



# Community Philanthropy

The context, concepts  
and challenges:  
A literature review

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# Introduction

## ***Aims of this review and the sources it draws on***

This literature review has been prepared as a baseline of information on community philanthropy to inform the forthcoming programme of work for the Global Alliance for Community Philanthropy (GACP). The Global Alliance has been established as a collaborative learning platform by the Aga Khan Foundation, Charles Stewart Mott Foundation, Ford Foundation, Rockefeller Brothers Fund and USAID, in order to broaden and deepen understanding about how community philanthropy can contribute to strengthening civil society and enhancing the prospect for sustainable development. The work of the Global Alliance is supported by the Global Fund for Community Foundations (GFCF).<sup>1</sup> The GFCF has supported the community philanthropy field since 2006, providing seed funding, learning opportunities and networking to facilitate mutual learning and new initiatives.

The review draws together information from existing reports, studies and organizational websites in order to provide an overview of the current state of organized community philanthropy around the globe. It has also been informed by the data and analysis provided by the Community Foundation Atlas, which was published in 2014,<sup>2</sup> as well as grants information maintained by the GFCF. The Community Foundation Atlas has compiled, and presents, data covering 1,837 self-identified community foundations. Notwithstanding this rich source of information, the ever-changing picture of community philanthropy makes it difficult to ensure that the material gathered is completely up to date. The authors of this review are therefore at pains to point out that this is not a static piece of work, but an evolving document that will be updated in line with shifts in the field, as new initiatives emerge and fresh literature is published.

Much of the available literature tracks the field of community foundations, so this review will trace the spread of community foundations as a concept and seek to identify how the concept has been adapted to respond to needs, opportunities and circumstances in Eastern Europe, Central Asia, and the global South. Our frame of reference is currently restricted to studies that are primarily available in English, but we hope to address this weakness over time by keeping this document open and dynamic in nature and enabling amendment and updating.

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<sup>1</sup> [www.globalfundcf.org](http://www.globalfundcf.org)

<sup>2</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org). The Community Foundation Atlas is a partnership of the Cleveland Foundation, CENTRIS Consulting, Charles Stewart Mott Foundation, Foundation Center, GFCF and WINGS (Worldwide Initiatives for Grantmaker Support).

We are also conscious of the fact that community philanthropy includes place-based funding organizations that do not necessarily name themselves community foundations. Women's Funds, YouthBanks, Human Rights Funds, Environmental Funds and others that focus on specific geographic areas and themes can all be considered part of the community philanthropy field. Our emphasis is on what community philanthropy organizations do in practice rather than on the names that they use to describe themselves. Where language is important, however, is in the use of terminology such as philanthropy, donor, grant-making, social justice – terms that do not always easily translate, either literally or culturally, into different languages. If new institutions of organized community philanthropy are to take root at local level, then their vision and purpose need to resonate with local traditions and understanding. We hope that future iterations of this review will be better able to take account of this diversity in order to capture an even more comprehensive picture of the global spread and manifestation of community philanthropy.

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*April 2015*

# **1 Community foundations and community philanthropy – the evolution of terminology and the importance of context**

## **1.1 A discussion of the roles and contribution of community philanthropy, and the importance of local context**

The year 2014 marked the centenary of the establishment of the first community foundation in the USA – the Cleveland Foundation – although community philanthropy is arguably both older and broader in nature than any one particular institutional form. The European Foundation Centre proposed a formulation for it in 2002 that placed an emphasis on human reciprocity and solidarity:

*Community philanthropy encompasses the act of individual citizens and local institutions contributing money or goods, along with their time and skills, to promote the well-being of others and the betterment of the community within which they live and work. Community philanthropy can be expressed in informal and spontaneous ways, whereby citizens give contributions to local organisations which, in turn, use the funds to support projects that improve the quality of life . . .<sup>3</sup>*

This expansive framing relates to the running debate over what best characterizes the organizational forms of community philanthropy. There is a distinction to be made between an overly broad concept of mutual reciprocity and the potential shapelessness that can result from conflating community philanthropy with civil society more generally. This review will examine the North American/European focus on community foundations as an established institutional form alongside other formulations that have developed primarily to respond to local conditions in the global South. It will also reflect on the functionality of community philanthropy – its role and acquired remit in a range of different contexts – as well as how it views itself and plans to develop.

The review makes passing reference to the work of infrastructural support organizations, which have made a central contribution to underpinning the spread and understanding of community philanthropy. A recent study of organizations serving philanthropy has been drawn together by WINGS (2014),<sup>4</sup> while the GFCF prioritizes a model of community philanthropy that demonstrates the value of bringing together local resources (community assets), with local decision making, responsibility and accountability to address community

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<sup>3</sup> European Foundation Centre description cited in Hodgson, J., Knight, B. and Mathie, A. (March 2012) 'The New Generation of Community Foundations', Coady International Institute and Global Fund for Community Foundations, with funding from the International Development research Center, Canada.

<sup>4</sup> WINGS (2014) *Infrastructure in Focus: A Global Picture of Organizations Serving Philanthropy*. Brazil – [www.wingsweb.org](http://www.wingsweb.org)

needs and aspirations through a mutually reinforcing process of philanthropy and community development. This process encompasses the dual emphases of community members mobilizing, sustaining and growing resources (both internal and external), together with communities deciding for themselves how to use those resources for the betterment of the community; as such, community philanthropy initiatives are seen as having the potential to influence and address the current limitations of conventional development approaches.

## **1.2 Community foundation or community philanthropy?**

### **A terminological tangle**

Over recent years an important and delicate dance around terminology has emerged around the terms of 'community foundation' (an established model, but arguably too narrow) and 'community philanthropy' (more inclusive, but potentially too broad). Many community philanthropy practitioners may well throw up their hands at those who have the luxury of engaging in terminological debates rather than actually operating and developing the organizations themselves, but the negotiation of language and naming can be important. It is an indication of the development of a field when different voices contribute to the opening up of 'conceptual space' in order to forge collective identities and share diverse narratives. For this process to be productive, it requires the input of the grounded experience of community philanthropy practitioners, so that the field reflects local realities, opportunities and challenges.

The Community Foundation Atlas, which we have already referred to, has contributed to opening up the community philanthropy space by including a broad cross-section of organizations (many of them GFCE partners) from various parts of the world outside North America and Europe. In his background paper to the Atlas, Barry Knight states that:

*Although we are aware that the nuances between the different names are important, for the sake of simplicity in this report we will refer to the population as 'community foundations', though we are aware that a minority would not use this terminology. At the same time, we are conscious that, in the past, the field has sometimes tied itself up in knots in a fruitless debate about what names to use and who is 'in' or 'out'.*

*The premise for the current study was to reach out to relevant local place-based philanthropies using criteria of inclusion developed during a consultation by the Aga Khan Foundation (USA) and the C.S. Mott Foundation. This relies on a definition by characteristics rather than a definition by essence.*

A number of progressive, place-based funds in the United States have expressed interest in being included in the Atlas, as have some women's funds. The purpose of the Atlas is not just to count organizations but to foster connections and deepen practice across regions

and around issues, together with offering the possibility of linking like-minded organizations in different parts of the world.<sup>5</sup>

The spectrum of community philanthropy can also include place-based organizations whose priorities shift over time (and in response to available resources) between mobilizing grant-making/re-granting funds and resourcing their communities in other ways. The limited asset base of many new community funders, and the diversity of local conditions, often requires a flexible approach that confounds any static terminology or definition. The GFCE maintains a focus on supporting community-based foundations, which build local philanthropy and develop grant-making as a key contribution to strengthening civil society and to meeting community needs. The hypothesis set out by GFCE argues that:

- if people feel that they are co-investors in their own development, they care more about the outcomes
- if residents bring their own assets to the table, the power dynamics are more equal, which creates a partnership approach rather than the more traditional donor-beneficiary relationship
- if local people govern and give to community philanthropy, local recipients have to be accountable in ways that build social capital
- if community philanthropy institutions can act as repositories of different kinds of trust and assets, they can drive developments in effective ways<sup>6</sup>

Halima Mahomed, then of TrustAfrica, referred to community philanthropy organizations when she commented on the newer wave that she saw as being *'organic, rooted in context, not wedded to a particular concept – and they don't tick the boxes of someone else's notion of community philanthropy'*.<sup>7</sup> Broader still is the interpretation of community philanthropy reflected in recent programmes developed by the Aga Khan Foundation, in partnership with USAID, which conceives of community philanthropy as essentially fund development for the strengthening of civil society – an approach that goes much further than investing in local foundations as grantmakers. As interpretations multiply, so too does the need to take account of the fact that the roots of community philanthropy are multi-faceted and multi-cultural in nature, tapping into communal reciprocity that can be both formal and informal. Taking account of local traditions and origins, as noted by Mahomed, can be more effective than imposing a standard model.

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<sup>5</sup> The Community Foundation Atlas offers a questionnaire to be completed by community philanthropy organizations to register, and share, their organizational profile.

<sup>6</sup> Hodgson, J. (June 2013) *The Case for Community Philanthropy: How the Practice Builds Local Assets, Capacity and Trust – Why It Matters*. Global Fund for Community Foundations: Johannesburg, South Africa.  
[www.globalfundcommunityfoundations.org](http://www.globalfundcommunityfoundations.org).

<sup>7</sup> Mahomed, H. (2013) cited in Hodgson (2013) *The Case for Community Philanthropy*.

### **1.3 Different contexts, different narratives**

Although the 100-year Cleveland narrative is an important one in the story of the community foundation field, no single narrative can explain the diversity of the current family of community philanthropy organizations. Rather, many experiences and contexts – political, historic and cultural, combining multiple external and local factors – have contributed to the current field as it stands. The problem with a singular linear narrative is that it runs the risk of disregarding the fact that community philanthropy is a universal good that is found in virtually all communities, everywhere, and contributes to inclusive and caring societies. In Africa, for example, despite the fact that the first self-described ‘community foundations’ may have been established only in the late 1990s, the idea was not falling on fallow ground; rather, it offered a more formalized framework for naturally occurring traditions of giving, sharing and receiving. Those traditions are well encapsulated in the African philosophy of *Ubuntu*, defined by Leymah Gbowee, the Liberian peace activist, as *‘I am what I am because of who we all are’*.

At the heart of any discussion about community philanthropy, therefore, is the recognition of the importance of context in shaping the nature and priorities of community philanthropy in practice. This review will focus attention on the differences – and cross-cutting themes – that influence the development and exercise of community philanthropy on a global basis. It will consider the ability of such organizations to respond to the fraught circumstances of violently contested societies, but also the challenges when operating in societies with very different histories and prevailing state systems. Given the diverse nature of such contexts, it is possible to relate to Mayer’s proposition (2005) that community philanthropy is best conceived in empirical rather than theoretical terms. Mayer concluded that the phenomenon should be recognized as *‘Local people helping each other by sharing resources for the common good’*.<sup>8</sup> The importance of local agreement on what constitutes ‘the common good’, and a commitment to long-term sustainability of resource sharing and planning, distinguishes community philanthropy from externally driven development aid. The potential for mutual learning between the two approaches is one of the priorities identified by the Global Alliance for Community Philanthropy. This review offers an insight into the richness of the contribution from the community philanthropy field, which can be mobilised to enhance effective and participative strategies for development.

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<sup>8</sup> Mayer, S. (2005) *Community Philanthropy and Racial Equality: What Progress Looks Like* – [www.effectivecommunities.com/pdfs/ECP\\_CommunityPhilanthropy.pdf](http://www.effectivecommunities.com/pdfs/ECP_CommunityPhilanthropy.pdf)

## 2 Framing the concept

The centennial conference of US Community Foundations, held in Cleveland (USA) in October 2014, had the strapline 'A Transformative Idea: A Remarkable Future'. The 1,500 attendees included participants from more than 19 countries in a celebration of what was described as the 'explosive growth of community foundations around the world'.<sup>9</sup> The interactive Community Foundation Atlas was also launched, which charted the existence of 1,834 (and counting) place-based community foundations/community philanthropy organizations, 75 per cent of which had been established within the past 25 years.<sup>10</sup>

When the Cleveland Foundation was established in 1914, it emerged as a result of the creative thinking of a local leading trust banker, Frederick Harris Goff. The quandary facing Goff was two-fold: how to fashion a public charitable foundation that would allow citizens of more modest means to engage in local philanthropy in contrast to the private charitable foundations that had been set up by wealthy individual donors such as John D. Rockefeller; and how to release monies that, as a result of dormant charitable objectives, were lying dormant in trust companies, so that they might continue to contribute to the common good. With the benefit of some legal and fiscal changes, the Cleveland Trust Company, with Goff as its president, channelled its charitable funds through the Cleveland Foundation. This model was to be replicated in other cities, with Goff as a firm advocate in his elected role (he was elected in 1913) as the President of the Trust Company section of the American Bankers' Association. By the turn of the decade a trust bank network had been set up – known as the Committee on Community Trusts – that formed the first support organization for the 19 community foundations that were in existence by 1920.<sup>11</sup>

In more recent decades, an initiative undertaken by community foundation practitioners in the USA suggested the following working definition of community foundation institutions:

*A Community Foundation is a tax-exempt non-profit, autonomous, publicly supported, non-sectarian philanthropic institution, with a long-term goal of building permanent, named component funds, established by many separate donors to carry*

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<sup>9</sup> Welcoming Address by Ron Richard, President and CEO of the Cleveland Foundation, accessed on [www.cof.org/2014-fall](http://www.cof.org/2014-fall).

<sup>10</sup> See Community Foundation Atlas on [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>11</sup> Sacks, E (2014) 'The Growing Importance of Community Foundations', Charles Stewart Mott Foundation and Lilly Family School of Philanthropy, Indiana University, USA. Sacks is also author of a forthcoming book, *Community Foundations in the United States: Their Origins, Growth and Development from 1914 to the Present*. See also Howard, N.R. (1963) *Trust for All Time: The Story of the Cleveland Foundation and the Community Trust Movement*. The Cleveland Foundation: Cleveland and Rich, W.S. (1961) *Community Foundations in the United States and Canada, 1914–1961*. National Council on Community Foundations, Inc.: New York.

*out their charitable interests, and for the broad-based charitable interest of, and for, the benefit of residents of a defined geographical area.*<sup>12</sup>

Although serviceable in itself, this definition has clearly evolved from the North American experience and does not necessarily adequately reflect what has been called 'the new generation' of community foundations<sup>13</sup> that have developed across other parts of the world and in different circumstances.

## **2.1 The concept takes wings**

The United States phenomenon of community foundations spread across the border to Canada, where the first community foundation, established in Winnipeg in 1921, was closely modelled on the Cleveland example. Just over 50 years later the concept was to take root in the United Kingdom, with the Community Foundation for Swindon (later the Community Foundation for Wiltshire and Swindon) established in 1975, soon followed by the Community Foundation for Northern Ireland (initially known as the Northern Ireland Voluntary Trust) in 1979. The spread across mainland Europe and into Russia and Eastern Europe was influenced by financial and technical support offered mainly through engaged private charitable trusts and foundations, but also as a result of the opportunities presented by macro-political developments in the late 1980s in Eastern Europe and Russia. The mid 1990s were marked by an interest in South Africa, with the political transformation there opening up space to both civil society and philanthropic investment.

After a conference in 1998, in Oaxaca, Mexico, which brought together associations serving grantmakers from 25 countries, it was agreed to take forward the idea of a global network of grantmaker associations and philanthropic support organizations with the objective of strengthening, promoting and providing leadership on the development of philanthropy and social investment around the world. As one of its thematic priorities, the new network – the Worldwide Initiative for Grantmaker Support (WINGS) – focused on the role of community foundations.<sup>14</sup> By the turn of the 21st century, WINGS and the US Council on Foundations began mapping community foundations globally and noted the spread of the concept to a wide array of countries. The first study, conceived and written by Eleanor Sacks, was completed for the Council on Foundations in 2000, and published a year later.<sup>15</sup> It was followed by a series of six 'Global Status Reports', published by WINGS.<sup>16</sup> These reports indicated that some 70 community foundations were being added

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<sup>12</sup> [www.cfstandards.org/standards](http://www.cfstandards.org/standards)

<sup>13</sup> As presented in Hodgson, Knight & Mathie (March 2012).

<sup>14</sup> [www.wingsweb.org](http://www.wingsweb.org)

<sup>15</sup> Sacks, E. (2000) *The Growth of Community Foundations around the World – An Examination of the Vitality of the Community Foundation Movement*. Council on Foundations, Washington DC. [www.cof.org](http://www.cof.org)

<sup>16</sup> [www.wings-community-foundation-report.com/gsr\\_theme\\_facts/global-growth.cfm](http://www.wings-community-foundation-report.com/gsr_theme_facts/global-growth.cfm)

to the movement each year. This growth has also been plotted by Barry Knight<sup>17</sup> and in an earlier WINGS report, the 2010 WINGS Community Foundations Global Status Report (see Table 1).

▪ **Table 1: Highlights of global community foundation development<sup>18</sup>**

|              | 2000 | 2003 | 2004 | 2005 | 2010 |
|--------------|------|------|------|------|------|
| Asia/Pacific | 10   | 19   | 33   | 41   | 54   |
| Africa       | 7    | 7    | 11   | 12   | 14   |
| Europe       | 98   | 186  | 209  | 248  | 631  |
| The Americas | 720  | 852  | 867  | 874  | 916  |

It was estimated that there was community foundation activity in 46 countries, and there were detailed reports on 32 of those countries in the 2010 WINGS report, which identified 1,680 community foundations globally. The investment by private foundations such as the Charles Stewart Mott Foundation, Ford Foundation, Open Society Institute, Kellogg Foundation, Charities Aid Foundation (CAF) – alongside public sources of funding channelled primarily through agencies such as USAID, DFID (UK) and others – was to speed this process, particularly in Central and Eastern Europe, Russia, Mexico and South Africa.<sup>19</sup> The outcomes that resulted from this external intervention varied.

## **2.2 Community philanthropy – a shifting discourse**

It was developments in the global South, however, that were to shift the discourse from a specific focus on ‘community foundations’ to a broader understanding of ‘community philanthropy’. Reflecting on her work on community philanthropy on behalf of the Ford Foundation, and drawing specifically on the work of the Black Belt Community Foundation in Alabama, USA, Linetta Gilbert sympathized with the broader understanding of community philanthropy suggested by the European Foundation Centre.<sup>20</sup> She emphasized

<sup>17</sup> Knight, B. (February 2012) *The Value of Community Philanthropy: Results of a Consultation*. Aga Khan Foundation, USA and Charles Stewart Mott Foundation.

<sup>18</sup> [www.wings-community-foundation-report.com/gsr\\_theme\\_facts/global-growth.cfm](http://www.wings-community-foundation-report.com/gsr_theme_facts/global-growth.cfm), supplemented by [www.wings-community-foundation-report.com/gs\\_2010/gsr\\_theme\\_facts](http://www.wings-community-foundation-report.com/gs_2010/gsr_theme_facts)

<sup>19</sup> See Charles Stewart Mott Foundation (2000) *Building a New South Africa through Community Philanthropy and Community Development*. Charles Stewart Mott Foundation: Flint, Michigan, USA; Charles Stewart Mott Foundation (2004) *Community Foundations: Learning from Collective Experience – Process of Systemization re the Development of Community Foundations in Mexico*. Charles Stewart Mott Foundation: Flint, Michigan, USA; Russian Donors’ Forum (2006) *Russian Community Foundations Study Report*; and Charles Stewart Mott Foundation (1999) *Community Philanthropy in Central and Eastern Europe – Practical Guidelines for Meeting Local Challenges*. Charles Stewart Mott Foundation: Flint, Michigan, USA.

<sup>20</sup> Cited above at note 3.

two elements: the collective core that informs community philanthropy, drawing together a wide array of donor resources; and the motivation to promote improved life opportunities for others.<sup>21</sup> Similar themes were highlighted by a series of reports drawn from the work of the GFCF,<sup>22</sup> which had been initially established as a project of WINGS in 2006, with support from the World Bank, the Ford Foundation and the Charles Stewart Mott Foundation. It has sought to learn from the outcomes of small grants (normally between US \$5,000 and US \$15,000) allocated to promote the development and strengthening of community philanthropy organizations. The GFCF was constituted as an independent organization in 2009: since 2006 it has awarded grants of US \$3.2 million to 157 organizations in 52 countries.<sup>23</sup> Much of the learning concerning the nature and contribution of community philanthropy (which has been viewed as broader in organizational form than community foundations) has emerged from convenings, peer exchanges and consultations undertaken with grant recipients, both regionally and thematically, as well as from the grants process itself.

In his report *on The Value of Community Philanthropy*, compiled as part of a consultation process conducted by the Charles Stewart Mott Foundation and the Aga Khan Foundation in conjunction with the GFCF, Knight<sup>24</sup> identified a list of characteristics that indicated a 'family' of community philanthropy in place of a technocratic definition. The list was drawn from a series of consultative meetings held in Washington, Johannesburg and Dhaka. These characteristics included the following:

- Organized
- Self-directed
- Open architecture (meaning the concept of community philanthropy is not owned by any one party)
- Civil society (as distinct from the state)
- Using own money and assets (both for redistribution but also as leverage for additional external resources)
- Committed to building an inclusive and equitable society

The first four items listed here could, of course, apply equally well to any non-governmental civil society organization, but the fifth item was considered essential to the categorization of community philanthropy. The last category relates to the value base that was held to be important in seeing community philanthropy as a vehicle for public benefit and social solidarity. What was seen as crucial was the realization that such solidarity involved a combination of asset management (human and intellectual resources as well as finance)

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<sup>21</sup> Gilbert, L. (2006) 'Are We the Right Sort of Glue?' *Alliance* 11 (1): 31–2.

<sup>22</sup> Knight (2012) *Value of Community Philanthropy*; Hodgson, Knight & Mathie, (2012) 'New Generation of Community Foundations'.

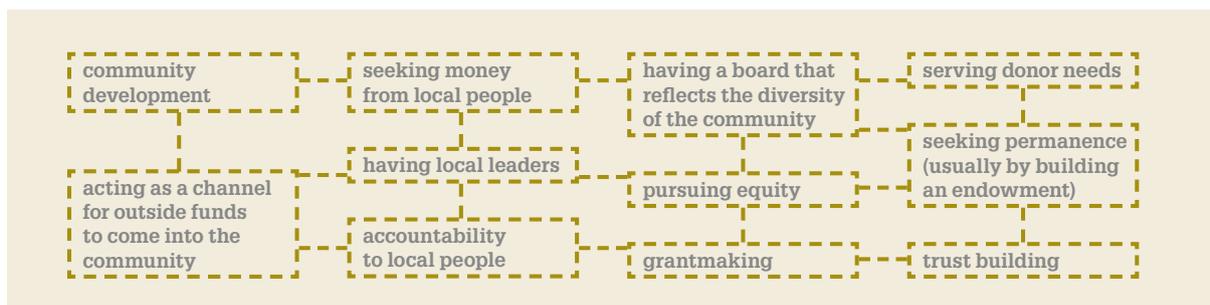
<sup>23</sup> [www.globalfundcommunityfoundations.org/background/](http://www.globalfundcommunityfoundations.org/background/)

<sup>24</sup> Knight (2012) *Value of Community Philanthropy* – Op. cit.

and both building the capacity of the community philanthropy organization itself and broader civil society organizations, while also emphasizing the importance of transparency and local accountability in maximizing community trust. Reference was made to the multi-stakeholder nature of community philanthropy organizations that can support the building of social capital, which results in a greater sense of local ownership and participation.

A GFCF research report by Hodgson and Knight focused on the experience of community philanthropy (including community foundations) in Africa<sup>25</sup> and highlighted the importance of the more inclusive concept of community philanthropy that drew out the commonalities of place-based funders rather than segmenting them. It also posited this richer narrative as an alternative to the historical experience of external development aid, which was often seen as far removed from community decision making. In a more recent ‘snapshot’ of the field, with particular reference to developments in the global South, the characteristics of organizations within the community philanthropy sector were presented in diagrammatic form (see Table 2).

**Table 2: Describing the field<sup>26</sup>**



The ‘family’ characteristics were essentially reduced to developing assets, strengthening capacities and building trust – which was described as the cornerstone of civil society. The identification of these essential characteristics is underpinned by data emerging from GFCF grant impact indicators supplied by community philanthropy organizations in receipt of support; as such, the primary features of the field have been self-identified rather than conceptually imposed from outside. The vibrancy and diversity of the field were causes for celebration, but it was also recognized that many community philanthropy organizations were relatively new and that their limited resource base made them fragile.

<sup>25</sup> Hodgson, J. and Knight, B. (October 2012) *A Different Kind of Wealth – Mapping a Baseline of African Community Foundations*. Global Fund for Community Foundations and TrustAfrica – [www.globalfundcf.org](http://www.globalfundcf.org)

<sup>26</sup> Global Fund for Community Foundations (October 2014) *A Snapshot of the Global Field – East and South*: [www.globalfundcf.org](http://www.globalfundcf.org)

### 3 Community foundations in North America: one hundred years of experience

An edited collection of papers was published in 2014 under the confident title *Here for Good – Community Foundations and the Challenges of the 21st Century*.<sup>27</sup> Drawing mainly on the experience of community foundation practitioners across the USA, the collection asserted that, despite periodic rumours to the contrary, community foundations were in no danger of vanishing. The nature of community foundations was described in the following terms:

*The community foundation is an institution that seeks to be a central, affirming element of its community – foundational to the place it seeks to serve . . . These grant-making organizations are place based: they help improve the lives of people in a specific geographic area. Community foundations pool the financial resources of individuals, families and businesses to support effective non-profits. They are concerned with building both short-term and long-term resources for the benefits of residents . . . Over the years, community foundations have demonstrated the ability not just to make grants but to lead the areas they serve toward innovative approaches to problem solving . . .*<sup>28</sup>

In an attempt to answer a key question – ‘How much good can community foundations accomplish, and is it enough to help lead American communities to prosperity in the current century?’ – the authors set themselves the task of offering a theoretical grounding for community foundation practice.<sup>29</sup> If community foundations were seen as an important element of place, it was suggested, then the reality of rapid change within communities/ regions and societal sectors must be recognized; equally, the often deeply contested goals of competing interests vying for responsive community development must be acknowledged. The heterogeneous nature of community was highlighted by reference to a sense of tension that pervaded the community foundation sector. This was identified as the tension (‘uniquely negotiated by each community foundation’<sup>30</sup>) of service to both the donors and also the residents of the communities the foundations serve – specifically those who experience the realities of inequality and disparity. This resulted in a further question – ‘Are community foundations simply instruments perpetuating the status quo, or do they have a responsibility to address needs in communities that may challenge the prevailing

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<sup>27</sup> Mazany, T. and Perry, D. (eds) (2014) *Here for Good – Community Foundations and Challenges of the 21st Century*. M.E. Sharpe: New York/London.

