing-Chef Tony Bertone in Boston über eine neue Kollektion oder kündigt über den Zentraleinkauf in Hongkong einem unzuverlässigen Zulieferer. Nie lässt Jochen Zeitz Puma aus den Augen. Der Markt ist heiß umkämpft. Seine Gegner heißen Nike und Adidas/Reebok, die im Weltmarkt Platz eins und zwei vor Puma belegen. Aufmerksamkeit, Angriff und Verteidigung übt Zeitz mit skurrilen Methoden: Der 44-Jährige hat einen Boxtrainer für zu Hause engagiert. "Jochen, wo liegt die Fernbedienung?", fragt ihn der Coach unvermittelt im Kampf. Dann muss Zeitz das Gerät blitzschnell orten, ohne aus der Deckung zu gehen: "Hinten, auf dem Regal!"

→ hobby / interests

→ tangible assets

→ friends / contacts

→ character / lifestyle

→ hobby / interests

Partys öden ihn an

Ein neuer Tag bricht an. Zeitz rumpelt mit dem Land Cruiser vom Haupthaus in die zwei Kilometer entfernte Farmverwaltung. Er begrüßt seine Personalchefin, die nicht nur Löhne auszahlt, sondern auch Typhus-Tests bei den Mitarbeitern durchführt. Dann verschwindet er in ein Hinterhofbüro, wo ein Internet-Satellitenanschluss liegt - sein Tor zur Welt. Zeitz loggt sich mit seinem Laptop bei Ebay ein. Er braucht dringend eine Profi-Kreissäge für die Farm. Er schlägt mit der teuren Sofort-Kaufen-Option für 1999 Euro zu. Geld hat er zuhause - aber keine Zeit. Nicht einmal für eine Familie: "Warum sollen wir Kinder haben, wenn sie ihren Vater nie sehen, sagt meine Frau Birgit." Geschäftsessen hält er für "Zeitverschwendung". Partys öden ihn an. Als er mit Birgit, die für ihn den Job als Kommunikationsdesignerin an den Nagel gehängt hat, zur Oscar-Verleihung ging, haben sie sich gemeinsam gelangweilt. Im Fernsehen schaut er ab und zu "Wer wird Millionär?", aber wenn, dann beim Abendessen oder wenn parallel

→ private money

→ opinion / vision

→ character / lifestyle

der Laptop läuft. Muss er mal warten, beginnen seine Beine zu zappeln. "Junge", sagte schon seine Mutter zu Hause in Mannheim, "bist du nervös!"

→ character / lifestyle

→ background

Ohne diese Unruhe, die ihm bestenfalls sechs Stunden Schlaf gönnt, hätte er den Aufstieg Pumas vom Pleitekandidaten zum begehrten Sport-Lifestyle-Mode-Label wohl nie geschafft. Hinzu kommt sein

→ character / lifestyle

← kontrollierender Führungsstil - noch heute zeichnet er jeden

Flugreiseantrag ab. Zudem hat er ein Händchen fürs Personal: Fast alle Führungskräfte der ersten Stunde sind noch an Bord. Und ihm war ein unverschämtes Glück mit Vertragspartnern vergönnt: Seine Firma war ein Nichts gegen Nike und Adidas - bis er auf die Idee kam, sie als Rebell zu positionieren. David gegen Goliath. Er hat farbige Sportler als Werbeträger eingesetzt, um das Puma-Image zu kreieren. Er ließ Serena Williams einen roten "Cat suit" auf den Leib schneiden und für die Mannschaft Kameruns Einteiler nähen, was die Sportfunktionäre aufbrachte. Egal, Hauptsache, Schlagzeilen. Die Fußball-WM 2010 in Südafrika soll eine Puma-WM werden.

→ character / lifestyle

→ sociability

Blick zurück: 1993, als der schwedische Großinvestor Aritmos den damals 30-Jährigen zum Vorstandschef beförderte und die "Financial Times" ihn als "just out of Kindergarten" verspottete, hätte kein Analyst mehr einen Cent für Puma gegeben. Die Ware stapelte sich auf den Grabbeltischen, die Firma stand vor der Insolvenz, zermüht in der blinden Umsatzschlacht mit dem Rivalen Adidas. Die ruinöse Fehde ging auf das Zerwürfnis der Herzogenauracher Brüder Rudolf und Adolf "Adi" Dassler zurück. Sie hassten sich und zerschlugen 1948 ihre gemeinsame Schuhfabrik, nachdem der charmante Rudolf offenbar mit Adis Frau Käthe angebandelt hatte. Rudi gründete im selben Jahr Puma, Adi Adidas - und beide machten sich fortan das Leben schwer. Zeitz scherte sich nicht mehr um die Geschichte des Hauses. Demonstrativ benutzt er nicht einmal die offizielle Adresse des Puma-Hauptsitzes, "Rudolf-Dassler-Straße", sondern adressiert stets "Puma Way".

700 Dollar für eine Nacht im Zelt

Seine Ranch in Kenia baut er nach dem Rezept um, das schon bei Puma funktioniert hat. Erst restrukturieren, dann in die Marke investieren und dann profitables Wachstum schaffen. Er hat schon die halbe Mannschaft ausgewechselt, weil Lethargie und Untreue vorherrschten - wie 1993 in Herzogenaurach. Nun investiert er. Ein neues Dorf für die Familien der Wildhüter und Rinderhirten soll entstehen, eine Schule und eine Forschungsstation, zudem ein Luxus-Camp für Safari-Touristen. Rund 700 Dollar wird eine Nacht im Zelt kosten. Er möchte das Lager auf den Namen des schwedischen Großwild- und Schürzenjägers Baron Bror Blixen taufen, dessen lustbetontes Leben durch den Kinofilm "Jenseits von Afrika" bekannt wurde. Marketing ist Zeitz' Spezialität - nicht nur bei Tretern und Trikots.

→ opinion / vision

→ opinion / vision

→ tangible assets

→ business thinking

→ skills

Eigentlich wollte er ein berühmter Chirurg werden. Seine Eltern, eine Zahnärztin und ein Gynäkologe, erzogen ihn, seinen Bruder und seine Schwester mit protestantischer Disziplin. Jochen besuchte das Karl-Friedrich-Gymnasium in Mannheim, lernte Griechisch, Latein und Hebräisch. Manchmal wacht er heute noch

→ family ; background

→ learning / education

schweiß- gebadet auf, weil er geträumt hat, er müsse eine Lateinklausur schreiben. In der Freizeit griff er zur Gitarre und spielte mit seiner Band für 500 Mark pro Abend Rock'n'Roll. Schon damals, erinnert er sich, trug er Puma, den legendären Schuh "Pelé King". In seinem Weltbild stand die Marke für Individualität. Seine Abiturnote 1,7 reichte nicht für ein Medizinstudium in Deutschland. Er versuchte es in Florenz. Nach zwei Semestern sattelte er um auf Betriebswirtschaft und Marketing an der Elite-Uni European Business School im Rheingau. Zu dieser Zeit konnte er neben Italienisch gerade einmal Englisch radebrechen. Heute verhandelt er mit Geschäftspartnern in deren Muttersprachen Englisch, Französisch, Italienisch, Portugiesisch und Spanisch. Diese Sprachkunst öffnete ihm Türen. Mit ihr konnte er 2003 den italienischen Fußballverband umgarnen und Europas schönste Fußballer mit taillierten Puma-Leibchen ausstatten.

→ background; hobby/interests

→ background; learning/education

→ skills

Kindersoldaten, die ihre Eltern ermorden mussten

Ohne Zeitz wäre der französische Konzern PPR nicht bei Puma eingestiegen. Mit PPR-Chef François-Henri Pinault, ebenfalls 44 und seelenverwandt, pflegt der Puma-Chef seit Jahren eine Geschäftsfreundschaft. Pinault wollte den Wahlfranken vor Jahren zum Gucci-Chef machen, heißt es im PPR-Umfeld, doch Zeitz lehnte ab. Umso größer war die Freude bei Zeitz, als Pinault am 20. März im Hamburger Hotel "Vier Jahreszeiten" Verhandlungen mit dem damaligen Hauptaktionär Günter Herz aufnahm. Das Wochenende auf der Farm verfliegt. Am Montag reist Zeitz weiter nach Uganda. Dort trifft er sich mit Vertretern von "Gemeinsam für Afrika", einem Dachverband von 31 Hilfsorganisationen. Er will sich Hilfsprojekte anschauen - Puma führt rund eine halbe Million Euro im Jahr als Spende ab. Hier begegnet Zeitz der hässlichen Seite des Kontinents: stinkende Flüchtlingslager im Kriegsgebiet von Kitgum, verarmte Hüttendörfer in Gulu, leprakranke Greise in Combra. "Brutal!", sagt er in den nächsten Tagen häufig - seine Art, Betroffenheit auszudrücken. Er hört den Kindersoldaten zu, die berichten, wie sie ihre eigenen Eltern ermorden mussten, nimmt Waisen in blauen Schuluniformen an die Hand.

→ friends/contacts

→ travel

→ career; hobby/interests

→ sociability

Mitten im Elend zeigt sich das zweite Gesicht der Marketingmaschine, die Dinge verkauft, die niemand wirklich braucht. Ein nachdenklicher, aber gelöster Mann. Er erzählt, dass er eine private Zeitz-Stiftung gründen wird, um unter seiner Kontrolle einen Teil seines Vermögens den Armen vor allem in Afrika zukommen zu lassen. Im Dschungeldorf von Lira, wo Frauen auf dem Boden hocken und Zeitz von ihren Sparvereinen erzählen, will ein Farbiger dem hohen Gast einen thronartigen Stuhl unter das Gesäß schieben. "Nein, danke", sagt Zeitz. Der Einheimische drängt. "Danke, nein", sagt Zeitz noch mal mit Nachdruck und nimmt auf einem Hocker Platz. "Ich bin wirklich ein bescheidener Mensch. So was ist mir total peinlich."

→ opinion/vision

→ character/lifestyle

Sein Glaube an Puma ist hartnäckig

Abends im Buschflugzeug nach Gulu: Zeitz liest Sigmunds Freuds Werk "Der Mann Moses und die monotheistische Religion". Er arbeitet die Seiten durch, unterstreicht Passagen wie ein Student. Er will herausfinden, ob Religion nur eine Zwangsneurose ist, wie

→ character/lifestyle

→ learning/education

es der Begründer der Psychoanalyse behauptet, oder ob ein Gott das große Ganze verantwortet. Wie lange will er Puma noch weiter hochjazzen? Zeitz lächelt vielsagend: "Schau'n wir mal." Was soll nach 34 Quartalen fast immer zweistelligen Wachstums noch kommen? Seinen Vertrag, der noch bis April 2009 läuft, hat er gegen alle Usancen bislang nicht verlängert. Martin Gänslers, sein Vertreter und einziger echter Freund in Herzogenaurach, hat bereits seinen Abschied für Ende des Jahres angesagt. Die Welt ist manchmal pervers. Mitten im Nirgendwo Ugandas, wo Menschen mit einem halben Dollar pro Tag auskommen müssen, zeigt sein Handy vollen Empfang. Drei Tage ohne Posteingang - so lange war er noch nie von seinem Unternehmen isoliert. Nun erfährt er auch, dass die Börse wegen schlechter Nachrichten aus China eingebrochen ist. Zeitz zögert keine Sekunde: Er kauft Puma-Aktien nach. Sein Glaube an die Firma ist hartnäckig. Fast wie eine Zwangsneurose.

→ friends / contacts

print

ERFAHREN SIE MEHR:

SPORTARTIKEL

Puma will noch höher springen

ÜBERNAHMEANGEBOT

Luxuskonzern gönnt sich Puma

FRANCOIS-HENRI PINAULT

Der Franzose, der sich Puma kauft

★ DAS KÖNNTE SIE AUCH INTERESSIEREN



BEITRAG VOM 11.10.2017

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Dies & Das

Vor Grönland liegt die „Diskoinsel“ - eine Disko gibt es dort nicht.

Unnütze Fakten aus der Rubrik »Dies & Das«!

Zeit für die Nachhaltigkeit

Jochen Zeitz hat eine beachtliche Managerkarriere hinter sich. Jetzt will er die Wirtschaft nachhaltig machen und den Gästen seines Resorts in Kenia eine neue Art von Luxus zeigen.

