



Africa Philanthropy Network



# 2021 State of Philanthropy Booklet



## Note from the Executive Director

*The act of giving, is an act of power!*

As I continue to lead the African Philanthropy Network (APN), it's important that I reflect on our development in 2021. The APN members continues to advocate for the development of philanthropy in the continent. The APN recorded organizational growth through increased partnerships, memberships, and leadership capacity as a go-to-platform. In its process of reclaiming power and elevating the practices of African philanthropy, the APN influences national states and societal actors to support the development of community philanthropy. We believe that when a favorable environment is created in support of domestic philanthropy giving, it will be a catalyst and driver for social justice and systems change. In 2021, the APN members focused on generating information and data for advocacy work towards recognition of community philanthropy, initiative to increase people participation in policy processes and community ownership of development processes. We amplify the voice and action of our members with a focus on philanthropy development as well as efforts to demand accountability and respect of human rights.

Despite the disruption caused by the COVID-19 Pandemic, the APN implemented most of its activities planned for 2021 and reasonably achieved the intended results. The year found the APN expanding its working scope to feminist and youth philanthropies, as well as reaching francophone and lithophone geographies to include Burkina Faso and Mozambique. The APN engaged and collaborated with members, other pan-African philanthropy support organizations (PSOs) and national level CSOs to strengthen

an infrastructure for philanthropy. Jointly, we have seen increased efforts by actors in the African philanthropy landscape towards the creation of an enabling environment for philanthropy to grow across the continent. We continue to witness increasing solidarity within and across the continent and its diaspora in promoting the voice and action for African philanthropy as a driver for systemic and sustainable change.

This State of Philanthropy report is a compilation of success stories from some of the APN member organisations this year. It features 11 organisations, each from their respective countries, covering a large chunk of the continent. The stories vary in the kinds of successes that the organisations have enjoyed, but they all point towards the common goals; immediate and long-term alleviation of developmental challenges including food insecurity, access to education, gender inequality, issues with governance, among many others, and mitigating the COVID-19 pandemic exacerbation of these issues.

The basis of these successes has consistently been community ownership of development processes, emphasising the idea that domestic giving has the potential to be the conduit for the change we want to see on the continent. Equally important as the fact of the success is the knowledge and data that serves as a methodology for that success. Each organisation's success story is exemplary of the ways in which communities rally for their own development; each a blueprint of some sorts of the possible roadmaps we can take for community development.

For the coming year, the APN will focus more on reinforcing the ecosystem for African philanthropy, strengthen networks and connections; while strengthening APN's institutional capacity to lead and provide spaces for making a case for African philanthropy. We anticipate that this will lead to even more of sustainable and impactful success stories from even more member organisations.

**Dr. Stigmata Tenga - APN Executive Director**

Association Burkinabè de Fundraising

Burkina Faso

2021 Giving for Change

# Giving for Change: promoting endogenous development in Burkina Faso

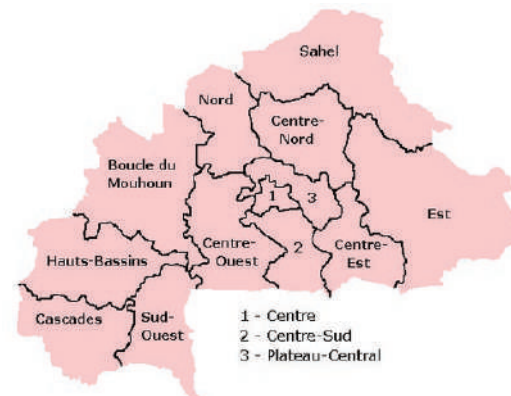


*We do not develop;  
we develop ourselves*

*Professor Joseph Ki-Zerbo  
(1922-2006) - Self-made  
development*



In 2021, the National Anchorage Partner Association Burkinabè de Fundraising (ABF) launched the Giving for Change program in Burkina Faso together with twelve CSO's. The French title of the program is "Donner pour le "développement endogène" (Giving for endogenous development). The six implementation regions of the program border Mali and Niger, and are the most vulnerable and threatened regions of the country nowadays.



Together, the twelve partners created a National Community of Practice (CoP). At the regional level, six CoP's were created throughout the year. The regional and local authorities in the six regions were visited and invited to support and join the initiative. CoP working groups together organised the national launch on 29 April 2021. The next step was getting community stakeholders on board and drawing up the criteria for the Civil Society Actors (CSA's) to choose for the first 2-year training trajectory: five for each region were selected for 2022 and 2023 and among them are eleven women's organisations, fourteen youth organisations and five disabled people's organisations. By the end of the year, all six regions were ready for their own official launch. At the national and regional launches of the program all the key players were present and expressed their commitment to the program.

### **Insecurity and conflict**

During 2021, there was a marked deterioration in Burkina Faso's human rights and security situation as attacks and atrocities by armed Islamist groups surged and the humanitarian situation worsened.<sup>1</sup>

The border area between Burkina Faso, Mali and Niger is characterised by a climate of insecurity due to the presence of armed terrorist groups, crime and rising tensions between communities. The number of Internally Displaced Persons (IDP) in Burkina Faso increased from 1,3 to 1.6 million between 30 June and 31 December 2021. The Humanitarian Response Plan pointed to some 3.5 million people in need of urgent assistance. Extremist violence has led to an increase in sexual

assault and exploitation of women and girls. These phenomena have a negative impact on the security and living conditions of the population, as well as on social cohesion, stability and peace. The intervention regions of the "Giving for Change", being the Centre-North, North, Sahel, East, Centre East and the Boucle du Mouhoun, are the most affected.

On 24 January 2022, the military announced on state television that it had seized power and overthrown the President. An army officer declared that the deteriorating security resulted in the military takeover. So the CoP's reflect, adapt and continue within the given circumstances in order to empower local communities to deal and cope with the present situation towards a better future for which they take the lead.

### **Theory of Change**

The Burkina Faso Theory of Change departs from the basic problem of "Lack of autonomy and credibility in community development organisations in Francophone West Africa". ABF and its partners also translated "Giving for Change" to "Giving for Endogenous Development," which in itself is a huge change in Burkina.

### **Inclusive approach**

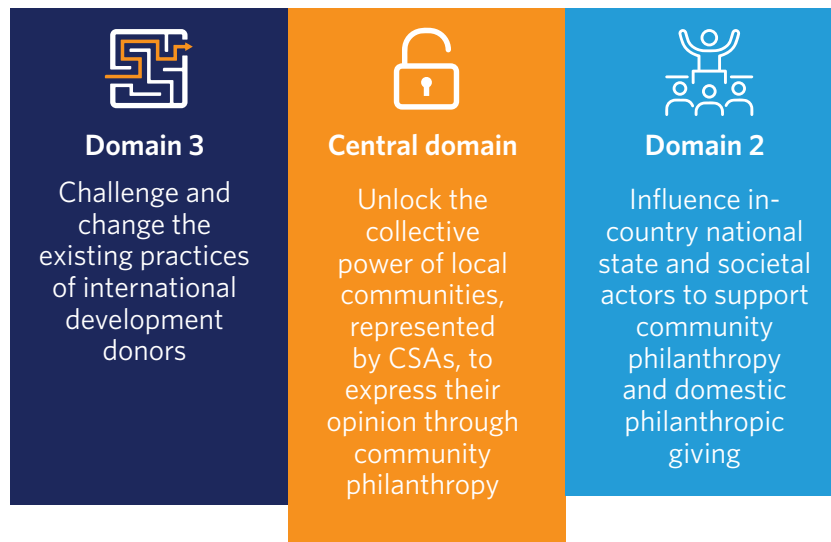
The approach to include all governmental and civil society stakeholders in the six program regions, has enabled the partners to carry out the activities without any worries during 2021. However, the new regime replaced all these authorities, so this will again have to be taken up. The program contributes to the resilience of the populations as it targets reinforcing vulnerable groups such as youth groups and women's associations.

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1 <https://www.hrw.org/world-report/2022/country-chapters/burkina-faso>

One of the main difficulties encountered in 2021 was the community's ignorance of the endogenous development approach. The community finds this quite innovative because, in their view, the defence of their rights is the responsibility of the authorities. The community as a whole is unaware of their rights and duties. For them, development is decided upon by governments and/or INGOs at the national and international level. Clearly explaining the vision and objectives of the program to the communities encouraged their buy-in and commitment to becoming the primary actors in their own development.

### Roles and responsibilities of the partners in Burkina Faso



The eight partner CSO's in the six regions play a leading role in the central domain of the program. A training trajectory for 30 local community organisations is running and involves theory and practice in the field. They are supported by the national CSO partners who each have a specific role. They are:

1. Centre National de Presse Norbert Zongo (CNP-NZ) is in charge of media partnerships and the covering of the program. They initiated together with ABF, a network of 10 different media outlets that report on the Giving for Change activities at the national and regional level.
2. Initiative Pananetugri pour le Bien-être des Femmes (IPBF) is a member of the thematic training working group, in charge of gender training and monitoring. Earlier in 2022 they led a study on traditional and cultural philanthropy in Burkina Faso and one on the role of women in philanthropy.
3. AREB, a CSO network of scientific researchers for education, did a baseline study on learning and change in 2021 and will measure results and impact throughout the program duration.
4. The Burkina Faso Change the Game Academy network coaches and offers technical support for organizing special events in the regions.

All partners of the National CoP play a role in the second domain in which the strategy focuses on highlighting and emphasizing results at a community level as a driving force for advocating for change.