<sup>28</sup> *Ibid*, Preface, p. x.

<sup>29</sup> *Ibid*, p. 8.

<sup>30</sup> *Ibid*, p. 277.

orthodoxy?’<sup>31</sup> The answer hovered within a discussion of leadership, described as shifting from being purely transactional to being more transformational in nature. The contributing authors of *Here for Good* accepted, however, that the community foundation sector remained characterized by diversity of practice. This conclusion had also been drawn by Paul Ylvisaker writing on community foundations in his contribution to the 1989 publication, *An Agile Servant*.<sup>32</sup>

In setting out a frame for their study, Mazany and Perry<sup>33</sup> referred to *An Agile Servant* as the first ‘serious self-study’ of community foundations, and to a seminal report produced by Lucy Bernholz, Katherine Fulton and Gabriel Kasper (2005).<sup>34</sup> The latter characterized community foundations as being one aspect of community philanthropy that engaged in ‘the practice of catalyzing and raising resources from a community on behalf of a community’.<sup>35</sup> Noting the growth in the number of community foundations based in the United States of America (estimated at 300 per cent between 1985 and 2005, with a collective asset base of US \$30 billion<sup>36</sup>), Bernholz, Fulton and Kasper highlighted the fact that community foundations were operating in an increasingly crowded philanthropic marketplace<sup>37</sup> and there was consequently a need to clearly identify the distinct added value of a community foundation beyond a baseline of transactional efficiency. Three priorities were suggested: a shift in focus from the institution to the community, a shift in emphasis from managing assets to long-term leadership,<sup>38</sup> and a shift from competitive independence to coordinated impact. The challenge made was that the pre-eminent measure for community foundations should be one of impact rather than asset size.

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<sup>31</sup> Ibid, p. 277.

<sup>32</sup> Magat, R. (ed.) (1989) *An Agile Servant: Community Leadership by Community Foundations*. Council on Foundations: Washington DC, USA.

<sup>33</sup> Mazany and Parry (2014) *Here for Good*.

<sup>34</sup> Bernholz, L., Fulton, K. and Kasper, G. (2005) *On the Brink of New Promise: The Future of US Community Foundations*. New York: Monitor Group. [http://www.monitorinstitute.com/downloads/what-we-think/new-promise/On\\_the\\_Brink\\_of\\_New\\_Promise.pdf](http://www.monitorinstitute.com/downloads/what-we-think/new-promise/On_the_Brink_of_New_Promise.pdf)

<sup>35</sup> Ibid.

<sup>36</sup> This was later updated by the Foundation Center (April 2011) *Key Facts and Figures on Community Foundations* – to holdings of US \$49.5 billion; with US \$4.8 billion raised annually and grant-making of US \$4.2 billion annually, in the United States of America.

<sup>37</sup> In a comment to the author, Eleanor Sacks noted that there was nothing new about this, given that organizations such as the United Way date back to 1913, when the model was first established in Cleveland, Ohio, one year earlier than the establishment of the Cleveland Foundation.

<sup>38</sup> Again, Sacks argues that there was nothing new about a community leadership strategy within the community foundation sector despite a post-1991 awareness of the potential competition from Fidelity Charitable Gift Funds in the management of philanthropic funds released through an inter-generational transfer of wealth that focused attention on asset development and management.

### 3.1 *An identity crisis for community foundations?*

Three years before the Bernholz, Fulton and Kasper report, community foundation professional Emmet Carson commented on the phenomenal asset growth in the USA, which had attracted the establishment of the first commercial gift fund (Fidelity Charitable Gift Fund) in 1991, as well as a renewed push for the establishment of 'donor advised funds' within the expanding sector of community foundations.<sup>39</sup> Arguing that the appearance of the commercial gift funds had resulted in a profound identity crisis for community foundations, Carson called for the latter to strengthen their community base by a primary customer focus on the local community. This was in stark contrast to the strict donor focus of the commercial funds. He also made a plea for private charitable foundations to support the development of place-based community foundations.

In fact the management of donor advised funds by community foundations was not new, given that the New York Community Trust had set up the first such fund as early as 1931. Sacks<sup>40</sup> explained how the mechanism allowed a gift to be made to the community foundation, which controls the asset while the donor retains the power to direct their grant-making. The clear benefit to the community foundation is the ability this arrangement offers to increase its pool of donors and its asset base. What can be sacrificed in the process is the potential to respond to identified community needs, although Sacks has argued that the tension between donor interests and community needs can be somewhat overplayed. A number of other studies have referred to this issue as creating an added pressure on community foundations. Lowe lamented that community foundation boards (which often include donors) can be known to '*express philanthropy in value-neutral, utilitarian and pragmatic terms*',<sup>41</sup> with Knight and Ruesga expressing a concern about donor willingness to fund resident engagement in situations where the latter might pose challenges to the status quo within local communities.<sup>42</sup> Carleen Rhodes presented a more optimistic view of the interface between donors and community interests in her contribution to *Here for Good*. Writing from the perspective of the Saint Paul Foundation and Minnesota Community Foundation, she lauded the fact that '*As community foundations we are situated at the relatively uncommon intersection of wealth and poverty, privilege and obstacle, and of doors open and closed to opportunity*'.<sup>43</sup> Similarly, in the

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<sup>39</sup> Carson, E. (2002) 'A Crisis of Identity for Community Foundations', in National Committee for Responsive Philanthropy (2002) *The State of Philanthropy 2002*: [www.ncrp.org](http://www.ncrp.org)

<sup>40</sup> Sacks (2014) 'The Growing Importance'.

<sup>41</sup> Lowe, J. (2006) *Community Foundation Assistance to Community Development Corporations, 1980–2000*. Lexington Books: Maryland, p. 28.

<sup>42</sup> Knight, B. and Ruesga, A. (Fall 2013) 'The View from the Heights of Arnstein's Ladder: Resident Engagement by Community Foundations', *National Civic Review*, Vol. 103, No. 3, Wiley Periodicals: [onlinelibrary.wiley.com/doi/10.1002/ncr.v102.3/issuetoc](http://onlinelibrary.wiley.com/doi/10.1002/ncr.v102.3/issuetoc)

<sup>43</sup> Rhodes, C. (2014) 'Community Foundations as Impact Multipliers' in Mazany & Perry (2014), p. 105.

same book, Grant Oliphant of the Pittsburgh Foundation wrote about *'the peculiar alchemy'* that can happen when community foundations create connections between donors and communities, effectively transforming *'simple charity into purposeful philanthropy'*.<sup>44</sup> Mazany and Perry themselves still pondered the possible tension,<sup>45</sup> although they held that it could be successfully negotiated.

A specific aspect of community foundation identity that was successfully navigated was the distinction drawn between the sector and that of private foundations. The 1969 Tax Reform Act allowed community foundations to set up donor advised funds that had tax advantages over private foundations. Lowe described how community foundation representatives testified before the Committee on Ways and Means (US Congress 1969), putting the case that community foundations were publicly accountable on the basis of:

- holding a pool of funds created from donors who themselves reflected different sectors of the community
- being directed by a board of directors who were reflective of the public interest
- having a professional staff
- producing an annual report that was widely available to the community<sup>46</sup>

The favourable terms of the legislation created a surge in the popularity of community foundations; these could now, as public charities, offer tax-free flexibility to donor advisors (including anonymity), which had not been possible under the new private foundation rules.<sup>47</sup> Between 1975 and 1985 more than three hundred new community foundations opened their doors across the United States.

One such private foundation was to become a particular champion of community foundation development. The Charles Stewart Mott Foundation in Flint, Michigan, made an investment of US \$72.4 million in the development of community foundations, community philanthropy and a related supportive infrastructure, both across the United States and globally, over the period 1979–99.<sup>48</sup> The rationale for this investment was threefold: a belief in the role of community foundations in creating strong, vibrant communities; the fact that the 1969 tax reforms made community foundations an attractive donor option; and the utility of place-based community foundations acting as the 'local eyes and ears' for community issues that no national private foundation could duplicate. Community

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<sup>44</sup> Oliphant, G. (2014) 'Designing for What's Next' in Mazany & Perry (2014), p. 62.

<sup>45</sup> Mazany, T. and Perry, D. (2014) 'Into the Second Century' in Mazany. & Perry (2014), p. 277.

<sup>46</sup> Lowe, J. (2006), p. 18.

<sup>47</sup> As described by Leonard, J. (2014) 'Merging Money and Mission: Becoming our Community's Development Office' in Mazany & Perry (2014), p. 108.

<sup>48</sup> Charles Stewart Mott Foundation (1999) *Sowing the Seeds of Local Philanthropy: Two Decades in the Field of Community Foundations* – [www.mott.org/files/publications/csmfpublication19.pdf](http://www.mott.org/files/publications/csmfpublication19.pdf)

foundations, according to the twenty-year Mott reflection report, offered a '*simple but profound concept*' for community investment.<sup>49</sup>

### **3.2 Placing an emphasis on community leadership**

A range of US private foundations joined the Charles Stewart Mott Foundation in supporting and, at times, challenging community foundations. Two decades before the Bernholz, Fulton and Kasper report, in 1986, the Leadership Program for Community Foundations was designed by the Ford Foundation, and delivered in partnership with the John D. and Catherine MacArthur Foundation. This initiative, which benefited 27 community foundations between 1987 and 1995, had two objectives: to assist community foundations to play leadership roles in order to help shape local responses to important community issues; and to accelerate the growth in discretionary foundation assets so as to facilitate independent action.<sup>50</sup> Reflecting on the learning from this programme, Mayer argued that community foundations had the potential to make an important contribution to building community capacity, which he defined as '*The combined influence of a community's commitment, resources and skills which can be deployed to build on community strengths and address community problems*'.<sup>51</sup> Community foundation development was interrogated under four headings:

- organizational development (including diversity of board and staff)
- asset development
- community role (including leadership skills and institutional linkages)
- programming and grant-making (including strategic grant-making to achieve community impact)

Mayer noted that their public status might lead community foundations to be held to higher standards of accountability and scrutiny than private foundations, a feature which could also apply to the accessibility and impact of resource allocation. In addition to the two private foundations that directly invested in the Leadership Program, Mayer acknowledged in his study the major investments made in community foundations by the Charles Stewart Mott Foundation, the David & Lucille Packard Foundation (in the Bay Area of California) and the Gannett Foundation. Later support also came from the Lilly Endowment (in Indiana) and the Rockefeller Foundation and W.K. Kellogg Foundation (with regard to children's issues).<sup>52</sup> A number of regional associations of foundations had also provided development and technical assistance, most notably the Council of Michigan

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<sup>49</sup> Ibid.

<sup>50</sup> Mayer, S. (1994) *Building Community Capacity: The Potential of Community Foundations*. Rainbow Research Inc.: Minneapolis, USA.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

Foundation<sup>53</sup> and the Council on Foundations (COF).<sup>54</sup> There was a distinction to be made, however, between the internal organizational development focus and an emphasis on outward, leadership challenge, even though there were essential elements in both.

Despite the fact that a 2003 Foundation Strategy Group report on strengthening community foundations placed its main emphasis on issues of sustainability and competitiveness,<sup>55</sup> the topic of leadership was back on the challenge agenda in a report prepared by the Chaplin Hall Center for Children, University of Chicago.<sup>56</sup> This noted a number of contextual issues, including the fact that communities themselves were becoming more complex and fragmented while the fundraising environment had become ever more competitive. The report concluded that community foundations needed to expand their leadership roles and make necessary institutional adjustments to ensure relevance. It gave a number of examples where this had happened, such as when the Greater Milwaukee Foundation built a community issues knowledge hub with the University of Wisconsin, or when the Rhode Island Foundation and Arizona Community Foundation facilitated public discourses on the nature of children's services. Other models the report cited included the work of the Baltimore Foundation in convening discussions between civic and community leaders on how to support low-income families (which included consideration of the sensitive topic of a new tax base), and the work of the East Bay Community Foundation in California on issues of youth violence. According to the report's authors, community leadership was an essential attribute of community foundations if these were to ensure distinctiveness and effectiveness.

The issue of the leadership role of community foundations was taken up by [CFLeads](#), working with the Council on Foundations Community Foundations Leadership Team and the Aspen Institute Community Strategies Group. Drawing on the thematic approaches of linking, learning and leveraging, a National Task Force on Community Leadership Network was established, which concluded that, when a community foundation acts as a community leader, *'The community foundation is a catalysing force that creates a better future for all by addressing the community's most critical or persistent challenges, inclusively uniting people, institutions and resources and producing significant, widely*

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<sup>53</sup> See for example Agard, K. (1992) *Identifying the Patterns, Prospects and Pitfalls in Community Foundation Growth and Development*. Council of Michigan Foundations: USA and Agard, K., Munroe, H. and Sullivan, E. (1997) *Community Foundation Primer: An Outline for Discussion and Initial Organizational Start-Up Kit Report*. Council of Michigan Foundations: Washington DC.

<sup>54</sup> Council on Foundations (1992) *Building Successful Community Foundations: The Basics*. Washington DC, USA.

<sup>55</sup> Foundation Strategy Group (October 2003) *Strengthening Community Foundations: Redefining the Opportunities*. Council on Foundations: Washington DC.

<sup>56</sup> Hamilton, R., Parzen, J. and Brown, P. (May 2004) *Community Changemakers: The Leadership Roles of Community Foundations*. Chaplin Hall Center for Children: University of Chicago, USA.

*shared and lasting results*'.<sup>57</sup> A Framework on Community Leadership had been agreed in 2008,<sup>58</sup> which identified four first-level building blocks (and subsequent second- and third-tier actions), which show the community foundation:

- manifesting its values, culture and will to exercise community leadership
- continuously building the relationships to exercise community leadership
- accessing and developing the resources necessary to exercise community leadership
- accessing and developing the understanding and skills to exercise community leadership<sup>59</sup>

The Framework was updated in 2013, with a Community Leadership Network operating in the interim to support community foundations in their response to the challenges presented. Specific emphasis was placed on developing the understanding and the commitment to create an organizational culture that could support a conscious community leadership approach in practice.<sup>60</sup>

Writing in 2008, Dorothy Reynolds charted three eras of community foundation ecosystems:

- 1914–mid-1980s: the era of the dead donor, with community foundations seeking to amass and use unrestricted assets
- late 1980s–mid-2000s: the era of the living donor, with the focus switching to donor advised funds
- mid-2000s – what she termed the era of community foundation leadership<sup>61</sup>

Drawing on her experience as a community foundation practitioner, Reynolds warned against community foundations getting caught up in, and carried away by, an untrammelled community leadership role. She advised on the need to 'lead with grace', and to take due account of the appropriateness and relevance of leadership in practice. The size of the asset base of a community foundation clearly influences its leadership potential, although it is not necessarily a determining factor, as the contribution from the perspective of the Encourage Community Foundation to *Here for Good* noted.<sup>62</sup> The debate continues.

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<sup>57</sup> Cited in Community Leadership Toolbox (2009) CFLeads/Council on Foundations – [www.cfleads.org/resources/commleadership\\_pubs/docs/CL\\_Framework\\_Toolbox12.2009.pdf](http://www.cfleads.org/resources/commleadership_pubs/docs/CL_Framework_Toolbox12.2009.pdf)

<sup>58</sup> CFLeads (2008 – updated 2013) *Framework for Community Leadership by a Community Foundation* – <http://www.cfleads.org/community-engagement/index.php>

<sup>59</sup> Ibid.

<sup>60</sup> Bueno, M. (March 2010) *Community Leadership Network Evaluation: Key Findings from a Survey of Participants*. Stanford University, USA – [www.cfleads.org](http://www.cfleads.org)

<sup>61</sup> Reynolds, D. (2008) *The Balancing Act 111: The Role of A Community Foundation as a Community Leader*. The Mott Foundation, Flint, Michigan.

<sup>62</sup> Ryan, K. and Millesen, J. (2014) 'Community Foundation Leadership in the Second Century: Adaptive and Agile' in Mazany & Perry (2014), pp. 256–73.

### 3.3 Community foundations effecting change

When the James Irvine Foundation supported a community philanthropy initiative over the period 1995–2003, with a major investment in seven community foundations, it did so to promote the visibility of the organizations by raising awareness of their role, while also building credibility with local community leaders and organizations.<sup>63</sup> An external evaluation focused on community foundations as agents for local change, facilitating the building of organizational capacities.<sup>64</sup> The nature of the change to be prioritized has itself been an issue of discussion both within individual foundations and externally within the sector as a whole. As was pointed out in a study in 2012, *'How foundations think about community change shapes their goals, expectations, strategies and investments'*.<sup>65</sup> Although this question can be seen as applying to philanthropy as a whole, it is particularly relevant for community foundations given that they have to explain their decision making locally in a way that private foundations may not have to.<sup>66</sup> Consequently, it was something of a surprise when the National Committee for Responsive Philanthropy, after carrying out an analysis of community foundation funding in the mid-1980s, came to the gloomy conclusion that in the case of five out of six community foundation case studies, only between 2 and 28 per cent of grants awarded went to populations that were considered 'disadvantaged'.<sup>67</sup> It is true that the sample of community foundations in the NCRP survey was small; indeed, Sacks disputes this depiction, arguing that there is evidence to suggest that all community foundations care about poverty and disadvantage and demonstrate it through their grant-making.<sup>68</sup>

Consideration of the role of community foundations as agents of social change becomes clearer when prioritized thematic and interest areas are considered. An example of the latter was the investment in rural development philanthropy seeded by the Ford Foundation in 1993 and managed by the Rural Economic Policy Program of the Aspen

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<sup>63</sup> See [Irvine.org/evaluation/program-evaluations/community\\_foundations\\_initiative](https://irvine.org/evaluation/program-evaluations/community_foundations_initiative)

<sup>64</sup> James Irvine Foundation (January 2003) *Community Catalyst: How Community Foundations are Acting as Agents for Local Change* – [https://irvine-dot-org.s3.amazonaws.com/documents/57/attachments/CFI\\_Paper.pdf?1412656321](https://irvine-dot-org.s3.amazonaws.com/documents/57/attachments/CFI_Paper.pdf?1412656321); see also (2000) *Matrix for the Overarching Assessment of the Community Foundations Initiative*: [https://irvine-dot-org.s3.amazonaws.com/documents/136/attachments/cfi\\_outcomes\\_matrix.pdf?1416813353](https://irvine-dot-org.s3.amazonaws.com/documents/136/attachments/cfi_outcomes_matrix.pdf?1416813353)

<sup>65</sup> Brown *et al* (2012) 'Towards Greater Effectiveness in Community Change'.

<sup>66</sup> A point made by Backer, T., Smith, R. and Barbell, I. (2005) 'Who Comes to the Table? Stakeholder Interactions in Philanthropy' in Eilinghoff, D. (ed) (2005) *Rethinking Philanthropic Effectiveness – Lessons from an International Network of Foundation Experts*. Verlag Bertlesmann Stiftung: Gütersloh, Germany.

<sup>67</sup> National Committee for Responsive Philanthropy (1989) 'Community Foundations – At the Margin of Change. Unrealized Potential for the Disadvantaged', cited in Ostrander, S. (2005) 'Legacy and Promise for Social Justice Funding: Charitable Foundations and Progressive Social Movements, Past and Present' in Faber, D. and McCarthy, D. (2005) *Foundations for Social Change: Critical Perspectives on Philanthropy and Popular Movements*. Rowman & Littlefield, USA.

<sup>68</sup> Eleanor Sacks in a note to the author – September 2014.

Institute.<sup>69</sup> Working with eight community foundations (Arizona, East Tennessee, Maine, Montana, New Hampshire, New Mexico, Greater New Orleans and the Coastal Community Foundation of South Carolina), a programme was put in place to enhance the interface between rural community development and community foundations. This initiative developed into a Rural Development Philanthropy Learning Network – again hosted by the Aspen Institute – with an expanded range of member community foundations forming a Community Strategies Group. Rural development philanthropy was identified as *‘the process and practice of creating and strengthening locally controlled endowment, grant-making and community programs to improve rural livelihoods, economies and community vitality’*.<sup>70</sup> A three-prong developmental process was noted: where rural community funds developed into free-standing community foundations, where rural communities forged a partnership with an existing community foundation and where a community foundation took the lead to build rural funds. Rural development philanthropy was viewed as a challenge to the more traditional ‘donor-centric’ community foundation model.<sup>71</sup> A series of study visits included in the programme led directly to the establishment of links between the East Tennessee Community Foundation and the Kenya Community Development Foundation in Africa. What emerged from this partnership was the lesson that ‘All communities, no matter how poor they may seem, have assets they can invest in themselves’<sup>72</sup> – an example of asset-based community development.

While rural development philanthropy demonstrated synergies with the place-based focus of the majority of community foundations, identity meshed with place in the increasing development of African-American Funds and Women’s Funds within community foundations. In Alabama, the Black Belt Community Foundation (BBCF) was established in December 2003 with an acute consciousness of the needs of the high proportion of African Americans living in the Alabama area.<sup>73</sup> After extensive community consultations had been carried out, the BBCF programme of funding attracted the support of the Ford Foundation.<sup>74</sup> A scan of other community foundations across the USA highlights the range of African-American Community Funds or Legacy Funds in Community Foundations from Ann Arbor, Michigan, to St Joseph County, Indiana, and from the Chicago Community

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<sup>69</sup> Topolsky, J. (undated) *Building Rural Assets: The Rural Development and Community Foundation Initiative*. Aspen Institute, Washington DC, USA.

<sup>70</sup> Rural Development Philanthropy Learning Network Community Strategies Group (October 2004) *Covering Rural Territory – A Framework of Rural Service Structures for Community Foundations*. The Aspen Institute: Washington DC – [www.aspenccsg.org/rdp](http://www.aspenccsg.org/rdp)

<sup>71</sup> Center for Rural Strategies (2014) ‘Rural Development Philanthropy: New Idea, Old Roots’ – <http://www.ruralstrategies.org/rural-development-philanthropy-new-ideas-old-roots>

<sup>72</sup> Pearson Criss, K. (2006) *Donors Ourselves: Rural Development Philanthropy from East Tennessee to East Africa and Beyond*. Center for Rural Strategies, USA.

<sup>73</sup> See [blackbeltfound.org/about-us/our-history](http://blackbeltfound.org/about-us/our-history)

<sup>74</sup> Knight, B. and Milner, A. (2013) *What Does Community Philanthropy Look Like? Case Studies on Community Philanthropy*, vol. 1. Charles Stewart Mott Foundation: Flint, Michigan, USA.

Trust to the Omaha Community Foundation in Nebraska. There are similar examples of Women's Funds being established within community foundations – from Central Minnesota Community Foundation to Austin Community Foundation in Texas, and from the Community Foundation of Central New York to Lorain County, Ohio.

The issue of the interface between philanthropy managed through community foundations and that managed through community development has also attracted comment.<sup>75</sup> In 1998, the Ford Foundation supported a two-year study undertaken by Joyce Malombe for the NGO and Civil Society Unit of the World Bank, which focused on 'community development foundations'.<sup>76</sup> In fact, the two US case studies contained in the study were both community foundations: the Montana Community Foundation and the New Hampshire Community Foundation. The added value contribution of the latter in adopting a convening role around the sensitive issue of deregulation of the state's electric power industry was noted.<sup>77</sup> Apart from that, the importance of building local community assets in order to enhance a sense of local ownership was noted, but without any specific focus on programmatic priorities.

In more recent years there has been an interest in grounding community foundations through resident engagement and greater awareness of the potential of 'grassroots philanthropy'. Writing as CEO of the Greater New Orleans Foundation, Ruesga classified 'grassroots philanthropy' into three types:

- philanthropy to the grassroots, where community members are primarily beneficiaries of external funders
- philanthropy with the grassroots, where community members play a decision-making role, guiding the external funders to ensure that 'their efforts are rooted in the concerns of the people they wish to serve'
- philanthropy by and from the grassroots where community members, acting out of civic duty, contribute time and money to address issues directly affecting their own communities<sup>78</sup>

This framing suggests a participatory approach to community philanthropy which moves far beyond traditional donor-directed or donor-advised funds managed by community foundations. It also links with discussion of strategies for social justice philanthropy as well

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<sup>75</sup> See Covington, S. (1994) 'Community Foundations and Citizen Empowerment: Limited Support for Democratic Renewal: A Working Paper'. National Committee for Responsive Philanthropy: Washington DC, and Glickman, N. and Nye, N. (1995) *Expanding Local Capacity through Community Development Partnerships*. Center for Urban Policy Research: New Brunswick, NJ.

<sup>76</sup> Malombe, J. (2000) *Community Development Foundations – Emerging Partnerships*. NGO and Civil Society Unit, World Bank: Washington DC, USA.

<sup>77</sup> Ibid.

<sup>78</sup> Ruesga, A. (2011) 'Civil Society and Grassroots Philanthropy' in Edwards, M. (2011) *The Oxford Handbook on Civil Society*. Oxford University Press: Oxford, Britain.

as broader reflections on 'grassroots' grant-making.<sup>79</sup> The more accepted line of discourse, however, has settled around the concept of resident engagement, as presented in *Beyond the Brink: Engaging Residents. A New Call to Action for Community Foundations*.<sup>80</sup> This report described resident engagement as involving active and meaningful participation by the people who live in the neighbourhoods in which change is occurring, and whose lives are most affected by the policies, systems and structures that are targeted for change. Community foundations were particularly well placed to promote such engagement, and the report identified and agreed a set of guiding principles to underpin the work, on the premise that a resident engagement approach would facilitate the sustainability of community change. A warning note was offered by Emmett Carson, president and CEO of Silicon Valley Community Foundation, who suggested that the issues identified as priorities by local residents might not always be the most critical ones to address, and that community foundation leadership needed to recognize that *'The community is a messy place and the complexity is how to weigh the competing interests'*.<sup>81</sup> Both the *Call to Action*, and the warning posited, continue to affect the strategic planning of a number of community foundations.