A visionary in the savanna

Jochen Zeitz has an amazing **managerial career** behind him. Now **he aims to** **make business sustainable** and **offers** **a new kind of luxury to the guests at his Kenyan resort.**

career
opinion/vision
services
tangible assets

Text: Patricia Engelhorn
Photos: David Crookes, Michael Poliza

Wer es schafft, die Affen zu überhören, die bei Sonnenaufgang über Treppe, Dach und Balkon der auf Stelzen stehenden Holzbungalows toben, und keinen Vil-
Attendant gebeten hat, morgens mit dampfendem Tee und ausgemachten Keksen an die Tür zu klopfen, der wird in Sege-
vielleicht durch das Motorengeräusch wach, das eine kleine ropellermaschine beim Starten verursacht. Es ist eine Super
ub aus den 1970er-Jahren, sonnenblumengelb wie das Flug-
zug, in dem Robert Redford als Denys Finch Hatton im Film Out of Africa zu seiner Liebe Karen Blixen flog. «Ich kann so
hnell einen aktuellen Überblick über unsere Wilddichte, ins-
esondere der Elefanten, bekommen», sagt Jochen Zeitz, dem
ie Super Cub gehört und der den frühen Morgen gerne für Aus-
üge auch zu seinen entfernten Nachbarn zum Meinungsaus-
tausch nutzt.

In Jeans und T-Shirt erscheint der gebürtige Mannheimer ann zum Frühstück auf der Terrasse seiner Ranch in Kenia. in Mann um die 50, gross und lässig, kein Pfund zu viel, aber

If you manage to sleep through the monkeys' bellowing as the sun gently rises over the steps, roofs and balconies of the stilt-
ed wooden bungalows, and if you aren't awakened by the villa attendant knocking at the door with your early-morning tea and home-made biscuits, you may just be stirred from your slumbers by **the small propeller aircraft taking off nearby. It's a Piper Super Cub dating from the 1970s** – sunflower yellow, like the transport that Robert Redford piloted as Denys Finch Hatton in the movie "Out of Africa" to fly to his lover Karen Blixen. "I fly it to check up on our animals, especially the elephants," says its owner Jochen Zeitz. **He also likes to use the early mornings to pay flying visits on his more far-off neighbours and catch up with the latest news.**

It's in jeans and T-shirt that this **native of Mannheim in Germany** appears for breakfast on the terrace of **his Kenyan ranch**. Jochen is about 50: tall, lean, laid-back and **worth several million**. His name may be familiar: **Jochen Zeitz was the manager who increased the stock market value of the Puma sports and lifestyle brand by over 5,000 per cent and then sold it to PPR of France** (now

tangible assets

socially tangible assets
private money

→ career

viele Millionen schwer. Zur Erinnerung: Jochen Zeitz war jener Manager, der den Börsenwert der deutschen Sport- und Lifestylemarke Puma um über 5000 Prozent steigerte und der die Firma 2007 an den französischen Luxuskonzern PPR (heute Kering) verkaufte. Er wurde dreimal von der «Financial Times» zum «Strategen des Jahres» gewählt. Er sitzt im Aufsichtsrat von Kering und auch – als erster Nichtamerikaner – in dem von Harley-Davidson. Sein Buch «Gott, Geld und Gewissen» über nachhaltiges Wirtschaften wurde in 15 Sprachen übersetzt. Erst kürzlich hat er zusammen mit Sir Richard Branson The B Team gegründet, eine weltweite Kooperation von CEOs und Führungskräften wie Arianna Huffington, Ratan Tata und François-Henri Pinault, die nach einem gesunden und verantwortungsbewussten Weg für das globale Geschäftsleben suchen.

Ein Fleckchen Erde in Afrika

Jochen Zeitz' ehrgeizigstes Projekt aber ist Segera. «Ich bin 1989 nach Kenia gekommen, es war mein erster Trip nach Afrika», erzählt er. «Seitdem spielt Afrika in meinem Privat- und Berufsleben eine wichtige Rolle. Irgendwann wollte ich nicht mehr nur ein Reisender sein, sondern auch richtig ankommen, um das Leben in diesem Kontinent hautnah zu erleben.» Die Suche nach einem Fleckchen Erde führte nach Simbabwe und Botswana, Südafrika und Sambia, Kamerun, Namibia und Tansania – ergebnislos. 2005 erzählt ihm der ehemalige Formel-1-Manager Flavio Briatore in einem Fitnessstudio in Australien von einem Freund, der eine Farm in Kenia kenne, die zum Verkauf stehe: Segera, eine 200 Quadratkilometer grosse, heruntergewirtschaftete und übergraste Rinderfarm auf dem zentralen Laikipia-Plateau, knapp 2000 Meter hoch gelegen, nur 20 Kilometer nördlich des Äquators und in Sichtweite des schneebedeckten Mount Kenya. «Ich bin hin und habe das Land gekauft. Es war genau das, was ich wollte. Mit viel Fantasie konnte man sich vorstellen, was aus Segera werden würde.»

Und was ist daraus geworden? Das Spielzeug eines Millionärs? Ein Urlaubsort für Ultrareiche? Ein gigantisches Versuchslabor, in dessen Mitte der Eigentümer in dem gemütlichen, aber vergleichsweise unspektakulären Farmhaus aus den 1940er-Jahren wohnt? Jochen Zeitz lebt nicht immer hier, er hat noch einen alten Bauernhof im Schweizer Jura, und er ist viel unterwegs. Doch Segera ist ein Zuhause geworden. Gleichzeitig ist die Farm ein Beispiel, um nicht zu sagen ein Vorbild. «In meinen Augen ist Segera eine Brücke, um anderen Menschen meine Philosophie vorzustellen und um sie dafür zu begeistern», sagt Jochen Zeitz. Alles wurde ökologisch und sozial korrekt gelöst, von der vollständigen elektrischen Versorgung durch Solarenergie bis zu einem Besitzer, der mit seinen Angestellten Suaheli spricht.

Kering) in 2007. He was named "Strategist of the Year" three times by the "Financial Times". He sits on the boards of Kering and (as the first ever non-US national to do so) Harley-Davidson. His book "Prayer, Profit and Principles" on sustainable business practices has been translated into 15 languages. And he recently teamed up with Sir Richard Branson to found The B Team, a global collaboration of CEOs and further top executives such as Arianna Huffington, Ratan Tata and François-Henri Pinault whose goal is to find and follow a healthy and responsible path for the world's business activities.

A piece of land

It's Segera, though, that is Jochen Zeitz's most ambitious venture of all. "I initially came to Kenya back in 1989, on my first-ever trip to Africa," he recalls. "Since then, the continent has come to play a huge part in my life, both professionally and privately. And at some point along the way I didn't just want to be a traveller any more: I wanted to arrive, and experience life on this continent 'up close and personal'." His subsequent search for a suitable piece of land with which to achieve this ambition led him to Zimbabwe, Botswana, South Africa, Zambia, Cameroon, Namibia and Tanzania, all to no avail. Then, in 2005, he got talking in a fitness centre to ex-Formula 1 team chief Flavio Briatore, who told him he had a friend who knew of a farm in Kenya that was up for sale: Segera, a 200-square-kilometre underused and overgrazed beef-cattle farm on the central Laikipia Plateau, just under 2,000 metres above sea level, only 20 kilometres north of the Equator and in sight of snow-capped Mount Kenya. "I went to see it and bought it," Jochen recalls. "It was just what I was looking for. And with a fair bit of imagination, I could see even then what Segera could become."

So what has it become: a millionaire's plaything? A vacation hideaway for the mega rich? A giant laboratory with its owner living at its heart, in a cosy but fairly unspectacular 1940s farmhouse? Well, it's not his only abode: he owns an old farmhouse in the Swiss Jura, which he loves to return to first after his many and frequent travels. But Jochen Zeitz has come to regard Segera as home, too. At the same time, though, his Kenyan farm has become an example, and even a model. "I see Segera as a bridge," he explains, "a way of presenting my philosophy to others and convincing them of its merits." That's why every challenge at Segera has been met and mastered in line with sound social and ecological principles, from the use of solar energy alone to supply the power to the owner's insistence on communicating in Swahili with all his employees.

From Kenya to the world

The Segera project further serves as the flagship for The Long Run, another Zeitz initiative that is designed to assess tourism projects from the standpoints of the "Four Cs": conservation, community development, culture and commerce. "I devised the

Palmen, Pool und bequeme Sonnenlieger. Wer nicht auf Safari, kann hier in aller Ruhe den Tag verbummeln.

Palms, pool and comfortable sun loungers: for less keen on safaris, Segera is a great place to just back and relax.

Im neu errichteten Paddock House wird Frühstück, Lunch und Candlelight-Cocktail serviert, auf Wunsch auch auf den beiden grossen Terrassen zum Gebäude geht.

The newly built Paddock House is where breakfast, lunch and candlelight are served – also on the building's two spacious terraces upon re-

→ awards/honours

→ job titles ; career

→ media outreach

→ friends/contact

→ opinion/vision

networks

→ tangible assets

travel

hobby/interests

deliberation

travel

→ friends/contact ; networks

→ deliberation

→ travel

→ tangible assets

→ travel

→ opinion/vision

→ human

→ sociability

→ opinion/vision ; career

Segera Retreat

Seit dem Frühjahr ist Segera auch für zahlende Gäste erlebbar. Zur Verfügung stehen sechs grosszügige Holzbungalows und zwei Villen mit landestypischen Dächern aus Palmenblättern, privaten Aussichtsterrassen, schimmernden Holzböden, stilvollem Mobiliar und schönen Bädern. Drum herum blühen Bougainvilleen in allen Rot-schattierungen zwischen gigantischen Kakteen und Palmen im botanischen Garten der Segera-«Oase». Spa und Pool sind ebenso vorhanden wie verschiedene Terrassen und Salons, in denen man sich zum Tee, zum Drink oder zu einem Essen trifft. Zu den Highlights der Anlage gehören der sehr persönliche Service, die exzellente und gesunde Küche sowie die grandiose Zeitz Collection, die weltweit als führende Sammlung zeitgenössischer afrikanischer Kunst gilt. Safaris im Jeep oder zu Fuss werden ebenso organisiert wie Ausflüge in die Nachbardörfer, zu den Viehhirten oder den Stiftungsprojekten.