## Legal, social and civil framework

At the national level, ABF coordinates the program and led a study in collaboration with the African Philanthropy Network on the current legal framework for civil society and philanthropy. The recommendations state that the program must mobilise support to improve the legal framework at the start-up level, particularly for CSO's in rural areas. In addition, it is recommended that the tax burden on traders and companies be reduced to encourage them to develop policies of social responsibility. Finally, and most importantly, capacity building and supervision of CSA's in the context of resource mobilisation to strengthen their credibility at local and national levels. The results and recommendations led to a new initiative for an international study on "a self-control mechanism for civil society actors who mobilise resources to carry out their mission in Burkina Faso."

## The main results of 2021

In short, the main results achieved in Burkina Faso in the first implementation year were:

- A strong foundation for the program and a strong sense of team spirit and collaboration between the partners involved.
- A synthesis of the existing assessments of the legal environment for civil society actors including philanthropic support organizations through the study conducted.
- The baseline study of AREB on learning and change elements to be evaluated on a regular basis.

- The contextualised modules on endogenous development, on the community score card, on human rights and on gender produced by the members of the thematic working group
- The 16 certified trainers, two per region in Change the Game Academy trainings on Mobilising Support and Local Fundraising.



*Abdoulaye Sawadogo, general director ABF is interviewed by the press after the launch at national level 29 April 2021*

ABF believes that the “faire faire” approach (make-do) is why they were able to get these results. Getting the eight Regional CoP’s to implement activities on the ground themselves, choosing local members of their CoP, the CSAs to train, etc. altogether built their confidence and position as a Lead CSO. It gave a solid foundation for the program and reassured the sustainability of its impact. Endogenous development is based on locally available resources, including local knowledge, experiences, cultures and leadership. It is imperative that all actors in the Giving for Change program commit to this vision and gain confidence to make it a reality for their community.

ABF aims to cover the whole of Burkina Faso with the Giving for Change program someday. The inspiration for this is explained by the testimonies of traditional and religious political leaders on the merits of the “Giving for Change” approach and the impact it will have on the life of communities in terms of social cohesion, especially as the country is going through difficult times. These leading actors see a change of mentality to raise awareness at community level. They believe that the Giving for Change approach allows the community to express itself freely and become responsible for its own development.



Fund for Congolese Women

## Giving from the Heart to Meet the Needs of the Community

Celebrating the state of African philanthropy 2021,

**Who is PATRICK OLOMBE? His community will tell you, "God's gift to the city"**

Over thirty years old, married, and father of 7 children including 4 girls and 3 boys, Patrick comes from a modest family. He experienced a very difficult childhood and adolescence; his parents having raised him in unfavorable conditions. The situation growing up formed who he has become, pushing him to work hard from the age of 15 to help his parents and his brothers and sisters get their basic needs met.

He is currently working in a humanitarian organization in the DRC. With only his salary, he supports many philanthropic actions in order to help people around him living in deprivation. Recognized for his good deeds in his community, he is nicknamed "Patrick, God's gift to the city."



## Patrick's participation in FFC's community philanthropy project

FFC met Patrick in 2021 when leading a project on community philanthropy and engaged partner organization *Action des Volontaires pour la Solidarité et le Développement* (AVSD) in the city of Goma.

He recounts, "It was an honor for me to be chosen to share my opinion on philanthropy in my community. I was very moved by FFC's commitment in this area as it is often ignored, yet local philanthropy is a solution to reduce people's vulnerability in challenging environments. I would like the FFC to study effective strategies to establish broader philanthropy in the country." He adds, "We need structures like FFC to guide us and give us a hand so that we don't get discouraged."

In Patrick's words, he shares: *I grew up in a difficult context of war and armed conflict in eastern DRC. I am the eldest of 8 children. We grew up with our parents in very difficult conditions. Often we went to bed on empty stomachs without eating because we simply lacked \$1 dollar (i.e. 2000fc) to purchase anything. Faced with these trials, I immediately understood that a little was enough to meet a capital need for a family.*

*I made up my mind early on that in the future if I could, I would make a material or financial donation every time that I would have the opportunity, whatever the means.*

*Taking philanthropic actions around you is a matter of goodwill and is not determined by wealth.*

*When I see the rich around me wasting money on beer it hurts my heart. I understand that they do not act in bad faith but quite simply because they have no idea about the suffering that many people around us are going through.*

*They grew up in luxury and can never imagine that the little they waste could help a whole community and save a life.*

*I have lived in the worst poverty. I know how happy one can be when an angel provides food, or gives financially, or meets another need, especially when you have no other rescue.*

*These are people we never forget. So, I decided to be that person who responds to a need and gives joy to another's heart.*

*On one unforgettable occasion, I helped more than 10 mothers affected by the eruption of the Nyiragongo volcano in May 2021. Their livelihoods were selling vegetables and tomatoes along the roadside, which got obliterated once the volcano erupted. I provided them with \$50 each to restart their activities. The joy in their faces, words of blessings to me, gratitude, and tears of joy they shed because of this action meant so very much to me.*

*A year later I learned that, thanks to this small gesture, some of their children had been able to resume their studies and had subsequently obtained their diplomas.*

*I also covered the medical care of a child who was run down by a vehicle in my neighborhood and then abandoned. He spent 7 days in the hospital and 2 days in a coma. My greatest success and my greatest joy was this feeling of having saved the life of a child who now has a future and who will be able to contribute to the development of the Congolese nation.*

*I also promote the cultural works of talented young people, such as musicians, who cannot afford to produce their own songs.*

*I support street children, children from broken families who have been left by their families to live on the streets. The society in which I live considers them to be criminals, lost children.*

*I took care of about twenty of them, giving them some money to learn manual trades. Ten of them have gone on to develop their businesses. Presently they have returned to their homes and have ceased with theft and kidnapping.*

*For me, this change is about turning these former offenders into productive citizens of the country.*

*In my country philanthropists are criticized and do not easily enjoy the support from others or from the government. In general, Congolese society thinks that philanthropic actions are either to pursue a political interest or to show off how much money the person has. These beliefs tend to discourage the few people who voluntarily do these actions.*

*Yet it remains that the needs are enormous and the means are insufficient. I am a humanitarian. I work in a local organization. The philanthropic actions that I do are from my meager salary. It is not easy to take care of more people in need while you also have your biological family to feed. Because of the enormous needs that require my support, I sometimes forget the needs of my own children, for sometimes I think they are better off than the truly needy.*

*Those receiving philanthropic acts are receptive to donations, and I try to disseminate widely the actions that I do to be able to reach more people.*

*A position of honor, I have now become a contact person for carrying out philanthropic actions in my city. When there are cases of vulnerable people in need, people call me asking for help. Even if I can't meet all the expectations, it still makes me happy.*

### **Patrick's vision for greater philanthropic engagement:**

- Sensitize more people in my country about the impact of philanthropy and encourage them to carry out philanthropic actions themselves.
- Financially strengthen the individuals and structures that are already working in philanthropy through their own funds, those who help without compensation.
- Train philanthropists in my country to carry out their actions correctly.
- Identify all the philanthropists on the continent in order to carry out actions together with the hope to reap better results in the fight against vulnerability in Africa.
- Train a large part of the population on how income-generating activities work, on financial management and savings. Go door to door to raise awareness among financially strong individuals with a view to transforming them into philanthropists in their own circles.
- May the FFC continue to conduct this philanthropic survey in all African countries.

Participation, transparence, efficacité, équité,  
inclusivité.



## Fonds pour les Femmes Congolaises



*Distributions to vulnerable women affected by the eruption of the Niyiragongo volcano*



*Distribution of food to about fifty street children.*



*Patrick with street children teaching them about good morals and civic education*



## Who will be there? African community philanthropy in the context of COVID-19

As I sit and write this piece in March 2022, it is somewhat difficult to put myself back into the same headspace as March 2020. It was two years ago when the world started coming to terms with the COVID-19 pandemic. It was a moment of confusion and distress as people around the world made adjustments to their personal and professional lives, adapting to a new reality of lockdowns, virtual working, facemasks and closed borders.



African philanthropy, like everything else on the planet, was affected by the pandemic. As COVID-19 cases spiked around the world, many international actors working on the continent took the decision to repatriate expat staff. Larger and more formal organizations, both domestic and international, were generally slow to respond to growing community needs. It quickly became clear that it was local civil society actors and informal groups of citizens who would be there to lead local pandemic response, notwithstanding the risks they faced personally in carrying out this work.

At the Global Fund for Community Foundations (GFCF) we watched our community philanthropy partners across Africa step up and lead creative collective emergency responses. They mobilized local resources, delivered needed supplies with an eye on the most vulnerable, and disseminated contextualized information about COVID-19. In many countries, it was lockdowns rather than the virus itself which caused the greatest disruption, as livelihoods were lost and issues such as food security came to the fore. We focused on supporting our community philanthropy partners as they responded



to the health, economic, social and psychological challenges brought about by the pandemic. Over 2020 and 2021, we disbursed 34 grants to 26 organizations in ten Sub-Saharan African countries, totalling just under US \$1 million.

While urgent responses were a focus of some of these grants, many partners also used funds to help shape longer-term community-wide processes aimed at building back better. To every extent possible, we aimed for this funding to be flexible, allowing our partners to both respond to the crisis while also testing new strategies for building local philanthropy and citizen participation. This article provides a snapshot of how African community philanthropy rose to the occasion, and offers lessons learned and recommendations for what this might mean moving forward.