Translating effectiveness into community impact, Kania, Gorin and Bockstette held that:

*By their very nature and mandate community foundations are ideally positioned to catalyse change in their communities; community foundations are well positioned to know their communities and their communities' needs, to shed light upon these needs and create the knowledge base, buy-in and concerted action among key stakeholders required to tackle social issues. In other words, community foundations are uniquely positioned to advocate towards building a better community.*<sup>82</sup>

A decidedly more sober conclusion was reached in a report by the Center for Effective Philanthropy in 2011, which suggested that community foundation leaders tended to agree on the importance of effective strategy to guide their work, but few actually delivered on it in practice.<sup>83</sup> An even more radical challenge has been thrown out by the Monitor Institute's 'What's Next for Community Philanthropy' initiative, which claims the

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<sup>79</sup> Saasta, T. and Senty, K. (2009) *Building Resident Power and Capacity for Change: A Report by the Diarist Project for Grassroots Grantmakers* – [www.grassrootsgrantmakers.org](http://www.grassrootsgrantmakers.org)

<sup>80</sup> CFLeads (2013) *Beyond the Brink: Engaging Residents – A New Call to Action for Community Foundations*. Prepared for CFLeads Cultivating Community Engagement Panel – [www.cfesda.org/community-engagement/CFLeads-Call-to-Action.pdf](http://www.cfesda.org/community-engagement/CFLeads-Call-to-Action.pdf)

<sup>81</sup> Interview with Emmett Carson, president and CEO of Silicon Valley Community Foundation, *National Civic Review* (Fall 2013), Vol. 103, No. 3, Wiley Periodicals – [onlinelibrary.wiley.com/doi/10.1002/ncr.v102.3/issuetoc](http://onlinelibrary.wiley.com/doi/10.1002/ncr.v102.3/issuetoc)

<sup>82</sup> Kania, J., Gorin, E. and Bockstette, V. (2009) *Raising Money while Raising Hell: Catalytic Community Leadership and Successful Fundraising for Community Foundations*. Community Foundation Insights – FSG Social Impact Advisers. [www.cfinsights.org](http://www.cfinsights.org)

<sup>83</sup> Buteau, E. and Brock, A. (2011) *Rhetoric versus Reality – A strategic Disconnect at Community Foundations*. Center for Effective Philanthropy: Boston, USA.

community foundation narrative is in danger of becoming dated, despite the great diversity of the sector in practice.<sup>84</sup> What is required, it is argued, is innovative thinking that can range widely over the broader dimensions of community philanthropy rather than being confined by a single, uniform model.

Findings drawn from evidence gathered through the Community Foundation Atlas held that the tenacity of the North American community foundation model can be ascribed to the combination of strong community leadership and the availability of philanthropic gifts that are characteristic of how community foundations in the region come into being. This can result in a disproportionate emphasis being placed on promoting a culture of giving as the most notable achievement of community foundations.<sup>85</sup> This insight from an analysis of the Atlas data should not diminish the fact that the field is undergoing dramatic change,<sup>86</sup> in the course of which new thinking and strategies for social change are emerging.

### **3.4 Developments to the north – community foundations in Canada**

As noted above, the community foundation concept spread across the border to Canada as early as 1921, with the establishment of the Winnipeg Foundation. Thereafter, the popularity of this institutional form took longer to take root – the Vancouver Foundation was not established until 1945, and the first national conference of Canadian Community Foundations was convened, in Ottawa, in 1990. This was followed two years later by the launch of the Community Foundations of Canada, initiated by 28 members, to provide a focus and developmental support to the growing network of community foundations. By 1998, the Community Foundations of Canada reported an increase to 77 members, with collective assets of US \$1 billion. Overall the number of community foundations operating across Canada increased from 55 in 1995 to 116 in 2001. The total asset base grew by 250 per cent over this same period – from US \$580.5 million to over US \$1.4 billion, with the levels of grant-making increasing accordingly.<sup>87</sup>

The Community Foundations of Canada provided coordination and reflection, as well as opening a window to the growing global network of community foundations. The millennium assessment of issues, trends and challenges highlighted the importance of keeping the ‘community’ in community foundations – with all its diversity and complexity

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<sup>84</sup> Kasper, G., Marcoux, J. and Ausinheiler, J. (June 2014) *What's Next for Community Philanthropy – Making the Case for Change*. Monitor Institute: Deloitte Development LLC – [monitorinstitute.com/communityphilanthropy/site/wp-content/uploads/2014/07/Overview.pdf](http://monitorinstitute.com/communityphilanthropy/site/wp-content/uploads/2014/07/Overview.pdf)

<sup>85</sup> Knight, B. (2014) *Dimensions of the Field – Community Foundation Atlas* – [communityfoundationatlas.org/facts](http://communityfoundationatlas.org/facts)

<sup>86</sup> As noted by Jaruzel Potter, M. (2012) *Community Foundation series*. Charles Stewart Mott Foundation: Michigan, USA – [www.mott.org](http://www.mott.org)

<sup>87</sup> Bartlett, D. and Cooper, M. (October 2002) *Issues and Trends Facing Canadian Community Foundations* – [www.cfc-fcc.ca/documents/etrends.2.pdf](http://www.cfc-fcc.ca/documents/etrends.2.pdf).

– as well as demonstrating the impact of grant-making and community leadership. It registered the importance of partnership working and responsibility to donors, while also noting global developments.<sup>88</sup> Coinciding with this assessment, member organizations were involved in discussion on the topic of philanthropy for social justice. Bringing the local and the global together, the then CEO of the Hamilton Community Foundation in Ontario drew the distinction between philanthropic charitable giving and philanthropy framed by a justice lens. In a discussion paper<sup>89</sup> circulated by the Transatlantic Community Foundation Network – a peer exchange programme managed by the Community Foundations of Canada – she questioned whether the neutral convening role of community foundations was a strength or a weakness; she feared that it might discourage foundations from addressing sensitive social justice issues at community level. Discussion about issues related to this topic was to continue over a number of years through a series of workshops, toolkits and publications.<sup>90</sup>

With the mission statement *‘To build stronger communities by enhancing the philanthropic leadership of community foundations’*, the 2013 Annual Report of the Community Foundations of Canada reported a membership of 191 community foundations, with collective assets of US \$3.8 billion. As in the USA, the spread and strengthening of a number of these organizations was supported by partnerships forged with private foundations and donors. An early investment by the T.R. Meighan Foundation promoted the work of community foundations in the New Brunswick region, and the J.W. McConnell Family Foundation encouraged 21 community foundations to focus on local environmental actions through both grant-making and building assets to support environmental work. Going further than this, the Toronto Foundation was established in 1981, when a number of private foundations in the area agreed a merger of family foundations that were experiencing next generation succession problems.

On the policy front, a specific initiative that was expanded through the Community Foundations of Canada was the Vital Signs project.<sup>91</sup> This annual ‘health-check’ of community need, perception and opportunity was originally designed by the Toronto Community Foundation. In 2006 the programme went national and by 2014, 27 community foundations across Canada released their own area Vital Signs reports, which, in turn, contributed to a national report. The materials gathered serve as an information base for future community priorities. The model has been subsequently shared with the

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<sup>88</sup> Ibid.

<sup>89</sup> Milne, C. (2001) *Community Foundations: Have We Been Too Slow to Take Up Social Justice Issues?*: Transatlantic Community Foundation Network, Hamilton Community Foundation, Ontario, Canada.

<sup>90</sup> See Community Foundations of Canada (2006) *Addressing Our Toughest Challenges: A Social Justice Discussion Guide for Community Foundations and Strategies for Social Justice: Place, People and Policy* – [www.cfc.fcc.ca/publications/other-resources.htm/](http://www.cfc.fcc.ca/publications/other-resources.htm/)

<sup>91</sup> [www.vitalsignscanada.ca/en/home](http://www.vitalsignscanada.ca/en/home)

community foundation field in a number of other countries, and was recently piloted in the United Kingdom.

Meanwhile staying true to its social justice focus, the Community Foundations of Canada participated in a study on aboriginal philanthropy in Canada. Member community foundations have been encouraged to ponder conclusions from a report that found that disproportionately less charitable giving goes to support initiatives in aboriginal communities.<sup>92</sup> Three area-based community foundations, together with the Community Foundations of Canada itself, were partners in the study that produced this report.

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<sup>92</sup> United Way of Winnipeg (2011) *Aboriginal Philanthropy in Canada: A Foundation for Understanding*. The Circle on Philanthropy and Aboriginal Peoples in Canada – [www.cfc-fcc.ca/documents/AboriginalPhilanthropyInCanada](http://www.cfc-fcc.ca/documents/AboriginalPhilanthropyInCanada)

## 4 Community philanthropy in Europe and the Middle East

Over the period 1975–95, two dominant trends can be identified when considering the expansion of community philanthropy in Europe – the spread of the concept of community foundations to Western Europe (particularly to the United Kingdom and Germany) and the introduction of the model into Central and Eastern Europe in the wake of the significant geo-political changes across that region. The former development was encouraged and supported by a number of private foundations, while the latter was promoted by the Charles Stewart Mott Foundation, the Soros Foundation, the World Bank, USAID and other largely external funders. If the mobilization of resources was a primary concern of the community foundations in Western Europe, of specific concern in Central and Eastern Europe was what has been described as '*The passivity of citizens, insufficient social capital and low levels of participation*',<sup>93</sup> which resulted in a short supply of the essential element of communal trust. Community foundations were seen as one way of mobilizing citizen participation, and promoting the growth of civil society and fresh thinking, in a diversity of local contexts. In the wider Middle East region, the emergence of the institutional model of community foundations was more restricted. The need to question the applicability of the model, together with identifying more culturally specific approaches to community philanthropy, has been highlighted by 'new generation' community philanthropy organizations such as Waqfeyat al Maadi Community Foundation in Egypt<sup>94</sup> and the Dalia Association in Palestine.<sup>95</sup>

The spread of community foundations was encapsulated in the country profiles provided in the WINGS Global Status Report on Community Foundations published in 2010 (see Table 3).

Indeed, the 2010 WINGS Global Status Report observed that '*The growth of community foundations in Europe has been spectacular. At the start of the decade, in 2000, there were 103 community foundations in Europe. At the end of the decade, in 2010, there are 631. This is a six-fold increase in ten years.*'<sup>96</sup>

Although important, the counting of community foundations – let alone the broader category of community philanthropy organizations – proves to be as much an art as a science. For national developments to be on the international radar, the infrastructural

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<sup>93</sup> Gavrilova, R. (2010) *Europe – The Challenge of Participation: The Trust for Civil Society in Central and Eastern Europe Experience*, in MacDonald, N. and Tayart de Borms, L. (eds.) (2010) *Global Philanthropy*. MF Publishing: London.

<sup>94</sup> Waqfeyat al Maadi Community Foundation – [www.alwaqfeya.org](http://www.alwaqfeya.org)

<sup>95</sup> [www.dalia.ps.org](http://www.dalia.ps.org)

<sup>96</sup> Ibid.

▪ **Table 3: Country profiles of community foundations in Europe, 2010**

|                      | <b>Number of<br/>community<br/>foundations<sup>1</sup></b> | <b>Scale of assets<sup>2</sup><br/>(US \$)</b> |
|----------------------|--|--|
| Belgium              | 2  | 1,311,000                                      |
| Bosnia & Herzegovina | 1  | 172,225  |
| Bulgaria             | 12   | 81,846   |
| Czech Republic       | 5  | 4,315,000                                      |
| Germany              | approx. 250  | 157,404,000                                    |
| Ireland              | 1  | 35,000,000                                     |
| Italy                | 27   | 274,794,636                                    |
| Latvia               | 5  | 179,768  |
| Macedonia            | 1  | 1,418  |
| Poland               | 32   | 2,074,017                                      |
| Romania              | 2  | 115,591  |
| Russia               | 43   | 1,76,718                                       |
| Slovak Republic      | 10   | 1,179,100                                      |
| Spain                | 7  | 7,027,597                                      |
| Turkey               | 1  | 1,000,000                                      |
| Ukraine              | 40   | 500,000  |
| United Kingdom       | 59   | 217,500,000                                    |

**Notes**

1. What is considered a community foundation may vary from country to country, as in the case of Ukraine.

2. Some of these reports just note endowment figures; others note total funds available.

networking has to be strong; there needs to be acceptance of the fact that community foundations can wither as well as grow; and there is a bias towards those organizations that can communicate in English. The latest global effort to capture data is represented by the Community Foundation Atlas; Table 4 gives the numbers it recorded in 2014.

Individual community foundations, or national support associations, need to update the data in the Community Foundation Atlas on a regular basis for its validity to be assured.

- Table 4: Country profiles of community foundations in Europe and the Middle East, 2014<sup>97</sup>

| Number of community foundations recorded |     |
|--|-----|
| Belgium                                  | 2   |
| Bosnia & Herzegovina                     | 2   |
| Bulgaria                                 | 13  |
| Croatia                                  | 2   |
| Czech Republic                           | 6   |
| France                                   | 4   |
| Germany                                  | 375 |
| Hungary                                  | 1   |
| Ireland                                  | 1   |
| Israel                                   | 2   |
| Italy                                    | 26  |
| Jordan                                   | 1   |
| Latvia                                   | 9   |
| Lithuania                                | 2   |
| Macedonia                                | 1   |
| Moldova                                  | 2   |
| Netherlands                              | 2   |
| Palestine                                | 2   |
| Poland                                   | 26  |
| Portugal                                 | 1   |
| Romania                                  | 12  |
| Russia                                   | 48  |
| Serbia                                   | 1   |
| Slovakia                                 | 12  |
| Spain                                    | 12  |
| Turkey                                   | 1   |
| United Kingdom                           | 65  |
| Ukraine                                  | 25  |

<sup>97</sup> Communityfoundationatlas.org

In addition to numbers and national spread, the Community Foundation Atlas also provides interesting insights into the average year in which the majority of European community foundations were established (2005), the average value of endowments held by these community foundations (US \$3,646,532), average annual grant-making (US \$269,646) and average staff complements (6.6). Needless to say, these averages are drawn from a wide diversity of individual institutions.

#### **4.1. Community foundations in Western Europe**

When Eleanor Sacks prepared her report for the Council on Foundations in 2000 on the vitality of the community foundation movement around the world,<sup>98</sup> she included the United Kingdom, Belgium, France, Germany, Italy and Ireland in her discussion of developments in Western Europe, alongside referring to developments in Central and Eastern Europe. The community foundation concept had spread to the United Kingdom in the mid 1970s, when the Community Foundation for Swindon (later the Community Foundation for Wiltshire & Swindon) was established in 1975, to be followed by the Dacorum Community Trust (in Hemel Hempstead) in 1976 and, shortly thereafter, by the Community Foundation for Northern Ireland (initially known as the Northern Ireland Voluntary Trust) in 1979. Financial support from the UK central government and CAF promoted the formation of community foundations in the 1980s, with the Community Foundation Network UK set up to support this development in 1991. Both the Network and individual community foundations benefited from a ten-year endowment-building challenge grant programme offered by the Charles Stewart Mott Foundation between 1991 and 2001. This was followed up by two UK-based funders, the Esmée Fairbairn Foundation and Coutts & Co, supporting the Time for Growth initiative, which again had a focus on endowment building. There are currently 46 community foundations listed in the membership of the UK Community Foundations (UKCF, formerly the Community Foundation Network),<sup>99</sup> which is campaigning to raise an additional £1 billion for community philanthropy by 2020. Developments in both Britain and Northern Ireland influenced the decision to set up the Community Foundation for Ireland in 1999, which was supported by an Irish government task force.

Benefiting from the ease of a common language, the community foundation movement in the United Kingdom and Ireland reflected much of the learning and many of the debates evident in North America – both the United States and Canada. By 2014 it was reported that the community foundation members of the UKCF held £450 million in endowments, had 15,000 donors and had awarded £65 million in grants over the period 2013–14.<sup>100</sup> A

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<sup>98</sup> Sacks (2000) *The Growth of Community Foundations*.

<sup>99</sup> UK Community Foundations – accessed April 2014. [www.communityfoundations.org/community-foundations/map](http://www.communityfoundations.org/community-foundations/map)

<sup>100</sup> UK Community Foundations – accessed November 2014

Quality Accreditation programme was introduced in 2006 to ensure that shared standards were maintained. Membership of the network included Community Foundations for Scotland, Wales and Northern Ireland respectively, with the latter developing necessary expertise in community philanthropy to address issues of peace building and conflict transformation, given the circumstances of the contested society in which it was operating.<sup>101</sup>

If the number of community foundations expanded across the United Kingdom, it was nothing compared with the exponential increase that occurred across Germany, where the first institution (Stadt Stiftung Gütersloh) had been established in Gütersloh in 1996. The German movement was supported by the Bertelsmann Foundation from an early stage, with the result that, by 2013, 348 community foundations were recorded as defining themselves by the ten characteristics laid down by the Association of German Foundations.<sup>102</sup> The total amount of endowment funds held was noted as €235 million, with individual and corporate donors being the main sources of funding. The ability of community foundations to mobilize large numbers of volunteers was also indicated, although the level of grant-making is variable, and often limited, depending on resources available. One marked trend was the clustering of community foundations in three main regions of Germany – North Rhine-Westphalia (100 community foundations), Baden-Wuerttemberg (81) and Lower Saxony (54). The regions in the east of Germany remain less well served.<sup>103</sup>

The Bertelsmann Foundation also provided support for a community foundation drive in Spain, which resulted in the creation of a Competence Centre for Community Foundations in 2006 and a Spanish Community Foundation Network in 2009. This network reported a membership of 12 community foundations, and organizations displaying similar features, by 2011, although much work still remains to produce a viable network of community philanthropy organizations. The Fundació Tot Raval in Barcelona, the longest established such organization,<sup>104</sup> has focused on building effective community partnerships in its specific area of Barcelona rather than grant making,<sup>105</sup> a strategic emphasis indicative of the diversity of the organizations identified as community foundations. The Community Foundation Atlas registered 12 community foundations in Spain and one in Portugal – the Fundação ADFP, located in Coimbra, which works to a mission of *'sustainable*

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<sup>101</sup> Kilmurray, A. (2012) *Then, Now, The Future – Learning as We Go, 1979–2012*. Community Foundation for Northern Ireland: Belfast.

<sup>102</sup> Aktive Bürgerschaft (2014) *Community Foundations in Germany – Facts and Trends 2013*: [www.aktive-burgerschaft.de/fp\\_files/VAB\\_cfs\\_in\\_germany\\_factsandtrends2013.pdf](http://www.aktive-burgerschaft.de/fp_files/VAB_cfs_in_germany_factsandtrends2013.pdf).

<sup>103</sup> Ibid.

<sup>104</sup> [www.wings-community-foundation-report.com/gsr\\_2010](http://www.wings-community-foundation-report.com/gsr_2010)

<sup>105</sup> Discussion with author – November 2014.

*development through social cohesion*'.<sup>106</sup> As is the case with a number of community foundations across the Iberian Peninsula, the main focus of the Fundação ADFP is on the delivery of operational programmes rather than grant-making.

In France there are four community foundations listed in the Community Foundation Atlas – Fondation de Lille, Fondation Mecène et Loire (Angers), Fondation Passions Alsace (Strasbourg) and Fond de Donation Bordeaux Solidaire, which was established in 2012. The Fondation de France (FdF), operating since 1969 at a national level, works from seven regional offices across France with a mission that, despite its national character, mirrors that of more locally based community foundations: to link donors and philanthropy with social initiatives by means of asset mobilization and grant-making. There are 744 individual funds under the management of the FdF, which has 435,000 active donors.<sup>107</sup> To the north, both Belgium and the Netherlands register two community foundations each. Both Belgian foundations, which are located in West Flanders and Limburg respectively, are actively supported by the King Baudouin Foundation (which, like FdF, can also be considered to be a national community foundation, mobilizing and managing a wide variety of funds from a range of Belgian donors, big and small).

The other major centre for the development of active community foundations is Italy, where the Cariplo Foundation committed itself to support the development of community foundations in the Lombardy region. A number of foundations linked to Savings Banks also supported parallel developments in their respective areas, largely across northern Italy.<sup>108</sup> The Lecco and Como Community Foundations were set up in 1999, with the Cariplo Foundation going on to support the establishment of 15 community foundations,<sup>109</sup> a process that invariably involved local authorities. In the Veneto region, it was local authorities that actually took the initiative to establish three community foundations. Compagnia San Paolo and the Venice Foundation were also to support new community foundations in their respective areas.<sup>110</sup> By 2014, the Community Foundation Atlas listed 26 Italian community foundations,<sup>111</sup> although the website of the Fondazione Comunita Salerno offered links to 28, including developments in the south of the country – Naples, Messina (Calabria) and Salerno itself.<sup>112</sup> Infrastructural support has proved important in underpinning the increase in the number of community foundations across the country.

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<sup>106</sup> [www.fundacao.adft.pt/sartigo/index.php?x=3142](http://www.fundacao.adft.pt/sartigo/index.php?x=3142)

<sup>107</sup> [www.fondationdefrance.org/La-Fondation-de-France](http://www.fondationdefrance.org/La-Fondation-de-France)

<sup>108</sup> Kunicka, J. (2007) 'Lombardy's Landscape Transformed – Creating Community Foundations as Local Agents', *EFFECT* (summer 2007), European Foundation Centre: Brussels, Belgium.

<sup>109</sup> Casadel, B. and Leat, D. (August 2001) *Case Studies of Organizations supporting Community Foundations*. Fondazione Cariplo: WINGS-CF – [https://web.archive.org/web/20060509034433/http://www.wingsweb.org/download/csv2\\_cariplo.pdf](https://web.archive.org/web/20060509034433/http://www.wingsweb.org/download/csv2_cariplo.pdf)

<sup>110</sup> [www.wings-community-foundation-report.com/gsr\\_2010](http://www.wings-community-foundation-report.com/gsr_2010)

<sup>111</sup> [Communityfoundationatlas.org/explore/#directory=1/Country=Italy](http://Communityfoundationatlas.org/explore/#directory=1/Country=Italy)

<sup>112</sup> [www.fondazionecomunitasalernitana.it/links/](http://www.fondazionecomunitasalernitana.it/links/)

The fact remains that there are still a number of countries across Europe in which philanthropy exists, but to date has not taken the form of community foundations or related community philanthropy organizations. There are no Scandinavian countries represented as yet in the Community Foundation Atlas, nor is there any indication of community foundation activity in Greece. There are also large areas within countries such as France, Spain and Portugal that have not adopted the approach to community philanthropy that has found purchase in Germany, the United Kingdom and, increasingly, across Italy. The reasons for this are various, but two significant factors may be the nature of the state, and the question of whether there is private foundation support for the promotion of community foundations. An essential element that affects public perceptions of community philanthropy is how the role of the state is perceived and whether active citizenship translates into public philanthropy.

## **4.2 The development of community foundations in central and eastern Europe**

Writing in *Alliance* magazine,<sup>113</sup> Boris Strečanský referred to the first community foundation that was established in Slovakia in 1994 – the Healthy City Foundation in Banská Bystrica – as the first such organization in Eastern Europe. He went on to emphasize its model of citizen engagement, which was not a copy-and-paste imitation of community foundations as they had developed in North America. A range of factors has been cited as supporting the phenomenon of community philanthropy in Central and Eastern Europe. These include the collapse of communist rule, the encroachment of free market capitalism and the corresponding decline in welfare-statism, the devolution of power to local municipalities and, latterly, the withdrawal of international aid programmes.<sup>114</sup> On a positive note, the concerted effort to provide external support by both private foundations and international aid organizations served to channel both technical assistance and resources to support the development of community foundations. The Charles Stewart Mott Foundation was a consistent funder over the post-communist years. It was to be joined over different periods of time by a range of other private funders, as well as a small number of US community foundations, such as the Community Foundation of Silicon Valley. Capacity building was on offer through the Transatlantic Community Foundation Network, alongside a Community Philanthropy Initiative located within the European Foundation Centre (1999–2007) and in-country support structures such as the Academy for the Development of Philanthropy in Poland (established in 1998) and the work of CAF Russia since 1994. With the passage of time, national associations of community foundations were established,

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<sup>113</sup> Strečanský, B. (December 2014) 'Community Foundations in Central and Eastern Europe – 20 Years On', *Alliance*, December 2014 – [www.alliancemagazine.org/article/community-foundations-in-central-and-eastern-europe-20-years-on/](http://www.alliancemagazine.org/article/community-foundations-in-central-and-eastern-europe-20-years-on/)

<sup>114</sup> Noted in Sacks (2000) *The Growth of Community Foundations*.

such as the Association of Slovak Community Foundations in 2003 and the Association of Community Foundations in Bulgaria in 2005.

The emergence of the Czech Association of Community Foundations in 2006 provides an example of in-country development.<sup>115</sup> Discussion about community philanthropy had started in 1996, with the main promoters including the VIA Foundation (in cooperation with the Community Foundation of Silicon Valley), the Charles Stewart Mott Foundation, Open Society Fund Prague and Regional Fund Foundation (later, the Community Foundation of Euroregion Labe). Over the period 1998–2004, two multi-year funding support programmes were put in place, followed by a third support programme to strengthen community foundations, which was started in 2005 by the CEE Trust (Trust for Civil Society for Central and Eastern Europe) and managed by the VIA Foundation. By 2006 four existing community foundations, and two organizations that were working in that direction, joined together to establish the Czech Association of Community Foundations. By 2014 six community foundations had been registered as serving areas of the Czech Republic – three established in the 1990s, and the most recent in 2008.<sup>116</sup>

Reflecting on developments in Slovakia, Strečanský argued in an earlier article on the subject that the biggest challenge to community foundations was the lack of a culture of philanthropy and low levels of public trust.<sup>117</sup> For these reasons, he warned, it was important not to be over-ambitious about financial growth but to pay attention to transparent and high-quality grant-making in order to win public confidence. He noted the increase in the number of corporate foundations in Slovakia, which he recognised as a possible source of funding for community foundations, but asked the question, '*What kind of sustainability are we looking for?*' The suggestion was that, instead of envisaging sustainability purely in terms of finance, priority should be given to the building of lasting community relationships and the sustainability of community foundation mission – even if there might be sensitivities when such mission statements invoked social justice, for example LGBT rights and support for the Roma community. The limited availability of independent endowment funds – the Healthy City Foundation in Banská Bystrica being virtually unique in having such funds – was also seen as exacerbating such tension. Strečanský pointed out that, for this combination of reasons, there was every possibility that a number of nascent community foundations could close. Six years after his article, however, 12 community foundations were listed as working in Slovakia. Presov, one of the stronger Slovak community foundations, was, however, forced to close its doors when the

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<sup>115</sup> [www.akncr.cz/en/](http://www.akncr.cz/en/)

<sup>116</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org).

<sup>117</sup> Strečanský, B. (March 2006) 'Community Foundations in Central Europe: Waiting for Society to Catch Up', *Alliance*, March 2006.