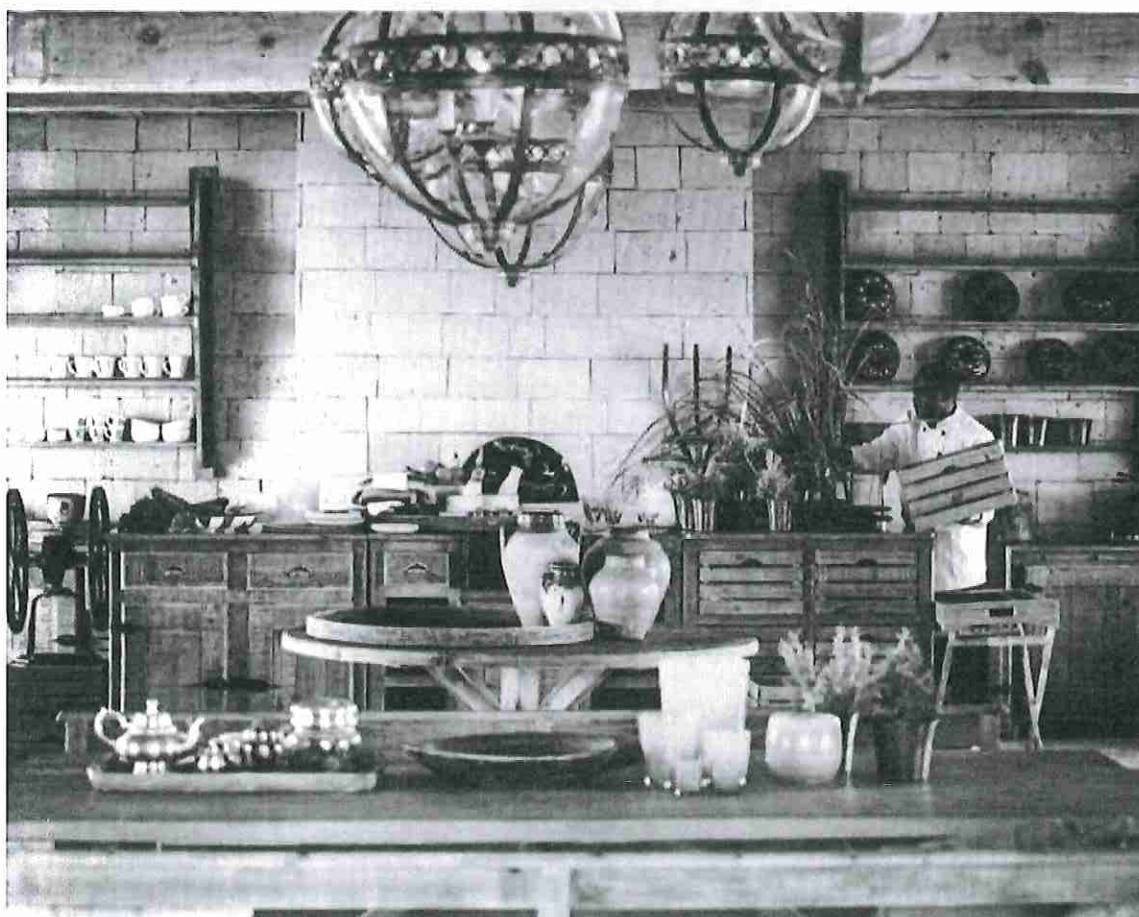
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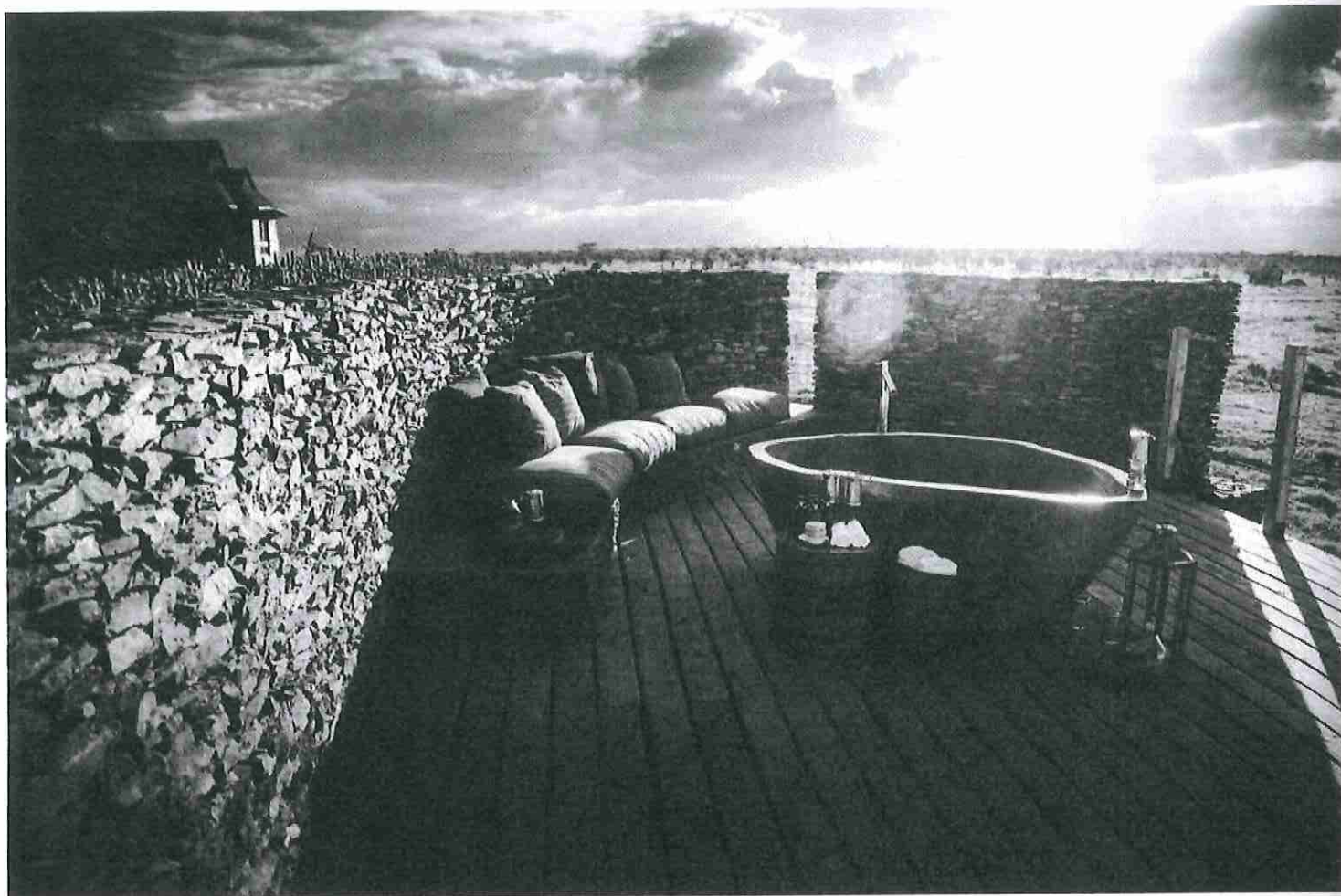
→ tangible assets; services

The delights of Segera can now be enjoyed by paying guests, too. The Segera Retreat offers six spacious wooden bungalows and two villas with local-style palm-leaf roofs, private terraces, gleaming wood floors, stylish furnishings and elegant bathrooms. The accommodation sits amid a veritable "oasis": a botanical garden of giant cactuses, palms and bougainvillea in every shade of red. The facilities extend to a spa and pool, along with numerous other terraces and salons for tea, drinks and meals. And further highlights include the highly attentive service, the healthy and outstanding cuisine and the superb Zeitz Collection, one of the world's best ensembles of contemporary African art. Jeep and foot safaris can be arranged, as can excursions to local villages, the herds-men and the foundation's various projects.

segera.com

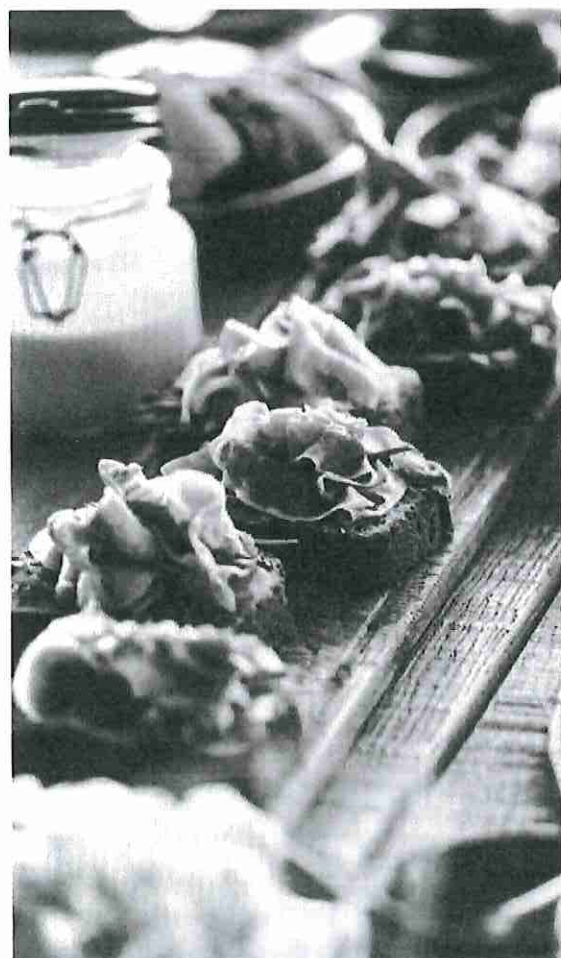
↓
tangible assets;
services





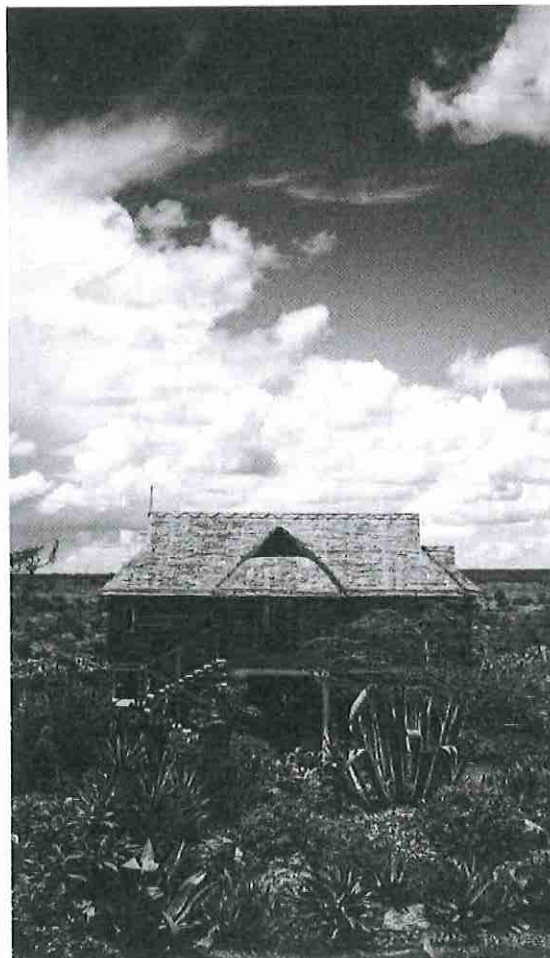
Oben: Badewanne mit Blick auf die Wildnis – wer eine Villa in Segera gebucht hat, kann sich hier den Safari-Dust abspülen.

Above: A bath with a view. If you have booked a Segera villa and you can wash off all the safari dust in the spectacular surroundings.



Links: Jede der auf Stelzen errichteten Gästevillas bietet ein grosses Schlafzimmer mit Bad, eine schöne Terrasse und einen schattigen Loungebereich unter der Treppe.

Left: Every one of the stilts Segera guest villas features a generously sized bedroom with bath, an attractive terrace and a shady lounge area beneath the steps.



Ganz links: Gesund und wohlschmeckend – die Retreat-Küche geht auf individuelle Gästewünsche ein und verwendet viele Produkte aus dem eigenen Garten und den Bauern der Umgebung. Far left: Tasty and healthy, the retreat's cuisine can be carefully tailored to the wishes of individual guests. It also makes extensive use of products from Segera's own garden and farmers in the local area.

Von Kenia in den Rest der Welt

Das muss so sein, denn Segera gilt als Flaggschiff für The Long Run, eine weitere Initiative von Jochen Zeitz, die touristische Projekte nach dem «4C»-Prinzip (conservation, community development, culture, commerce) bewertet: «Vor fünf Jahren habe ich das «4C»-Konzept definiert. Es soll Umweltschutz, Gesellschaftsentwicklung, Kultur und Handel ganzheitlich betrachten und in Einklang bringen. Segera dient dazu, diese Philosophie praktisch umzusetzen und sie international bekannt zu machen. Hier werden Ideen getestet, die auch anderswo funktionieren können.» Dabei geht es nicht nur um das luxuriöse Retreat, das kürzlich auf der Farm eröffnet wurde, sondern vor allem auch um das, was darum herum passiert. Dafür ist die Zeitz Stiftung verantwortlich, die Projekte um Segera herum und für ganz Laikipia entwickelt.

Segera ist flächenmässig grösser als das Fürstentum Liechtenstein. In der Savanne leben die 3500 Rinder der Zeitz-Zucht und die ganze Vielfalt der afrikanischen Wildnis: Elefanten und Zebras, Gazellen und Giraffen, Löwen, Hyänen, Büffel, Warzenschweine sowie 365 Vogelarten. Dazu zählen drei vom Aussterben bedrohte Tierarten wie der Patas-Affe, das Grévy's-Zebra und Wildhunde, die auf Segera ihr Zuhause haben. All das muss erhalten und geschützt werden. Um Segera herum leben rund 5000 Menschen, vorwiegend von Viehzucht und Landwirtschaft. «Grosses zeigt sich in vielen kleinen Dingen» ist eine ihrer überlieferten Weisheiten. Jochen Zeitz sieht das genauso und finanziert mit seiner 2008 gegründeten Stiftung innovative Projekte wie Schulen mit Gemüsegärten und Regenwasserspeichern und Aufbereitungsanlagen oder ein Küchenutensil («Wonderbag»), das Zeit und Energie beim Kochen spart.