## **Community philanthropy responds**

### *Mobilizing resources and building support across communities*

In terms of immediate actions, GFCF partners were adept at channelling the generosity and solidarity that the pandemic elicited. In addition to raising local funds, mobilizing human, social and intellectual resources to address the challenges at hand was of equal priority. We saw many of our partners strengthen the spirit of community organizing and solidarity.

In South Africa, the [Community Development Foundation Western Cape](#) quickly established a COVID-19 Relief Fund and used funds to make small grants to vulnerable community partners living in the metros of Cape Town. The Relief Fund, launched in April 2020, leveraged both vertical and horizontal giving and raised a total of approximately US \$3,500 in cash donations and in-kind donations with an estimated value of \$55,000. The [Grassroots Development Initiatives Foundation-Kenya](#) (GRADIF-K) worked with community groups on the basis that the groups would raise local resources to match GRADIF-K's contributions shilling-for-shilling. GRADIF-K estimates that more than \$100,000 was mobilized in cash and in-kind goods from different actors in Tharaka Nithi County to

bolster community-led COVID-19 response. Local knowledge was also considered an invaluable asset. GRADIF-K worked with elderly community members to produce audio visual materials conveying messages on COVID-19 prevention through songs, parables and poems in local languages.

In Zimbabwe, the [Uluntu Community Foundation](#) offered trainings to more than 150 community members on soap and mask making techniques. 15 schools in the Gwanda District received soap produced as a result of these trainings – an essential need as schools reopening after lockdowns needed to illustrate to the Ministry of Primary and Secondary Education that they were prepared to meet the new sanitary requirements. The schools Uluntu worked with were the first in the district to be considered ready by the Ministry. Some individuals who attended Uluntu's trainings later organized themselves into groups and formed small businesses, which was particularly important for those who had lost livelihoods due to pandemic measures.

### *Documenting generosity and giving seen during the pandemic*

A number of GFCF partners, despite facing the enormous challenges presented by the pandemic, did not lose sight of the fact that strengthening philanthropy across Africa begins by recognizing the big and small ways that generosity happens every day. [CivSource Africa](#) in Uganda and the [Foundation for Civil Society](#) in Tanzania used the opportunity of the pandemic to make the case for community philanthropy by documenting stories of giving during COVID-19. Highlighting the giving stories of individuals, communities, institutions and organizations that responded to the pandemic with generosity and kindness allowed for an exploration of the fabric of giving in Africa. The four volumes of [Generosity in the time of COVID-19](#) from CivSource also specifically considered how to harness this giving beyond the moment of crisis. These celebrations of everyday givers not only challenge the understanding of what it means to be a “donor”, but also provide solid data and arguments for future advocacy around building domestic philanthropy.

## Taking the long view

### *Looking ahead, and testing new strategies for building community giving and resilience*

Beyond addressing immediate needs, African community philanthropy organizations have also used the last two years to think longer-term about community resilience. The pandemic highlighted that – in times of crisis – it is “the local” that matters, and many GFCF partners have reflected on how they can build stronger communities that may be better prepared for future disruptions.

In Uganda, the [Taala Foundation](#) and [Twerwaneho Listeners Club](#) are both considering how best to highlight the role community philanthropy can play in engaging communities around complex social issues. Both are starting out by bringing their communities together around common interests. Taala will be organizing community-wide sports and cultural events, while Twerwaneho is encouraging its community to support a local football team that has suffered financially due to COVID-19 lockdowns. By bringing different parts of the community together around “softer” issues – such as a communities’ love for soccer – the wider goal is to highlight the role community philanthropy can play as a strategy for community building and, longer-term, to engage “warmed up” community members around more complex issues. Twerwaneho also broadcasts programmes on local radio to share stories of local philanthropy, with the goal of scaling up local norms on giving.

Meanwhile in Zambia, the [Zambian Governance Foundation](#) (ZGF) continues to engage local communities, encouraging them to acknowledge and appreciate the assets they possess. A 2017 pilot saw ZGF working in Namanongo, a remote rural area in Zambia’s Rufunsa District. With support from ZGF, the Namanongo community was able to rally together, raising local funds and contributing the land, cement, bricks and labour required to construct a needed hammer mill. Building from the success in Namanongo, ZGF is now piloting new ways of supporting local community financial asset building by providing “people’s grants” to local projects that increase communities’ abilities to generate income. These grants

will require communities themselves to contribute at least 25% of the total grant amount. Much of this work is dependent on shifting mind-sets. ZGF is gently pushing communities to think differently about their role in development, by reflecting on their own resources, strengths and capabilities.

[Thubutu Africa Initiatives](#) (TAI) in Tanzania acknowledges that while local giving is not a new phenomenon in their context, the concept of “community philanthropy” is not widely used to support local development. TAI is therefore currently undertaking research to better understand the opportunities around harnessing local giving for local development. This is with the broader goal of introducing community philanthropy as a practice and a concept to other organizations across Tanzania. In 2021, the [Fonds pour les femmes Congolaises](#) in the Democratic Republic of the Congo conducted a similar study on the profile and feasibility of community philanthropy for women’s rights. The research illustrated that generosity is built into the fabric of the country, providing the organization with a solid basis and data to work from as it builds the profile of local philanthropy across the country.

### *An emergence of new structures emphasizing alternative ways of deciding and doing*

The last two years have also seen an emergence of new types of community philanthropy structures that fundamentally challenge the traditional ways that “development” is done. In Somalia, for example, the new Bulsho Fund (which is being incubated by the [NEAR Network](#)) is embedding inclusive processes in its work, thereby aiming to reinvigorate community safety nets and encourage active citizen participation. This is a much-needed change of pace in Somalia, where communities have consistently been excluded from the decision-making that most affects them. And in Burkina Faso, the [Initiative Pananetugri pour le Bien-etre de la Femme](#) launched the Pananetugri Fund in 2020. The participatory Fund will be the first of its kind in Francophone West Africa, and will mobilize financial resources for young women’s and girls’ organizations in the region, growing the next generation of Francophone feminist leaders.



## Lessons learned and recommendations

Why is it important to recognize the critical role played by African community philanthropy during COVID-19? And to understand the new forms of community philanthropy that have emerged on the continent against the backdrop of the pandemic? Here are some thoughts, based on what we at the GFCF have seen and learned.

- In any conversation around alternatives to traditional development aid, it is essential to acknowledge that local practices and systems already exist. They often made be hidden from view and may not necessarily always be articulated as “development aid” and yet they represent an essential starting point from which real alternatives can be built.
- In times of crisis, you can’t wait for outside help or assistance. The importance of having strong community infrastructure and rooted local institutions with deep understanding of the local context therefore cannot be overstated. And external donors who are seriously interested in contributing towards the emergence of lasting and effective alternatives can play an important role here, by investing in the organizational development of such local institutions over time, so that they are adequately equipped to respond when shocks happen.
- While external donor support is welcome and important, it should always recognize, respect and build on what is already happening, rather than undermine or displace this. And there are examples of this already happening, with the Dutch Ministry of Foreign Affairs supporting the development of community philanthropy in six African countries via the [Giving for Change](#) programme.
- The pandemic has clearly illustrated that generosity exists in abundance across Africa. A crisis can produce a sudden surge in giving: having strong systems and local organizations already in place, deliberately designed to handle donations (cash, in-kind etc.) and account for how they are used, are essential if public trust is to be preserved.
- Communities have intangible assets that are too often overlooked in the traditional development equation. These must be valued, as money is not the only driver of change.
- Relationships and people matter. Community philanthropy organizations were able to respond rapidly to COVID-19 because they had strong local networks already in place. Deep knowledge of communities also meant that these organizations could reach the most marginalized and vulnerable, who may be off the radars of larger actors.
- COVID-19 has highlighted the complexity of and interconnectedness between issues such as health, livelihoods, community cohesion. The days of funding in issue siloes and project cycles should be left behind. Funders should instead consider the overall well-being of communities- and the local organizations that help contribute make that happen.



## Community Foundations: A Catalyst for Community Philanthropy – The Case of Ghana

In the area of dwindling funds coupled with the shrinking civil society space, Community Foundations (CFs) are gaining impetus in Ghana. In simple terms, Community Foundations are public entities that typically focus on supporting a geographical area or community by facilitating and pooling donations from potential sources to address community needs. CFs are becoming the most direct and sustainable way to harness domestic resources for local change.

In the recent past, we used to think of Philanthropy in the vertical manner (stronger segments of society giving to weaker segments), however Community Foundations are increasingly bringing to light, the horizontal aspect of Philanthropy in our communities, which is where communities self-organize to raise funds or resources for the development of the local community.

It all started in 2018, when the Charles Stewart Motts Foundation's South Africa office reached out to explore the possibility of extending the Community Foundations concept to the region. A feasibility study was carried out followed by a pilot study

with a few communities through Puretrust Foundation and the Ghana Philanthropy Forum in 2020/2021. The results of the pilot paved the way for full implementation of the project in Ghana, which is further augmented by the Africa Philanthropy Network and the Star Ghana Foundation through domestic Philanthropy drives.

During the era of the Covid-19 pandemic, Governments around the world ventured into the Philanthropy space providing all kinds of support to citizens. These acts placed most NGOs aloft, not sure of their next steps. The community foundation's concept has so far appear to hold the solution to local resource mobilisation challenges.

A few issues contributing to the rapid assimilation of the Community Foundation concept in Ghana, are as follows.