Ministry of Education reneged on a contract to deliver a programme, forcing Presov to foot the bill for virtually the entire project.<sup>118</sup>

Developments in the Baltic States were less positive in the wake of the closure of the Baltic American Partnership Program (BAPF) in 2008. This programme had been set up in 1998 by USAID and Open Society Institute to provide a substantial investment of support to both civil society and community philanthropy in the Baltic region. Drawing down part of the overall US\$ 15 million budget available, work in Estonia, Latvia and Lithuania resulted in the establishment of 15 community foundations (two in Estonia; six in Latvia and seven in Lithuania), leading to the Evaluation Report's conclusion that:

*Community Foundations can be a powerful tool to stimulate local philanthropy and grassroots civic engagement, even in poor, small rural areas. As one colleague in Latvia noted, the community philanthropy movement in the Baltics has broken the myth that 'you have to be rich to give'. The Community Foundations in Latvia, Lithuania and Estonia are less about resource accumulation and donor services than they are about building social capital in their communities, although increasing local funding and achieving financial sustainability are certainly long-term goals.*<sup>119</sup>

The evaluation report of the BAPF gave the main learning points as:

- an openness to the local country context, balanced by a clear vision of the overall objective (i.e. ensuring that concepts such as governance, public benefit advocacy, civic engagement and community philanthropy were introduced without a rigid blueprint)
- the ability to build awareness and knowledge by demonstration models
- the willingness to extend the investment over a decade and to make multi-annual institutional support grants
- the matching of financial investment with technical support and capacity building
- an approach that valued local community participation in planning and decision making

Notwithstanding these insights, the fate of the community foundations varied, with those in Latvia proving more grounded in their development than those in either Estonia or Lithuania. With a degree of foresight, Eleanor Sacks commented in 2008 that '*As funders move on to new priority areas, it is likely that there will be some sorting out of the stronger and weaker community foundations.*'<sup>120</sup> Sacks noted that new activity was

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<sup>118</sup> <http://www.alliancemagazine.org/article/government-contract-proves-undoing-of-slovak-community-foundation/>

<sup>119</sup> Danga, I. (2008) *The Baltic-American Partnership Fund – Open Societies Foundation Report, 1998–2008: Five Years of Grant-Making to Strengthen Civil Society in Estonia, Latvia and Lithuania*. Open Societies Foundation, USA.

<sup>120</sup> Sacks, E. (2008) *Community Foundation Global Status Report*. WINGS.  
[www.wingsissuelab.org/resource/2008\\_community\\_foundation\\_global\\_status\\_report](http://www.wingsissuelab.org/resource/2008_community_foundation_global_status_report)

strongest in South-East Europe and the Balkans, where external private funders had moved to focus their attention. By 2014 there were no community foundations registered in the Community Foundation Atlas for Estonia and only two – the Samogitia and Visaginas Community Foundations – in Lithuania. Latvia, in comparison, where a Community Foundation Movement had been established to provide national networking and support, still had nine community foundations in operation and was also actively represented in international forums.

The availability of infrastructural support also proved valuable in Poland, where early technical assistance was provided through the Academy for the Development of Philanthropy in Poland and through the 2008 establishment of the Federation of Community Foundations in Poland.<sup>121</sup> The growth in the number of community foundations to 26 by 2014 can be seen as a remarkable achievement, although the bulk of this growth was registered as taking place in the period 2000–05. The rate at which community foundations have been established more recently has declined, with the last one registered in 2011.

Two other countries that charted an expansion in community philanthropy are Bulgaria and Romania. A series of fund support programmes has served to strengthen the 13 community foundations that the Community Foundation Atlas has recorded as operating across Bulgaria, where Open Society Clubs had initially been encouraged to develop into community foundations. The Community Foundation Development Program – funded by USAID, and implemented by Counterpart International, between 2002 and 2006 – was followed by a four-year programme of support (2006–09) through a partnership between the Charles Stewart Mott Foundation and the Trust for Civic Society in Central and Eastern Europe. The most recent initiative has been co-funded by the Mott Foundation, the CEE Trust and the America for Bulgaria Foundation, working through the locally based Civic Initiatives Foundation. The latter works with ten locally based community foundations, putting out calls for applications for institutional development proposals.<sup>122</sup> The Bulgarian community foundation sector has also promoted YouthBanks as an aspect of youth philanthropy: 13 YouthBanks were in operation in 2012–13. The 12 active community foundations in Romania (2014) also benefited from both external funding and an internal support structure. The Association for Community Relations (ARC) initiated community philanthropy research in 2005, learning from developments in Poland and Slovakia. The establishment two years later (2007) of the first community foundation – Odorheiu Secuiesc, set up in a rural area – was closely followed in 2008 by a community foundation in Cluj. Over the period 2009–12 the Charles Stewart Mott Foundation, the Trust for Civic Society in Central and Eastern Europe and the Romania–America Foundation put a

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<sup>121</sup> [www.ffl.org.pl/en/](http://www.ffl.org.pl/en/)

<sup>122</sup> [www.wcif-bg.org/fonds.php?page=fonds&&id=12&v=6](http://www.wcif-bg.org/fonds.php?page=fonds&&id=12&v=6). See also Pisankaneva, M. (2011) 'For Bulgarian Community Foundations, the Real Work Still Lies Ahead', *Alliance*, March 2011.

programme of funding in place, and the Romanian Federation of Community Foundations was also launched as a coordinating and support initiative.<sup>123</sup> The 2012 Report of Community Foundations in Romania (*Funda ii Comunitare – 2012 Building Foundations for Stronger Communities*)<sup>124</sup> highlighted the primary importance of nurturing local community spirit and initiative while also building community foundations as philanthropy active centres. The characterization of the creation, preservation and growth of endowment funds as sometimes ‘a vexed issue’ among community foundations in developing and emerging market contexts<sup>125</sup> can apply equally to various regions of Europe where the family of community philanthropy institutions includes different generations and also diverse circumstances. Given the level of North American financial support, technical assistance and transatlantic connections, however, the influence of the North American experience remains very strong.

A smaller representation of community philanthropy organizations has become established in the countries of the former Yugoslavia – Bosnia and Herzegovina, Croatia, Serbia and Macedonia – as well as in Hungary and Moldova. All these organizations are diverse in their origins: these include NGO resource centres repositioning themselves as a community foundation (Macedonia), a very [local neighbourhood-based community foundation](#) in Hungary, and the product of a partnership involving the World Bank and the United Nations Development Programme in Moldova. A greater number of community foundations, however, are to be found in Ukraine (25 noted in the 2014 Community Foundation Atlas) and in Russia. The first community foundation established in Russia was the Togliatti Community Foundation, launched in 1998 after extensive developmental work by CAF Russia, following the foundering of an earlier attempt to develop a community foundation in Moscow. By 2014, 45 community foundations were registered across seven of the eight Federal Districts of Russia (the exception being the North Caucasus Federal District), and an additional 13 organizations were using the community foundation model and approaches.<sup>126</sup> A recent report on the state of community foundations in Russia concluded that *‘The research shows that community foundations are more than just philanthropy. They are the community centres of knowledge and development that accumulate and create resources . . . They establish new traditions and form the new type of relations based on cooperation and interaction.’*<sup>127</sup> The report further noted that, although 11 community foundations had closed over the period since 1998, of the 18 community foundations formed since 2008 the majority were located in remoter rural areas

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<sup>123</sup> [www.wings-community-foundation-report.com/gsr\\_2010/assets/images/pdf/ROMANIA\\_final/2010GSR.pdf](http://www.wings-community-foundation-report.com/gsr_2010/assets/images/pdf/ROMANIA_final/2010GSR.pdf)

<sup>124</sup> [www.fundatiicomunitare.ro](http://www.fundatiicomunitare.ro)

<sup>125</sup> Hodgson & Knight (2012) *A Different Kind of Wealth*.

<sup>126</sup> Avrorina, L. (2014) *Local Philanthropy of Federal Importance – Community Foundations in Russia* (ed. Tikhonovich, L.). CAF Russia: Moscow.

<sup>127</sup> *Ibid.*

and municipalities in areas such as Perm Krai, Altai and Siberia (Krasnoyarsk Krai) as well as the far east of Russia, where two were active and one dormant. Indeed, 40 per cent of Russian community foundations were rural in nature. In 2003 the Russian Community Foundation Partnership was set up to offer an institutionalized form of interaction between the growing number of community foundations, and membership was extended to the former Soviet republics of Ukraine, Kazakhstan and Lithuania. A ten-year community foundation development programme, supported by the Charles Stewart Mott Foundation and managed by CAF Russia, promoted the establishment of inter-regional alliances of community foundations. Seven such alliances are now in existence; the most recent of these, the Ural Regional Alliance, was launched in Tyumen (Siberia) in May 2014.

A GFCF-supported study of community philanthropy in Russia concluded *that 'Community Foundations in Russia constitute the only functioning and relatively well-distributed model of community philanthropy, rooted in the local community and recognized and valued by a variety of stakeholders at community, regional and federal level.'*<sup>128</sup> The study expressed concerns about the impact of the economic downturn, but felt that community foundations had been able to identify their niche within the community self-governance system and to position themselves at *'the crossroads of local interests'*.<sup>129</sup> Olga Alexeeva, former director of the Moscow office of the Charities Aid Foundation and instrumental in introducing community foundations in Russia, identified one important potential niche as fulfilling a 'bridging' role between the various sectors in society (the government sector, the business sector and the non-profit sector):<sup>130</sup> the fact that the sectorized structure of society is particularly strong in Russia. This, and other roles identified in circumstances where large endowment reserves are not always feasible, led a convening of community foundations held in Perm in 2012 to agree that Russian community foundations are generally less about charity and more about developing their communities in whatever ways possible.<sup>131</sup> This may mean a certain tension with 'speaking the language of business', which had been noted in an earlier report,<sup>132</sup> but the 2014 CAF Russia report<sup>133</sup> confirmed the health of the sector despite continuing challenges of financial sustainability.

The situation in Ukraine is somewhat less clear despite the Community Foundation Atlas listing. The 2010 Global Report from WINGS referred to a large number of 'community

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<sup>128</sup> Chertok, M. (December 2009) *Russian Community Foundations: Practice and Strategies*. GFCF Regional Consultation. [www.globalfundcf.org](http://www.globalfundcf.org)

<sup>129</sup> *Ibid.*

<sup>130</sup> Alexeeva, O. (undated) 'The Balance between Bonding and Bridging across Sectors, Disciplines and Race'. Transatlantic Community Foundation Network.

<sup>131</sup> Hodgson, J. (December 2012) 'Russia's Rural Philanthropy: Reporting from a Community Foundation Conference in Perm'. Global Fund for Community Foundations. [www.globalfundcommunityfoundations.org/latest-news/2012/12/10/russias-rura](http://www.globalfundcommunityfoundations.org/latest-news/2012/12/10/russias-rura).

<sup>132</sup> Chertok (2009) *Russian Community Foundations*.

<sup>133</sup> Avrorina (2014) *Local Philanthropy*.

foundation-like' organizations, which the author described as organizations 'considering' themselves community foundations.<sup>134</sup> The Global Report also referred to two support initiatives. One of these, the Center for Philanthropy, was established in 2004 with funding provided to the Ukrainian Citizens' Action Network (UCAN) by USAID, the Charles Stewart Mott Foundation having previously provided financial support as early as 2003. The second, more recent, initiative is the School of Community Foundations, which was implemented by ISAR (Ednannia – Initiative Center to Support Local Action) with funding from the Charles Stewart Mott Foundation.<sup>135</sup> The politically unsettled context of Ukraine makes it particularly challenging for community foundations both to operate and to coordinate their efforts. These challenges were reflected in an article by Inna Starchikova of the Moloda Gromada Foundation in Odessa, which thoughtfully questioned the role of community philanthropy in situations of crisis.<sup>136</sup> ISAR continues to provide networking, training and technical support to both established and emerging community foundations across the country.

As early as 2001, when the Charles Stewart Mott Foundation was reflecting on its years of investment in the field of community foundations, it acknowledged the virtue of patience if sustainability was to be achieved, particularly given the need for community foundations in Russia and Eastern and Central Europe to focus their attention on grant-making (as a means of generating community trust) rather than prioritizing the building of longer-term endowments.<sup>137</sup> The points made by Boris Strečansky in 2006 would still seem to be valid. Evidence drawn from the work of the community foundation sector itself, however, as well as that gathered by Knight and Milner,<sup>138</sup> provides case-study data on what community foundations can achieve when they design creative and inclusive added-value, small-scale grant-making programmes even in the absence of a robust resource base. The social capital provided through support for active citizenship is particularly important in this context, where the notion of civic or non-state space emerged only after 1989.

### **4.3 Whispers of community philanthropy in the Middle East**

Community philanthropy organizations in both Turkey and the Middle East have emerged slowly and cautiously. The oldest established organization, the Jerusalem Foundation, was established in 1996 under the auspices of the Mayor of Jerusalem, Teddy Kollek. It has

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<sup>134</sup> Sheyhus (2010) 'Community Foundations in Ukraine' in [www.wings-community-foundation-report.com/gsr2010/assets/images/pdf/UKRAINE\\_final\\_2010GSR.pdf](http://www.wings-community-foundation-report.com/gsr2010/assets/images/pdf/UKRAINE_final_2010GSR.pdf)

<sup>135</sup> [www.wings-community-foundation-report.com/gsr\\_2010/assets/images/pdf/UKRAINE\\_final\\_2010GSR.pdf](http://www.wings-community-foundation-report.com/gsr_2010/assets/images/pdf/UKRAINE_final_2010GSR.pdf)

<sup>136</sup> Starchikova, I. (2014) 'When the Troubles Came to our House: How One Ukrainian Community Philanthropy Organization is Responding' in Global Fund for Community Foundations e-Bulletin – [www.globalfundcommunityfoundations.org/latest-news/2014/7/4/when-the-troubles-came-to-our-house-how-one-ukrainian-communi.html](http://www.globalfundcommunityfoundations.org/latest-news/2014/7/4/when-the-troubles-came-to-our-house-how-one-ukrainian-communi.html)

<sup>137</sup> Charles Stewart Mott Foundation (March 2001) *Sowing the Seeds*.

<sup>138</sup> Knight & Milner (2013) *What Does Community Philanthropy Look Like?*.

since worked to support cultural, community and coexistence initiatives across Jerusalem, with an emphasis on the multi-cultural nature of the city.<sup>139</sup> The foundation has also developed diaspora networks to support its work. The other community foundation listed as working in Israel by the 2014 Community Foundation Atlas is Takdim, the Ramat Hasharon Community Foundation based in Ramat Hasharon. This organization, influenced by the US experience of community foundations, was established in 2011 and was lauded as the first Israeli model for community-wide philanthropy led by local business and civic society leaders.<sup>140</sup>

In Palestine, the Dalia Association (based in Ramallah) was created in 2006, following extensive local consultations through 150 meetings with civil society and philanthropic activists. It agreed a clear mission of empowering local Palestinian communities to control both decision making and resources in contrast to the current experience of how international aid was delivered. Dalia has adopted a strategy of grant-making that places an emphasis on participative community decision making, and has modelled this through its Village Decides and Women supporting Women programmes.<sup>141</sup> The Dalia Association promotes philanthropic giving that has the potential to support initiatives for systemic change.

Grassroots Jerusalem, working in East Jerusalem, was established as a community development networking organization, with a commitment to a culture of justice and human rights. Its priority is to develop a platform for Palestinian community leadership and advocacy, and over the period 2011–14 it was able to offer grants to local organizations with the support of an EU programme. This helped it to build a network of more than 80 local organizations and to distribute a grant-making budget of US \$90,000 for 2013.<sup>142</sup> Although the organization has the stated aspiration to raise endowment funding, the immediate need is to meet operational and programme costs in order to position both itself and the sector that it works with as sustainable in the long term.

In Jordan, the Naseej Foundation was founded around principles of community activism, or what they describe as ‘civic youth development’. Based in Amman, but working across the Arab region, the Naseej Foundation was the product of a partnership between the Ford Foundation and Save the Children aimed at using asset-based approaches to unlock the potential of youth and communities and to positively influence the social, economic and political conditions. Registered as a regional foundation in 2011, the Naseej Foundation states that *‘Our most valuable and meaningful change is the number of partners, both organisations and individuals, who have gradually started to believe in themselves and*

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<sup>139</sup> [www.jerusalemfoundation.aspx](http://www.jerusalemfoundation.aspx)

<sup>140</sup> Donshik, S. (2012) *The Challenges of Community Foundations in Israel*: <http://ejewishphilanthropy.com/the-challenges-of-community-foundations-in-israel>

<sup>141</sup> [www.dalia.ps](http://www.dalia.ps)

<sup>142</sup> [www.grassrootsalquds.net](http://www.grassrootsalquds.net)

*their ability to bring change. People have started to believe more in their communities and to appreciate the essence of networking and collaboration, not only within countries but within the Arab world.*<sup>143</sup> Again, the emphasis is placed on immediate grant-making needs, with the objective of promoting culture, community development and economic development within the Arab region.

At the crossroads of Europe and Asia, the Bolu Community Foundation in Turkey has been working since 2008 in an area 250 kilometres from Istanbul, towards the north-west of Turkey. A happy combination of local interest, financial support from the Turkish Philanthropy Funds (established by a native of Bolu who became a successful businessman) and with technical assistance and support provided by the Third Sector Foundation of Turkey (TUSEV) the new community foundation attracted considerable local support. The initial start-up funding was contributed by 32 business people in Bolu, who agreed to continue with an individual annual subscription of US \$5,000. The new venture also benefited from a social investment initiative operated by TUSEV to support the concept of community philanthropy in Turkey; this drew together funding from the GFCF, CAF and the Tashman Fund.<sup>144</sup> The Bolu Community Foundation remains the only community foundation in Turkey.

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<sup>143</sup> Cited in [www.communityfoundationatlas.org/explore/~foundation=236](http://www.communityfoundationatlas.org/explore/~foundation=236)

<sup>144</sup> Knight & Milner (2013) *What Does Community Philanthropy Look Like?*

## 5 Community philanthropy in Africa

The recent publication of Tade Akin Aina and Bhengkosi Moyo's *Giving to Help, Helping to Give: The Context and Politics of African Philanthropy*<sup>145</sup> is a magisterial overview of the background and state of philanthropy on the African continent. In the introduction, however, the authors note that they struggled to find data in West and Central Africa, whereas in Southern and East Africa there was a more established experience of institutionalized philanthropy, supported by external donor programmes and with a related literature.<sup>146</sup> In addition to well-established local examples of community philanthropy (which Moyo warns against being objectified as 'informal' or 'indigenous'),<sup>147</sup> the development of institutional philanthropy was supported by the investment made by three major private US foundations in the 1990s: the Charles Stewart Mott Foundation and the Kellogg Foundation, which focused mainly on South Africa, and the Ford Foundation, which had a broader reach through its Africa Philanthropy Initiative (1997–2004). In addition, both the Ford Foundation and the Aga Khan Foundation had a particular interest in local philanthropy for sustainable development in East Africa.<sup>148</sup>

Foundation interest in Africa had started as early as 1994, when Kellogg funded a study tour for South Africans interested in examining the applicability of the community foundation concept. The Charles Stewart Mott Foundation and Ford supported a complementary research study, which reported in 1995 and was taken up by the newly formed Southern African Grantmakers' Association (SAGA). A five-year pilot programme to test the feasibility of the community foundation concept in South Africa, was launched in 1997 and concluded in 2003. Commenting on the mixed results of this exercise, Christa Kuljian<sup>149</sup> cautioned that the community foundation model should be recognised as one potential vehicle to promote institutionalised philanthropy, not a universal strategy.

In a study for the World Bank in 2000,<sup>150</sup> Joyce Malombe agreed that no single developmental roadmap either existed or was appropriate. Taking four African case studies – the Foundation for Community Development (Mozambique), the Kenya Community Development Foundation (KCDF), the UThungulu Community Foundation (South Africa) and the West Africa Rural Foundation – she noted that, with the exception of the

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<sup>145</sup> Akin Aina, T. and Moyo, B. (eds) (2013) *Giving to Help, Helping to Give – The Context and Politics of African Philanthropy*. Amalion Publishing and TrustAfrica: Dakar, Senegal.

<sup>146</sup> Moyo, B. (2013) 'Introduction' in *ibid.*

<sup>147</sup> Moyo, B. (2013) 'Trends, Innovations and Partnerships for Development in African Philanthropy', in Akin Aina & Moyo (2013) *Giving to Help*.

<sup>148</sup> Ngondi-Houghton, C. and Kingman, A. (2013) 'The Challenge of Philanthropy in East Africa' in Akin Aina & Moyo (2013) *Giving to Help*.

<sup>149</sup> Kuljian, C. (2013) 'Philanthropy and Equity: The Case of South Africa' in Akin Aina & Moyo (2013) *Giving to Help*.

<sup>150</sup> Malombe (2000) *Community Development Foundations*.

Foundation for Community Development in Mozambique, there had been a significant dependence on funding from large international private donors, and in some cases, from development aid agencies. She highlighted the emphasis that had been placed on endowment building for the purposes of longer-term sustainability, but felt that this often proved difficult. Malombe also recognized the benefits of local fund development, referring to the President of the Foundation for Community Development in Mozambique, Graça Machel, who had pointed out that, having raised US \$300,000 local seed funding, *'With this seed money we had courage and dignity to go to donors and ask for funds'*.<sup>151</sup> The MacArthur Foundation was one such donor.

The impetus underpinning interest in the community foundation concept in Africa was ascribed to two compelling reasons – the fact that funding for civil society and the NGO sector was decreasing, and the realization that communities needed to participate in their own development, particularly in poverty reduction efforts. Equally, however, it was acknowledged that, although the concept of organized community philanthropy had generated considerable enthusiasm in Africa, it was not always well understood. The need for a flexible application of the approach was also highlighted, given the very different societal contexts across the continent.

By 2014, the Community Foundation Atlas identified 30 organizations across the African continent that described themselves as community foundations, the majority based in sub-Saharan Africa (see Table 5).

▪ **Table 5: Country profiles of community foundations in Africa**<sup>152</sup>

|              | Community foundations recorded |
|--------------|--------------------------------|
| Egypt        | 2                              |
| Ghana        | 3                              |
| Kenya        | 2                              |
| Mozambique   | 2                              |
| South Africa | 14                             |
| Tanzania     | 4                              |
| Uganda       | 1                              |
| Zimbabwe     | 2                              |

<sup>151</sup> Ibid – p. 43.

<sup>152</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

The lack of community philanthropy in Francophone West Africa is noteworthy. Sy and Hathie<sup>153</sup> suggest that, while the West African Rural Foundation (WARF) in Senegal and the Community Development Foundation of Burkina Faso are registered associations, the region has very few African endowed or grant-making foundations. That said, the very impressive TrustAfrica itself is based in Senegal. Although larger in scope and design than a community foundation, TrustAfrica has done much to promote a discourse about African philanthropy, both in terms of programmatic support and as a strategy for building up its own constituency of African donors (the foundation is currently largely supported by external donors). An exploratory process is also under way, with the support of the King Baudouin Foundation and the GFCF, to explore the feasibility of establishing a community foundation in Katanga, Democratic Republic of Congo. Halima Mahomed also makes reference to the work of Pro-Natura in Nigeria, where as part of a participatory community development strategy technical assistance was provided for development foundations in the Niger Delta.<sup>154</sup> Although community philanthropy approaches may have been studied, the development foundations seem to focus more on operational programmes rather than grant-making. The Rivers State Community Foundation was, however, established with financial support from the World Bank and technical support from Pro-Natura.<sup>155</sup> A number of community foundations and other community philanthropy funds across the continent are listed in membership of the African Grantmakers Network.<sup>156</sup>

### **5.1. Community foundations in South Africa**

One of the country narratives included in a report prepared by the GFCF on the field of African community philanthropy, in 2012, was that of South Africa.<sup>157</sup> This review has already referred to external donor investment in the development of community foundations in South Africa in the early 1990s through a partnership of the Ford, Mott and Kellogg Foundations. By 2004 only three of the original ten pilot initiatives remained in operation: the Uthungulu Community Foundation in KwaZulu, Natal, the Greater Rustenburg Community Foundation in the North West Province and the Greater Durban Community Foundation (subsequently renamed the eThekweni Community Foundation, and in the process of being restructured). A second wave of development led to the creation of the Community Development Foundation of the Western Cape (CDF WC) in 2004, when an NGO – the Foundation for Community Work Support Trust (FCW ST) –

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<sup>153</sup> Sy, M. and Hathie, I. (2013) 'Institutional Forms of Philanthropy in Francophone West Africa', in Akin Aina & Moyo (2013) *Giving to Help*.

<sup>154</sup> Mahomed, H. (2014) 'Of Narratives, Networks and New Spaces: A Baseline Mapping of the African Philanthropic Infrastructure Sector', with support of the Rockefeller Foundation.

<sup>155</sup> <http://rscfng.org/homes/index>

<sup>156</sup> [www.africangrantmakers.network.org](http://www.africangrantmakers.network.org)

<sup>157</sup> Hodgson & Knight (2012) *A Different Kind of Wealth*.

became a community foundation. More recently, CDF WC has also provided start-up support to two smaller community foundation initiatives, the Westlake Community Foundation and the Delft Community Foundation. The West Coast Community Foundation (based in Malmesbury) was also established outside the framework of the community foundation pilot; it has developed a strong track record in community and youth development as well as a sound institutional base.

The Charles Stewart Mott Foundation continues to provide support to community philanthropy in South Africa. In addition to grants to individual community foundations, the foundation established a Technical Support and Dialogue Platform in 2010, which provides direct assistance to Mott grantees, including community foundations.<sup>158</sup>

In 2014, the Community Foundation Atlas listed 14 organizations as community foundations, or related institutions, across South Africa. Two were established in the 1990s – the Nelson Mandela Children’s Fund (a national foundation established in 1995) and the South Africa WHEAT Trust (a women’s fund established in 1998) – with the Community Chest for Western Cape dating its origins to the 1920s. The majority of organizations, however, came into existence over the period 2000–02. The objectives outlined for many of these community foundations and funds reflect an activist orientation. The Community Foundation of the Western Cape talks about strategic objectives that are *‘aligned to the Millennium Development Goals to bring resources closer to communities by working together with marginalised communities and community based organizations in the critical areas of need’*.<sup>159</sup> Similarly, the Ikhala Trust, reflecting on ten years’ work as a community-based funder, emphasized the importance of being *‘driven and owned by the local community’*.<sup>160</sup> This organization benefited from a cluster of external donor support, which included the Eastern Cape Development Cooperation, the Africa Group of Sweden, DFID UK and the Charles Stewart Mott Foundation. It has also worked closely with the Coady International Institute of Canada<sup>161</sup> to provide an asset-based community development framing of its work – a framing that is reflected in the approach adopted by a number of community foundations in South Africa.