Nachhaltigkeit als Souvenir

«Ich möchte, dass Besucher nicht nur eine schöne Safari haben, sondern den Gedanken mit nach Hause nehmen: «Was kann ich in diesem Sinne tun?» Das ist das Ziel der ganzen Veranstaltung», sagt Jochen Zeitz. «Das Retreat spielt darin eine integrative Rolle. Ich betrachte es als einen Treffpunkt für interessierte Menschen, die sich für die Philosophie der Nachhaltigkeit begeistern und etwas dazu beitragen möchten.» Auch er selbst kann hier noch etwas lernen: Urlaub zu machen. «Abschalten tue ich eigentlich kaum. Denn dazu gibt es zu viel in Sachen Nachhaltigkeit zu tun, was wichtig ist und mir Spass macht», sagt er. Es dürfte dafür kein besseres Übungsfeld geben als Segera – falls ihm das Fliegen irgendwann langweilig wird. •

“Four Cs” concept five years ago as a way of balancing the varied demands of environmental care, social development, culture and commerce and seeing them all as an integral whole,” Jochen Zeitz explains. “Segera is intended to show the philosophy in practice, and spread the concept and its principles all over the world. It’s also a place where we try out ideas that might work elsewhere, too.” Segera, then, is much more than a luxury retreat: it’s also (and above all) about everything surrounding it. And that’s the responsibility of the Zeitz Foundation, which develops projects around Segera and for the entire Laikipia region.

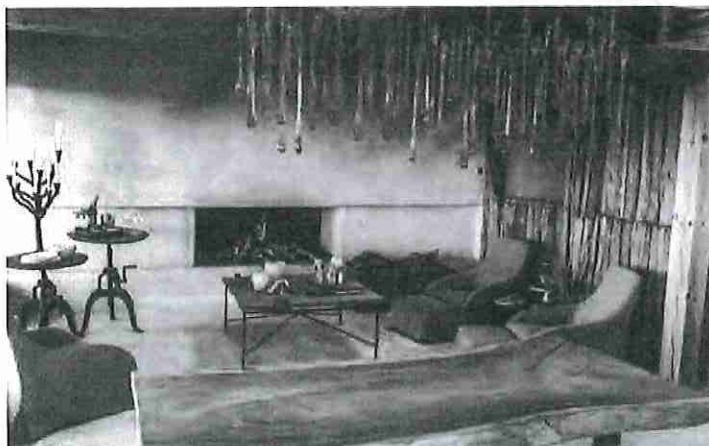
Segera is bigger than Liechtenstein in size, and its lands are home to both the 3,500 cattle of the Zeitz herd and the full range of savanna wildlife: elephants, zebras, gazelles, giraffes, lions, buffaloes, hyenas, warthogs and over 365 types of bird. The local fauna also include no fewer than three endangered species: the Patas monkey, the Grévy’s zebra and the African wild dog. All these animals need to be conserved and protected, too. The lands around Segera are home to some 5,000 people, who live largely from cattle raising and arable farming. “Greatness is revealed in many small things” is one of their traditional sayings. And Jochen Zeitz couldn’t agree more, which is why the foundation he established in 2008 finances various innovative local projects, such as schools with their own vegetable gardens and rainwater storage and treatment plants, or the “wonderbag”, a cooking utensil that saves not just time but energy while cooking as well.

A lasting souvenir

“I want my visitors to take home more than the memories of a great safari,” Jochen Zeitz concludes. “I want them to go home thinking, ‘How can I help?’ That’s the aim of the whole project. And the Segera retreat has an integral role here,” he continues. “I see it as a meeting place for people who are interested in the whole idea of sustainability and want to play their part.” Jochen freely admits that he can learn from the process as well, even if it’s just the ability to take a break. “I do find it hard to switch off,” he concedes. “There’s so much we can do on the sustainability front, which is both hugely important and great fun.” There are few places more conducive to doing so than Segera though – should he ever tire of flying his plane ... •

↳ hobby/interests

learning/education



In den ehemaligen Pferdeställen wurde ein gemütlicher Barbereich eingerichtet. Der Esstisch ist eine Massanfertigung, die extravagante Lampe ist aus Nairobi.

The former stables have been transformed into a cosy bar. The table was made to measure, while the lavish lamp is from Nairobi.



HOW TO GET THERE

SWISS offers daily flights from Zurich to Nairobi. For further details please visit swiss.com or call +41 (0)848 700 700.

Private charter from Nairobi to Segera (50 Min) bookable through Segera Retreat (segera.com).

Ex-Puma-Chef Jochen Zeitz

14.02.2016 10:52 Uhr

"Ich will nicht der Freak sein, der in Afrika eine Ranch hat"

→ opinion / vision

Nur ökologisches Wirtschaften ist auf Dauer profitabel - das ist sein Credo. Der Manager Jochen Zeitz über sein Engagement in Afrika, Angst vor Ebola und das Visionäre der Grünen. VON ULF LIPPITZ



Jochen Zeitz, im Hintergrund ein Entwurf des Zeitz Museum for Contemporary Art Africa (MOCAA), das 2017 in Kapstadt eröffnen... FOTO: KRISTIN PALITZA/DPA

→ hobby / interests ; tangible assets

→ career

→ reputation

Jochen Zeitz, 52, wurde mit 30 Jahren jüngster Vorstandsvorsitzender einer börsennotierten Firma: dem Turnschuhhersteller Puma. Mit 9,8 Millionen Euro war er 2011 der Top-Verdiener unter deutschen Managern. Der Mannheimer lebt vor allem auf seiner Ranch in Kenia. Mit seiner Stiftung unterstützt er Nachhaltigkeit in Afrika

→ background

→ career ; opinion / vision

Herr Zeitz, vor vier Jahren haben Sie den Vorstandsvorsitz von Puma abgegeben. Sie haben nun Ihre Stiftung in Kenia und engagieren sich in Unternehmen für den Umweltschutz. Wurde aus dem knallharten Geschäftsmann ein grüner Krieger?

Ich bin weder knallhart noch ein Krieger.

Wenn man einen Dax-Konzern mit 30 Jahren übernimmt und ihn 20 Jahre führt, braucht man Durchsetzungsvermögen.

Ich bin ein Umsetzer, der seine Ideen entwickelt, seine Philosophie. → character / lifestyle

Ihre Philosophie lautet: Wirtschaft, Naturschutz, Kultur und der Schutz von Communities müssen Hand in Hand gehen.

Mitte der 90er Jahre fing das bei Puma an. Wir haben bemerkt, dass die Lieferanten bei sozialen oder Umweltthemen zum Teil inakzeptable Verhältnisse in den Fabriken hatten. Wir haben uns mal die Fabriken in Indonesien oder China angesehen, wie die mit der Umwelt und den eigenen Angestellten umgingen. Was alles ins Abwasser floss, die Hitze und Dämpfe in den Fabriken! Da haben wir im Unternehmen entschieden, dass wir solche Standards nicht mehr akzeptieren können. → opinion / vision

Für Puma haben Sie als erster deutscher Konzern 2010 eine Ökobilanz erstellen lassen und kamen auf Umweltschäden in Höhe von 145 Millionen Euro.

→ opinion / vision ; career

Ich bin der Überzeugung, dass Unternehmen, die nicht verantwortlich wirtschaften, langfristig keinen Erfolg haben werden. Die Ökobilanz zeigt auf einen Blick, wo die Probleme liegen und ist eben keine hypothetische Annahme. Dieses Jahr hat Kering zum ersten Mal eine Ökobilanz für alle Marken veröffentlicht.

Dort sitzen Sie im Aufsichtsrat. Zum Luxuskonzern gehören neben Puma Marken wie Gucci und Yves Saint-Laurent. Da lief viel falsch.

Segera Retreat | Wilderness Collection



Zum Beispiel, wie Leder gegerbt wurde. Seit 100 Jahren setzte man dafür Chrom ein, das ist wie Quecksilber ein umweltschädliches Metall im Abwasser. Wo kauft man Leder: in Brasilien, wo mal ein Regenwald abgeholzt wurde, oder in Gebieten Nordamerikas, wo es seit 150 Jahren keine Bäume mehr gibt? Baut man eine Fabrik, die viel Wasser verbraucht, in einer Gegend mit wenigen natürlichen Ressourcen? **Mit den richtigen Antworten kann man gezielt seine Ökobilanz verbessern.**

Eine Ranch in Kenia, ein Haus in der Schweiz und in den USA, Ihr ökologischer Fußabdruck muss verheerend sein. Trauen Sie sich überhaupt noch, den zu errechnen?

Ja, das mache ich am Ende des Jahres. Ich fliege zwar viel in der Welt umher, aber meistens, um Menschen mit nachhaltigen Ideen vertraut zu machen. Deshalb glaube ich, dass ich einen positiven Fußabdruck habe, allein weil ich auf meiner Ranch Segera in Kenia 200 Quadratkilometer Land nachhaltig bewirtschafte. Wir setzen Solarpanels zur Energiegewinnung ein, sammeln 800 000 Liter Wasser in der Regenzeit mit unseren Auffangbecken, bauen unser eigenes Essen an, haben Plastikflaschen abgeschafft und waschen die Glasflaschen immer wieder aus.

In Segera haben Sie ein Öko-Luxusresort mit acht Villen eingerichtet, gleich neben Ihrem Wohnhaus.

Ich wollte zeigen, dass es möglich ist, einen qualitativ hochwertigen Tourismusbetrieb klimaneutral zu führen und Besucher dafür zu begeistern. Meine Philosophie lautet, dass die Gäste bei ihrem Aufenthalt etwas über den Umweltschutz vor Ort lernen, in die Communities gehen, nicht nur auf Safari. Wir ziehen keinen Zaun um die Villen und sagen: Bloß nicht rausgehen! Ich sehe Tourismus als integrativen Prozess. Fast alle Gäste bringen ein Interesse dafür mit.

Fast alle?

Kürzlich hatten wir einen Milliardär in Segera. Er hatte überhaupt kein Interesse daran, was wir hier machen. Er wollte Swimmingpool und Safari, manche wollen einfach nur abschalten.

Vermögende Menschen treffen auf arme Einheimische. Ganz schön brutaler Einkommensunterschied.

Das eine geht ohne das andere nicht. Ich kann keinen beschäftigen, wenn ich keine Gäste habe. Das verstehen auch unsere Angestellten. Die Gäste zahlen viel Geld, damit sichern wir ein Einkommen für die Menschen, die hier arbeiten. Ich will nicht, dass sie sich fragen: Was habe ich davon, wenn Fremde sich Elefanten ansehen wollen, die vielleicht meine Felder zerstören?

Die Bedenken sind berechtigt.

Zu einem Dorf am Südrand der Ranch mussten wir leider einen Zaun bauen, damit die Tiere nicht auf die Felder trampeln.

Stimmt es, dass Sie dank Formel-1-Manager Flavio Briatore auf das Stück Land aufmerksam wurden?

Er ist ein Strandmensch, für den ist das der Wilde Westen hier. Er hat ein Haus an der Küste und mir gesagt: Ich kenne ein paar Leute, warum kommst du nicht nach Kenia? Er hat mich einem Freund vorgestellt, der hatte wiederum Kontakte, und so bin ich an den früheren Besitzer gekommen.

Wie sah die Ranch damals aus?

Der Vorbesitzer hat zehn Jahre lang gar nichts getan. Das Land war verwahrlost und überweidet. Die Pferdeställe hatten

keinen Boden mehr, das Dach war leck. Genauso wie das Haus, in dem ich jetzt wohne. Außer einem Generator von 1918 gab es gar keine Infrastruktur.

Wieso haben Sie es dann überhaupt gekauft?

Weil es Potenzial hatte. Ich habe Elefanten gesehen, als ich das erste Mal über das Gelände geflogen bin, habe diesen gigantischen Ausblick auf den Mount Kenya genossen, den Wasserfall im Osten der Ranch entdeckt. Das war ein Grundstück, auf dem ich etwas aufbauen konnte.

→ hobby / interests ; opinion / vision

→ hobby / interests → tangible assets

Sie engagieren sich für die Umwelt, stiften Ihre Sammlung afrikanischer Kunst dem Mocaa-Museum in Kapstadt, das Ende 2016 eröffnet. Die „FAZ“ vermutet aus Eitelkeit, „um dem Namen Jochen Zeitz ein Denkmal zu setzen“.

Ich halte nichts von Denkmälern. Die Projekte, die wir einleiten, sollen eines Tages mal selbstständig laufen. Ich sehe meine Stiftung und Projekte als Anschubfinanzierung ...