1. The dwindling external funding which is making it difficult for NGOs to undertake development projects in communities.
2. The notion that most politicians are increasingly becoming unreliable. Many traditional leaders have made this attestation repeatedly.
3. The idea of being custodians of their own development.
4. The recent enforcement of financial regulations including the Anti-Money Laundering Act are negatively affecting the potential of philanthropic institutions (NGOs) in mobilizing cross-border giving as they are considered susceptible to money laundering and terrorist financing.

## Structure

Since the inception of the community foundations in Ghana, many communities have welcomed the concept far more than can be managed by the implementing partners. One cannot describe the enthusiasm with which communities are embracing the concept. So far over 40 communities have been impacted with the concept in a span of two years.

One of the pioneering community foundations which has had a very rapid growth is the Kpedzeglo Community Foundation located in the Volta region of Ghana. Link <https://newsghana.com.gh/mafi-kpedzeglo-gets-community-development-foundation/>. The Foundation was embraced by its young and dynamic traditional ruler of the community whose aim was to use the Foundation to champion the development of his community. In a community-wide gathering, they identified projects the community should undertake in the categories of Education, Livelihood, Empowerment, sanitation, etc. The community had also engaged in financial contributions involving all of its citizens through a warfare scheme, partnered with businesses in the community, established a revolving fund to support members of the community, has an agenda to reach the diaspora community, and many more.

Some other community in the top category are; Ejura, West Sunyani, Saboba, Tamale, Kassena Nakana, Bole, Bolgatanga, Sogakope, Takla, Volta-Muslim Community, Anloga, Keta, Shama District, Cape Coast, Winneba. <https://www.gna.org.gh/1.21335005>

A few comments we hear on our trips to the communities include the following: “thank you for opening our eyes, Female 46 years old”; We are thankful to you for awakening us-Woman 49 years old; “We are grateful to the foundation for bring this opportunity to us, Male Traditional Leader 51years”; “You have just brought our dream to fulfillment” A traditional leader, 50 years”; “Our community will never remain the same” Male 47years”.

### **Lessons learned**

1. We find that, the concept of community foundations as we see them unfold in Ghana vary from community to community. While some Western Community Foundations remain focused on traditional activities like endowment management, donor service, and grantmaking, we find community foundations here experimenting with new opportunities for serving their communities, for example, community-wide savings programs, establishing income generating ventures, partnering with government on development initiatives in their communities and especially the joy of owning and directing their own development and not waiting for government until it gets to their turn to received government support.
2. There is a growing record of innovation that is emerging from the Africa grown community foundations that is going to shape the narrative. For example, “Community Foundations” and “Community Development Foundations” are being used interchangeably.

3. The process of adaptation to the model have being very gradual especially for larger communities in Ghana. On the average, it takes about 4 to 12 months for most communities to prepare by putting in place the structures ( i.e., convene an assembly, educate the community, develop constitution, establish governing board, map out domestic resources, legally register the foundation, open a Bank account, etc.) before finally establishing or getting inaugurated.
4. Most Community Foundations are eager to align their programs to public sector development roadmap available in the district and/or to make inputs into the district or municipal budget.
5. One of the very unique learnings is that, the Community Foundations is appealing to youth and women. Women and youth groups have become an integral part of every community foundation in Ghana.

Concluding, we find that, local innovations from different contexts are yielding slightly different formations of the concept, in terms of practices, structures and behavior. This reiterates early counsels I received from Mamo Mohapi of the Charles Stewart Motts Foundation, South Africa. Additionally, for young Community Foundations to remain responsive or relevant over time, there is the need for them to explore and understand changing trends locally and globally, and what those trends might mean for their foundations.

We also realize that, it will take a long time for most communities to reach the stage of grant making as an integral part of their role in the community. It is however recommended that they pursue permanent endowments to ensure that, the foundation become

sustainable in the long term. Therefore, advocates of Community Foundations especially those within the Africa space should in spite of the orthodoxies about “how Community Foundations are to function” remain open, flexible and innovative in order not to miss opportunities that may emerge in the process.



*A Paramount Chief (Traditional Leader) endorses the constitution and operational policies of the Community Foundation alongside other board members.*



*A Youth wing of a Community foundation makes input into the community-wide development plan.*



*A woman expresses her excitement with the Community Foundation concept.*



*Women are playing important roles in the consolidation of Community Foundation concept in Ghana.*





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*The launch of a community foundation is an august occasion for most communities; it is a time to outdoor the leaders and working committees of the foundation, raise seed funds and to declare agenda for development, among others.*





## A CHANGEMAKERS VISIT TO THE BORSTAL CORRECTION FACILITY AND SHIMO LA TEWA WOMEN PRISON IN COMMEMORATION OF THE 16 DAYS OF ACTIVISM AGAINST GENDER BASED VIOLENCE



Pwani Youth Network is an organization that was established and registered in 2013 with the vision: “to incorporate everyone towards pushing for the peace development agenda and sexual reproductive health while promoting sports, talent, film and technology.”

Philanthropy exists because of two truths about the human condition: things often go wrong and that things could always be better. Hence, it has been used to impact lives positively for so many years and the organization has effectively managed to utilize the power of philanthropy to accomplish her goal of helping solve social issues.

On the 10<sup>th</sup> of December 2021, the Changemakers in partnership with Pwani Youth Network organized a visit to the boys’ Correction Facility at Borstal, and the women’s prison at Shimo La Tewa. The activity was organized in order to commemorate the **16 days of Activism to end Gender Based Violence**. This was in place to create awareness on the importance of Safeguarding Human Rights towards a productive sustainable environment.

During this activity, inmates in these correctional facilities got the rare chance of mingling with visiting citizens and got to learn more on Gender Based Violence and also shared their views on the matter given some of them were convicted on assault charges. This whole activity however would have not been possible if it were not for the contribution received from various well-wishers who believed that the organization was pursuing a noble cause. The organization received donations both in kind and cash from both her members and other individuals that significantly played a role in making the project a success.

This activity brought about different organizations with Pwani Youth Network being the initiator. Among the community organizations that partnered with us were; the Green World Kenya, Reasons To Smile and Lend A Voice Africa.

The objectives for the activity were:

- To engage the population effectively out of their normal day-to-day activities.
- To create a safe space for sharing stories and experiences from both parties.
- To hold a session for brief facilitations on Changemaking and sermons.
- To engage them in fun activities i.e., edutainment.
- To give out the donations to the facilities.

This activity went a long way in promoting good relationships between the visitors and their counterparts in the correctional facilities. Visitors were asked to embrace those who were coming out of the correctional facilities for they were no longer a threat to their safety but reformed individuals.

The first stop for the day was at the **Borstal Correction Facility** in Shanzu where the Changemakers arrived earlier for apt preparation and organization. At the facility, we converged together for a rapport with the team members from the other organizations already at the institute to kick off the event. At the facility, we were cordially welcomed by the wardens and caretakers who were eagerly expecting our visit. There was a brief overview introduction and organizational background description for the present organizations on their visions and objectives towards reaching out to the vulnerable in the community. This segment was chaired on by the Head of The Correction Facility alongside Pwani Youth Network CEO Mr. Alfred Sigo.

After the overviews and get-to-know, it was due time to meet up with the participants for the day. They held high standards of conduct in organizing and setting up themselves as previously praised by their caretakers. The activity was organized in a free open environment in order to adhere to the *Ministry of Health covid-19 protocols*. Also, everyone was encouraged to maintain social distance, sanitize regularly and to put on their masks at all convenient times. The Head of The Facility introduced us to the participants and the session was handed over to Geoffrey Odhiambo (from Changemakers) and Alfred Sigo.

The session proved lively as the participants kept active and participative throughout. There were organizational platforms for each organization to create awareness and share the impacts they hold towards community development. From the beautifully kept and maintained scenery at the facility, Green World Kenya saw an opportunity to assist the facility in maintaining their environment further to make it conducive and sustainable for engagement. From the vast talent mastery

at the facility i.e., music and arts, Pwani Youth Network had a vision to assist and offer support to the boys at the correction when they are due out of the facility. These acts would help and ensure the individuals had a safe space to focus on their interests without much hardship after their time at the centers.

There was a word of encouragement from our preacher for the day, Josec Mwarizango, who kept the spirits of the individuals high on better days to come after their proposed time at the facility. There was a round of entertainment from the hosts, which truly exposed a wide range of talent from within. The activity at the Borstal Correction Facility was concluded by the issuing out of the donations that were available from the different organizations. Amongst the donations at the boys' center were; bars of soap, rolls of tissues, boxers, footballs and refreshments. There was great joy from everyone at the facility, as they expressed excitement at eventually seeing us again.

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At the conclusion of the activities at the Borstal Correction Facility, we had a 30 minutes break to set up and energize for the next event at the **Shimo La Tewa Women's prison**, which was a 15-minutes' drive from our stationed point. Within the maximum prison with the tight security and protocols in place, we were warmly welcomed and given few directives to guide us through the day's activity. Considering the current state at the facility, a number of the Changemakers were expected to stay present at the function together with the other community-based organizations to maximize fully on the day's objective.

The venue for the function was neatly organized outdoors and our hosts were in place to receive us. As at the correction facility, the program was the same to run for the day. The inmates shared their stories and inspiring experiences at the facility. From the center too, a number of women had engaged themselves in hand knitting of different clothing to sustain themselves from within the prison. This was an encouraging insight as this could create them a source of income when out of the prison facility.

Words of encouragement and life skills were instilled to the inmates who had a positive approach towards the awareness created to them. The Edutainment session rocked to its best as our hosts had the opportunity to engage with the dancers and musicians present. At the end of the function we handed over the available donations that included; sanitary towels, panties, rolls of tissues, bars of soap and refreshments.