The added-value dimension of community philanthropy has also been highlighted by a range of the South African community foundations. The priorities for the Social Change Assistance Trust,<sup>162</sup> a community grantmaker based in Cape Town, are clearly stated as human rights, gender equity, HIV/AIDS and local economic development. The respective roles of community philanthropy as convenor and focus of social challenge remain

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<sup>158</sup> Jaruzel Potter, M. (2012) ‘Community Foundations use Holistic Approach to Grantmaking’, Charles Stewart Mott Foundation: Flint, Michigan, USA – [www.mott.org/news/news/2012/20120821-Community-Foundations-Article3](http://www.mott.org/news/news/2012/20120821-Community-Foundations-Article3)

<sup>159</sup> [www.communityfoundationwesterncape.co.za](http://www.communityfoundationwesterncape.co.za)

<sup>160</sup> Ikhala Trust ‘Our 10 Year Journey, 2002–12’: [www.ihala.org.za](http://www.ihala.org.za)

<sup>161</sup> [www.coady.stfx.ca](http://www.coady.stfx.ca)

<sup>162</sup> [www.scad.org.za](http://www.scad.org.za)

important pillars in the sector. Another theme that emerges from the work of many community foundations – aligned with asset-based community development – is the need to restore the sense of community self-confidence and activism that drove much of the earlier mobilizations for constitutional change.<sup>163</sup> The combination of this task, together with the need to mobilize the necessary assets for longer-term sustainability, continues to provide a formidable challenge to organizations that often have a relatively fragile organizational base. The importance of supportive learning and networking is considered critical in such circumstances,<sup>164</sup> particularly when peer knowledge is drawn from the African context.

## **5.2 Community philanthropy in the rest of sub-Saharan Africa**

Discussing community philanthropy in East Africa, Ngondi-Houghton and Kingman commented on the flexibility of the community development foundation concept, which could be taken to encompass community foundations, civil society resource organizations, local foundations or community development foundations;<sup>165</sup> the common feature identified was the combination of grant-making support to community-based organizations with other forms of technical support to the broader civil society sector. Over a decade previously, Malombe had posited the following five distinctive characteristics of community development foundations in her study for the NGO and Civil Society Unit of the World Bank:<sup>166</sup>

- Capacity building for civil society organizations (including small, community-based organizations)
- Assembling assets and resources from a range of sources to the local community level
- Stimulating and promoting partnerships to help consolidate strategies and resources by creating the space for donor agencies to forge partnerships for community development
- Promoting and supporting the involvement of the private sector
- Creating an interface for public policy dialogue, with community foundations facilitating the partnership of the civil society sector in policy dialogue

Ngondi-Houghton and Kingman concluded that:

*Community philanthropy refers to giving that occurs within and because of a group of people coming together or being together for a common cause, or a mutually beneficial cause, or for a cause not mutually beneficial, but which the group supports.*

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<sup>163</sup> Noted in Hodgson & Knight (2012) *A Different Kind of Wealth*.

<sup>164</sup> Ibid.

<sup>165</sup> Ngondi-Houghton & Kingman (2013) 'Challenge of Philanthropy'.

<sup>166</sup> Malombe (2000) *Community Development Foundations*.

*It also refers to the organization of philanthropy in ways that facilitate giving and asset development by and for the benefit of specific communities. Community philanthropy is the predominant mode of philanthropy in East Africa.*<sup>167</sup>

They argue for urgent investment in developing the human resource base for philanthropy in the region, including support for 'thought leaders' capable of linking discussion of philanthropy to broader issues of 'African epistemology'.

In the mid-1990s both the Ford Foundation and the Aga Khan Foundation supported the creation of the Kenya Community Development Foundation (KCDF).<sup>168</sup> Malombe took KCDF as an example of one of the most established institutions of community philanthropy in East Africa, noting that one of the organizations supported was the Makutano Community Development Association.<sup>169</sup> The partnership between the foundation and the community development association was written up by Mahomed and Peters as an excellent example of both local community capacity building and participative decision making, mobilized around the construction of a well in the semi-arid setting of the community in question. This study concluded that, even though 50 per cent of the endowment contributions to KCDF came from external donors (including the Ford Foundation, the Aga Khan Foundation and the Bernard Van Leer Foundation), the defining characteristic of KCDF was its core principle of placing a significant emphasis, effort and resources on capacity building and technical support to communities in such a way that enabled and empowered them to interrogate, define and plan their own development paths.<sup>170</sup> The local drivers of change were identified as community ownership and agency, good community leadership and the harnessing of local assets – from natural resources to community mobilization. These were complemented by the external support provided by KCDF, which included not only grant-making but also a partnership approach.

A more recent development has been the establishment of a neighbourhood community foundation in the Kilimani area of Nairobi. Launched in 2013, the Kilimani Project Foundation focuses on 'The Art of Community', arguing that this needs to be '*driven by the vision of all who work, live and pass through Kilimani, having the experience of community as being vibrantly alive and the responsibility of all*'.<sup>171</sup> The meagre annual budget of US \$15,000 has not held this foundation back from engaging in a wide array of local initiatives, which have included advocacy around adequate service provision. The Kilimani Project Foundation has aspirations to build an endowment base in order to enable it to

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<sup>167</sup> Ngondi-Houghton & Kingman (2013) 'Challenge of Philanthropy'..

<sup>168</sup> Lukalo-Owino, R. (2008) *In Trust for Tomorrow*. Community Development Foundation: Nairobi: Allavida, East Africa.

<sup>169</sup> Malombe (2000) *Community Development Foundations*.

<sup>170</sup> Mahomed, H. and Peters, B. (2011) *The Story Behind the Well: A Case Study of Successful Community Development in Makutano, Kenya*. GFCF and COADY International Institute.

<sup>171</sup> [www.kilimaniprjectfoundation.strikingly.com](http://www.kilimaniprjectfoundation.strikingly.com)

engage in longer-term planning. As a local, place-based organization, the Kilimani Project Foundation offers an interesting comparison with the nation-wide remit and strategies of KCDF. The latter has built up an endowment fund valued at over US \$6 million (which includes local community-level funds to which community members contribute) while continuing to attract significant local and international resources for grant-making programmes across a range of issues.

The Uluntu Community Foundation, located in Bulawayo, western Zimbabwe, and registered in 2008, provides another example from the field of African community philanthropy. Its founding member, Inviolatta Moyo, brought with her the experience of the Community Foundation for the Western Region of Zimbabwe (CFWRZ), which was established in 1998. In its early days, CFWRZ had been a shining example of successful community philanthropy, mobilizing an endowment fund from 50,000 community members through a collective savings programme known as Oogelela – but it has encountered significant challenges in recent years. In establishing the Uluntu Foundation, Moyo was aware that rapid growth was unlikely to lead to grounded sustainability and that much depended on building a strong network of local stakeholders with a shared vision. She also noted the importance of constructing a transparent governance structure alongside developing a relationship with local communities.<sup>172</sup> In addition to support for individual community projects, the roles that are seen as important include the community foundation acting as convenor, broker and catalyst<sup>173</sup> to effect local community empowerment and participation in the Matabeleland Provinces.

Four community foundations are listed in the 2014 Community Foundation Atlas for Tanzania: the Morogoro Municipal Community Foundation (2005), Kinondoni Community Foundation in Dar es Salaam (2008), the Arusha Municipal Community Foundation (2008) and the Mwanza City Community Foundation (undated).<sup>174</sup> All four emerged as part of the World Bank's Community Foundation Initiative, with local technical support provided by the Tanzania Social Action Fund.

A GFCF report in 2012 drew on this initiative to interrogate the learning with regard to grant-making and organizational development of both these and other African community foundations.<sup>175</sup> It was noted that all four of the community foundations in Tanzania experienced significant challenges around growth and leadership, as well as local asset building. The Morogoro Municipal Community Foundation reports the largest annual

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<sup>172</sup> Global Fund for Community Foundations (2013) “What Will Make Us Different?” The First Five Years of the Uluntu Community Foundation, Zimbabwe: Stories from the Community Philanthropy Field number 4: [www.globalfundcf.org](http://www.globalfundcf.org)

<sup>173</sup> [www.uluntu.org](http://www.uluntu.org)

<sup>174</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>175</sup> Hodgson, J. & Knight, B. (2012) A Different Kind of Wealth: Mapping a Baseline of African Community Foundations – [www.gfcf.org](http://www.gfcf.org)

grant-making budget of the four, at US \$42,000. The Kinondoni Community Foundation identified its objective as *'supplementing government development'* initiatives.<sup>176</sup>

Also in Tanzania, pooled international aid donor support provided the base for the establishment of the Foundation for Civil Society in Tanzania, established in 2002.<sup>177</sup> This country-wide foundation (which does not identify itself as a community foundation *per se*) has increased its grant-making over the ten years from 2003 to 2013, with 621 grants being awarded in 2013.<sup>178</sup> Although still almost entirely dependent on an increasing number of external donors, the Foundation for Civil Society has a strong emphasis on community empowerment, social justice and strengthening democracy, with land and gender rights a core theme. Over the ten years of its recorded operation, 116 para-legal projects have been supported across Tanzania as an important aspect of consolidating the rights agenda.<sup>179</sup> Over this same period international donors provided US \$67.6 million in financial resources to underpin the work.

Three other countries that were noted in the Community Foundation Atlas as having community foundations were Uganda (1), Mozambique (2) and Ghana (3). A scan shows the range of organizations that are included under the nomenclature of community philanthropy. The Newmont Ahafo Development Foundation in Ghana is a corporate-funded community foundation. It was established in 2008 with the benefit of major resources from the proceeds of Newmont Gold Ghana Ltd. Described as a 'focal partner',<sup>180</sup> the community foundation reported US \$3.7 million in endowment, with an annual grant-making budget of US \$30,000. Ten mining communities in the Ahafo region are the main beneficiaries of a programme of community empowerment, knowledge sharing and capacity building to achieve sustainable development. The other two community foundations listed for Ghana are the considerably smaller Akuapem Community Foundation, working in Accra since 2005, with an annual grant-making budget of \$5,000,<sup>181</sup> and the Global Alliance for Development Foundation, which was established in 2010 to work in the Brong Ahafo region. The latter shares a focus on youth empowerment with the Masindi Community Foundation, located in the mid-west of Uganda. Again, community activism represented the main motivation in the establishment of a 'social action fund' made up from local contributions raised through a sustainable charcoal enterprise, which then translated into a community foundation.<sup>182</sup> The centrality of locally based social

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<sup>176</sup> [Communityfoundationatlas/explore/#foundation=434](http://Communityfoundationatlas/explore/#foundation=434)

<sup>177</sup> Kassam, Y. and Mutakyakwa, R. (2006) *Institutional Assessment of the Foundation for Civil Society: Final Report*. E.T. Jackson & Associates, Ottawa, with funding from the Canadian International Development Agency.

<sup>178</sup> [www.thefoundation-tz.org](http://www.thefoundation-tz.org)

<sup>179</sup> Nalwendela, V. (2013) *10 Years, 10 Achievements*. Foundation for Civil Society: Dar es Salaam, Tanzania.

<sup>180</sup> [www.nadef.org/pages/](http://www.nadef.org/pages/)

<sup>181</sup> [www.akuapemcf.org](http://www.akuapemcf.org)

<sup>182</sup> [www.mcfuganda.rg](http://www.mcfuganda.rg)

enterprise initiatives, which draw on asset-based community development approaches, is recognized as important in prioritized grant-making.

The longest established community foundation in Mozambique is recorded as the Foundation for Community Development. This foundation, associated with Graça Machel, developed out of the Association for Community Development and was formally set up in 1994.<sup>183</sup> A more localized model was established in 2009 as the Mozambique Island Community Development Foundation (Fundação Comunitária da Ilha) with the aim of using the island's cultural heritage as a driver for the area's economic growth and development. Adopting principles of community ownership and control, the ambition was to use the development of an asset base of community property to fund the longer-term sustainability of the work programme of the foundation.<sup>184</sup> In Chimoio, Manica Province, MICAIA Foundation is currently engaged in consultations to explore the creation of a local community fund that can provide long-term support to a YouthBank programme of youth-led small grants, which it has been piloting.

The GFCF report, 'A Different Kind of Wealth: Mapping a Baseline of African Community Foundations', drew on information from 20 organizations from Nigeria, Tanzania, South Africa, Zimbabwe and Kenya. As a group, these practitioners viewed their work in terms of building vibrant communities and giving voice to the powerless, with grant-making being seen as one in a set of community development tools. Others included capacity building, convening and technical assistance. The report further identified three specific areas for future investment to support the growth of African community philanthropy:

- support to individual institutions that can translate the theory of community philanthropy into practice
- development of the infrastructure and networks for the emerging community foundation field
- partnerships between the world of community philanthropy and that of development aid

When African community philanthropy practitioners answered the question 'Are we a tribe?' during a previous meeting in Kenya, they agreed that no single narrative was adequate to capture the diversity of organizations involved, but that there were sufficient shared characteristics that could constitute a tribe or a family resemblance.<sup>185</sup>

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<sup>183</sup> [www.fdc.org.mz/index.php?=-com\\_content&view=article&id=47&itemid=56&lang=en](http://www.fdc.org.mz/index.php?=-com_content&view=article&id=47&itemid=56&lang=en)

<sup>184</sup> Hodgson & Knight (2012) *A Different Kind of Wealth*.

<sup>185</sup> Hodgson & Knight (2012) *A Different Kind of Wealth*.

### 5.3 Community foundations in Egypt

In Egypt, there have been two key developments in the field of community philanthropy in both the capital city, Cairo, and in the further reaches of South Sinai. The Waqfeyat al Maadi Community Foundation (WMCF) in Cairo has taken the concept of 'waqf' (which in Arabic means to dedicate, preserve or endow one's wealth for a certain social benefit cause) to promote community philanthropy. Established in 2007, the WMCF provides local people and members of the diaspora community with the opportunity to endow a cash waqf as a donor-advised fund, while seeing itself as an agent of change catalysing change through community investments that allow all members of the community equitable access to services, resources and opportunities.<sup>186</sup> Drawing on the traditional Islamic culture of philanthropy, the community foundation emphasized the importance of building trust with local Egyptian donors but also avoiding dependence on sources of international aid. The level of local trust was indicated when the WMCF became the focus for organizing a large, public, inter-faith funeral for members of the Maadi community who were killed in the fighting in Tahrir Square in January 2011. The role of the WMCF was deliberately facilitative in order to ensure local community ownership. Again, like many other community foundations, the WMCF operates community-based development programmes together with small grant-making programmes.<sup>187</sup>

Situated in very different circumstances, the Community Foundation of South Sinai (al mo'assessa-t-al ahliya lijanoub sina') was established with the purpose of promoting sustainable development for the marginalized Bedouin population of South Sinai. Initiated by a former British community foundation practitioner resident in South Sinai, the community foundation was modelled on the principle of 'the Bedouin working with Bedouin within Bedouin cultural norms'.<sup>188</sup> In addition to providing grant support for health and welfare, women's advice as well as education and employment initiatives, the community foundation engaged in a courageous 'Making Bedouin Voices Heard' programme, which involved voter education and registration. In the autumn of 2011, approximately 4,000 Bedouin took part in foundation-led community meetings. More than 4,000 new Bedouin registrations were recorded in the region – some 10 per cent of the estimated population – and an unprecedented two-thirds of South Sinai MPs were returned from the Bedouin community.<sup>189</sup> The perennial issue of the financial sustainability of the work remains a challenge, given the marginalization of the priority community, but the

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<sup>186</sup> Waqfeyat al Maadi Community Foundation – [www.alwaqfeya.org](http://www.alwaqfeya.org).

<sup>187</sup> Hodgson, Knight & Mathie (2012) 'The New Generation of Community Foundations'.

<sup>188</sup> Knight & Milner (2013) *What Does Community Philanthropy Look Like?*

<sup>189</sup> Gilbert, H and Khedr al Jebaali, M (October 2012) 'Not Philanthropists but Revolutionaries – Promoting Bedouin Participation in the New Egypt', *Voices on Arab Philanthropy and Civic Engagement*. The American University in Cairo: John D. Gerhart Center for Philanthropy and Civic Engagement.

foundation has catalysed voluntary activity, local giving and community engagement on a new scale.

In a broader study of philanthropy in Egypt, Libya and Tunisia over the period 2011–13, it is suggested that new forms of activist philanthropy have emerged that tend to support informal citizen initiatives in contrast to the more traditional institutionalized philanthropy that was often associated with previous regimes. The study records support for local community solidarity funds and more immediate needs such as makeshift hospitals, but refers also to the role played by the WMCF and its flexible response to community needs in a period of political transition.<sup>190</sup>

#### **5.4 Reflections on community philanthropy in Africa**

Wilkinson-Maposa, Fowler, Oliver-Evans and Mulenga introduced consideration of community philanthropy as ‘philanthropy of community’ in a ground-breaking study in 2005. This study was premised on the proposition argued by the African scholar Claude Ake, some years previously, that:

*It is the ordinary people who alone can make development sustainable, and development has not really occurred until it is sustainable. The people make development sustainable only insofar as its content becomes an integral part of their lives.*<sup>191</sup>

In a suite of publications,<sup>192</sup> the ‘Poor Philanthropist’ thesis argued that no sustainable intervention is possible without a thorough understanding of the features of the helping relationships that already exist within communities; these can be valued as community assets and described in terms of horizontal philanthropy – a sideways flow of resources back and forth, among and between givers and receivers. Intrinsic to this understanding is a recognition of the importance of relationship building at community level, a perspective of working with (rather than on or for) communities, a willingness to forgo a Western lens concerning leadership, planning and organizational capacities, and a valuing of local assets

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<sup>190</sup> El Taraboulsi, S. (ed) (2013) *Giving in Transition and Transitions in Giving: Philanthropy in Egypt, Libya and Tunisia, 2011–13*. The American University in Cairo: John D. Gerhart Center for Philanthropy and Civic Engagement.

<sup>191</sup> Ake, C. (1988) ‘Sustaining Development on the Indigenous’. Paper prepared for the Long-Term Perspectives Study, World Bank, Special Economic Office, Africa Region, SEO AFRCE 0390, Washington DC, cited in Wilkinson-Maposa, S. and Fowler, A. (2009) *The Poor Philanthropist 11 – New Approaches to Sustainable Development*. UCT Graduate School of Business and Southern Africa-United States Centre for Leadership and Public Values: Cape Town, South Africa.

<sup>192</sup> Wilkinson-Maposa, S., Fowler, A., Oliver-Evans, C. and Mulenga, CFN (2005) *The Poor Philanthropist: How and Why the Poor Help Each Other*. Cape Town: Graduate School of Business, South Africa; Wilkinson-Maposa & Fowler (2009) *The Poor Philanthropist 11*; Wilkinson-Maposa, S. (ed) (2009) *The Poor Philanthropist 111: A Practice-relevant Guide for Community Philanthropy*. Southern Africa-United States Centre for Leadership and Public Values, Graduate School of Business, University of Cape Town, South Africa.

and insights. In practical terms, Wilkinson-Maposa asserts the need to change grant-making practice in order to:

- re-evaluate the idea of philanthropy as a one-way flow from the wealthy to the poor
- re-evaluate what constitutes an asset, and learn to recognize helping norms as an asset and agency within poor communities
- see funding as building on what is already there, rather than being the sole provider of assistance
- recognize the time needed to invest in establishing a trusting relationship with the community and to help them map their assets
- recognize that evaluation and performance metrics need to be re-conceptualized to enable them to recognize and measure Philanthropy of Community efforts.<sup>193</sup>

In short, this represents a clarion call for respect for participative community-driven development, which is grounded in local context, traditions and circumstances. This work drew on the experience of a range of community-based organizations and community grantmakers from across Namibia, Mozambique, South Africa and Zimbabwe.

Drawing on the African concepts of *Ubuntu* ('I am because you are'), *harambee* ('All pulling together') and *ilima* ('Coming together to help those without'),<sup>194</sup> Wilkinson-Maposa calls for a greater recognition of the African ethos of caring and sharing that needs to be made visible through a broader understanding of community philanthropy.<sup>195</sup> Kingman and Edwards,<sup>196</sup> however, cautioned against the danger of conflating the concept of philanthropy with what might be more accurately described as mutual aid – a phenomenon to be respected in its own right. Fowler and Wilkinson-Maposa engage with this critique by arguing that a narrative about philanthropy with African characteristics should usefully engage with the existentialist/sociological conversation around the '*deeply rooted appreciation of being human; an identity of collective self; self-reciprocity as an embedded trait of African "gifting"; and the nature of "choice" in the mosaic of motivation and associated rules*'.<sup>197</sup> The debate continues.

A strong theme emerging from reflection on community philanthropy in Africa is what might be termed 'indigenous philanthropy', which '*comprises local grassroots giving and care built on internally derived practices of mutual aid, reciprocity, solidarity and social*

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<sup>193</sup> Wilkinson-Maposa (2009) *The Poor Philanthropist* 111.

<sup>194</sup> Concepts noted in Mahomed, H. (March 2013) 'Shifting Currents in African Philanthropy', *Alliance*, Vol. 18/1: [www.alliancemagazine.org](http://www.alliancemagazine.org)

<sup>195</sup> Wilkinson-Maposa (2009) *The Poor Philanthropist* 111.

<sup>196</sup> Kingman, A. and Edwards, J. (2006) 'Who's Afraid of Mutual Aid?' *Alliance*, Vol. 11/1.

<sup>197</sup> Fowler, A. and Wilkinson-Maposa, S. (2013) 'Horizontal Philanthropy among the Poor in Southern Africa: Grounded Perspectives on Social Capital and Civic Association' in Akin Aina & Moyo (2013) *Giving to Help, Helping to Give*.

*obligations*',<sup>198</sup> alongside a growing discourse around social justice philanthropy, which focuses on addressing the structural dynamics underlying social injustice.<sup>199</sup> It is recognized, however, that social justice philanthropy is still located on the margins of giving. Concern is also expressed that the phenomenon of community philanthropy remains limited in Francophone West Africa,<sup>200</sup> and the need to build the sustainability of community philanthropy institutions as a whole across the continent remains pressing.

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<sup>198</sup> Akin Aina, T. (2013) 'The State, Politics and Philanthropy in Africa: Framing the Context' in Akin Aina & Moyo (2013) *Giving to Help*.

<sup>199</sup> Mahomed, H. (2013) 'Conceptual Frameworks Influencing Social Justice Philanthropy: A Study of Independent Funders in Overseas Aid' in Akin Aina & Moyo (2013) *Giving to Help* and Mahomed, H. (March 2013) 'Shifting Currents in African Philanthropy', *Alliance*, Vol. 18/1 – [www.alliancemagazine.org](http://www.alliancemagazine.org).

<sup>200</sup> Sy & Hathie (2013) 'Institutional Forms of Philanthropy'.

## 6 Community philanthropy in Asia and the Pacific

Asia is the world's largest and most populous continent, but there is a relative dearth in data sources on organized community philanthropy despite the fact that 'giving' is well established in the many cultures and religions of the region.<sup>201</sup> The 2012 and 2010 WINGS Global Status Reports on Community Foundations profiled the Lin Center in Vietnam (2012) and provided details on community foundations in India, Thailand and the Philippines, alongside information on community philanthropy in Australia and New Zealand. The WINGS report noted that the community foundations in Australia and New Zealand held US \$130 million (annual grant-making of US \$12 million) and US \$3.6 million (annual grant-making of \$400,000) respectively; the endowment base of community foundations in the Philippines was US \$1.2 million, with an annual grant-making of US \$241,000.<sup>202</sup> By 2014, the Community Foundation Atlas recorded the numbers and location of community foundations across Asia and the Pacific regions (see Table 6).

More detailed information shows the inclusion of a wider range of organizations in the Community Foundation Atlas, with a number of additional locally based funders, such as the Neelan Tiruchelvam Trust in Sri Lanka, yet to be included.

### 6.1. Community philanthropy in South Asia

The records show India as having the largest number of community philanthropy organizations operating in the South Asia region. The Atlas lists 21 such organizations in India, although there is limited information about 8 of them; 2 are clearly aspirational and a couple of others are operational NGOs rather than community philanthropy organizations as generally understood. Of those that report either grant-making or related functions, the longest established institution is the Bombay Community Public Trust, set up in 1991. Quoting Mahatma Gandhi – '*Generosity consists not in the sum given but in the manner in which it is bestowed*' –<sup>203</sup> the Trust describes itself as a 'People's Foundation', outlining its role as acting as an intermediary to enable people to channel their resources '*to solving civic problems of a defined area*'. Within this context the Trust prioritizes grant-making to support community development, protection of the environment, work with senior citizens and children, as well as health issues and the empowerment of women. A strong emphasis is placed on fostering philanthropy, in the belief '*that any citizen and community initiative should benefit those that give as well as those that receive*'.<sup>204</sup>

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<sup>201</sup> Francisco-Tolentino, R. (2010) 'Asia and the Pacific – Creating the Future through Philanthropy' in MacDonald, N. and Tayart de Borms, L. (eds) (2010) *Global Philanthropy*. MF Publishing: London, Britain.

<sup>202</sup> WINGS Global Status Reports on Community Foundations, 2010 and 2012.

<sup>203</sup> [www.bcpt.org.in](http://www.bcpt.org.in)

<sup>204</sup> Ibid.

▪ **Table 6: Country profiles of community foundations in Asia and the Pacific**

|             | Community<br>foundations<br>recorded |
|-------------|--------------------------------------|
| Azerbaijan  | 1                                    |
| Bangladesh  | 1                                    |
| China       | 2                                    |
| India       | 21                                   |
| Indonesia   | 1                                    |
| Japan       | 2                                    |
| Kazakhstan  | 1                                    |
| Kyrgyzstan  | 1                                    |
| Nepal       | 2                                    |
| Pakistan    | 1                                    |
| Philippines | 2                                    |
| Singapore   | 2                                    |
| South Korea | 5                                    |
| Sri Lanka   | 1                                    |
| Thailand    | 8                                    |
| Australia   | 33                                   |
| New Zealand | 23                                   |

In contrast to the Bombay Community Public Trust, a number of new community foundations were fostered with support from the New Delhi-based Sampradaan Indian Centre for Philanthropy (itself established in 1996 and supported by the Ford Foundation), which had a specific interest in community philanthropy in rural areas. Five new embryonic community foundations were named as potential developments, and a number were duly established and registered. Over recent years, however, a number of these foundations have struggled to survive, and the community philanthropy support programme in Sampradaan itself has experienced difficulties. One of those involved in the community philanthropy support initiative noted that *'the concept is lacking but the*

*practice is there*'.<sup>205</sup> Since 2007, the GFCE has awarded 12 developmental grants to community foundation initiatives in India, among them the Mewat Community Foundation, the Kodagu Model Forest Trust and the Sampradaan Indian Centre for Philanthropy itself. The environment was the main motivating factor in the development of the Kodagu Model Forest Trust (which is part of the Model Forest Network in Canada), whereas a sense of sturdy self-help and a focus on village life brought together retired professional Indian army personnel to establish the Sainik Foundation in Pauri Garhwal, Uttarakhand state in the Himalayas. The stated intention was to develop community foundation structures at village level, building on village enhancement work that has been fostered since 1997.<sup>206</sup>

The Nav Maharashtra Community Foundation (Navam) was established in 2003 in Pune, in the state of Maharashtra, working in the areas of social entrepreneurship, health, human rights and educational development for the children, primarily those in the Katkari and Dhangar tribes.<sup>207</sup> Financial sustainability was an ongoing issue for Navam, however, and as of December 2014 it reported that it was no longer operational. Knight also described the work of the Prayatna Foundation (Lucknow, Uttar Pradesh), which brought together more than 5,000 residents from 50 villages to contribute their resources and skills to promote local community development objectives. This exercise achieved 'bonding' social capital as well as substantial 'bridging' capital in bringing together members of the local Muslim, Hindu and Dalit communities.<sup>208</sup> The Ahmedabad Community Foundation was launched some years earlier in Gujarat; it also has struggled to survive.