→ opinion / vision

... um Ihr Gewissen zu beruhigen. Knapp 50 Prozent der Kenianer leben unterhalb der Armutsgrenze, Sie hingegen sind wohlhabend.

→ opinion / vision

Überhaupt nicht, warum sollte ich ein schlechtes Gewissen haben? Ich bin begeistert vom Land und vom afrikanischen Kontinent.

→ hobby / interests

Sie können sich mit 200 Angestellten auf der Ranch wie ein Kolonialherr fühlen.

→ human assets

→ tangible assets

Diese Frage habe ich mir nie gestellt. Als ich Puma geleitet habe, waren 95 Prozent aller Mitarbeiter nicht deutsch.

Es war eine deutsche Firma.

Wir hatten drei Zentralen auf der ganzen Welt.

Hier in Kenia stoßen Sie auf eine ganz andere Geschichte.

Ja, ich bin hier nicht groß geworden. Ich habe eine ständige Aufenthaltserlaubnis und will mich heimisch fühlen, nicht der Freak sein, der in Afrika eine Ranch hat. Das ist kein Zuhause, wo ich die Beine ausstrecke, sondern eine Plattform, um anderen meine Afrikaerlebnisse zugänglich zu machen. Die Gedanken oder Motive, die Sie mir unterstellen, habe ich nicht.

→ opinion / vision

Für Sie hat sich mit der Ranch ein Kindheitstraum erfüllt?

Bernhard Grzimek gehörte zu meiner Jugend, montags 20.15 Uhr nach der Tagesschau. Seine Reportagen aus der Serengeti haben mich fasziniert. Als ich ein Kind war, haben wir das Wochenende oft in einer Hütte im Odenwald verbracht. Ständig in der Natur zu sein, hat mich sicherlich geprägt. Ich gucke auf Segera nie Fernsehen, außer als Deutschland bei der Fußball-WM gespielt hat. Das konnte ich nicht versäumen.

→ hobby / interests ; background ; learning / education

Und kein Internet?

Doch, das brauche ich, um mein Arbeitspensum zu schaffen. Und um regelmäßige Nachrichten zu lesen – auf Spiegel Online, BBC, CNN.

Checken Sie jeden Tag die Puma-Aktie?

Oh Gott, nein.

Verfolgen Sie die Flüchtlingsdebatte?

Es ist ein Trauerspiel. Und ein Problem, dem wir uns langfristig stellen müssen. Jetzt haben wir die Menschen aus Syrien oder Irak, die vor grausamen Systemen fliehen. In der Zukunft werden wir mehr Klimaflüchtlinge haben. Das Wetter wird in einigen Landstrichen unerträglich werden und zu einer enormen Migration führen. Menschen werden immer dahin flüchten, wo sie glauben, ein besseres Leben zu haben, und alles dafür opfern.

Der ehemalige Bundespräsident und Afrika-Fan Horst Köhler hat über den Kontinent gesagt: „Noch nie habe ich so viel Würde in der Not gesehen.“

Ich weiß nicht, auf welche Situation er das bezogen hat. Die Landbevölkerung in Segera führt ein traditionelles Leben, das heißt aber nicht, dass sie notbedürftig ist. Die Menschen leben in einer Hütte, passen auf ihre Rinder auf, führen sie auf Weiden und leben von Milch, Fleisch und ein bisschen Handel. Das ist ein Lebensstil, der in abgelegenen Gebieten wie etwa

public suspicion

unserem existiert. Und den führen sie, weil sie so leben wollen. Afrika ist ein gigantischer Kontinent, da gibt es nicht nur Armut. Die Menschen in Europa leben mit der Information, die ihnen geliefert wird. Schlechte Nachrichten verkaufen sich besser als gute. Eine negative Schlagzeile aus einem Land wird schnell zu einer schlechten Nachricht über einen Kontinent von über einer Milliarde Menschen.

↳ opinion / vision

Sie denken an Ebola?

Völlig verrückt war das. Die Chance, Ebola in New York zu kriegen, war größer als in Ostafrika, denn in Manhattan gab es einen Ansteckungsfall, in Kenia nicht einen einzigen.

Hat Sie Ebola direkt betroffen?

Absolut. Das war für alle in Kenia ein großes Problem. Die Buchungen laufen im Sechsmonatsrhythmus vor, das heißt, es hat kaum einer für den Sommer gebucht. Warum nicht mal positive Berichte? Dass die Finanzkrise an Afrika völlig vorbeigegangen ist, weil die afrikanischen Banken in die Produkte, die jene Probleme verursacht haben, nicht investiert haben. Die Wirtschaft ist im Gegensatz zu einigen europäischen Staaten in vielen Ländern deutlich gewachsen.

Im November 1989 sind Sie zum ersten Mal nach Kenia gereist.

→ travel

Tagsüber habe ich im Tsavo-Nationalpark Tiere beobachtet, abends sah ich im Fernsehen, wie die Menschen in Berlin auf der Mauer tanzten. Da wäre ich schon gern dabei gewesen, aber mich hat schnell der Afrikavirus gepackt. Das war ein Gefühl des Sich-Wohl-Fühlens in dieser traumhaften Natur, die Art und Weise, wie mir die Kenianer begegnet sind. Freundlich, kein Griesgram, immer mit einem Lachen, in jeder Situation.

↳ hobby / interests

Und dann wollten Sie ein Haus in Afrika haben.

Ich habe überall gesucht, Südafrika, Botswana, Namibia. Für mich war klar, dass ich ein Stück Land in einem politisch stabilen Land wollte, es sollte mit dem Flugzeug leicht zu erreichen sein, in keinem Malaria-gebiet liegen, es sollte eine vielfältige Tierwelt geben und die Chance bieten, das Anwesen nachhaltig zu bewirtschaften.

↳ deliberation

Sie haben einmal gesagt: „Ökologie interessiert mich nicht nur aus humanitären, sondern auch aus wirtschaftlichen Gründen.“

→ opinion / vision

Weil man ohne die Wirtschaft die Probleme, die wir auf dem Planeten hinterlassen, nicht lösen kann. Die größten Umweltschäden werden durch nicht nachhaltige Produktion von Gütern verursacht. Durch Innovation und verantwortungsvolles Wirtschaften können wir Unternehmen in die richtige Richtung lenken, vorausgesetzt die politischen und rechtlichen Rahmenbedingungen ändern sich auch.

↳ opinion / vision

Sie träumen. Keines der angestrebten Armuts- und Klimaziele der vergangenen Jahre ist erreicht worden. Wie wollen ausgerechnet Sie die Industrie davon überzeugen?

friends / contacts

→ career

Ich habe mit anderen Wirtschaftslenkern wie Richard Branson und Paul Polman von Unilever das B-Team gegründet, um gemeinsam mit einer wachsenden Anzahl von Unternehmen Veränderungen zu propagieren. Nur gibt es leider noch zu wenige, die das tun. Jeder Wandel braucht seine Zeit. So wie es auch bei uns in Deutschland gedauert hat, bis wir uns von der Atomkraft verabschiedet oder bei Autos auf Katalysatoren umgestellt haben.

opinion / vision ←

Greenpeace kritisiert, die Bundeskanzlerin wage noch nicht einmal den völligen Ausstieg aus der Kohle. Die Öko-Kämpfer sind wenig optimistisch.

Ich sehe positive Signale. Saudi-Arabien will in 50 Jahren nicht mehr der größte Öllieferant, sondern der größte Solarenergieerzeuger sein. Dass der Ölpreis heute unter 40 Dollar gefallen ist, liegt auch daran, dass es schon Alternativen gibt. Das ist ein enormer Prozess, den wir einleiten. Nur ist das Prinzip Trägheit nach wie vor vorhanden.

Waren Sie schon in den 80er Jahren umweltbewusst?

An den Autoaufkleber mit der lachenden Sonne und dem Slogan „Atomkraft nein danke“ erinnere ich mich gut, aber ich konnte wenig damit anfangen. Die Grünen haben, im Nachhinein betrachtet, viel dazu beigetragen, ein Bewusstsein für die Umwelt zu schärfen. Die Aktivisten mit den Turnschuhen und Jeans, jemand wie der lässige Joschka Fischer.

Ein Jugendidol von Ihnen?

Das war eher John Wayne. Trotzdem haben wir unter Freunden diskutiert, ob Atomkraft sinnvoll ist. Als der Reaktorunfall in Tschernobyl 1986 passierte, haben sich viele Dinge bewahrheitet, vor denen die Grünen gewarnt haben. Das waren bedrückende Tage. Wir durften uns nicht auf die Wiese legen, sollten uns regelmäßig duschen, wenn wir von draußen kamen.

Ich habe mir schon die Frage gestellt, ob das die Zukunft sein kann. Die Alternativen waren leider nicht so offensichtlich. Kohle wollte keiner mehr haben, das war klar. Solar und Wind standen noch gar nicht zur Debatte. Der Klimawandel war noch nicht in den Köpfen drin.

Es gab viele Diskussionen um das gefährlich größer werdende Ozonloch.

Stimmt, da wurden recht zügig Maßnahmen getroffen, um FCKW zu verbieten. Das war ein gutes historisches Beispiel, wie schnell sich eine Politik entscheiden und die Wirtschaft umstellen und neue Kühlschränke oder Spraydosen herstellen kann.

Ich glaube, dass wir die Kurve kriegen und klimaneutral werden können. Nur: Ohne Veränderungen in der Wirtschaft wird das nicht passieren.

↳ opinion / vision

Folgen Sie dem "Sonntag":

@TSPSonntag folgen

Interview With Jochen Zeitz: B Team Building

BY TARA LOADER WILKINSON

JUNE 10, 2015 02:25 PM



Jochen Zeitz: "I'm an adventurer at heart and I don't really have a home." → travel; hobby/interests

opinion/vision ← Jochen Zeitz is an adventurer who got bitten by the African bug before opening his Segera eco-retreat. He is now looking to CEOs and business leaders to prioritise people and planet with Sir Richard Branson as part of The B Team. → career

travel; hobby/interests ← Like many self-made millionaires, 52-year-old German businessman Jochen Zeitz is a nomad. He lives between Kenya, Lausanne, Santa Fe and Los Angeles, (where his film producer fiancée Kate Garwood is based), and he recently bought a home in west London. "If I had been born in the 18th century, I would have been an explorer," he says over the telephone from Switzerland. "I'm an adventurer at heart and I don't really have a home." → travel; hobby/interests

travel; hobby/interests ← But if he had to pick, he would say his heart lies in Africa. Zeitz developed a passion for Africa when he first travelled there in his mid-20s. At the time he was a young graduate working as a marketer for Colgate-Palmolive, a job that would lead him into Puma, where he

→ career

→ reputation; public recognition

would make history as the youngest chief executive of a listed German company. "When I first saw Africa I was hooked; everything associated with it I was passionate about," he recalls.

→ hobby/interests

It was at Puma when he started to invest in the African continent. When he took the role as chief executive at the age of 30, Puma was in dire straits. The sportswear group had gone through three CEOs in a year and was in need of a makeover. With a modest marketing budget, Zeitz developed a new audacious edge for Puma by putting its shoes on the feet of lesser-known African football teams.

→ friends/contacts

Zeitz signed a sponsorship deal with Usain Bolt before he became the world's most famous athlete. He famously grew the company's share price by 4,000 percent in his 18-year tenure as CEO. Part of his success, says Zeitz, came down to engaging ethics within the business, principles of being fair, honest, positive and creative. All the while, Zeitz was falling deeper in love with Africa. "But I wanted to get under the skin of the country, not just visit as a tourist."

→ reputation;
public recognition

→ career

opinion/
vision;

→ hobby/interests



200 and more

SLIDESHOW: Segera is an eight-villa eco-retreat where nightly rates start from US\$1,000 per person.

→ tangible assets; services

→ business thinking

→ tangible assets

tangible assets;
services

A decade ago he purchased a 50,000-acre plot of Kenyan grassland. It would become Segera, an eight-villa eco-retreat where nightly rates start from US\$1,000 per person (bookable through A2A Safaris). Poaching and overgrazing was ruining the land so Zeitz designed the 4C concept — community, commerce, culture and conservation — to protect the biodiversity and engage the local indigenous peoples.