It was a great experience shared with the facilities both at the Borstal Correction Facility Center and the Shimo La Tewa women's prison with much to reach out to those in our communities. Philanthropy plays a critical role when it comes to driving social change in that it supports the tackling of all issues; even those that are seemingly less popular to the community or government. At the end of the day, there is nothing permanent as change and from every Mountainside, let Freedom Ring.



## CELEBRATING PHILANTHROPY, THE POWER OF GIVING COMMUNITIES.

CivSource Africa (CSA) is an independent advisory organization that seeks to refine the practice of philanthropy and the footprint of civil society for authentic civic engagement in Africa. We influence the practice of philanthropy by shaping narratives on the value and voice of giving in Africa. In doing so, we hope to strengthen the effectiveness of civil society. We identify and support the work of funding agencies and philanthropists in Africa and we particularly seek to connect with and support local/ Africa led philanthropy. Our philanthropy work is premised on 5Cs, Collecting, Chronicling, Catalyzing, Consulting and Connecting.

**(One foot is not enough to walk with- African proverb)**

## **WHEN COMMUNITIES GIVE.**

A community is a group of people with shared interests and values. In Africa, communities are considered the fabric of society and therefore everyone belongs to a certain community whose values they espouse. Giving as a culture is interwoven in the practices of all African communities and dates as far back as the inception of Africa, as it is known. Historically, African communities were known for their engagement in communal upbringing of children, exuberant celebrations and even shared experiences in times of sorrow. The least an individual would give to another was one's time. This was solemnized through conversations, family visits, shared meals and shared chores. However, with the continued advancement of technology, the growing influence of the western culture, the shifting global trends and the cross-cultural establishments in place, community as it was known, has been redefined.

The past two years have presented unprecedented challenges for continents, nations, businesses, and individuals across the globe. The Covid19 pandemic has not only claimed the lives of many, but it has also further redefined the understanding of community. Despite the hardships and unfathomable loss caused by the pandemic, individuals and communities have shown resilience by rising generously above the pandemic's tides. Community philanthropy has augmented and evolved and is now celebrated in more diverse ways than ever before. With the Covid19 virus evolving from one strain to another, there has been an even greater need for communities to find better ways to cope.

**(Mountains never meet but people do\_ Lumasaba proverb)**

When the lockdown was announced in Uganda in March 2020, there was little or no information on how long it would last and barely any clarity on the nature of the Covid19 virus and how it was being transmitted through the masses abroad and at home. Given that the African community thrives on our ability to socialize and experience togetherness through shared moments, from the onset, the effects of the pandemic were far reaching and could be felt at the core of every household and community. Communities in Uganda responded differently to their emerging needs during the pandemic and as these moments happened, CivSource Africa was intent on chronicling the various acts of generosity around the country.

In a five- volume exposé, CSA spotlighted giving by private businesses, individuals, collectives and even within the less privileged communities. The reports also capture giving by various institutions in Education, Arts and Culture, religion and Alumni associations. These stories were also categorized by regions and the diverse forms in which this giving was expressed. One thing that we have been clear about since we started collecting and curating giving stories, is that we will never capture the length and breadth of the giving that happened during the lockdown. A lot of giving happened in small communities, among and between neighbors and at family level, far away from the glare of the media. Follow the reports in detail; <https://www.civsourceafrica.com/giving-reports>.

Aside from the reports that chronicled giving during the first years of living in the Covid19 pandemic, CivSource Africa also curated African proverbs on generosity. We documented giving practices of 5 districts of Uganda through research work called Finding Philanthropy. We also did research into the legal and

policy framework for philanthropy in Uganda, and this year we aim to share our findings with key policy makers, as we advocate for a better enabling environment for philanthropy in Uganda. We are currently conducting research on private sector giving and another on community philanthropy. Both these reports will be shared on our website once they are completed.

**(The cleverness of one alone is a shallow well that soon dries up-  
Berber proverb)**

## **SHINNING A SPOTLIGHT ON YOUNG GIVERS IN THEIR COMMUNITIES**

As we navigated the changes that came with the Covid19 pandemic, there was a growing need for most organizations to adapt to new ways of work. Core to the work we do through the philanthropy program at CSA is chronicling stories of givers from across different parts of Uganda on a weekly basis. Not only do we curate these giving stories on our website, we also capture the thoughts and experiences of the givers in our weekly podcast, **Comm-UNITY!**

For the past two years, CivSource Africa has leveraged the *Comm-UNITY!* podcast to share the diverse giving experiences of philanthropists in Uganda. Currently in its 9th Season, the podcast highlights the ways in which sharing, supporting and existing collectively is the fabric of African culture, Ubuntu! Season 6 of the CommUNITY podcast focused on the young generation of givers. Over 13 episodes, this podcast series captured stories of young givers aged 16 to 35 years who use their time, talent and treasure to solve problems in their communities. To start the season off was *Brownie Ebal, the CEO at Kitabu Buk Project* who from donating 76 books to one school in

2014 has since donated 111,000 books to over 20 schools across the country. In another episode, we got to interact with *The Young Angels Network, founded by Gillian and Daniella* (6 and 21 years) who gathered a team of fellow teenagers to raise 11 million Uganda shillings to create a solution for the lack of sanitary pads and access to education for girls in Kasese. We invite you to join in <https://bit.ly/37OonKb> and listen to the amazing stories of how young people have harnessed the power of giving to better their communities.

Collecting and chronicling stories of young givers during lockdown was no mean feat. Interacting with them virtually, having them trust us and consent to sharing their information was a learning experience on its own.

As we build a movement of givers in Africa, we must leverage on the power of telling our own stories to shape narratives on African philanthropy. Gifted in various symbols and expressions of generosity, we must be intentional in curating these stories boldly, consistently and conspicuously.

## **GATHERING GIVERS**

As part of our aim to connect Givers, CivSource Africa held 2 Gathering of Givers. The first Gathering of Givers (GoG), was held on 30th September 2020. The Theme was Count, Recount, Account. The Gathering aimed to gather givers and celebrate giving in all its diversity in Uganda. Due to Covid19 restrictions, the gathering was held virtually. Her Royal Highness, the Nnabagereka of Buganda, was the chief guest at the gathering and she implored the audience to name and celebrate the beauty of African giving. She also gave a strong message about the value of strategic giving, giving, aimed at upending injustice in our society. In 2021, we hosted an East Africa edition of the Gog in partnership with the East Africa



Philanthropy Forum, Africa Philanthropy Network and Civil Society Foundation of Tanzania. We celebrated giving stories across East Africa and spoke about building a movement of givers in the region. It felt great to connect with givers across the region and to hear the stories of the impact of African generosity.

### **Lessons Learned:**

While generosity and giving has been part of Africa life for millennia, little was documented about our giving practices. In a sense therefore, the current attention to African philanthropy is important. As CivSource Africa, we are proud to have contributed to showcasing the power and potential of African philanthropy through telling stories, giving voice to philanthropy through our comm-UNITY! podcast, through research and through gathering of givers. Of course, there is more work needed to continuously collect data, and to encourage more giving. The journey has just begun. We are honored to contribute to this journey, not just as a single entity, but as a collective alongside key philanthropy networks in Africa. We also know that it takes time and intention to build a philanthropy movement and to build the structures (policy, legal and organizational) that enable philanthropy to thrive. We know this is a marathon and not a sprint, and we are committed to the journey, because we are committed to all that is great about Africa.

**(Giving, is not losing. It is keeping for tomorrow. - Lozi proverb)**



## Golfing for Good: Community Philanthropy Unpacked.

***(Photos credit: Kenya Community Development Foundation)***

The day began with a beautiful sunrise and the sound of rushing water watering the greens just before tee off time brought a sense of serenity and calm to the moment. This was an exciting day for KCDF as we had not held our traditional community golf tournament since the COVID 19 pandemic hit, and anticipation for the day ahead was high. The Kenya Community Development Foundation (KCDF)'s annual golf tournament was also a significant event in KCDF's calendar as it marked the first in person 25<sup>th</sup> anniversary celebratory event.



***KCDF's Golfing for Good held at the Karen Country Club last month on 18<sup>th</sup> of March***

One may wonder what community philanthropy and golf have to do with each other. KCDF has over the last years held 11 community open golf tournaments to raise awareness on community philanthropy amongst diverse stakeholders. "Golfing for good" is a rallying call to not only raise monetary resources but also partnerships that are focused on assisting communities. This year, on the 18<sup>th</sup> of March 2022, KCDF's golf tournament was able to attract over 120 golfers, 23 corporate sponsors and bring together five community partners to share information on their work and ways in which they are raising local resources.



***Mr. Bachu Mtsumi, overall winner of the KCDF's 11<sup>th</sup> Community Open Golfing for Good tournament is presented his award by KCDF's Board Director Ms. Rose Mambo***

As KCDF commemorates its 25<sup>th</sup> anniversary we are thrilled to be celebrating 25 years of influencing community philanthropy. KCDF was born of an idea when six individuals, who at the time were working in the development sector, met regularly over cups of tea and coffee to discuss new and different perspectives of community development and vent their frustrations about the nature of development and aid in Kenya. 25 years later, the vision of establishing Kenya's first community foundation and to promote what they set out to do, set new standards when it comes to local giving in addressing development challenges, is a reality.