It was also in Gujarat that the Aga Khan Rural Support Programme commissioned the organization Charkha to undertake a study to understand the current state and patterns of local philanthropy.<sup>209</sup> Charkha's study highlights rich and established traditions of giving and solidarity in Gujarat. Official statistics alone show that there are many thousands of formally registered trusts and societies operating across the state (more than 200,000 trusts and 70,000 societies). These organizations raise their money from a variety of local and diaspora donors, some who choose to give anonymously, others who give regularly (often around anniversaries and birthdays) and others who seek recognition for their giving. Much of this giving is inspired by religious or spiritual motivation and, although some may preference their own communities, the study concluded that, in general, there was not much evidence of active discrimination on the basis of caste, religion or location.

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<sup>205</sup> Interview with the author – Delhi, 18 September 2014.

<sup>206</sup> [www.sainiksangh.org](http://www.sainiksangh.org)

<sup>207</sup> [www.navam.net](http://www.navam.net)

<sup>208</sup> Knight, B. (2013) *The Case for Community Philanthropy – How the Practice Builds Local Assets, Capacity and Trust – and Why It Matters*: Aga Khan Foundation, USA/Charles Stewart Mott Foundation/GFCE/Rockefeller Brothers Fund.

<sup>209</sup> *Understanding the Current Status of Community Philanthropy in Gujarat, India: A Scan*: January 2013, Aga Khan Rural Support Programme/Charkha.

Although the level of philanthropic giving is not in question, it is clear that the main purposes of the donations are located at the 'charitable' rather than the 'developmental' or 'strategic' end of the philanthropic spectrum. The Charkha report observes that religion- or caste-based organizations tend to be more successful at fundraising than those that are community based.

In the north-east of India – an area that includes the seven states of Assam, Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Nagaland and Tripura – the incubation of the Foundation for Social Transformation (FST) started in 2005 with support from the North East Network (NEN), a leading rights-based organization in the region. Formally launched in 2008, the FST attracted early support from the Ford Foundation as a grant-making/re-granting institution. Positioned with a clear mission and vision, the FST is dedicated to promoting philanthropy for peace and social justice in the north-east, a region that has been politically unsettled for many years.<sup>210</sup> Over the period 2008–13, FST gave grants to 32 individuals and 22 community-based organizations in the region, carefully ensuring that it relates to priorities in each of the seven states. It has a specific interest in the empowerment of women and youth-driven philanthropy, but it is only now starting to develop a philanthropic base.<sup>211</sup>

In light of the relative lack of self-identified community foundations, GFCCF has supported a broader cross-section of community philanthropy organizations (such as iPartner India) and regionally based women's funds and community of interest foundations (such as Nirnaya in Hyderabad and the Dalit Foundation in Delhi). iPartner India was established in 2009 by an Indian leadership team working out of the United Kingdom, to match diaspora funding with domestic philanthropy. Adopting a community development approach, it works within India from its Delhi office base, emphasizing the need to give voice to grassroots NGOs, while at the same time inspiring individual and corporate donors. It holds itself to be '*A credible and true partner of smaller community-led foundations and local organisations*' across India.<sup>212</sup> Nirnaya, in contrast, is a women's fund that provides grants and development support to women's initiatives across a number of states from its base in Hyderabad. Established on feminist principles in 1998, Nirnaya has received financial support from external donors (including Mama Cash, Ford Foundation, Oak Foundation and the Global Fund for Women) but has also sought to raise local philanthropic resources. Under the strapline 'Invest, Enable, Transform', Nirnaya has worked with marginalized women from across the religious and cultural divides to empower them both individually

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<sup>210</sup> Foundation for Social Transformation – Enabling North East India – [www.fstindia.org](http://www.fstindia.org)

<sup>211</sup> Global Fund for Community Foundations (2015) *A Life Lived on the Edge: An Account of the First Ten Years of the Foundation for Social Transformation*: [www.globalfundcommunityfoundations.org/latest-news/2015/2/9/a-life-lived-on-the-edge-an-account-of-the-first-ten-years-o.html](http://www.globalfundcommunityfoundations.org/latest-news/2015/2/9/a-life-lived-on-the-edge-an-account-of-the-first-ten-years-o.html)

<sup>212</sup> [www.ipartnerindia.org](http://www.ipartnerindia.org)

and collectively.<sup>213</sup> Grant-making is supplemented by organizational capacity building and support for advocacy. With its commitment to social justice and gender equality, Nimaya has funded a rapid-response programme to counter violence against women, as well as an advocacy project with migrant fisherwomen. The basic principle of the fund is that *'Philanthropy is a spontaneous response of human beings to connect to the core of their own humanity. Niraya utilizes philanthropy as a channel for redistributive justice in society.'* This rights-lens is shared by the Dalit Foundation, which, based in Delhi, works as a Dalit-directed fund, throughout the country, to eliminate caste-based atrocities and discrimination. Grant-making and related programmes of capacity building are used to build the confidence of Dalit communities in order to achieve social and economic empowerment as well as a sense of citizenship.<sup>214</sup>

The Neelan Tiruchelvam Trust (NTT) in Sri Lanka is another example of an indigenous grant-making organization with a human rights focus. Working across the difficult political and religious divisions in Sri Lanka, NTT both raises funds and allocates grants to local NGOs and community-based initiatives.<sup>215</sup> Another Sri Lanka-based organization – the South Asia Women's Fund (SAWF) – supports women's voices, leadership and networking through small grants and other capacity building on a regional basis.<sup>216</sup> Although SAWF is committed to mobilizing local resources within the region, the majority of its US \$115,810 grant-making budget was derived from international sources over the financial year 2013–14.<sup>217</sup> Tewa, in Nepal, is a further example of a women's fund that is rooted in the belief that local communities should have the power to direct their own development path. Established in 1996, Tewa set itself the task of identifying local donors to support a community-based model of philanthropy. From an early stage Tewa adopted the principle that, while it would accept funding from external donors for operational and infrastructural support, it would only use funds raised locally in Nepal for its grant-making. Tewa has successfully mobilized contributions from over 3,000 Nepali donors; more recently, it has built a residential conference centre as part of its long-term sustainability strategy.<sup>218</sup>

The Bangladesh Women's Foundation (BWF) is based in Dhaka and works on issues of violence against women, political participation of women and greater awareness of the rights of adolescent girls. BWF has recently received GFCF funding to support its efforts to mobilize local philanthropy. A very different model, and one not found in the Community Foundation Atlas (though similar to the Foundation for Civil Society in Tanzania), is represented by the Manusher Jonno Foundation in Bangladesh, which was incubated in

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<sup>213</sup> [www.nimaya.org](http://www.nimaya.org)

<sup>214</sup> [www.communityfoundationatlas.org/explore/#foundation=142](http://www.communityfoundationatlas.org/explore/#foundation=142), and [www.dalifoundation.org](http://www.dalifoundation.org)

<sup>215</sup> [www.neelan.org](http://www.neelan.org)

<sup>216</sup> [www.sawf.info](http://www.sawf.info)

<sup>217</sup> [Sawf.info/admin/upload\\_report/SAWF\\_Annual\\_Report1314.pdf](http://Sawf.info/admin/upload_report/SAWF_Annual_Report1314.pdf)

<sup>218</sup> [www.tewa.org](http://www.tewa.org); and see Hodgson, Knight & Mathie (2012) *The New Generation of Community Foundations*.

2002 by an International NGO and established as an independent foundation in 2006. While its grant-making programmes address important issues such as human rights, equality and governance, the funding for these programmes is still predominantly derived from external sources, such as the UK DFID and other bilateral aid agencies. Although it adopts progressive programmatic strategies, less emphasis is placed on the local ownership of philanthropy.<sup>219</sup> This example is another indication of the spectrum across the sphere of community philanthropy with regard to the balance between local decision making, resource mobilization and programme approach.

The Pakistan Centre for Philanthropy was established in 2001, as a direct development based on research into indigenous philanthropy initiated by the Aga Khan Development Network. The centre provides infrastructural support for philanthropic endeavours.<sup>220</sup> A conference organized on the topic of 'Indigenous Philanthropy' in Islamabad, in 2000, was described as the seminal point in a two-year effort to strengthen indigenous philanthropy for social development. The extensive and well-grounded development work of the Aga Khan Development Network,<sup>221</sup> and the Aga Khan Foundation, recognized the challenge of moving from dependence on external aid to self-reliant development, with His Highness the Aga Khan promoting indigenous giving and voluntary action not just in Pakistan but across the countries of Asia and Africa in which the network had a presence. The establishment of the Pakistan Centre for Philanthropy moved this vision forward, but it is still the reality that, while corporate giving in the country has experienced a nearly 20-fold increase since 2002, the concept of 'organized community philanthropy' would appear to have limited currency.

## **6.2 Community philanthropy in south-east Asia**

In Thailand,<sup>222</sup> the concept of community foundations was initially introduced by the Synergos Institute in 2002, with a pilot project supported by both Synergos and the Thai Health Promotion Foundation over the period 2002–04. These initiatives led to the creation of the Udonthani and Lampang community foundations, but there is little available in English about them or their recent activities. Other funders and support organizations were involved in separate community foundation development initiatives. The Phuket Community Foundation was established in 2007 following the Asian tsunami with technical inputs from Synergos and financial support from the Van Leer Foundation (including endowment funds). The Korat Community Foundation was registered in 2006, following two years of consultations. Korat CF was part of the World Bank's Community Foundation Initiative and also received small grant support from the World Bank's Bangkok

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<sup>219</sup> [www.manusherjonno.org](http://www.manusherjonno.org)

<sup>220</sup> [www.pcp.org](http://www.pcp.org)

<sup>221</sup> [www.akdn.org/akf\\_indigenous.asp](http://www.akdn.org/akf_indigenous.asp)

<sup>222</sup> WINGS Global Status Report on Community Foundations 2012 and 2010.

office. In addition, two community foundations in southern Thailand, Songkhla and Satun, were created with support from the Centre for Philanthropy and Civil Society (NIDA) and the Ford Foundation. Local support organizations, such as the Centre for Philanthropy and Civil Society and the Local Development Institute, took up the challenge of providing technical assistance, drawing funding from the Ford Foundation and the Canadian International Development Agency. The two key entry points identified were through business groups and civil society networks, each described as having its own strengths and weaknesses.<sup>223</sup> One of the concerns expressed locally was the move away from support for community foundation development by the centrally located Thai Health Promotion Foundation.<sup>224</sup> In addition, the GFCF has supported community philanthropy in Thailand with grants to the Korat Community Foundation, the Phuket Community Foundation, the Bangkok Forum and the Songkhla Community Foundation. While still at a nascent stage, the work of the two community foundations in the unsettled region of southern Thailand – Satun and Songkhla – has the potential to offer new models for bridging divided communities (Songkhla Community Foundation reflects the largely Buddhist tradition, and the Satun Community Foundation is more representative of the Muslim population). The eight community foundations recorded in the 2014 Community Foundation Atlas as working in Thailand include those already referred to as well as the Bangkok Forum and the Local Development Institute, which falls more into the category of infrastructural support. A recent report by the Lien Center for Social Innovation (2014) argues that community foundations, despite certain weaknesses, have the potential to advance strategic philanthropy at the grassroots level in Thailand by a combination of resource mobilization and meeting local needs.<sup>225</sup>

In Indonesia, there appears to be limited evidence of any attempt to develop community philanthropies, despite the scale and complexity of the country. In a recent study of philanthropy, in the context of international non-governmental organizations' (INGOs) funding support, there was no mention of community philanthropy, although the study did look at the broader issue of trust in INGOs.<sup>226</sup> The website of the Association of Philanthropy Indonesia does not mention community philanthropy as such, but it does identify encouraging local philanthropy as one of its stated objectives.<sup>227</sup> Three foundations that are clearly on the spectrum of community philanthropy, although arguably at different

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<sup>223</sup> Tansanguanwong, P. and Vichitrananda, S. (2008) 'Community Foundation in Thailand: Development Challenges and Recommendations for Global Fund for Community Foundations Incubation Process', Draft Working Paper. GFCF: South Africa.

<sup>224</sup> Ibid.

<sup>225</sup> Anand, P.U. (ed. Hayling, C.) (2014) *Levers for Change: Philanthropy in Select South-East Asian Countries*. Lien Centre for Social Innovation, Singapore Management University, Singapore.

<sup>226</sup> Vandendael, A', Hagoort, B., Van Balen, J. and Ter Meer, J. (2013) *Stimulating Civil Society from the Perspective of an INGO: An Explorative Study of Indonesia*. Rotterdam School of Management, Erasmus University. Netherlands.

<sup>227</sup> [info@filantropi.or.id](mailto:info@filantropi.or.id)

points, are the Tifa Foundation Indonesia, the Social Trust Fund and Indonesia for Humanity. The Tifa Foundation<sup>228</sup> receives its main financial support from Open Society Institute and Australian Aid (on a similar basis to Manusher Jonno Foundation in Bangladesh). Indonesia for Humanity,<sup>229</sup> established in 1995 with support from the Ford Foundation, is currently creating a citizens' fund to enable grant-making in the areas of social justice, democracy and human rights. Of more recent origin, the Social Trust Fund was launched in 2012 by the State Islamic University, Jakarta, and has also been cited as an initiative that seeks to span both community philanthropy and social justice.<sup>230</sup> According to the Community Foundation Atlas, the Social Trust Fund recorded an annual income of US \$200,000, and a grant-making budget of US \$20,000, the priority grant-making objective of which was to strengthen the area of community leadership.<sup>231</sup> The other relevant philanthropic development that has been noted in Indonesia is the expansion in Islamic philanthropy, with the use of *zakat* (obligatory monetary contributions) for philanthropic purposes (the use of *zakat* for community development and welfare purposes in the country, although a matter of some controversy, is more established).<sup>232</sup> Other indications of community philanthropy in Indonesia were referred to in an earlier World Bank initiative, but are not included in the Community Foundation Atlas. These include a number of rural community foundations: the Grand Borneo Community Foundation, the Kawai Borneo Community Foundation and the Sulawesi Community Foundation. Of these, the only one that seems to have survived is the Sulawesi Community Foundation, with an emphasis on community empowerment, environmental protection, multi-stakeholder partnership and fundraising.<sup>233</sup>

The Community Foundation for Singapore was established in 2008, following an initiative spearheaded by the National Volunteer and Philanthropy Centre, with the declared objective of bridging donors with innovative grant-making that focused on community needs.<sup>234</sup> The community foundation has since garnered a healthy endowment and engages in regular grant-making, with a strong emphasis on donor services. Elsewhere in the region, the Lin Center for Community Development in Ho Chi Minh City, Vietnam, has established a sound track record in promoting local giving and using grants as a development tool. Established in 2009, the LIN Center is unique, the only locally registered foundation in Vietnam that focuses on the development of community philanthropy. Its

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<sup>228</sup> [www.tifafoundation.org](http://www.tifafoundation.org)

<sup>229</sup> [www.ysik.org](http://www.ysik.org)

<sup>230</sup> Anand (2014) *Levers for Change*. See also interview with Amelia Fauzia, Social Trust Fund, Indonesia, PSJP Interview, November 2013 – <http://www.p-sj.org/>

<sup>231</sup> [www.socialtrustfund-uimjkt.org](http://www.socialtrustfund-uimjkt.org)

<sup>232</sup> Ibid.

<sup>233</sup> [www.scf.or.id](http://www.scf.or.id)

<sup>234</sup> [www.cf.org.sg](http://www.cf.org.sg)

signature annual 'Narrow the Gap' programme combines local fund mobilization with small grants and volunteer support to local non-profits on specific issues. The WINGS Global Status report noted<sup>235</sup> that one particular challenge the Lin Center faces is that of encouraging a culture of volunteerism in a country where this has not previously been valued; another challenge related to the restrictive legal environment. Despite these challenges, it has still developed philanthropy advisory services.<sup>236</sup>

Clearly, there are still a large number of regions, across South-East Asia where institutionalized community philanthropy remains relatively unknown. The range of very different cultures and historical experience may be challenging, but there is an increasing number of case studies that provide relevant experience and which can be shared in order to both spread and adapt the concept.

### **6.3 Community philanthropy in central and eastern Asia**

There is greater evidence of established interest in community philanthropy in the Philippines. WINGS was headquartered there for a period of years; and the Association of Foundations (established in 1972 with more than one hundred members), which was introduced to the concept of community foundations in 2002, went on to play an active role in supporting community foundation development in Luzon, Visayas and Mindanao.<sup>237</sup>

The Pondong Batangan Community Foundation has been held up as the role model for community foundation development in the Philippines. It was founded by Cardinal Gaudencio Rosales in 1999 and, collecting very modest contributions from the community (literally, 'small coins'), it has built up an endowment fund of around US \$50,000. Levels of grant-making are reported at US \$40,000 a year. In a paper in 2004, Synergos noted the difficulties involved in raising endowment funding in the Philippines.<sup>238</sup> Research into philanthropy suggests that many of the features captured by Wilkinson-Maposa in Africa may apply equally to community-based informal giving in the Philippines, but the need for more formalized, structured mechanisms is more difficult to communicate.<sup>239</sup> Despite this, a GFCF consultation, led by the Association of Foundations, recognized the continued potential for community philanthropy, referring to the SIMAG Foundation and the Coalition of Social Development Organizations in South Catobato, Mindanao, as 'hybrid models'.<sup>240</sup>

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<sup>235</sup> WINGS Global Status Report on Community Foundations, 2012.

<sup>236</sup> [www.LINvn.org](http://www.LINvn.org)

<sup>237</sup> Global Fund for Community Foundations (2010) *The Outcomes of Consultation Activities and Research on Community Foundations and Community Philanthropy in the Philippines*. Association of Foundations: Quezon City.

<sup>238</sup> Synergos Institute (2004) *Innovations in Strategic Philanthropy – Comparative Lessons from Asia, Africa, Latin America and Central and Eastern Europe: The Case of the Philippines*. International Network on Strategic Philanthropy.

<sup>239</sup> Venture for Fundraising (2001) *Giving and Fundraising in the Philippines*. Pasig City: Philippines.

<sup>240</sup> Anand (2014) *Lever for Change*.

The SIMAG Foundation was established in 1989 in response to a decline in the sugar industry in the areas of Silay City and the municipality of E.B. Magalona. With an endowment of US \$23,809, and annual grant-making of \$47,619, it has a focus on poverty reduction initiatives and self-reliance.<sup>241</sup>

In South Korea, the Beautiful Foundation, which was launched in Seoul in 2000, was celebrated as the first community foundation-type organization in that country.<sup>242</sup> The vision for the Foundation states that *'The Beautiful Foundation is not made up of one person, one corporation or one group. It includes every person who engages in small acts of sharing for their neighbourhood and society.'*<sup>243</sup> The Foundation has established a Center on Philanthropy under its auspices and has held an annual International Philanthropy symposium since 2000. It currently manages over 17 individual grant-making funds. The 2014 Community Foundation Atlas refers to four other community foundations operating in South Korea, in addition to the Beautiful Foundation: the Dongjak Welfare Foundation in Seoul, and the Life Share Foundation, the Jung Bu Foundation and the Grassroots Hope Foundation, all of which are recorded as supporting local communities.

Community philanthropy in China is still testing the waters but the concept is finding favour. Since 2004, when new regulations on foundations were introduced, Chinese philanthropy has experienced a rapid growth. Although the China Foundation Center reported that there were 3,608 foundations in 2013, more detailed scrutiny suggests that there are 1,400 independent foundations (many established by companies, celebrities and academics) with the rest related to GONGOs (government-owned NGO).<sup>244</sup> According to the 2013 World Giving Index of the Charities Aid Foundation, in terms of charitable giving China ranks among the world's worst, arguably reflecting societal conditions and perception. Attending a gathering of the Local Community Foundations Development Forum, held in China in May 2014, Jenny Hodgson (GFCE) reported<sup>245</sup> that there was agreement that the community foundation approach would be a 'higher level task' in China, given its need for multi-stakeholder involvement and governance. The first self-defined community foundation was the Guangdong Harmony Foundation, established in 2009, which has received support from the Rockefeller Brothers Foundation for its mission statement of promoting justice, integrity, caring and vitality.<sup>246</sup> The Guangdong Harmony Foundation is based in the Pearl River Delta, engaging in grant-making to grassroots

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<sup>241</sup> [www.simagfoundation.org](http://www.simagfoundation.org)

<sup>242</sup> [www.beautifulfund.org](http://www.beautifulfund.org)

<sup>243</sup> Ibid.

<sup>244</sup> [www.globalfundcommunityfoundations.org/latest-news/2014/7/4/building-the-future-you-want-to-see-what-role-for-community.html](http://www.globalfundcommunityfoundations.org/latest-news/2014/7/4/building-the-future-you-want-to-see-what-role-for-community.html)

<sup>245</sup> Hodgson, J. (4 July 2014) 'Building the Future You Want to See – What Role for Community Foundations in China?' [blog]: [www.gfcf.org](http://www.gfcf.org).

<sup>246</sup> [www.chinacsmap.org](http://www.chinacsmap.org)

NGOs. It also supports the professional development of NGOs and community-based organizations through training and seminars. The Foundation works closely with the School of Sociology and Anthropology, Sun Yat-Sen University and the School of Philanthropy. As is the case with a number of countries, the concept of community philanthropy follows at some remove from local practice. He Daofeng, the executive president of the China Foundation for Poverty Reduction, noted that philanthropy, more broadly considered, covers a wide spectrum of interests and priorities in China. In a recent interview he spoke about his objective of promoting philanthropy, thereby enhancing self-governance, civic activism and the spirit of civil society. As one of the first independent foundations in China, the China Foundation for Poverty Reduction has aspirations to develop as an international donor.<sup>247</sup>

The two community foundations listed in the Community Foundation Atlas as located in Japan were established in 1991 and 2011 respectively. The older institution, the Osaka Community Foundation, was set up with the financial support of the Osaka Chamber of Commerce and Industry together with the Osaka City and Prefecture Government, and defines itself as the first community foundation in Japan. The foundation manages 237 funds, which include 150 field-of-interest funds, 8 donor-designated funds, 16 donor-advised funds and 39 unrestricted funds. Over the year 2013–14 the foundation awarded 173 grants to local projects.<sup>248</sup> Initiated by the Sendai Miyagi Non-Profit Organization Center, the Sanaburi Foundation, in contrast, was set up in March 2011 as a direct response to the devastation of the tsunami in the Tohoku region. The aim of the foundation, according to Professor Seiichi Ohtaki, its founder and chairperson, is to offer *'innovative community-based financing mechanism that supports various community development initiatives and is rooted in our civil society'*.<sup>249</sup> The current endowment of this community foundation stands at US \$30,000, a figure far out-stripped by its annual flow-through grant-making funds. Priorities include the allocation of grants and loans, the promotion of donor and civic engagement, facilitating multi-stakeholder partnership working and strengthening local activism through community development. The existence of a number of other community foundation-type organizations in Japan is noted on the Sanaburi Foundation website.

In Japan, the Kyoto Foundation for Positive Social Change was established in 2009. Over the past five years the foundation has raised more than 200 million yen in donations and funded the activities of non-profit organizations and other citizens' groups in Kyoto. This new mechanism for the flow of funds to the community – with the cooperation of various local organizations, including businesses, local financial institutions and shops – offers

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<sup>247</sup> [Philanthropynew.alliancemagazine.org/2014/02/05/meet-he-daofeng-of-the-china-foundation-center-another-of-the-olga-prize-finalists](http://Philanthropynew.alliancemagazine.org/2014/02/05/meet-he-daofeng-of-the-china-foundation-center-another-of-the-olga-prize-finalists)

<sup>248</sup> [www.osaka-community.or.jp](http://www.osaka-community.or.jp)

<sup>249</sup> [www.sanaburifund.org](http://www.sanaburifund.org)

many possibilities in the direction of sustainable local communities. Community foundations, which started out in Kyoto, have spread throughout Japan and have begun to take root in many communities.

Community philanthropy is at a relatively early stage across Central Asia, where the Eurasia Foundation of Central Asia has localized its work in Kazakhstan, Kyrgyzstan and Tajikistan with the declared priority areas of mobilizing resources, strengthening communities, citizen participation and increasing impact<sup>250</sup>. An investment in the YouthBank approach (working with young people as philanthropic decision makers) offers one aspect of a community philanthropy dimension. As of April 2014 there was an operating YouthBank in Kyrgyzstan and a dormant one in Tajikistan.<sup>251</sup> Two community foundations are noted as operating in Kazakhstan and Kyrgyzstan: the Local Community Foundation of the Enbekshkakh in Almaty in Kazakhstan and the Kok Oirok Community Foundation (incubated by the Rural Development Fund).<sup>252</sup> Support grants from the GFCF have promoted these developments. Another example of community philanthropy is reflected in the history of the Mongolian Women's Fund (MONES), which was established in 2000 in Ulaanbaatar, working to support women's empowerment across Mongolia. Between 2000 and 2014, 274 grants were awarded, to a total value of US \$516,300, for work by, and for, women,<sup>253</sup> and also to provide capacity building for local organizations. The New Shamakhi Foundation, in Azerbaijan, was established as a local grant-making fund that would attract local philanthropic contributions. Legal restrictions meant that it never formally registered, but operated as a project of the Center for Women and the Modern World – a women's NGO, which is primarily operational in nature.<sup>254</sup>

#### **6.4 Community philanthropy in Australia and New Zealand**

Community philanthropy in Australia and New Zealand is vibrant, with the 2014 Community Foundation Atlas recording 33 community foundations operating in Australia and 23 in New Zealand. The 2010 and 2012 WINGS Global Status Reports on Community Foundations reported that community foundations in Australia and New Zealand held US \$130 million (with annual grant-making of US \$12 million) and US \$ 3.6 million (with annual grant-making of \$400,000) respectively.<sup>255</sup> The membership organization, Australian Community Philanthropy, recently mapped community foundations across Australia and identified 36 independent, community-owned foundations, governed by voluntary boards, 2 foundations that are managed by public trustees, and 19 sub-funds managed by

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<sup>250</sup> Eurasia Foundation of Central Asia: <http://www.eurasia.org/network/eurasia-foundation-central-asia>

<sup>251</sup> Ringland, V. (2014) 'YouthBank International, Current Operating Status of YouthBank Networks', April 2014.