→ opinion/
vision

He created the Zeitz Foundation to ensure the protection of the land in association with the global Long Run Alliance and the Laikipia Unity Programme. Big game and endangered species have now returned to Segera. Although the idea was initially to keep the lodge as his private bolthole, in 2013 Zeitz opened its doors to visitors, who reportedly include celebrities such as fashion's grand dame Vivienne Westwood and actress Daryl Hannah. He is in residence at least six times a year. "When I'm there I go horseback riding and tour the grounds in my 1929 de Havilland Gipsy Moth biplane, which was the one used in the film *Out of Africa*," he says.

→ hobby/
interests

→ hobby/interests; tangible assets

tangible assets

His years in Africa saw his art collection blossom, which Zeitz says, only had "a purpose" once he focused on Africa. Next year he is opening the world's largest museum devoted to contemporary African art, located on Cape Town's waterfront. "When I went to art shows such as the Venice Biennale year after year I saw there was a void for African art. So I decided to make a platform for Africa to present itself to the world." Due to open in 2016, the 10,000 square metre Zeitz Museum of Contemporary African Art will permanently house Zeitz's substantial personal collection, which includes names such as Kudzanai Chiurai, Sue Williamson, Chris Ofili and Marlene Dumas.

→ career

→ background

Perhaps Zeitz gets his instinct to preserve and protect from his ancestors — he comes from a family of medical doctors dating back to the 16th century. Unlike many super-rich tycoons who make money fast then preach about saving the Earth, Zeitz has always done business in an ethical way. He is now one half of The B Team, a global non-profit organisation that champions ethics in corporates, his co-founder being Sir Richard Branson. Zeitz published *The Manager and the Monk — A Discourse on Prayer, Profit, and Principles*, a book he co-wrote with Benedictine monk Anselm Grün, which has since been translated into 15 languages. He is chairman of sustainability at luxury conglomerate Kering, which owns brands such as Alexander McQueen and Gucci, and also chairman of sustainability at Harley-Davidson.

→ opinion/
vision

→ friends/contact

→ media
outreach

→ job titles

→ career

What is taking up much of his time at the moment is persuading others to prioritise people and planet as well as profit, as part of The B Team campaign. "People don't realise that their business model is based on that of the Industrial Revolution," says Zeitz. Of course, CEOs have shareholders to answer to and change is slow. The initial 19 business leaders who have been named to The B Team board include Paul Polman of Unilever and Indian businessman Ratan Tata. "I hope by 2020 we'll have thousands of people who've signed up in all the major markets around the world where problems need to be solved." Zeitz wants to appoint more ambassadors every year but, revealingly, there are no representatives from financial or energy businesses.

→ opinion/
vision

→ friends/
contacts

"Philanthropy is of course important. But business contributes more than 70 percent of environmental impact, so it is business that inherently needs to find solutions, as opposed to people creating wealth that can be reinvested. Business needs to be part of the solution."

→ opinion/
vision

For more information about Segera click [here](#).

Source: Wilkinson, T. L. (2015, June 10). *Interview with Jochen Zeitz: B Team building*. Retrieved November 1, 2017, from <http://www.billionaire.com/philanthropy/jochen-zeitz/1748/interview-with-jochen-zeitz-b-team-building>.

Jochen Zeitz

BACK TO NEWS



Team | 2015 Speakers Posted 25.10.15 by

→ background

→ job titles

Born on April 6, 1963 in Mannheim, Germany, Jochen Zeitz is Co-Founder and Co-Chair of The B Team, as well as Director of Kering and Chairman of the Board's sustainable development committee, having been the CEO of the Sport & Lifestyle division and Chief Sustainability Officer (CSO) of Kering since 2010. Prior to this, Zeitz served 18 years as Chairman and CEO at PUMA.

→ career

→ learning/education; travel

educational
qualifications

Studying in Germany, France, and the United States, Zeitz graduated from the European Business School in International Marketing and Finance. He began his professional career with Colgate-Palmolive in New York and Hamburg. Zeitz joined PUMA in 1990 and in 1993 was appointed Chairman and CEO becoming the youngest CEO in German history to head a public company at the age of 30. Zeitz then spearheaded the worldwide restructuring of PUMA, which was in financial difficulties at the time, and implemented a long-term development plan that saw PUMA's share price gain around 4000 percent in 13 years, from 8.6 Euros in his first year as CEO to an all time high of 350 Euros when the majority stake of the company was acquired by Kering in 2007. Zeitz managed to turn PUMA from a low priced, undesirable brand with less than 200 million Euros in sales into a desirable, premium 3 billion Euros company in 2011 and one of the top 3 brands in the sporting good industry, creating the sportlifestyle market by fusing sport, lifestyle and fashion as the first in the industry.

→ career;
travel;
reputation

Zeitz is an individual who believes in contributing to the practical and transparent application to bring business into a new paradigm of corporate social and environmental sustainability. While CEO of PUMA, he launched a long-term sustainability program which aimed to reduce carbon, energy, water and waste by 25% by 2015 and he was the first to conceive and develop the first-ever Environmental Profit & Loss Account (E P&L) that puts a monetary value to a businesses use of ecosystem services across the entire supply chain. Zeitz published the PUMA E P&L in May 2011 to international recognition. Following his passion to embed sustainability across

→ opinion/
vision

→ opinion/
vision

→ public
recognition

→ hobby/interests

job titles

business practices, Zeitz was appointed Chief Sustainability Officer (CSO) at Kering (then PPR) alongside his role as CEO of Sport & Lifestyle and soon after launched PPR HOME, a new and holistic sustainability initiative across the global brands of the Group. After leaving his operational roles at PUMA and Kering to dedicate 100% of his time to sustainability and conservation efforts, Zeitz co-founded The B Team with Sir Richard Branson to help transform the future of business in 2012. Made up of international CEOs and respected business leaders, The B Team is providing a platform to advocate and implement viable and scalable solutions across business sectors. Zeitz also serves on the board of other not-for-profit organizations including JUST Capital and the Kering Foundation. Zeitz has been a member of the Board of Directors of Harley-Davidson since 2007 and has served as the Chair of Harley-Davidson's sustainability committee since its inception in 2011. He is also a Board member of Wilderness and Chair of its Sustainability Committee.

→ career

→ friends/
contacts

→ career

→ opinion / vision

→ hobby / interests; travel

→ awards /
honours

→ career;
opinion /
vision

Zeitz believes in success through passion and he is a great aficionado of the African continent, its people and culture. In 2009 he became Honorary Warden of Kenya by the Kenya Wildlife Service. He speaks six foreign languages, including Swahili. In 2008 Zeitz founded the not-for-profit "Zeitz Foundation of Intercultural Ecosphere Safety" to support creative and innovative sustainable projects and solutions that balance conservation, community development, culture, and commerce (the "4Cs") in a quadruple bottom line approach, promoting an inclusive, holistic paradigm of conservation that enhances livelihoods and fosters intercultural dialogue while building sustainable businesses. The Zeitz Foundation's 'Long Run Initiative' includes: 'Long Run Supporters', organisations that share the Foundation's drive to support sustainable, ecologically and socially responsible projects around the world, and have demonstrated their commitment by signing the Long Run Charter; 'Long Run Alliance Members', institutions that directly manage or significantly influence the management of a natural area of conservation value with defined geographical boundaries that are committed to achieving sustainability through a holistic balance of the 4Cs; and 'Long Run Destinations' (Global Ecosphere Retreat Certified). Segera in Kenya is the HQ of the Zeitz Foundation and the founding member of the Long Run Destinations and Alliance. In 2013, Zeitz established the Zeitz Museum of Contemporary Art Africa (Zeitz MOCAA) in Cape Town to preserve and exhibit cutting edge contemporary art from Africa and its Diaspora. The Zeitz MOCAA will occupy the historic Grain Silo Complex at the V&A Waterfront re-designed by renowned architect Thomas Heatherwick. The R500-million redevelopment project, announced in November 2013 as a partnership between the V&A Waterfront and Jochen Zeitz, will retain and honour the historic fabric and soul of the building while transforming the interior into a unique, cutting-edge space to house Zeitz MOCAA. The museum will be open to the public in 2016 and currently exhibitions and selections from the Zeitz Collection are being presented at the Zeitz MOCAA Pavilion. Considered as one of the most extensive and representative collection of contemporary art from Africa, which includes artists such as Marlene Dumas, William Kentridge, Hank Willis Thomas, Chris Ofili, Isaac Julien, Julie Mehretu and Wangechi Mutu, to name a few, The Zeitz Collection has been gifted in perpetuity by Jochen Zeitz to this non-profit institution. The collection will be showcased as the permanent collection on two floors in the museum's 9,500m2 of custom-designed space spread over nine floors, of which 6,000 m2 will be dedicated exhibition space.

→ career;
hobby /
interests

→ cooperation /
partnerships

→ tangible
assets

→ media outreach

As a published author, Zeitz co-wrote "The Manager and The Monk" with Anselm Grün, a Benedictine monk and an internationally published and renowned author on spirituality. The book has been translated into 15 languages and covers essential topics in our world today such as: sustainability, the economy and prosperity, culture, values, success and responsibility. Zeitz recently published his second book "The Breakthrough Challenge: 10 Ways to Connect Today's Profits with Tomorrow's Bottom Line" with co-author John Elkington.

→ friends /
contacts

→ media outreach

→ friends / contacts

Zeitz has received numerous awards during his professional career, including "Entrepreneur of the Year", "Strategist of the Year" for three years in a row by the Financial Times, "Trendsetter of the Year" and "Best of European Business Award 2006". In 2010, the German Sustainability

→ awards / honours; public recognition

skills

→ awards/honours ; public recognition

Foundation gave Zeitz an award for Germany's most sustainable future strategies. Zeitz received the 2012 German Image Award and was also named a Conde Nast Traveler "Visionaries" 2012 and one of Fast Company's "10 Most Important Players at the Rio +20 Conference". In 2004, the German Federal President awarded him with the Federal Cross of Merit of the Republic of Germany.

@JochenZeitz

Source: World Forum on Natural Capital (2015, October 25). *Jochen Zeitz*. Retrieved October 30, 2017, from <https://naturalcapitalforum.com/news/article/jochen-zeitz/>.

Appendix D: Research material RQ3

Interview consent form – Allard Stapel:

Interview Consent Form

University: Wageningen University & Research (WUR)

Name of assignment: MSc thesis project about environmental philanthropy

1. I agree to be interviewed for the purposes of the student assignment named above.

2. The purpose and nature of the interview has been explained to me.

3. I agree that the interview may be electronically recorded.

4. Any questions that I have about the interview and the assignment have been answered to my satisfaction.

5. Choose a), b), or c):

☒ a) I agree that my name may be used for the purposes of the assignment only and not for publication.

☐ b) I understand that the student may wish to pursue publication at a later date and my name may be used.

☒ c) I do not wish my name to be used or cited, or my identity otherwise disclosed, in the assignment.

Name of interviewee: Allard Stapel

Signature of interviewee: [Signature]

Date: 2/10/2017

6. I have explained the project and the implications of being interviewed to the interviewee and I believe that the consent is informed and that he/she understands the implications of participation.

Name of interviewer: Marlieke Smit

Signature of interviewer: [Signature]

Date: 3/10/2017

Interview consent form – Bram Buscher:

Interview Consent Form

University: Wageningen University & Research (WUR)

Name of assignment: MSc thesis project about environmental philanthropy

1. I agree to be interviewed for the purposes of the student assignment named above.
2. The purpose and nature of the interview has been explained to me.
3. I agree that the interview may be electronically recorded.
4. Any questions that I have about the interview and the assignment have been answered to my satisfaction.
5. Choose a), b), or c):
 - a) I agree that my name may be used for the purposes of the assignment only and not for publication.
 - ☒ b) I understand that the student may wish to pursue publication at a later date and my name may be used.
 - c) I do not wish my name to be used or cited, or my identity otherwise disclosed, in the assignment.

Name of interviewee: Bram Buscher

Signature of interviewee: 

Date: 09-10-2017

6. I have explained the project and the implications of being interviewed to the interviewee and I believe that the consent is informed and that he/she understands the implications of participation.

Name of interviewer: Marlieke Smit

Signature of interviewer: 

Date: 9-10-2017

Interview consent – George Holmes:

16-10-2017

RE: Transcript interview and permission - Smit, Marlieke

RE: Transcript interview and permission

George Holmes <G.Holmes@leeds.ac.uk>

do 2017-09-28 21:09

AncSmit, Marlieke <marlieke.smit@wur.nl>;

Hi Marlieke

I had a quick flick through, and it looks ok at a quick glance. I'm happy to be named in your thesis, and feel free to use my words as quotations - good luck in writing it.