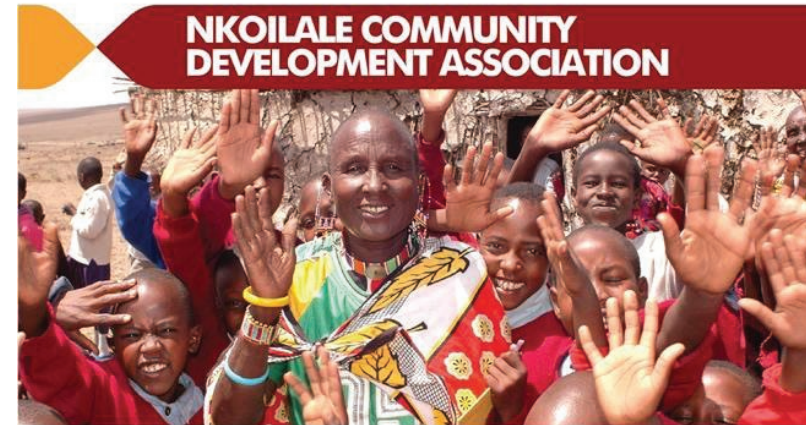
*Some of the initial conversations in founding KCDF involved testing out diverse ideas with many diverse groups. From left staff members - Gregory Naulika, Norah Mwaura, Monica Mutuku, Noor Shariff (Board Member) and Margaret Lubaale*



*Pictured are the founders and initial Board members from left: Katherine Pearson (Ford Foundation Representative), Beverly Nuthu (Staff Member), Elvina Mutua (Founder), Monica Mutuku (Project Manager), Tom Miller (Ford Foundation), Aleke Dondo (Founder), Martin Oloo (AKF), the late Prof. Mohammed Abdullah (Board Member), AKF Representative, Arif Neki (AKF), Elkanah Odembo (Founder), Catherine Kiganjo (Staff Member), Malik Balu (Board Member), Margaret Lubaale (Staff Member), Gregory Naulika (Staff Member), Norah Mwaura (Staff Member), and Tade Aina (Ford Foundation)*

Over the decades, KCDF and its like-minded partners have continued to promote the model of entrenching local giving and using the grant making model to enhance sustainable community development for self-reliance. One of the ways KCDF has achieved this is through its programming: Pamoja4Change (P4C), a matching grant where communities fundraise resources, both in cash and in kind, to address their development challenges, and KCDF leverages the equal amount raised through the support of Wilde Ganzen of Netherlands.

The Pamoja4Change is a programme intervention whose objective is to embed local resource mobilization among communities and local entities. These communities come together to raise resources locally, put the communities at the heart of identifying their own development challenges and come up with home grown solutions to respond to those needs. This is all the while seeking very little to no foreign support, and encouraging positive development processes.

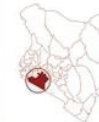


## NKOILALE COMMUNITY DEVELOPMENT ASSOCIATION

NEED:

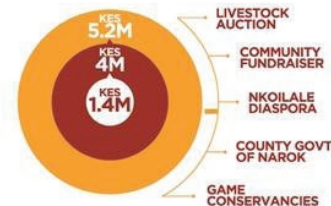
- ACCESS TO EARLY CHILDHOOD EDUCATION.
- ACCESS TO PRIMARY EDUCATION BY BUILDING CLASS ROOMS.
- ACCESS TO HEALTH SERVICES - MATERNAL & NEO-NATAL CARE.

COUNTY: **NAROK**



Total Project Cost KES  
**10,400,000**  
Community Contribution KES  
**5,200,000**

### FUNDRAISING STRATEGY



### IMPACT

- 2 Feeder schools built & transition to mainstream primary school.
- 200 Children have safe access to school.
- OVER 800 Mothers have access to a modern maternity facility
- Reduced incidences of Human-wildlife conflicts in the area

SUSTAINABLE DEVELOPMENT GOALS

3 GOOD HEALTH AND WELL-BEING



4 QUALITY EDUCATION



5 GENDER EQUALITY







120,000 people from different communities across the country have benefited directly and indirectly from the programme intervention.

In our opinion, the matching grant or “shilling for a shilling” model, has built communities’ confidence in taking charge, ownership and prioritizing resolving their development needs. The biggest score that has taken time but yielded results, is changing communities’ mindsets from dependency on full external support to looking within themselves in terms of resources; be it knowledge, relationships, assets, and money. This model has been a proven concept in KCDF’s perspectives of sustainable community development.

There is agreement that individuals and collectively communities’ engagement in development processes led by governments is critical to strengthen communities’ ability to hold the government accountable in delivering services. The Giving for Change programme, a five-year programme implemented in eight countries across the globe, Kenya being one, aims to influence a system wide perspective by positioning local resource mobilization as a fundamental expression of civic

***Some of the community partners who have successfully locally fundraised through the Pamoja4Change model***

Since the inception of the P4C programme in 2012, over 40 communities have implemented over 170 community projects and raised over \$695,650 (Kes, 80M) in cash and in kind. Over



participation, voice amplification and strengthening of local ownership of development issues. Even as KCDF celebrates 25 years of investing in communities, and we reflect inwardly on our work in influencing the agenda around Shifting the Power, it has become a matter of priority over the years to influence national state and societal actors to support the development of local giving.

As part of the intention of propagating the “Sift the Power” conversation, KCDF on the 28<sup>th</sup> of February 2022 hosted a discussion around ‘Community Voice in Shifting the Power’, to celebrate 25 years of being at the heart of community philanthropy. The panelists participating in the forum represented local, regional, and international perspectives, looking holistically at the importance of community voice and what it means to shift the power when working with communities. On the 27<sup>th</sup> of April 2022 KCDF will close the loop on these discussions by hosting a conversation around building financial resilience for civil society organizations.



### ***Save the Date: Wednesday, 27<sup>th</sup> April 2022***

As KCDF commemorates its 25<sup>th</sup> anniversary, the continued crisis around the world demonstrates to us how interconnected we are and that we should continue to find platforms and ways of coming together for good.

# PROFILE

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## APN, THE LIGHT OF DAZZLING HOPE TO COMMUNITY FOUNDATIONS TANZANIA [MNG'ARO WA MATUMAINI]

Tanzania Community Foundation Network, the first community driven Non Profit Making Organization, jointly established in 2015 with the purpose of facilitating, enhancing, promoting and supporting philanthropy values and initiatives in Tanzania. The Community Foundation concept is a naturally practiced concept, encouraging the spirit of giving to help communities in Tanzania and has been well incorporated in the Tanzania constitution and Local Government policies since independence in 1961. The network consists of 5 members named Arusha Municipal Community Foundation (AMCF), Kinondoni Community Foundation (KCF), Mwanza City Community Foundation (MCCF), Morogoro Municipal Community Foundation (MMCF), and Desk & Chair Foundation (Mwanza). The network has been operating under a loose national coordination that useful experiences and knowledge is considered a normal business, and it was difficult to know technical benchmarks for setting a sustainable development path.

APN grant of 2021 was uniquely given to the network for specific reasons to enable the 5 CFs to document experiences and knowledge, the task that was successfully implemented and synthetically enriched ideas of leaders, staff and partners of TCFN during the Annual

General meeting in Bagamoyo in November 2021 and positively led for a decision to prepare a Five Year Strategic Plan 2022 - 2026, using the proud stories. It was strange, the ever happen situation that participants became motivated and contribute as harambee to the network tshs 500,000 (US\$ 300). We are proud of APN support that demonstrated a strange outcomes to the audience. Highly motivated teams included the youths, women and special groups (orphans).

## Know About TCFN

**If we want to do something right, do it right from the beginning.** Willing to share is a treasury for Tanzania Community Foundation Network that is seriously encouraged. Networking with serious and similar community base institutions (local and foreign) is the way to achieve our goals. We always be committed and act to make the community be able to Speak; "This is Ours, not For the Government". Left: TCFN cooperation with Deutschen Gesellschaft für Internationale Zusammenarbeit (GIZ). Appreciation gift by ES Myanza to Dr. Annette Kleinbrod, EZ-Scout (Advisor for GIZ)





The concept of Community Foundation is not only for a few group of people, but the URoT also reinforcing the idea through various meetings. Hon Peter Pinda, the former Prime Minister in one of the meetings which brought different partners including TASAF, World bank and some foreign officials in Dar es Salaam. It is one of the dazzling for the future of CFs in Tanzania



The collections of experiences from each network member necessitated a need for a FIVE YEAR STRATEGIC PLAN 2022 - 2026 to start soon after mobilizing funding from different sources.



Leaders and staff of 2021 Annual Meeting at Bagamoyo Health Center Hall. The AGENDA in this discussion is "Holding Life Cheap in Support of Philanthropy Causes" in our areas.

Benefits of APN grants to the network cannot be undermined. We stand together now, having common communications channels not only website, but 5 social media that bring the network members closer. We have achieved the target. It is our recommendation that you become our partner by clicking [www.tcfn.or.tz](http://www.tcfn.or.tz) to learn, share and support the Tanzania Community Foundation Network.

*Mwadhini Myanza, Economist and long-term philanthropist through various community brands, and current Executive Secretary of the Tanzania Community Foundation Network, [mwadhini@tcfn.or.tz](mailto:mwadhini@tcfn.or.tz)*



## LESSONS FOR SUCCESSES OF COMMUNITY FOUNDATION NETWORK IN TANZANIA – VIRTUAL LEARNING

Team building is a secret for Sustainable Community Foundations in Tanzania, the foundations came out after a thorough analysis from the study by WB Expert. Thanks to Juraj, the Slovakia Researcher of the CF concept in Tanzania with TASAF and TCFN team. The intensive studies for Community Asset Mapping program (CAMP) through exchange missions in Johannesburg SA under support of Global Fund and APN interaction missions local and international to us are inevitable. The events included also the University of South Africa (UNISA) and college of agriculture and environmental science, the Greater Rustenburg Community Foundation. Later we learnt out Ten Things we didn't Know About during the Philanthropy in Africa Workshop in Berlin Germany.