<sup>252</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>253</sup> [www.mones.org.mn](http://www.mones.org.mn)

<sup>254</sup> [www.womenmw-az.org](http://www.womenmw-az.org)

<sup>255</sup> WINGS Global Status Reports on Community Foundations, 2010 and 2012.

community foundations and trustee companies.<sup>256</sup> Most community foundations are to be found in the state of Victoria, with the next largest number serving the New South Wales area. There is one community foundation in Tasmania; currently the Northern Territory is the only state that has not registered a community foundation. Although two foundations in Victoria were set up in 1923 and 1978, it was the Melbourne Community Foundation, inspired by Australian attendance at the 1995 US Council on Foundations Community Foundation conference, that linked these foundations to the global community foundation field. The development of the Melbourne Community Foundation (later renamed the Australian Communities Foundation) also benefited from consultancy provided by the Tyne & Wear Community Foundation (UK) and the Milwaukee Foundation (USA). This pathway was recorded in a 2004 research study entitled *The Development of Community Foundations in Australia: Recreating the American Dream*.<sup>257</sup>

New Zealand saw the establishment of seven community foundations in 1998. Finance became available as a result of the merger and sale of New Zealand Savings Banks, which led to an Act of Parliament and the Community Trust Act in 1999.<sup>258</sup> The spread of community foundations resulted in 12 serving the North Island and 7 located across the South Island. The most recent community foundation to be established was the Momentum Waikato Community Foundation, which was launched in 2013. A private New Zealand foundation, the Tindall Foundation, has long been supportive of the community foundation sector and continues to be engaged. The approach adopted in both Australia and New Zealand has largely been inspired by the North American experience – the benefit as in Great Britain, of a shared language.

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<sup>256</sup> [www.australiancommunityphilanthropy.org.au](http://www.australiancommunityphilanthropy.org.au)

<sup>257</sup> Leat, D. (2004) *The Development of Community Foundations in Australia: Recreating the American Dream*. O/p but soon to be released as a pdf on [australiancommunityphilanthropy.org.au](http://australiancommunityphilanthropy.org.au)

<sup>258</sup> [www.nzcommunityfoundations.org.nz](http://www.nzcommunityfoundations.org.nz)

## 7 Community philanthropy in Latin America and the Caribbean

Mexico boasts the largest number of community foundations in Central and Latin America,<sup>259</sup> which may well be explained by its proximity to the US border, a factor that has prompted a level of interest and engagement by a range of funders. The Charles Stewart Mott Foundation supported the development of community philanthropy in Mexico over many years and, in 1995, the International Youth Foundation, the W.K. Kellogg Foundation, the Rockefeller Foundation and the John D. and Catherine T. MacArthur Foundation partnered to promote the establishment of the Oaxaca Community Foundation. Some years later, in 2002, the US-Mexico Border Philanthropy Partnership was established, bringing a collaboration of major funders together with 21 community foundations that were working in communities and regions along the 2,000 mile US–Mexican border area. Managed by the Synergos Institute, this initiative operated until 2008, when the Border Philanthropy Partnership became an independent, bi-national membership organization.<sup>260</sup> The evaluation of the initiative was funded by a partnership of the Ford Foundation, the Charles Stewart Mott Foundation and the Inter-American Foundation.

Meanwhile, the collection of writings on global philanthropy drawn together by MacDonald and Tayart de Borms<sup>261</sup> includes two contributions reflecting on philanthropic developments in Latin America, both of which refer to Brazil. An Ibero-American Community Foundation Network – which brought together 32 members working in Brazil, Mexico, Uruguay, Spain and Portugal – was established by Fundación Bertelsmann<sup>262</sup> in 2012 and transferred in 2013 to the management of ICom – Instituto Comunitário Grande Florianópolis, a community foundation established in 2005 in southern Brazil.

The 2014 Community Foundation Atlas profiles the community foundations in the Latin American and Caribbean region (see Table 7). As well as those listed there, plans are underway to establish a Haiti Community Foundation in Haiti, led by local and diaspora Haitians, with support from the Inter-American Foundation and the GFCE.

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<sup>259</sup> Berger, R., Bermúdez, D., Carillo Collard, P. and Tapia Ivarez, M. (2009) *Mexico Community Foundations*. Teamworks and Alterativas y Capacidades: Mexico City, Mexico.

<sup>260</sup> Berger, R. and Bermúdez, D. (2009) *Border Philanthropy Partnership US-Mexican Executive Summary*. Teamworks: San Francisco, USA. [www.sfteamworks.com](http://www.sfteamworks.com)

<sup>261</sup> MacDonald & Tayart de Borms (2010) *Global Philanthropy*.

<sup>262</sup> [www.fciberoamerica.org](http://www.fciberoamerica.org)

- **Table 7: Country profiles of community foundations in Latin American and the Caribbean**<sup>263</sup>

|            | Number of community foundations |
|------------|---------------------------------|
| Anguilla   | 1                               |
| Bahamas    | 1                               |
| Bermuda    | 1                               |
| Brazil     | 11                              |
| Chile      | 1                               |
| Colombia   | 2                               |
| Costa Rica | 1                               |
| Ecuador    | 3                               |
| Mexico     | 27                              |
| St Lucia   | 2                               |
| Uruguay    | 1                               |

### **7.1 Community philanthropy in Mexico**

As noted above, the largest concentration of community foundations has developed in Mexico. Early models of community philanthropy included the San Miguel Community Foundation (1976), Fondo Córdoba (1986), Fundación del Empresariado Chihuahuense (1990) and Fundación Cozumel (1991). The first major convening on the subject of community foundations was organized in 1993 by the Centro Mexicano para la Filantropía (CEMEFI). The San Miguel Community Foundation reported on a grant-making programme that had delivered US \$584,600 to the communities of San Miguel de Allende, while Fondo Córdoba garnered an endowment fund of US \$817,721, with a grant-making allocation of US \$121,024. Donations were welcome in both money and kind.<sup>264</sup> By 2009, 21 community foundations had been identified, and the Alianza de Fundaciones Comunitarias de Mexico (Comunalía) was established in 2011 as a network supporting community foundations across the country. The community foundations differ in size and scale, but three common

<sup>263</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>264</sup> [www.fondcordoba.org.mx](http://www.fondcordoba.org.mx)

themes emerged from a study undertaken in 2009.<sup>265</sup> according to the study, community foundations seek to strengthen civil society, foster a culture of organized philanthropy, and address social need. The nature of this need varies according to local conditions: the Fundación Comunitaria de la Frontera Norte, for example, working in the troubled Ciudad Juárez region, where levels of violence are very high, concentrates on programmes in support of young people.<sup>266</sup>

The 2010 WINGS Global Status Report on Community Foundations suggested that community foundations in Mexico tended to adopt 'a mixed operating model', with many raising funds to deliver their own social and community programmes directly, rather than placing an emphasis on grant-making. The report recognized, however, that grants could be allocated by maximizing the management of donor flow-through funds.<sup>267</sup> In many cases, these grant-making budgets remained limited but this did not prevent community foundations from adopting a networking role with other civil society sectors and organizations, or indeed raising consciousness about the need for philanthropy. The Profile of Mexican Community Foundations report, compiled in 2009, identified five specific challenges:

- The need to build a sense of community among community foundations
- Mechanisms for articulating impact and increasing visibility
- Fostering professionalization and institution building within community foundations themselves
- Increasing resources and growing the donor community
- Creating a more favourable systemic environment in terms of the legal and fiscal frameworks<sup>268</sup>

Comunalia, the support organization for community foundations in Mexico, which itself was set up in 2009, noted that the majority of community foundations in the country had emerged in the late 1990s and early 2000s. The two newest members, the Business Foundation Yucateco and the Comunidor Foundation, were established in 2009 and 2012 respectively. What community foundations were understood to mean was described in the following terms in Comunalia's report: '*The donor community foundation is a public institution that collects resources from multiple sources, in order to build wealth to ensure permanence in the local community.*'<sup>269</sup> In support of this definition, seven essential characteristics were outlined: the geographical place-based nature of community foundations, autonomy, clear governance structures, grant-making, resource mobilization,

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<sup>265</sup> Berger *et al* (2009) *Mexico Community Foundations*.

<sup>266</sup> fcfn.org. See also Knight & Milner (2013) *What Does Community Philanthropy Look Like?*

<sup>267</sup> WINGS (2010) *Community Foundation Global Status Report*.

<sup>268</sup> Berger *et al* (2009) *Mexico Community Foundations*.

<sup>269</sup> <http://www.comunalia.org.mx>

transparency and accountability, and an emphasis on the general development of the community. In addition to these, the report suggested that community foundations should have three characteristics: local community leadership, the building of an endowment fund, and donor service provision.<sup>270</sup> In its summary of the contribution of Mexican community foundations in 2011, the report announced that 830 grants had been made to civil society organizations and 228 grants to community-based organizations; the community foundations themselves employed 148 members of staff and were supported by more than 400 active volunteers.

## **7.2 Community philanthropy in South America**

The most established cohort of community foundations outside Mexico is located in Brazil, which has a sophisticated and diverse civil society field, and a rapidly growing philanthropy or 'social investment' sector. In 2008, consultation on the state of community philanthropy in Brazil, coordinated by ICom, concluded that data demonstrated no clear definition of community foundations. Despite this lack of clarity, the vast majority of those consulted agreed that the community foundation concept was feasible and desirable in Brazil<sup>271</sup> and that what was required was a validation of the potential contribution of community philanthropy together with practical support in terms of information, training and endowment building. The first community foundation, Instituto Rio, was established in Brazil in 2000 with the support of the Avina Foundation, the Ford Foundation and the Synergos Institute, and with major contributions from individual Brazilian donors. The W.K. Kellogg Foundation also invested in an exploration of the potential for community philanthropy in north-east Brazil (Maranhão). Participants in the ICom consultation prioritized six characteristics of community philanthropy: a highly engaged local grantmaker, an emphasis on local activity and resource mobilization, a diverse and active board of management that is representative of the community it serves, the establishment of an endowment fund, the important role of stimulating networks and partnerships across all sections of the community served, and acting in a transparent and accountable manner.<sup>272</sup> The historic predominance of charity and paternalism was seen as the main obstacle to a more participative philanthropy. By the time of the 2010 WINGS Global Status Report on Community Foundations, three community foundations were recorded as working in Brazil: Instituto Rio, ICom and the Instituto Baixada Maranhense.

The 2014 Community Foundation Atlas increased the number of Brazilian community foundations to four, adding the Fundo Zona Leste Sustentável, which had been established in 2010 in São Paulo. This particular foundation emerged from a combination of research sponsored by the Tide Setubal Foundation, and consultation around the issue of

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<sup>270</sup> Ibid.

<sup>271</sup> Dellagnelo, L., Giovani da Silva, A. and Trevisan, C. (2008) *Consultation Process Report Brazil*. ICom and GFCF.

<sup>272</sup> Ibid.

community foundations and local development. The community foundation approach – with its clear emphasis on social enterprise and its offer of a mix of grants and technical support – was felt to be particularly appropriate, enabling the foundation to attract donors, engage with a diversity of stakeholders and provide a means of coordinating with the work of other agencies and organizations.<sup>273</sup>

ICom – the community foundation serving the Greater Florianópolis region – has developed extensive social enterprise and innovation networking by creating an online platform for civil society organizations and opening a centre for social innovation.<sup>274</sup> The latter has attracted major donor support, including a large Inter-American Foundation grant. The CEO of ICom identified three core elements of community philanthropy: identifying and strengthening local assets, capacity building for civil society and community-based organizations, and the need to build trust in order to stimulate a vibrant civil society, able to work for community development in a fair and sustainable manner.<sup>275</sup> ICom is committed to facilitating a national conversation on how technology and social media can both promote innovative thinking for social change and also enhance civil society accountability and transparency. It also works with 60 local organizations on the range of issues that are related to the development of sustainable cities, linking this, in turn, with the Latin American Network of Fair and Sustainable Cities.<sup>276</sup>

The Instituto Rio, the longest-established community foundation in Brazil, which prioritizes work in the West Zone of Rio de Janeiro, states that its mission is *'to foment, strengthen and articulate initiatives that promote the community development of the Zona Oeste of Rio de Janeiro'*.<sup>277</sup> Although the foundation was established in 2000, the death of a major donor has required it to be re-positioned in recent years. Between 2003 and 2014, however, the Instituto Rio supported 222 projects in 80 local organizations, to the tune of US \$800,000.<sup>278</sup> While placing the emphasis firmly on asset mobilization, the Instituto Rio also created the imaginative Universidade Comunitária da Zona Oeste (Community University of the West Zone), which, in the words of the community foundation CEO, sought:

*To promote the construction of an open and democratic space, offering access to, and creation of, knowledge focused on making the community development process dynamic through the fostering of teaching activities such as workshops, seminars,*

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<sup>273</sup> [www.zlsustenta.org.br/quem\\_somos](http://www.zlsustenta.org.br/quem_somos)

<sup>274</sup> [www.icomfloripa.org.br](http://www.icomfloripa.org.br)

<sup>275</sup> In Conversation with Anderson Giovanni da Silva: GFCE, 13th June 2014.

<sup>276</sup> [www.icomfloripa.org.br](http://www.icomfloripa.org.br)

<sup>277</sup> [www.institutorio.org.br](http://www.institutorio.org.br)

<sup>278</sup> Hopstein, G. (2014) *The Role of Instituto Rio as a Community Foundation: Challenges and Opportunities for its Performance in the West Zone of Rio de Janeiro*, 2014 International Fellows Program, Center on Philanthropy and Civil Society: Graduate Center, City University of New York.

*conferences, training sessions and debates in an ongoing manner . . . The Community University is an umbrella entity for initiatives focused on encouraging the exchange and sharing of experiences and the creation of partnerships with different actors, offered by the network of institutions supported by Instituto Rio and by partner organisations. . .*<sup>279</sup>

This initiative offers an important added learning and networking dimension to the average grant award allocated by the Instituto Rio, of between US \$5,000 and \$7,000.

The Instituto Rio has identified the following essential elements for acting as an effective vehicle for community philanthropy: clarity of mission and approach, expertise in grant-making, transparency and accountability, and capacity to mobilize local organizations. In common with ICom, it expresses concern about the lack of visibility of community philanthropy, an unfavourable legal framework, the virtual demonization of the NGO sector by sections of the media, and a local culture of giving that is mainly oriented towards 'charity' rather than organized philanthropy. The Instituto Rio draws attention to a survey carried out by Brazil's Institute for Social Development in 2008,<sup>280</sup> which in an analysis of public donations referred to '*churches, children and charity*' as the main recipients, with 52 per cent of donations being channelled through, or to, churches. Despite this continuing trend, there is evidence that community philanthropy organizations are still developing, with the Arapyau Foundation sponsoring a new initiative in the Bahia region of north-east Brazil.

The other four countries in Latin America where community foundations are listed are Colombia, Chile, Ecuador and Uruguay. In Ecuador, Amazon Partnerships Foundation (Fundación Tarpuna, Causay), based in the Napo Province in the Ecuadorian Amazon, was not originally established with reference to community foundations or community philanthropy. It was founded in 2008 by development activists committed to introducing a participative model of local development that prioritized local rural indigenous populations – in particular, the marginalized Kichwa community. Small grants were recognized as an important instrument for promoting local involvement, as was the importance of drawing on the tenets of Kichwa culture.<sup>281</sup> This example supported the argument made in the 2010 GFCF report, *More Than the Poor Cousin*, about the important developmental potential of relatively small grants when complemented by added-value support and validation.<sup>282</sup> The

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<sup>279</sup> Ibid., pp. 16–17.

<sup>280</sup> Survey by Institute for Social Development (2008) 'IDIS – Descobrimo o Investidor Social Local': [www.idis.org.br/biblioteca/publicacoes/investidor-web.pdf](http://www.idis.org.br/biblioteca/publicacoes/investidor-web.pdf)

<sup>281</sup> Hodgson, Knight & Mathie (2012) *The New Generation of Community Foundations*. See also Fifield, M. and Pantoja, M. del C., (2012) *Oil and Water: Empowering Communities Living in Resource Extraction Regions*. Amazon Partnerships Foundation – [www.amazonpartnerships.org](http://www.amazonpartnerships.org)

<sup>282</sup> Hodgson, J. and Knight, B. (2010) *More Than a Poor Cousin? The Emergence of Community Foundations as a New Development Paradigm*. GFCF: South Africa.

environmental focus of the Amazon Partnerships Foundation highlighted the potential thematic aspects of community philanthropy, but despite some partnership working with aid agencies such as GIZ (German Development Cooperation), unfortunately it failed to achieve financial sustainability. The 2010 WINGS Global Status Report listed another 11 organizations as community foundations in Ecuador but, in retrospect, it seems that none of the three currently listed in the Atlas were ever really established as such.

In Santiago, Chile, Ciudad Viva (or Living City) is an operating foundation that focuses on planning issues and the citizens' agenda. It was established by environmental and community activists who mobilized in opposition to a planned urban motorway. In 2008 Ciudad Viva explored the possibility of repositioning itself as a community grant-making foundation, but today it describes itself as a community democracy organization rather than a more standard community foundation.<sup>283</sup>

A study funded by GFCE and completed by MAKAIÁ (Assoria Internacional) on the state of philanthropy in Colombia<sup>284</sup> offered an analysis of organizations considered to be related to the concept of community philanthropy, drawing on Barry Knight's premise that it is more helpful to focus on what organizations actually do rather than on what they call themselves. Makaia adopted ten reference points to frame an understanding of community philanthropy.<sup>285</sup> According to these, a community philanthropy organization:

- promotes an improvement in the quality of life for the residents in a delimited geographical area
- has a wide knowledge of the community it serves and promotes local philanthropy
- is independent from any control by other agencies
- is managed by a board that reflects and represents the community it services
- provides funds to local groups to empower them to address a range of local needs
- offers capacity building and training to strengthen the civil society sector that it works with
- where feasible seeks to raise endowment funds to provide longer-term sustainability
- acts as a bridge builder to create links between different sections of local society
- takes forward a community leadership role
- provides services to donors.<sup>286</sup>

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<sup>283</sup> [www.ciudadviva.cl](http://www.ciudadviva.cl)

<sup>284</sup> MAKAIÁ (Assoria Internacional) (2011) *The State of Philanthropy in Colombia: An Approach Based on the Community Foundation Concept, 2009–2010*. [www.makaia.org](http://www.makaia.org)

<sup>285</sup> Drawn from *What's a Community Foundation?* (2010). Charles Stewart Mott Foundation: [http://www.mott.org/news/news/2010/GFCF\\_mainstory.aspx](http://www.mott.org/news/news/2010/GFCF_mainstory.aspx)

<sup>286</sup> Ibid.

On the basis of these indicators, three clusters of organization were identified: community foundation-like organizations, although none were named as such; community foundation-like organizations that had developed around specific thematic areas of interest; support organizations that contribute to strengthening community foundation-like organizations. Altogether, 15 community foundation-like organizations were identified which brokered in corporate support; these ranged from the Fraternidad Medellín Foundation<sup>287</sup> (established in 1957 by a group of young entrepreneurs), which manages an endowment fund, to the Granitos de Paz Foundation<sup>288</sup> (established in 2004 in Cartagena). The report also cited a number of funds that emerged from the work of locally based community organizers, such as the Corporación Picacho con Futuro<sup>289</sup> (established in 1994 in the deprived 'Comuna 6' neighbourhood of Medellín), the Con-Vivamos<sup>290</sup> organization (which was launched in the same city), and the Realizadores de Sueños. Five thematic foundations were listed together with a small number of support organizations that tended to work with the not-for-profit sector generally rather than having any specific remit for community philanthropy. Writing an introduction to the report, Jenny Hodgson (GFCE) suggested that:

*Colombia may not have any 'community foundations' at present . . . What it does have is a vibrant and diverse set of philanthropic institutions which are engaged in grant-making, building local philanthropy, community development and a range of other activities typically associated with a community foundation.*<sup>291</sup>

This reflected the conclusion that, while the concept of community philanthropy had potential value in Colombia, there would need to be clarity about the added value of the organizational approach.

The 2014 Community Foundation Atlas listed two community foundations in Colombia: the Fundación FES Bogotá, initiated in 1964 and becoming an independent legal entity in 1983; and Con-Vivamos, which was referred to in the MAKAlA report. The Fundación FES Bogotá operates at a national level with the support of a number of external funders, such as the World Health Organization, the Ford Foundation and the Inter-American Foundation, but it would seem to have limited local fund development.<sup>292</sup> Con-Vivamos, in contrast, is locally based, with a strong emphasis on 'Community organisation of a popular character' –<sup>293</sup> building a community movement in Medellín. The other country that has been noted as having a single community foundation is Uruguay, with the Fond Región

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<sup>287</sup> [www.fraternidadmedellin.org](http://www.fraternidadmedellin.org)

<sup>288</sup> [www.granitosdepaz.org.co](http://www.granitosdepaz.org.co)

<sup>289</sup> [www.copiccacho.netfirms.com](http://www.copiccacho.netfirms.com)

<sup>290</sup> [www.convivamos.org](http://www.convivamos.org)

<sup>291</sup> MAKAlA (2011) *The State of Philanthropy*.

<sup>292</sup> [www.fondacionfes.org](http://www.fondacionfes.org)

<sup>293</sup> [www.convivamos.org](http://www.convivamos.org)

Colonia, which was formally established in 2012. This development in community philanthropy attracted the support of the Kellogg Foundation.<sup>294</sup>

### **7.3 Community philanthropy in the Atlantic, Caribbean and Central America**

Knowledge of, and support for, community philanthropy was evident in the Atlantic/Caribbean region as early as the mid-1980s, when the Puerto Rico Community Foundation was established with support from major US private foundations, such as the Ford Foundation. It is currently based in San Juan and has an endowment fund of US \$26 million, and annual grant-making of US \$1.4 million.<sup>295</sup> Other community foundations in the region tend to be of more recent origin, although the Exumat Foundation, the single fund noted as serving the Bahamas, was established in 1998. A year later, 1999, the Anguilla Community Foundation opened its doors with an endowment gift from a local Social Security Development Fund. A declaration made on behalf of the Board set out the vision of the foundation:

*Free people giving freely of themselves to help their fellow citizens and doing so in a spirit of joy. Nothing better captures this remarkable dynamic than jollification, the unique term by which Anguillans describe the celebratory act of neighbors coming together to help neighbors. The formation of the Anguilla Community Foundation signals and confirms that the spirit of jollification has found yet another way to express itself.*<sup>296</sup>

By 2013, the Anguilla Community Foundation had built an endowment base of US \$613,000 and has distributed US \$556,000 in grants to support local projects.

The Community Foundation Atlas mentions two funds operating in St Lucia (National Community Foundation and St Lucia National Community Foundation), set up within a year of each other, but the limited information available suggests these may actually be the same organization located in Castries.<sup>297</sup> The 2010 WINGS Global Status Report referred<sup>298</sup> to three community foundations operating in the US Virgin Islands. However, while the Community Foundation of the Virgin Islands clearly provides both grant-making and resource mobilization (currently managing 100 named funds and an annual grant-making budget of

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<sup>294</sup> [Regioncolonia.blogspot.co.uk](http://Regioncolonia.blogspot.co.uk)

<sup>295</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>296</sup> [www.acf.org.ai](http://www.acf.org.ai)

<sup>297</sup> [www.communityfoundationatlas.org](http://www.communityfoundationatlas.org)

<sup>298</sup> WINGS 2010 Global Status Report on Community Foundations.

US \$1.7 million),<sup>299</sup> the St John Community Foundation that was set up in the aftermath of hurricane Hugo in 1989 largely supports operational programmes in the local area.<sup>300</sup>

A Charles Stewart Mott Foundation publication<sup>301</sup> made specific reference to the Monteverde Institute in Costa Rica, where the GFCF and the Inter-American Foundation have provided start-up and programme support to facilitate the creation of a community foundation (the Monteverde Fund) that will operate eco-tourism initiatives in order to raise funds for community conservation activities. Badged as ‘travellers’ philanthropy’, the foundation hopes to engage a number of the 150,000 visitors who pass through the area every year.<sup>302</sup> The use, and protection, of environments has become a topic of interest for a number of community philanthropy organizations.

The recently established (2013) Bermuda Community Foundation, although focusing more on dual residents, also has an interest in potential donors who either reside on, or have interests in, the island. Closely aligned in approach to the adjacent US community philanthropy approach, the Bermuda Community Foundation benefited from a substantial challenge grant provided by Atlantic Philanthropies, which itself is based on the island.

Finally, the devastation suffered by Haiti in 2010 prompted philanthropic and development aid responses, but also saw the establishment of a steering committee of ‘*visionaries and connectors*’ to examine the idea of establishing a community foundation in Haiti.<sup>303</sup>

Concerned that, over a three-year period, only 0.6 per cent of the funds raised for the reconstruction of Haiti had actually gone directly through Haitian businesses or organizations,<sup>304</sup> an extensive consultation process was conducted to identify a development plan that would actually involve communities and sectoral interests in Haiti. Marie-Rose Romain Murphy explained that ‘*Money was not the first issue on leaders’ mind when it came to challenges related to Haitian development; the lack of control and the need for technical assistance and support were.*’<sup>305</sup> With development funding from the Inter-American Foundation, W.K. Kellogg Foundation and the GFCF, a number of consultative seminars were organized in Haiti and peer information exchanges were put in place. Information was provided on community foundation development in Nebraska (USA), Brazil, Mozambique and Kenya, concluding with a visit to the Kenya Community Development Foundation.<sup>306</sup> A pilot exercise in inclusive regional planning was carried out across the 12 communes that comprise the region of Grande Anse in Haiti, exploring how the envisaged

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<sup>299</sup> [www.cfvi.net](http://www.cfvi.net)

<sup>300</sup> [www.thestjohnfoundation.org](http://www.thestjohnfoundation.org)

<sup>301</sup> Jaruzel Potter (2014) *Community Foundation Series*.

<sup>302</sup> [www.monteverdefund.org](http://www.monteverdefund.org)

<sup>303</sup> [www.globalfundcommunityfoundations/latest-news/2013/4/15/moving-forward--with-a-haiti-community-foundation-q-a-with-ma.html](http://www.globalfundcommunityfoundations/latest-news/2013/4/15/moving-forward--with-a-haiti-community-foundation-q-a-with-ma.html)

<sup>304</sup> Ibid – as calculated by the Center for Global Development, Washington DC, USA.