Best wishes
George

-----Original Message-----

From: Smit, Marlieke (<mailto:marlieke.smit@wur.nl>)

Sent: 23 September 2017 12:22

To: George Holmes <G.Holmes@leeds.ac.uk>

Subject: Transcript interview and permission

Dear George Holmes,

Last week Tuesday, September 12th, we had a skype interview about nature philanthropy and philanthrocapitalism. I would like to thank you again for your time and great input in this interview.

As we told you, Noël will write an article for in the newspaper (De Volkskrant) and I will use this interview as data input for my thesis project. It was a little hard to transcribe the interview, because there was a lot of echo in the recording due to the fact that it was video conferencing. I tried my best to transcribe it as accurately as possible, but some parts were very difficult to hear. Therefore, I would like to ask you whether you could maybe read through the transcript attached to this e-mail to see if you think it is correct. In case you find anything in there of which you are sure you did not say it that way or which is otherwise incorrect, please let me know.

Moreover, just to be sure, I want to check with you whether you still agree that I use information and or quotations from this interview transcript in my thesis? Of course, everything will be kept in the correct context and will be checked by my supervisor. And am I allowed to mention you in my thesis as one of the field experts that cooperated in my research?

Also, if you read through the transcript and you have anything that you want to have deleted from there or if you have anything to add, feel free to make adjustments in the document.

Thanks again and I am looking forward to hearing from you!

Kind regards,

Marlieke Smit
MSc Leisure, Tourism & Environment
Wageningen University

Interview consent – Willem Ferwerda:

16-10-2017

Transcript interview en controle toestemming - Smit, Marlieke

Transcript interview en controle toestemming

Smit, Marlieke

za 2017-09-23 13:07

Aan:annemieke.gerritsen@comonfoundation.org <annemieke.gerritsen@comonfoundation.org>;

@ 1 bijlage

Transcript Willem Ferwerda.docx

Beste Annemieke Gerritsen,

Zou u het onderstaande bericht aan Willem Ferwerda willen laten lezen?

Beste Willem Ferwerda,

Op vrijdag 8 september ben ik samen met Noël van Bommel bij u langs geweest op uw kantoor bij Commonland voor een interview over natuurbescherming en filantropie / filantrokapitalisme. Ik wil u nogmaals bedanken voor uw tijd, ik vond het zeer interessant en leerzaam om met u te spreken over dit onderwerp. Bijgaand vind u het transcript van het interview.

Zoals u weet, schrijf ik een scriptie over dit onderwerp. De interviews die ik samen met Noël doe, zijn dan ook de 'data' die de basis vormen van mijn scriptie. Ik ga dus informatie uit de transcripten gebruiken als input voor mijn theorie. Deze scriptie zal na afronding, zoals gebruikelijk is bij alle scripties, worden toegevoegd aan de online database van de Wageningen Universiteit en zal dus toegankelijk zijn voor inzage door mensen (studenten, professoren, etc.) geaffilieerd aan de Wageningen Universiteit. Daarom wil ik u voor de zekerheid nogmaals toestemming vragen voor het gebruiken van dit interview. Dus, ter controle: Hebt u er geen bezwaar tegen als ik citeer uit het bijgaande transcript (uiteraard behoudt ik de correcte context en ga ik dingen die gezegd zijn dus niet in een andere context plaatsen) en u vermeld in mijn scriptie als expert in het veld die heeft meegewerkt aan mijn scriptie-onderzoek? U kunt het bijgaande transcript doorlezen om te controleren op correctheid als u daar behoefte aan heeft. Mocht u bepaalde zinnen verwijderd willen zien uit het transcript voordat u uw toestemming geeft, dan is dat geen enkel probleem.

Uiteraard wordt mijn scriptie ook grondig gecontroleerd door mijn scriptiebegeleider om de kwaliteit en validiteit te waarborgen. Deze e-mail stuur ik u puur voor de zekerheid en zodat we er allemaal zeker van kunnen zijn dat alles klopt en in overeenstemming is.

Mocht u iets vinden in het transcript wat u liever verwijderd wilt hebben of mocht u van gedachten veranderd zijn en niet meer willen dat uw interview gebruikt wordt, dan verneem ik dit graag van u binnen 2 weken. Als ik over 2 weken niet van u vernomen heb, dan ga ik er vooralsnog vanuit dat alles in orde is. Dit i.v.m. het feit dat ik natuurlijk bepaalde deadlines heb staan voor mijn scriptie. Ik dank u alvast voor uw begrip.

Nogmaals dank voor uw tijd en medewerking en graag hoor ik van u.

Met vriendelijke groeten,

Marlieke Smit
MSc Leisure, Tourism & Environment
Wageningen University

16-10-2017

Transcript Willem Ferwerda - Smit, Marlieke

Transcript Willem Ferwerda

Clara Ramschie <clara.ramschie@commonland.com>

zo 2017-10-08 17:29

Aan:Smit, Marlieke <marlieke.smit@wur.nl>;

Beste Marlieke, morgen krijg je het stuk retour met opmerkingen van Willem Ferwerda.

Met groet,
Clara Ramschie
PA to Willem Ferwerda
@ Commonland
Tel +31 6 28 46 61 03

Sent from my iPhone, excuse typos

16-10-2017

Re: Transcript interview en controle toestemming - Willem ... - Smit, Marlieke

Re: Transcript interview en controle toestemming - Willem Ferwerda

Smit, Marlieke

ma 2017-10-09 17:18

Aan:Clara Ramschie <clara.ramschie@commonland.com>;

Beste Clara Ramschie,

Dankjewel voor het terugsturen van het transcript, ik zal deze aangepaste versie gebruiken voor in mijn scriptie. Ik schat in dat ik begin december de uiteindelijke versie van mijn scriptie af heb. Ik zal het opsturen.

Met vriendelijke groeten,

Marlieke Smit

Van: Clara Ramschie <clara.ramschie@commonland.com>

Verzonden: maandag 9 oktober 2017 10:08

Aan: Smit, Marlieke

Onderwerp: FW: Transcript interview en controle toestemming - Willem Ferwerda

Beste Marlieke,

Zoals toegezegd bijgaand het document retour met daarin opgenomen de opmerkingen van Willem Ferwerda met track changes. Willem Ferwerda zou graag voorafgaand aan publicatie het document nog een keer willen inzien. Kun je aangeven wanneer dat zal zijn?

Met vriendelijke groet, With kind regards,

Clara Ramschie
Personal Assistant to the CEO
M + 31 6 284 66103
www.commonland.com

Kraanspoor 24
1033 SE Amsterdam
The Netherlands



COMMONLAND
4 RETURNS FROM LANDSCAPE RESTORATION

Interview consent – John Loudon

16-10-2017

Transcript interview en controle toestemming - Smit, Marlieke

Transcript interview en controle toestemming

Smit, Marlieke

za 2017-09-23 13:08

Aan: john@loudon.nl <john@loudon.nl>;

1 bijlage

Transcript John Loudon.docx

Beste John Loudon,

Op vrijdag 8 september ben ik samen met Noël van Bommel bij u langs geweest op uw kantoor bij Commonland voor een interview over natuurbescherming en filantropie / filantrokapitalisme. Ik wil u nogmaals bedanken voor uw tijd, ik vond het zeer interessant en leerzaam om met u te spreken over dit onderwerp. Bijgaand vind u het transcript van het interview.

Zoals u weet, schrijf ik een scriptie over dit onderwerp. De interviews die ik samen met Noël doe, zijn dan ook de 'data' die de basis vormen van mijn scriptie. Ik ga dus informatie uit de transcripten gebruiken als input voor mijn theorie. Deze scriptie zal na afronding, zoals gebruikelijk is bij alle scripties, worden toegevoegd aan de online database van de Wageningen Universiteit en zal dus toegankelijk zijn voor inzage door mensen (studenten, professoren, etc.) geaffilieerd aan de Wageningen Universiteit. Daarom wil ik u voor de zekerheid nogmaals toestemming vragen voor het gebruiken van dit interview. Dus, ter controle: Hebt u er geen bezwaar tegen als ik citeer uit het bijgaande transcript (uiteraard behoudt ik de correcte context en ga ik dingen die gezegd zijn dus niet in een andere context plaatsen) en u vermeld in mijn scriptie als expert in het veld die heeft meegewerkt aan mijn scriptie-onderzoek? U kunt het bijgaande transcript doorlezen om te controleren op correctheid als u daar behoefte aan heeft. Mocht u bepaalde zinnen verwijderd willen zien uit het transcript voordat u uw toestemming geeft, dan is dat geen enkel probleem.

Uiteraard wordt mijn scriptie ook grondig gecontroleerd door mijn scriptiebegeleider om de kwaliteit en validiteit te waarborgen. Deze e-mail stuur ik u puur voor de zekerheid en zodat we er allemaal zeker van kunnen zijn dat alles klopt en in overeenstemming is.

Mocht u iets vinden in het transcript wat u liever verwijderd wilt hebben of mocht u van gedachten veranderd zijn en niet meer willen dat uw interview gebruikt wordt, dan verneem ik dit graag van u binnen 2 weken. Als ik over 2 weken niet van u vernomen heb, dan ga ik er vooralsnog vanuit dat alles in orde is. Dit i.v.m. het feit dat ik natuurlijk bepaalde deadlines heb staan voor mijn scriptie. Ik dank u alvast voor uw begrip.

Nogmaals dank voor uw tijd en medewerking en graag hoor ik van u.

Met vriendelijke groeten,

Marlieke Smit
MSc Leisure, Tourism & Environment
Wageningen University

<https://webmail.wur.nl/owa/?viewmodel=ReadMessageItem&itemID=AAMkAGFwNFMmISLUyNTcNDIY5O5ZTY2LTJyNjVjNWUyYUwMgBQ...> 1/1

John Loudon did not reply to this e-mail within two weeks, thereby giving consent for the use of information and citations from the interview transcript and for the use of his name.

Interview consent – Marc van den Tweel

16-10-2017

Re: Transcript interview en controle toestemming - Smit, Marlieke

Re: Transcript interview en controle toestemming

Smit, Marlieke

wo 2017-09-27 10:26

Aan: Dieuwertje Penders <D.Penders@Natuurmonumenten.nl>;

Beste Dieuwertje Penders,

Hartelijk bedankt! Ik zal een link naar mijn scriptie sturen als het zover is. Ik verwacht mid-december klaar te zijn.

Met vriendelijke groeten,

Marlieke Smit

Van: Dieuwertje Penders <D.Penders@Natuurmonumenten.nl>

Verzonden: woensdag 27 september 2017 10:21

Aan: Smit, Marlieke

Onderwerp: RE: Transcript interview en controle toestemming

Dag Marlieke,

Dank voor je mail en zorgvuldige afhandeling.

We hebben het gelezen en zijn akkoord met gebruik en publicatie.

Succes met je onderzoek. Als het zover is, ontvang ik graag een linkje!

Hartelijke groet,

Diewertje Penders

-----Oorspronkelijk bericht-----

Van: Smit, Marlieke (<mailto:marlieke.smit@wur.nl>)

Verzonden: zaterdag 23 september 2017 13:11

Aan: Dieuwertje Penders

Onderwerp: Transcript interview en controle toestemming

Beste Diewertje Penders,

Zou u onderstaand bericht willen laten lezen door Marc van den Tweel? Alvast bedankt!

Beste Marc van den Tweel,

Op maandag 11 september ben ik samen met Noël van Bemmelen bij u langs geweest op uw kantoor bij

Natuurmonumenten voor een interview over natuurbescherming en filantropie / filantrokapitalisme.

Ik wil u nogmaals bedanken voor uw tijd, ik vond het zeer interessant en leerzaam om met u te spreken over dit onderwerp. Bijgaand vind u het transcript van het interview.