*Remember: Together Everyone Achieves Most; Email: [tcfn18@gmail.com](mailto:tcfn18@gmail.com)  
Website: [www.tcfn.or.tz](http://www.tcfn.or.tz):*

It took longer for individual CFs to realize their targets due to the naïve feelings that each CF would go and take and enjoy the resource alone. After 7 years, it was clear that it was getting too tough to go alone, so needed to Team up to get it done. It was very important to each CF to start realizing that they should go together and some sort of joint thoughts started.

The TCFN is a very talented and committed body, and every member proved this through APN support grant CFP/CG-023, to concretize our TEAM work, the idea that was perfect for our internalization and practical innovations and as a base to have a strong arm to shake others.

**The knowledge equipped us towards achieving tangible results give us** huge diversity in function, size, operating methods, governance, and vision is arguably the most unique feature of the philanthropic sector. A uniform foundation model does not exist in Germany, nor do German foundations conform to an international model. We have learnt and we practice the realities now!





## The Philanthropy Arena in Uganda

# **A brief statement describing the success being celebrated**

Today, we recognize communities embracing community giving as a tool to solve their community problems ranging from rehabilitating schools, revamping water sources, constructing/ rehabilitating roads to rehabilitating health centers. In addition to this, we have seen a movement of youth emerge to champion community giving to create the change they want to see in their communities.

Philanthropy in Uganda hasn't been fully recognized as a means to development and change in the communities, although people regularly give towards community, family and religious celebrations and to key community assets like schools, health centers and roads.

With the changing circumstances in funding for both government and Civil society organisations, communities have had to play a vital role in development by contributing towards their needs as they supplement the actions of both government and civil society.

It's against this backdrop, that the philanthropy for development programme has come in to promote community led development by focusing specifically on the recognition and importance of domestic resources in increasing local ownership, unlocking agency and strengthening communities' ability to claim entitlements from different actors, especially government.

As a country dominated by the youth, the philanthropy for development programme partnered with Open Space Center, a youth led organization to ignite community giving culture through the Give for Good campaigns, was absolutely fitting. The campaigns focused much of their attention and energy on engaging the youth and getting them to give towards the good of their communities in whatever form or way they could.

The campaigns involved the Regional Conversation Platforms, Regional Conversation Tweets, Giving Tuesdays, all with the aim to share information on pre -selected themes and topics with diverse groups of young people. These campaigns also edified them about the benefits of community philanthropy, particularly during the lockdown period in the country at the time. The conversations were also complimented with customized messages reminding youth and their organizations to give time, money, talent, expertise and voice to charity causes in their communities.

This then prompted both UNNGOF and Open Space Center to organize a Symposium to crown the Give4Good campaign. The symposium brought together over 120 youth, youth leaders, youth led/focused organizations, civil society actors and policy makers for topical discussions on the philanthropic endeavors within the country including but not limited to cross cutting issues and the enabling environment for philanthropy.

The symposium consisted of two themed panel discussions. The first was to do with models of youth giving, sharing success stories and best practices around community and domestic giving, and the second was: local resources for local needs, trends and challenges. The intention was to create space to celebrate and advocate for philanthropy at the national level.

Secondly, Community Engagements were carried out informing community immersions, community dialogues and fireplace conversations. This yielded conversations at the grass root level to enable citizens to identify priority community issues but also to introduce the aspect of community giving as a tool to solve the issues raised. These conversations were held in the 10 regions of Uganda; Karamoja, Tooro, Acholi, West Nile, Buganda, Busoga, Kigezi, sebei, Teso and Bunyoro, in partnership with the regional advocacy networks. These community engagements also attracted participation from duty bearers that showed solidarity to community giving as a tool to solve the society's needs.

#### **Benefits or changes realized:**

- Youth awareness on community philanthropy
- Creating a movement of Youth willing to give towards change in the community
- Fundraising initiatives in the communities through community engagements towards rehabilitating health centers, schools and water sources. For instance, in Lango region, the community fundraised to rehabilitate toilets at Abunga Primary School, In Busoga region and 2 class room shelters were set up at Busona Islamic Primary School through contributions from parents and the community.
- Partnerships between duty bearers, civil society and communities on philanthropy

- Commitment from communities to support and give towards change
- Successful engagements with policy makers on philanthropy.
- Celebration of youth philanthropy during the symposium

### Lessons learnt:

- Community philanthropy is a tool that can complement services offered by both government and civil society
- Community philanthropy is a means to build opportunities for transformation at the local level.
- Community giving thrives in crises such as the Covid-19 pandemic as many people were willing to give towards the needs of their communities.
- The provision of engagement spaces not only allows for the popularization of philanthropy, but also for the sharing of ideas and innovation around giving. Also, it contributes to the building of a movement that believes in giving towards development.
- Policy makers and duty bearers are willing to support philanthropy endeavors in the community
- Virtual engagements go a long way in reaching youth and the community especially when movement and gathering is constrained.
- Training on local fundraising and mobilizing support enabled the Regional Advocacy Networks to successfully engage the communities they serve towards giving to solve their community issues.

### Recommendations

- Government should follow through with the National development plan III that underpins the need for community mobilization and mindset change and therefore create an enabling environment for philanthropy.
- There is a need to document cross-cutting issues on philanthropy especially on gender, inclusiveness and geographical contexts in order to clearly understand the dimensions in which philanthropy thrives.
- Regular engagement on philanthropy should be held to celebrate and remind people of the need to give towards their development. This lays ground for mindset change and empowers the community to live more generously.













## UGANDA NATIONAL NGO FORUM (UNNGOF)



**K**ick Corruption out of Uganda in partnership with Uganda National NGO forum supported by Dutch embassy implemented the Philanthropy project activities which involved community immersion, community dialogue, and fire place conversations in which issues were presented, commitments were made and some action taken, below are some of the change stories.

1. On 19<sup>th</sup> March 2022, during fire place conversation in Nyakahita-Muyumbu -Kyanamira subcounty, the issue of poor roads network, broken bridges were identified, community members pledged for their total commitment to rehabilitate and open access roads. Community members in the three villages of Nyakahita II, Kanyinoburiba and Bunombe in Muyumbu Parish mobilized resources to rehabilitate the Butobere -Hakishaha Kyendegye Bridge. Each house hold contributed 5000 and other individuals who had no money gave in labour, contributed stones, and bricks. On 10<sup>th</sup> march ,2022, they renovated the bridge and crossing to the different villages is no longer an issue. The cost of this project went up to 10 million shillings. Also, community members rehabilitated the bridge connecting Nyakijumba and Hakishaha Kyendegye.
2. During Rubanda Community Dialogue Meeting, the issue of elderly was strongly highlighted, it was highlighted that the SAGE program was discriminative leaving out some elderly people who qualified but were erroneously left out due to miscalculation of the ages during National Identification Registration exercise and so their NIN could not be accepted. Also, there were those who had clocked 80 and were not being registered to benefit. Good enough, the CDO and Town clerk Rubanda Town council requested all elders expected to have reached the beneficiary age to present their first borns as baseline to calculate their age. Also, the registration exercise for those

reaching the age was on going and elders were requested to register. The registration was being done by CDO and SAGE enrolment Team. The elders were happy to have this awareness and many are now registering to benefit.

3. During the fire place conversation in Kigyeyo Ward - Rubanda District, members presented an issue of a nonfunctional water well caused by water diversions. On 19<sup>th</sup> Feb, 2022, community members from Bwegyerere village, Kigyeyo ward mobilized members with support of the LCs to rehabilitate the water spring to revamp the water source. Construction of water pumps is being done at the water springs to make it functional.

The above initiatives are a result of positive learning from the philanthropy Development agenda that envisioned the principal of community led development through communities giving towards their development



*Photo: 1 Community Members clearing the road at and Rehabilitate bridge Nyakahita Village at Muyumbu Parish -Kyanamira- Kabale District.*



*Photo 2 Men participating in rehabilitating the bridge at Nyakahita Village -Muyumbu parish -Kyanamira Subcounty.*



*Photo: 3 Women Participating by carrying rock debris during rehabilitation of the bridge at Nyakahita Village-Kyanamira Subcounty-Kabale District.*





Photo:4 Members participate in cleaning of water source at Bwegyerere Village -Kigyeyo ward -Rubanda Town council -Rubanda district.



## Voice of Somaliland Minority Women Organization - VOSOMWO



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## SUCCESS OF MINORITY POLITICAL PARTICIPATION

The Republic of Somaliland formerly British Protectorate and (North West Somalia) declared its independence from united Somalia after the total collapse of Somalia on 18 May 1991. The country still awaits International recognition. The population of Somaliland is estimated at 3 million people according to National statistics figures. Somaliland people settled their internal disputes using traditional peace-building methods and are now rehabilitating and reconstructing their damaged country. There is a gradual and steady competitive and democratic political system and all the key political institutions: the district councils, the parliament and the presidency, have been subjected to popular vote. The total national parliament members of 82 MPs were democratically elected from 246 candidates from three political parties. Unfortunately, there is no one single representative from the three outcast minorities (Muse Deriyo, Madhiban, Tumals and Yibirs).

In Somaliland, where nomadic pastoralism is the dominant way of life and culture, three clan-groups of the society are considered minorities. They suffer from low social and economic status and experience segregation within the Somaliland society. The communities from the three outcast minorities who are locally called Muse Deriyo,



Madhiban Tumals and Yibirs, are politically discriminated, socio-economically segregated, culturally marginalized, and economically excluded. They face severe tribalism and cultural based denials of all their basic and fundamental human rights, including exclusion from the political participation,

According to the experience we received from the previous local and parliament elections, which took place in Somaliland in 2005, 2010 and 2012, the minority communities in Somaliland did not participate actively in both voter registration and voting in the polling stations in Somaliland. This resulted in all the candidates from the minorities failing to qualify in the past local council and parliament elections.

VOSOMWO was designed in 2012 for the support of grass root initiatives for the promotion and protection of human rights and their active participation of political decision and democracy for minority communities in Somaliland through advocacy and awareness through traditional elders, politicians and influential elders in the communities apart from the effective social mobilization, human rights and democracy training sessions, consultative and sensitization meetings, awareness raising campaigns and communities empowerment for their effective political participation for minority communities in Somaliland.

### **Title of story: success of minority political participation**

Our story is aimed to make readers understand how minorities in Somaliland have succeeded to have representation in political participation in Somaliland. Historically, Somaliland declared itself as an independent state in 1991. Somaliland have had state

composed of Executive, legislative and judiciary departments. Nobody from minority clans was a member of parliament of Somaliland. To realize minority political participation in the future, VOSOMWO started strong advocacy and lobbying campaign for minority political participation. According to the long-term minority political participation advocacy and lobbying we have carrying out since 1996, lastly, we realized the first change ever taken place in Somaliland when the first member of parliament from minority was democratically elected to be a member of parliament in Somaliland in the election held in 2021. This new elected member of parliament (MP) from minority clan has women 21,000 votes which is the majority vote ever received by the MP in Somaliland. This MP is called honorable Barkhad Jama Batuun. Hon. Barkhad Jama Batuun was elected from Wadani Political party in Somaliland. Hon. Barkhad is also the special spokesperson of Wadani Political Party in Somaliland. Actually, hon. Barkhad Jama Batuun is currently representing the rights of minorities living in Somaliland. Therefore, VOSOMWO has realized one of its tangible changes expected in the future.

Hasan Abdi

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## NEW STRATEGY, OLD PRACTICE

African culture is giving culture. However, this giving is often unsung. It could be because African giving is usually unquantified and beyond money. There are people of a rural community called Kaminembe, located in Mwapula Ward of Chisamba Constituency, Chisamba district in Central Province of Zambia in Southern Africa. Kaminembe community has five villages with more than 500 households with an average of six family members per household. The people of Kaminembe who are mostly small scale farmers keeping small livestock considered themselves poor as they did not have fat bank accounts.

In 2020 the Zambian Governance Foundation (ZGF) in its quest to promote community-led development, engaged the Kaminembe Community firstly by conducting an Asset Mapping and Community Profiling Exercise in which 75 people participated. Men and women were almost equally represented, with 51% of the total participants being women and 47% men. The exercise revealed that 99% of respondents owned traditional chickens, 68% owned guinea fowls, while 51% owned goats, and 43% owned cattle. In terms of individual skills, 22% of respondents had skills in bricklaying, 20% in plumbing, 19% in painting and 11% in roofing while 7% in carpentry and joinery. In terms of farming and equipment use and repair skills 76% had skills in operating ox-drawn plough, 74% in conservation farming, 73% in keeping poultry, and 65% in animal husbandry.

As for equipment and machinery skills 39% had skills in repairing farm machinery, 16% in grinding mill operating and repair, 15% in household equipment repair, 5% in radio, TV and decoder repair, 4% in mobile phone repair and 3 % in light and heavy automobile repair. In terms of transportation skills 76% were skilled in bicycle riding, 18% in motorbike riding, 18% in car/van driving, 8% in tractor driving, and 4% in ambulance driving. The exercise also revealed that 36% of respondents kept their money in mobile money, while 23% stored money at home. Only 8 % kept their money in commercial banks. While 3% used village banking, 30% declined to disclose how or where they saved or kept their money. It was later learnt that the lack of disclosure was due to mistrust as ZGF were then considered outsiders by the rural community.

During the meeting to present the findings of the asset mapping and community profiling exercise, community members confessed they were not aware of the presence as well as the abundance of the varied assets they had in their community. One of the villagers exclaimed in the local language, "*Bucete nkuyanda*" (Poverty is self-inflicted). Indeed ZGF's community philanthropy work is premised on the conviction that no one is too poor to give anything. Everyone has something to give and every community has assets that can be harnessed to bring about their own development.

In order to build mutual trust and help community members grow their financial assets, ZGF facilitated the formation of a 52-week cycle Saving Group where thirty households began saving weekly, as well as disbursing and repaying loans every month before sharing out their savings with interest after fifty two weeks. ZGF had some of its staff trained by SaveNet

Zambia, a network organization that works with development agencies, private sector organizations, and government to promote financial inclusion among Zambian communities at the grassroots through Community-based financial institutions (CBFI) popularly known as Saving Groups (SGs).

A Saving Group is guided by a constitution written, agreed upon and signed by all Saving Group members. The Saving Group model adapted by ZGF, to promote and grow the culture of community philanthropy, has three funds, namely: Loan Fund, Social Fund and Community Fund kept in separate money bags in a three-lock secured metal box. Every member contributes to the three funds weekly. Accurate written records are kept for every transaction in the Saving Group. While Saving and member fines go into the Loan Fund, contributions to the Social Fund are a form of insurance for members whenever illness or bereavement befalls a member or their immediate family member. Contributions to the Community Fund are meant for development initiatives in the community.

Weekly Community Fund contributions are a tenth of the base amount of Saving agreed by the members and included in the Group Constitution. Because weekly Community Fund contributions are so nominal the money is added to the Loan Fund every month so that the Community Fund also accrues interest as an entity at the yearly Share-Out. At Share-Out the Social Fund is counted, the amount announced and put back in its draw-string bag. It does not get shared out and is available for the next cycle. No Saving activities are conducted.

The last loans outstanding are repaid. If any Member has failed to repay, the amount owing is deducted from hi(s) her Saving in the Record-book. Loan repayment, fines and Community Fund money are combined with the Loan Fund. The Loan Fund cash is counted to show the total cash available. Total

Savings of all members in the record book are added. Then the total of the Loan Fund is divided by the Total Saving to determine the ratio of increase in the value of a Member's Saving. Then each Member's Savings are multiplied by the ratio to determine what each Member receives as their due. The total Community Fund entered in the Record-Book is also added and multiplied by the same ratio of increase. Then the Community Fund is transferred to the overarching Community Philanthropy Structure to be used for agreed upon community projects. The overarching community structure can decide to invest the community fund into the loan funds during the next 52-week cycle for it to accrue more interest. The overarching community structure for Kaminembe Community is the KAJANIE Multi-purpose Cooperative Society, which was established in 2021 to build community financial assets and promote local philanthropy in line with the Seventh Cooperative Principle: Care for the Community.

Mutual trust between Kaminembe Community members and ZGF formed as the community got a better grasp of community-led development. ZGF was then ready to engage the community to set their development priorities. Among the priorities set was the need for a health facility as the nearest clinic was ten kilometres away, compounded by poor road network and lack of public transport to the health post in Mwapula Zone or Mphango Health Centre situated in the next district of Chongwe. The long distance to the nearest health facility has contributed to the high maternal and child mortality rate in Kaminembe. Because of the donor syndrome mind-set community members thought ZGF would build a clinic for them as other NGOs did. It took time

for the community to appreciate that they had the power to bring about development in their area.

Continued engagement with the community made them realise that their community had the needed Social, Moral, Intellectual, Reputational and Financial (SMIRF) Capital to lead their own development. This was clearly shown by the finding of the Asset Mapping and Community Profiling exercise as described above. It was difficult to undo the mental harm inflicted and perpetuated by politicians who every five years during elections would promise to "bring development" to them. With tact and patience on the part of ZGF, members of the Kaminembe Community members began to realise that what they can't do for themselves no-one else will. When the community was ready, ZGF helped them come up with an Action Plan and Budget for construction of the Clinic at Kaminembe.

The Action Plan and Budget showed what the community would contribute towards the construction of the clinic while ZGF also mobilised some funds as a matching grant to purchase building materials that were not available in the local community. ZGF encouraged the community to consult and collaborate with Ministry of Health personnel in Mwapula Zone who provided them with a building plan approved by the Government. A Clinic Building Committee was established, community members with varied skills in making and burning bricks as well as construction volunteered.

Those without building related skills volunteered to dig the foundation of the clinic, while most women volunteered to fetch water and prepare meals. Every household in the community had assigned days during the week to provide food for the constructors. In March 2022 the building reached roofing level. ZGF has been training Community members in Active Citizenship



for them to engage their civic leaders in order to access part of the Constituency Development Fund (CDF) approved by the Government of the Republic of Zambia for development initiatives.

By constructing the clinic structure from ground to roof level, the Kaminembe community has shown great attributes of ownership, partnership, solidarity, inclusivity, and learning among themselves and this has encouraged ZGF to continue writing funding proposals to get more partners and supporters on board as the community members still need roofing materials, doors, windows and more other items, to complete the clinic. This in essence is what shifting the power entails: communities taking charge of their own development while external partners come in to support where local efforts end.