Zoals u weet, schrijf ik een scriptie over dit onderwerp. De interviews die ik samen met Noël doe, zijn dan ook de "data" die de basis vormen van mijn scriptie. Ik ga dus informatie uit de transcripten gebruiken als input voor mijn theorie. Deze scriptie zal na afronding, zoals gebruikelijk is bij alle scripties, worden toegevoegd aan de online database van de Wageningen Universiteit en zal dus toegankelijk zijn voor inzage door mensen (studenten, professoren, etc.) geaffilieerd aan de Wageningen Universiteit. Daarom wil ik u voor de zekerheid nogmaals toestemming vragen voor het gebruiken van dit interview. Dus, ter controle: Hebt u er geen bezwaar tegen als ik citeer uit het bijgaande transcript (uiteraard behoudt ik de correcte context en ga ik dingen die gezegd zijn dus niet in een andere context plaatsen) en u vermeldt in mijn scriptie als expert in het veld die heeft meegewerkt aan mijn scriptie-onderzoek? U kunt het bijgaande transcript

<https://webmail.wur.nl/owa/?viewmodel=ReadMessageItem&ItemID=AAMKAGFNTFHMmSLTUyNTcNDIY8052TY2LTjNjVjNWYyYUw=MgBG...> 1/2

16-10-2017

Re: Transcript interview en controle toestemming - Smit, Marlieke

doorlezen om te controleren op correctheid als u daar behoefde aan heeft. Mocht u bepaalde zinnen verwijderd willen zien uit het transcript voordat u uw toestemming geeft, dan is dat geen enkel probleem. Uiteraard wordt mijn scriptie ook grondig gecontroleerd door mijn scriptiebegeleider om de kwaliteit en validiteit te waarborgen. Deze e-mail stuur ik u puur voor de zekerheid en zodat we er allemaal zeker van kunnen zijn dat alles klopt en in overeenstemming is.

Mocht u iets vinden in het transcript wat u liever verwijderd wilt hebben of mocht u van gedachten veranderd zijn en niet meer willen dat uw interview gebruikt wordt, dan verneem ik dit graag van u binnen 2 weken. Als ik over 2 weken niet van u vernomen heb, dan ga ik er vooralsnog vanuit dat alles in orde is. Dit i.v.m. het feit dat ik natuurlijk bepaalde deadlines heb staan voor mijn scriptie. Ik dank u alvast voor uw begrip.

Nogmaals dank voor uw tijd en medewerking en graag hoor ik van u.

Met vriendelijke groeten,

Marlieke Smit
MSc Leisure, Tourism & Environment
Wageningen University?

Profiles of the interviewed field experts

George Holmes: Associate Professor on the topic Conservation and Society at the University of Leeds, United Kingdom. Specifically, George Holmes conducts research on private conservation and environmental governance from a multidisciplinary perspective, thus looking at these topics from a social, political, and cultural perspective. George Holmes has published many articles on biodiversity conservation, and environmental philanthropy and governance, making him one of the most prominent academics in the field. For more information, see: <http://www.see.leeds.ac.uk/people/g.holmes>.

Bram Buscher: Buscher is affiliated to several universities, namely Wageningen University, the University of Johannesburg, and Stellenbosch University. At Wageningen University, he is both a professor and chairman of one of the university's chair groups, namely the Sociology of Development and Change group. His main areas of research include conservation and development from a political-economic perspective, ecotourism, social theory, energy and extraction politics, and new media. He has published many articles and books, making him a renowned scholar in his field. For more information, see: <https://www.wur.nl/nl/Personen/BE-Bram-Buscher.htm>.

Allard Stapel: Chief of External Affairs at WWF-Netherlands for the last 25 years. He is in charge of linking external donors with programmes at WWF. Moreover he is a board member at the Ocean Heritage Foundation since 2013. He has ample knowledge and experience about the topics of nature conservation, biodiversity, and sustainable development. He holds a doctorate degree in Development Studies, received at the University of Amsterdam. For more information, see: <https://www.linkedin.com/in/allard-stapel-7676618/?trk=public-profile-join-page>.

Willem Ferwerda: co-founder and CEO at Commonland, a non-profit organization founded in 2013 that develops projects based on sustainable business cases that contribute to the regeneration of degraded landscapes. Ferwerda previously worked at IUCN and is still a special advisor on business and ecosystems there. Moreover, he founded the Leaders for Nature group at IUCN which aims to bring ecosystems thinking to corporations. Until this year, he was also a member of the board of the World Land Trust. He holds a master's degree on Tropical Ecology, Environmental Sciences, Tropical Agriculture, which he received at the University of Amsterdam. Through his educational background and long-standing career, he gained ample knowledge on biodiversity and sustainable development. Ferwerda has also been involved in other initiatives and projects. For more information, see: <https://www.linkedin.com/in/willem-ferwerda-1540135/>.

John Loudon: board member at Peace Parks Foundation, where he is in charge of attracting donors. He is also the treasurer of the Prins Bernhard Natuur Fonds, and he is a member of the board of directors of the HIER Climate Campaign in the Netherlands. Furthermore, he founded a company in 2002 that advises other firms and non-profit organisations on opportunities for sustainable corporate behaviour and entrepreneurship. Other previous experience include his involvement with the Savage Paradise Foundation and Brandworlds

Network. He studied Business Economics at the University of Groningen, the Netherlands, and has a passion for nature conservation and commercial communication and branding. For more information, see: <http://www.johnloudon.nl/profiel.html>.

Marc van den Tweel: Director of the non-profit organisation Natuurmonumenten, the Netherlands, since 2013. Moreover, he is in the supervisory board of the Dutch National Museum of Antiquities. Before his position as director of Natuurmonumenten, he worked at the Ronald MacDonald Children's Fund, he was the Director of Marketing & Communication at WWF-Netherlands for eight years, he was a member of the supervisory board of PAN Parks, among other things. He studied journalism, corporate communication and business administration. For more information, see: <https://www.natuurmonumenten.nl/marc-van-den-tweel>.

Interview guide – Field experts (English version)

Introductory questions: : Who are you? What do you do? Etc.

→ Introduce what you mean by Eco-Barons:

(Wealthy individuals (quite often successful entrepreneurs) who pursue big environmental (and social) objectives on a not-for-profit basis, through the active investment of their economic, cultural, social and symbolic resources.

Eco-Barons are wealthy individuals (celebrities, successful business people, people wealthy by inheritance, etc.) who purchase land, establish their own foundation to run the land and conservation project(s), and potentially turn it into a nature reserve with some sort of business model in place to ensure its durability.)

Questions about Eco-Barons:

- Do you think that the Eco-Barons' style of conducting environmental philanthropy is a new phenomenon?
- Do you think that the number of individual environmental philanthropists that belong to the category 'Eco-Barons' is growing?
- Do you know any Eco-Barons yourself?
- What do you think are the advantages and disadvantages of the philanthropic work of such Eco-Barons?
- Do Eco-Barons play an important role in the total of environmental philanthropy and nature conservation, according to you?
- Are Eco-Barons legitimate in your opinion?
- To what extent do social networks, and other types of networks, play an important role in environmental philanthropy, according to you?
- Do you think that Eco-Barons are involved in social and other networks and that this helps them, or even makes it possible, for them to pursue their philanthropic work?
- What would be your advice to such philanthropists (i.e. Eco-Barons)?

Questions about philanthrocapitalism:

- Have you heard of philanthrocapitalism?

[Introduce the concept if necessary]

- Do you think that Eco-Barons are philanthrocapitalists?

Interview guide – Field experts (Dutch version)

Openingsvragen: Wie bent u? Wat doet u? Etc.

→ Introduceer wat bedoeld wordt met Eco-Barons:

(Rijke individuen (vaak succesvolle ondernemers) die grote natuur /milieudoelen en social doelen nastreven op een non-profit basis, middelen het actief inzetten van hun economische, culturele, sociale en symbolisch kapitaal.

Eco-Barons zijn rijke individuen (beroemdheden, succesvolle zakenmensen, rijke erfgenamen, etc.) die land kopen, vaak hun eigen stichting opzetten om het landgoed en de conservatieprojecten daar te runnen, en er eventueel een officieel natuurreservaat van maken met een soort bedrijfsmodel (vaak toerisme) om de duurzaamheid te waarborgen.)

Vragen over Eco-Barons:

- Denkt u dat de manier waarop Eco-Barons zich bezighouden met natuurfilantropie een nieuw fenomeen is?
- Denkt u dat het aantal natuurfilantropen dat onder de categorie 'Eco-Barons' valt, toeneemt?
- Kent u zelf een of meerdere Eco-Barons?
- Wat denkt u dat de voordelen en de nadelen zijn van het filantropische werk dat zulke Eco-Barons verrichten?
- Spelen de Eco-Barons een belangrijke rol in het totaal van natuurfilantropie en natuurbehoud volgens u?
- Zijn Eco-Barons rechtmatig en geloofwaardig naar uw mening?
- In hoeverre spelen sociale netwerken en andere soorten netwerken een belangrijk rol in natuurfilantropie volgens u?
- Denkt u dat Eco-Barons betrokken zijn in sociale en ander netwerken en dat die hen helpt, of het zelfs mogelijk maakt voor hen, om hun natuurfilantropie uit te voeren?
- Wat zou u als advies willen geven aan het 'Eco-Baron' type natuurfilantroop?

Vragen over filantrokapitalisme:

- Heeft u gehoord van filantrokapitalisme?

[Introduceer het concept als dat nodig is]

- Denkt u dat Eco-Barons filantrokapitalisten zijn?

Coding Scheme – Field experts

Main code	Sub-codes
Trend	Novelty of philanthrocapitalism; Growing environmental awareness and spending among the wealthy; Novelty of buying land for nature conservation; Increase in scope and urgency; Growing number of wealthy people; Increasing cooperation between organisations and individual philanthropists
Upside	No spending restrictions to private money; No need to earn more money; Experimentation/innovation; Willingness to take risks; More land/species protected; Agility/short-term protection; Inspire; Potentially familiar with land stewardship
Downside	Social problems; Intractability/arrogance; Dominance/power; Lack of relevant knowledge; Not a durable/long-term solution; Privatization of public good; Risk of governments refraining from conservation; Reinventing the wheel; Lack of accountability; Ecosystem bias; Risk of (unintended) harmful consequences
Contribution to whole	Share of total private wealth spent on environment; Contribution of Eco-Barons to nature conservation
Motivations	Land purchase is good investment; Personally attracted to a certain land area; Low land price; Lack of faith in existing organisations; Passion for nature; Cultural background; Pleasure of owning land; Want to do good; Reputation; Good for business; Independence
Advice	Bring in external expertise and knowledge; Stakeholder management; Understand the ecosystem; Cooperate; Maintain public access; Be democratic in dealing with the public good; Treat the cause (i.e. capitalism) rather than the symptoms; Discuss with others and learn
Other interesting remarks	Perspective on nature conservation; Impact investing /philanthrocapitalism; Opinion of Eco-Barons' style philanthropy; Importance of relationships in environmental philanthropy/ nature conservation; Case dependent; Differing mindsets among Eco-Barons; Hypocrisy; Neo-colonialism; Difficulty of assessing effectiveness in conservation; Little private attention for nature; Dependency on nature; Technology vs. nature debate; Geography of environmental philanthropy; Government and nature; Old wealth vs. new wealth; (Impure) altruism

Interview transcript – George Holmes

Interviewee: George Holmes (G)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 12-09-2017

Location: Main office of De Volkskrant, videoconference room (Jacob Bontiusplaats 9, Amsterdam)

Duration: 52:41

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – Bram Buscher

Interviewee: Bram Buscher (B)

Interviewer: Marlieke Smit (M)

Date: 9-10-2017

Location: Bram Buscher's office at Wageningen University, Leeuwenborch building
(Hollandseweg 1, Wageningen)

Duration: 1:04:10

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – Allard Stapel

Interviewee: Allard Stapel (A)

Interviewer 1: Marlieke Smit (M)

Interviewer 2: Nowella Anyango-van Zwieten (NAZ)

Date: 3-10-2017

Location: Main office of WWF-Netherlands (Dribergseweg 10, Zeist)

Duration: 1:06:57

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – Willem Ferwerda

Interviewee: Willem Ferwerda (F)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 8-09-2017

Location: Main office of Commonland (Kraanspoor 24, Amsterdam)

Duration: 1:27:47

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – John Loudon

Interviewee: John Loudon (J)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 11-09-2017

Location: Main office of Commonland (Kraanspoor 24, Amsterdam)

Duration: 1:10:29

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.

Interview transcript – Marc van den Tweel

Interviewee: Marc van den Tweel (Marc)

Interviewer 1: Noël van Bommel (N)

Interviewer 2: Marlieke Smit (M)

Date: 11-09-2017

Location: Main office of Natuurmonumenten (Noordereinde 60, 's-Graveland)

Duration: 1:19:45

This interview transcript can be requested by sending an e-mail to: marlieke.smit@wur.nl.