<sup>305</sup> Ibid.

<sup>306</sup> Inter-American Foundation (2013) *In the Making: Haiti’s First Community Foundation*.  
[www.iaf.gov/index.aspx?page=1948](http://www.iaf.gov/index.aspx?page=1948)

Haiti Community Foundation could act as a national foundation managing devolved regional funds.<sup>307</sup> Both local and diaspora commitment and knowledge continue to drive the planning process forward.

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<sup>307</sup> [Espwa-haiti.org/hcfi](http://Espwa-haiti.org/hcfi)

## 8 The interface between community foundations and identity/issue-based philanthropy

Across the global South the interface between place-based community philanthropy and issue-based/identity-focused philanthropy, such as women's funds and social justice philanthropy, is clearly apparent, although the relationship is not necessarily coherent in practice. Similarly, the spread of active philanthropy with young people and/or indigenous peoples often tends to overlap with the localism of community foundations and related structures for community philanthropy. A number of funding and support networks have developed over the past three decades to reflect specific thematic priorities and to mobilize resources to address them. Gender, human rights, the environment, the role and contribution of young people, peace building, identity and social justice have all featured as areas of interest, whether in local, national or international contexts. The GFCF has argued that the concept of community philanthropy should have the capacity to embrace a '*new generation of community philanthropy institutions*'.<sup>308</sup> These institutions would include community foundations, women's funds, environmental funds and other types of multi-stakeholder foundations that are seeking to model philanthropic behaviour and practice by harnessing local resources and cultures of giving and blending them with a variety of organizational systems, forms and strategies.<sup>309</sup> A number of GFCF grants have been awarded to place-based foundations and funds whether named as community foundations or women's funds; philanthropy for youth empowerment and community-based environmental issues, meanwhile, framed thematic grant awards, and partnerships, over the period 2012–14.

Two areas of discussion and critique inform the interface between community foundations and the broader sphere of issue/identity philanthropy. The first is a critique of 'community', which argues that there is nothing inherently progressive in a place-based community philanthropy focus. Communities, it can be argued, are heterogeneous in nature and elements of them can be regressive and exclusionary. Consequently, even the understanding of 'community', as addressed by community foundations, needs to be scrutinized in terms of how funding is prioritized and allocated. A related issue refers to the donor preference/community leadership balance that community foundations have to negotiate when more controversial local issues are raised. Despite the fact that the value base of the majority of community foundations predisposes them to address issues of social need, the lens adopted by a women's fund in support of the rights of sex workers may well differ from the perspective and practice of a traditional community foundation. Like the

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<sup>308</sup> Hodgson, J. (2013) 'Tracking the Growth of Organised Community Philanthropy: Is It the Missing Piece in Community Development?' in CIVICUS (2013) *State of Civil Society – Creating an Enabling Environment*. CIVICUS: Johannesburg, South Africa: <http://socs.civicus.org/?p=3868>

<sup>309</sup> Ibid.

communities that they work within, however, community foundations as institutions are also varied. One important indication of difference was that pointed out by Peggy Dulany, of Synergos, in 1992, when she noted the differences between the more traditional Northern approaches to community philanthropy and those emerging in the global South.<sup>310</sup>

## **8.1 Shared learning from the experience of women's funds**

Women's funds have developed in order to provide resources for initiatives that:

- support the empowerment of women and girls
- address issues that relate to both the needs of, and opportunities for, women and girls
- seek social change imbued by a feminist perspective and analysis

Philanthropy has been mobilized to underpin these developments over the past four decades and more, with the US-based Women's Funding Network established as an independent entity in 1990 with the declared aim of strengthening women's voice and agency.<sup>311</sup> This movement had its origins in a joint meeting of the National Black United Fund and the National Committee for Responsive Philanthropy, in 1984, at which women from several funds discussed the creation of a dedicated organization. An initial seeding grant from the Ford Foundation moved the work forward, and in the early 1990s the Women's Funding Network became an affinity group of the US Council on Foundations. A further grant of US\$ 5 million, awarded in 2003 by the W.K. Kellogg Foundation, helped it to broaden its reach and consolidate its thinking. Shared reflection combined with the development of learning materials, fund development campaigns and increased visibility have led to a current network membership of 160 women's funds. Although often concentrated in North America, 30 further countries are now represented in the network.<sup>312</sup> The well-publicized campaign 'Women Moving Millions', which was supported with a US \$1 million grant from sisters Swanee Hunt and Helen LaKelly Hunt in 2006, realized US \$182 million in 2009. A Women's Funding Network publication, *Women's Funding Network: Twelve Women's Funds in the South – Common Context, Collective Impact*,<sup>313</sup> set out the shared priorities and common vocabulary of 12 funds working in the southern states of the United States, four of which were based in, and managed by, community foundations: the Community Foundation of Western North Carolina, the Community Foundation of Greater Chattanooga, the Community Foundation of Mid-Tennessee and the Southwest Florida Community Foundation. The remaining eight funds were autonomous

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<sup>310</sup> Dulany, P. (1992) 'How Community Development Foundations Can Help Strengthen Civil Society'. Synergos Learning Library: New York, USA. [www.synergos.org/knowledge92/communitydevelopmentfoundations.htm](http://www.synergos.org/knowledge92/communitydevelopmentfoundations.htm)

<sup>311</sup> [www.womensfundingnetwork.org/about/history](http://www.womensfundingnetwork.org/about/history)

<sup>312</sup> Ibid.

<sup>313</sup> [www.womensfundingnetwork.org/wp-content/uploads/2014/03/southernwomensfunds\\_083111.pdf](http://www.womensfundingnetwork.org/wp-content/uploads/2014/03/southernwomensfunds_083111.pdf)

women's foundations. Irrespective of institutional form, the 12 funds accepted the premise that *'social change happens when a shift toward social justice takes place'*.<sup>314</sup> The Women's Funding Network also initiated the 'Women without Borders' initiative to promote global giving.

Dedicated women's funds and foundations gained momentum in the early 1980s, with the redoubtable Mama Cash established in the Netherlands in 1983,<sup>315</sup> and both the Global Fund for Women and Astraea Fund formed in the United States. These international philanthropies helped seed local and country-focused women's funds. By 2000 the International Network of Women's Funds (INWF) had been initiated in recognition of the fact that there was an emerging movement of women's funds working within communities and regions around the world. The network adopted the mission statement, *'To strengthen the political and financial capacity of Women's Funds to empower women and girls and redistribute resources to transform their lives and communities'*.<sup>316</sup> Applying an analytical lens to philanthropy, the network argued for the primacy of respect for women's voice and choice, while also promoting an alternative vision for the act of 'giving', one that would be based on principles of trust and empowerment. The International Network's current membership includes 42 organizations from around the world (see Table 8).

▪ **Table 8: Country spread of INWF membership, 2014**<sup>317</sup>

| <b>Africa</b>                | <b>Americas</b> | <b>Asia</b> | <b>Europe</b>   |
|------------------------------|-----------------|-------------|-----------------|
| Democratic Republic of Congo | Argentina       | Hong Kong   | Bulgaria        |
| Ghana                        | Bolivia         | India       | Croatia         |
| Kenya                        | Brazil          | Mongolia    | Czech Republic  |
| South Africa                 | Canada          | Nepal       | England         |
| Tanzania                     | Chile           | South Korea | France          |
|                              | Colombia        | Sri Lanka   | Georgia         |
|                              | Mexico          |             | Germany         |
|                              | Nicaragua       |             | Netherlands     |
|                              | Peru            |             | Serbia          |
|                              | USA             |             | Slovak Republic |
|                              |                 |             | Spain           |
|                              |                 |             | Ukraine         |

<sup>314</sup> Ibid.

<sup>315</sup> [www.mamacash.org](http://www.mamacash.org)

<sup>316</sup> [www.inwf.org](http://www.inwf.org)

<sup>317</sup> Ibid.

The criteria for membership of the INWF include status as an autonomous organization, the primary function of which is to mobilize resources in order to make grants to women's organizations. A majority of the foundation board must also be women, and the organization should share a strong commitment to feminist principles, economic justice and human rights. Interestingly, Table 8 shows the existence of vibrant women's funds in some regions where community foundations are either weak or non-existent, including Central America and parts of Latin America. In a number of other country contexts, women's funds are members of the INWF (and other funding networks), while also being counted in the 2014 Community Foundation Atlas.

The particular relevance of the experience of individual women's funds to community philanthropy can be seen in the example of Semillas, which was established as a women's fund in Mexico in 1990, with a focus on the empowerment of women. By the mid-2000s, Semillas had awarded some US \$ 2.2 million in grants to women's initiatives across Mexico. Although much of this funding came from international sources such as the Global Fund for Women, MacArthur Foundation and W.K. Kellogg Foundation, Semillas' most recent strategic plan placed an increased emphasis on the importance of mobilizing local donors. Semillas appreciated the need for long-term planning to address the priority issues of gender-based violence, protection of human rights and migration issues.<sup>318</sup> It also recognized the importance of 'added value' support to grant projects, which went beyond just the money and included technical assistance and networking opportunities. A previous executive director of the fund, Dr Blanca Rico, commented, however, on the difficulties of maintaining contact with grantees across a wide country brief, and on the challenges of fund development.<sup>319</sup> In both these areas, there are important opportunities for shared learning, with community foundations' experience of working with local donors, and women's funds' 'mission-driven' feminist approach to its grant-making programmes. Frank and open discussions about vision, principles and perspectives will continue to be crucial.

The South Asia Women's Fund, currently working across Bangladesh, Nepal, India, Pakistan and Sri Lanka,<sup>320</sup> also places an emphasis on women's rights and empowerment as a historically under-resourced social justice issue. A study carried out between 2011 and 2012 noted that the term 'philanthropy' in general is not well known or understood in the region and is often equated with charity. But despite the challenges, examples such as Tewa in Nepal (which mobilized over 3,000 donors)<sup>321</sup> or Nirnaya in India have shown that local fund development, carried out alongside the support received from the larger

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<sup>318</sup> [www.semillas.org](http://www.semillas.org)

<sup>319</sup> Interview with Dr Blanca Rico, Executive Director, Semillas (until 2012) at <https://www.w4org/en/voices/semillas-women-and-fighting-gender-based-violence>

<sup>320</sup> Saxena, N. (ed. Menon, D.) (2012) *Rights, Shares and Claims: Realising Women's Rights in South Asia*. South Asia Women's Fund: Colombo, Sri Lanka.

<sup>321</sup> Featured in Hodgson, Knight & Mathie (2012) *The New Generation of Community Foundations*.

international foundations, provides a vital sense of local ownership and control over decision making. In addition, new fund development approaches can be applied that also serve to democratize philanthropy, such as 'giving circles'.<sup>322</sup> In the context of an increasing shift in the way in which international aid programmes are designed and managed to focus on budget support to macro-level policies and national governments, the task of raising resources for longer-term processes such as the empowerment of marginalized women chimes with the issues highlighted by community foundations and organizations within the broader community philanthropy field. The exclusionary impact of large grants, associated with quantitative output-based monitoring frameworks, prompts similar kinds of reservations about the impact on disadvantaged groups and communities. The need and opportunity to develop, among a diverse set of community philanthropy institutions, a shared voice that seeks to influence international aid and other decision making would seem timely if support is to be effectively delivered to local social activists.

It is also true that community philanthropy has much to learn from the analytical work undertaken by women's funds, and related network organizations, on the subject of social change. A series of publications produced by the Association of Women's Rights in Development (AWID)<sup>323</sup> provides an excellent framing, mapping and analysis of current issues relating to the collective impact and resourcing of women's movements and organizations as an essential aspect of social justice. Alongside a focus on the responsibilities of the state and the private sector, other actors from the philanthropic sector are noted as having a responsibility if they wish to advance human rights and social justice.<sup>324</sup> There is little mention of community foundations in these publications, but the potential for shared learning between the sectors is clear. For its part, the GFCF has made a number of developmental grants to women's funds, with an early award to the Urgent Action Fund (Kenya), followed by awards to Niraya (India), Tewa (Nepal), South Asia Women's Fund and the Bangladesh Women's Fund. Awareness of the importance of the gender dimension, both in social change at community level and also in local empowerment measures, continues to highlight the need for locally controlled resources.

## **8.2 Developments in youth-led community philanthropy**

The development of a focus on youth participation in philanthropy provides another interface with the community philanthropy field. Grant calls by the GFCF in 2012 and 2013,

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<sup>322</sup> Eikenberry, A. (2007) *Giving Circles and Fund Raising in the New Philanthropy Environment*. Association of Fund Raising Professionals. A giving circle allows individuals to give regular modest amounts of donations that can then pool the resources in support of mutual interest grant-making.

<sup>323</sup> Batliwala, S., Rosenhek, S. and Miller, J. (2013) *Women Moving Mountains: Collective Impact of the Dutch MDG3 Fund*; Arutyunova, A. and Clark, C. (2013) *Watering the Leaves, Starving the Roots: The Status of Financing for Women's Rights, Organising and Gender Equality*, and Miller, J., Arutyunova, A. and Clark, C. (2013) *New Actors, New Money, New Conversations: A Mapping of Recent Initiatives for Women and Girls*. AWID: Toronto, Canada.

<sup>324</sup> Arutyunova & Clark (2013) *Watering the Leaves*.

linking community philanthropy and youth civic engagement, elicited considerable interest and demonstrated that many community foundations see young people in their communities as key stakeholders and decision makers, not just beneficiaries. Initially rooted in work supported by Investment in Youth Advisory Councils through the W.K. Kellogg Foundation in the 1990s in Michigan (USA),<sup>325</sup> the international spread of YouthBank also offers another solid evidence base from which to draw. The current model encompasses a number of basic principles:

- Youth-led: young people are decision makers
- The YouthBank model is open to all young people in the 14–25 year age range
- Equality of participation and inclusion
- Promoting understanding and respecting difference
- The adoption of clear and fair methods of grant-making
- Clarity and transparency
- The importance of developing young people's skills and experiences
- Provision of space for reflection and evaluation
- Celebration<sup>326</sup>

As grantmakers within their own YouthBanks, young people are introduced to philanthropy and to community engagement. Within the principles listed, however, they may also relate to specific local contexts, where additional conflict transformation and peace-building approaches may be required. This is the case of the YouthBank in Armenia, which is actively engaged in cross-community initiatives with young people from Turkey and Azerbaijan.<sup>327</sup>

The current listing of YouthBanks includes models operating in 25 different countries, with an expressed interest from five additional countries.<sup>328</sup> As is the case with the spread of women's funds, there is an overlap with the location of community foundations, but also some regions where the latter are not evident, such as Armenia, Tajikistan, Abkhazia and Sudan. Sponsoring organizations that provide technical and back-office support to YouthBanks include community foundations, regional foundations such as the Eurasia Foundation and the Eurasia Central Asia Foundation, NGOs and donors' forums. The focus on fund development, participative philanthropic decision making and the identification of local need brings this strategic approach to youth philanthropy well within the meaning of community philanthropy. A process is currently under way to establish a peer-led international YouthBank Network, with support from the Charles Stewart Mott

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<sup>325</sup> <https://www.michiganfoundations.org/sites/default/files/resources/MCFYP-Final-Report.pdf>

<sup>326</sup> Ringland, V. (2012) *Working Across Nations: YouthBank's Model*. Community Foundation for Northern Ireland: Belfast, Northern Ireland.

<sup>327</sup> Ibid.

<sup>328</sup> Ringland, V. (2014) *Summary of YouthBank Country Network Contacts*. Community Foundation for Northern Ireland: Belfast, Northern Ireland.

Foundation.<sup>329</sup> Meanwhile, many community foundations have established Youth Panels and advisory structures which encourage the active participation of young people in both asset building and grant-making; there are indications that international NGOs are examining the model for application in a range of contexts.

### **8.3 Thematic community philanthropy focusing on environmental sustainability, human rights and peace**

There is also the potential to consider synergies between community philanthropy as a strategy for empowering individuals and communities and those organizations and funders that focus on rights issues, particularly where local funds focusing on human rights have been established. The membership of the International Human Rights Funders' Group (IHRFG)<sup>330</sup> includes 13 country-/area-specific human rights funders (including the Brazil Human Rights Fund), women's funds and community foundations (for example, the Community Foundation for Northern Ireland), together with a small number of regional funds, such as the Arab Human Rights Fund and the Central American Women's Fund. Registered membership of international platforms cannot be taken as a comprehensive indication of interest in this area, as there are financial considerations as well as possible contextual sensitivities that can restrict open identification with the issue, even if local work may be supported. Concerns have been expressed, however, that rights work has not attracted major philanthropic support. One specific example cited by the IHRFG is the lack of philanthropic support for the 370 million indigenous peoples who are estimated to be living in 90 countries. A paper circulated by the IHRFG in 2011<sup>331</sup> suggested that a figure of 0.02 per cent of overall philanthropy goes to support indigenous peoples. Affinity groups attached to both Philanthropy Australia and the US Council on Foundations have worked to increase visibility of this issue, as have the Community Foundations of Canada. There are four identifiable country/regional funds and foundations that are members of the International Funders for Indigenous Peoples' Network.<sup>332</sup> Thematic focus, inclusive approaches to community philanthropy, and local knowledge can offer synergies of purpose in this, as in other areas.

There is already evidence of how community philanthropy can interface in a positive manner on issues of environmental concern and locally based work in violently contested and fragile societies. As an international funder, Global Greengrants<sup>333</sup> operates with

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<sup>329</sup> See Jaruzel Potter (2014) Articles on YouthBank in Community Foundation Series.

<sup>330</sup> [www.ihrfg.org](http://www.ihrfg.org)

<sup>331</sup> Acre, E. (2011) *A New Paradigm in Collaboration with Indigenous Peoples*. International Human Rights Funders Group – [www.ihrfg.org](http://www.ihrfg.org)

<sup>332</sup> [www.internationalfunders.org](http://www.internationalfunders.org)

<sup>333</sup> [www.greengrants.org](http://www.greengrants.org). See also McCarthy, D. (2004) 'Environmental Justice Grant-Making: Elites and Activists Collaborate to Transform Philanthropy', *Sociological Inquiry*, Vol. 74.

country/regional advisory boards, but there are also an increasing number of community-based foundations established through a primary focus on environmental issues, or in direct response to an environmental emergency. The Monteverde Community Fund in Costa Rica and the Community Foundation of Phuket in Thailand are cases in point. In 2013 Global Greengrants made US \$5.8 million available in 724 small grants (US \$3,000–US \$5,000) to projects in 85 countries, with priority being given to local environmental work in the global South. Although much of Greengrants' funding is contributed by external donors, efforts are being made in a number of countries to promote local philanthropy around this issue. Alongside this development, a 2014 grant call by the GFCF underlined the interest that many community foundations have in developing grant-making programmes that focus on local environmental issues and challenges. A number of small grants were allocated to support community philanthropy approaches in the area of environmental concerns, which involved community foundations from Turkey to Romania, including Tewa, the women's fund in Nepal.<sup>334</sup>

The Foundations for Peace Network,<sup>335</sup> in contrast, is not a grantmaker but a support and learning organization focusing on issues of philanthropy and conflict transformation in societies where communal conflict is entrenched or where there is a potential for violence. Established in 2004 as a peer-led network of independent, locally based foundations, working in divided societies, its membership is drawn from 11 countries, coordinated through a secretariat based in the Community Foundation for Northern Ireland. The contribution of this network to the field of community philanthropy comes from the direct experience of community-based grant-making on issues of conflict transformation and peace building in divided societies. The network produced a range of publications which charts aspects of the subsequent learning for both philanthropy and peace building.<sup>336</sup> A number of international funders, such as the Asia Foundation (USA)<sup>337</sup> and the Berghoff Foundation (Germany), have drawn out learning from work in conflict-torn and fragile states, but limited reference is made to the potential contribution of community philanthropy in these circumstances. What the Foundations for Peace Network members highlight are the added-value initiatives that can be identified by funders that are in a

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<sup>334</sup> [www.globalfundcommunityfoundations.org/latest-news/2014/5/26/new-grants-for-community-philanthropy-and-the-environment-to.html](http://www.globalfundcommunityfoundations.org/latest-news/2014/5/26/new-grants-for-community-philanthropy-and-the-environment-to.html)

<sup>335</sup> [www.foundationsforpeace.org](http://www.foundationsforpeace.org)

<sup>336</sup> See Kelly, G. (2008) *Victim Empowerment and Peacebuilding – The Role of Local Foundations in Supporting Victim Empowerment Processes in Regions of Conflict*. Foundations for Peace Network: Belfast, Northern Ireland; Hartnell, C. (ed) (2009) *Small Money: Big Impact: The Importance of Philanthropic Contributions to Social Justice and Peacebuilding Work in Divided and Conflict-Torn Societies*. Foundations for Peace Network/Alliance Publishing Trust: London; and O'Prey, M. (ed) (2013) *Youth and Peacebuilding: Case Studies*. Foundations for Peace Network: Hyderabad, India.

<sup>337</sup> Parks, T., Colletta, N. and Oppenheim, B. (2013) *The Contested Corners of Asia – Subnational Conflict and International Development Assistance*. The Asia Foundation: San Francisco, USA.

position to constantly take the pulse of their community, particularly in circumstances of conflict, where conditions and possibilities are always changing.

Irrespective of the specific thematic emphasis, the contribution of community philanthropy can be locational, adaptive to particular societal circumstances, participative and accountable to the local community, as well as offering opportunities for longer-term visioning and sustainability. Current discussions offer two cross-cutting philanthropic perspectives that bring additional dimensions to the mix – grassroots philanthropy and philanthropy with a social justice lens. The National Committee for Responsive Philanthropy (NCRP) issued a paper in 2003 which held that '*social justice philanthropy is the practice of making contributions to non-profit organizations that work for structural change and increase the opportunity of those who are less well-off politically, economically and socially*'.<sup>338</sup> That same year a conference for foundations, organized by Synergos Institute, and hosted by the Oaxaca Community Foundation in Mexico, argued that the issue of social justice was urgent and important, given the need to address differentials of power as well as to improve public policy through the modelling of alternative strategies. Conference participants considered the work of the Aga Khan Foundation in supporting anti-apartheid forces in South Africa as well as the Kumbu Indigenous Community Foundation from Australia.<sup>339</sup> Emmett Carson, then CEO of the Minneapolis Foundation, in a challenging address to the 2004 Symposium of Community Foundations held in Berlin (Germany), reiterated the challenge to community foundations to adopt a social justice lens in order to sharpen their programmatic focus. The following year, a report on *Social Justice Grant-making* (produced by Independent Sector and the Foundation Center) concluded that social justice giving by community foundations in the United States accounted for 5 per cent in monetary terms, but represented more than 10 per cent of grants awarded. Different definitions of social justice philanthropy have been put forward, but the report noted that the New York Community Trust and the San Diego Foundation ranked in the top quarter of social justice grantmakers at that time.<sup>340</sup> The Community Foundations of Canada, as already cited, has had a dedicated community foundation social justice programme focusing on this challenge since 2001.<sup>341</sup> The topic of social justice philanthropy was placed on the agenda of the East Africa Association of Grantmakers in 2005.<sup>342</sup> A recent study on Islamic philanthropy also considers the question of funding

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<sup>338</sup> National Committee for Responsive Philanthropy (April 2003) *Understanding Social Justice Philanthropy* – [www.ncrp.org](http://www.ncrp.org)

<sup>339</sup> Heller, J. (September 2003) *Foundations and Social Justice*. The Synergos Institute, USA – [www.synergos.org/knowledge/03/foundationsandsocialjustice.htm](http://www.synergos.org/knowledge/03/foundationsandsocialjustice.htm)

<sup>340</sup> Seward, S. and Lawrence, S. (2005) 'Trends in Social Justice Grantmaking', in Lawrence, S. (ed) (2005) *Social Justice Grantmaking: A Report on Foundation Trends*. Independent Sector and Foundation Center: New York, USA.

<sup>341</sup> Maxwell, J. (2006) *Strategies for Social Justice: Place, People and Policy*. Community Foundations of Canada: Ottawa. [www.cfc-fcc.ca/documents/pf\\_4\\_Maxwell\\_Strategies.pdf](http://www.cfc-fcc.ca/documents/pf_4_Maxwell_Strategies.pdf).

<sup>342</sup> East Africa Association of Grantmakers (2005) *Social Justice Philanthropy Workshop Report*. Nairobi, Kenya.

through a social justice lens, while noting that much Islamic philanthropic giving has been channelled through government agencies in various countries.<sup>343</sup>

An international multi-sectoral funder group has been advocating for philanthropy for social justice and peace over a number of years under the auspices of the Working Group for Social Justice and Peace, which was originally supported by the Ford Foundation. This includes grantmakers from the broad field of community philanthropy as well as representatives from independent private foundations.<sup>344</sup> Ruesga, a member of the Working Group, and current CEO of the Greater New Orleans Community Foundation, critiqued the 2003–05 definition of social justice philanthropy, offering a disaggregated matrix of eight traditions<sup>345</sup> that helped to define value-based philanthropy. Ruesga further discussed the specific, and important, role of the community foundation as a potential ‘borderland institution’, empowering and enabling marginalized groups to express their concerns and demands across sectoral borders.<sup>346</sup> This was one of a number of non-grant-making roles that the Transatlantic Community Foundation Network publication, *More Than Money: Beyond Grant-making – The Emerging Role of Community Foundations*, had identified for community foundations some years previously.<sup>347</sup>

The potential bridging role of community philanthropy, both between local communities and donors and also between different communities, raises issues related to participative approaches that necessitate not only the acknowledgement of power imbalances between grantmakers and grantees but also the need to develop practical models of genuine engagement. The literature on social justice philanthropy and community change refers to both these challenges. A 2009 study, drawing on evidence from the programme delivery of a large number of North American community foundations,<sup>348</sup> reflected on how funders could work more effectively with low-income communities, in a participatory manner, to effect system change. The long-term nature of place-based community philanthropy was seen as a virtue, as was the need to frame realistic expectations, a point picked up by Brown, Chaskin, Hamilton and Richman in a later article.<sup>349</sup> At a more thematic level,

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<sup>343</sup> Fauzia, A. (ed) (2014) *Islam, Philanthropy and Social Justice – Challenges towards Transformation in Muslim Societies*. Syarif Hidayatullah State Islamic University: Jakarta, Indonesia.

<sup>344</sup> Working Group on Philanthropy for Social Justice and Peace (2009) ‘Executive Summary Report on the Convening on Philanthropy for Social Justice and Peace’. Cairo, Egypt: <http://www.p-sj.org>

<sup>345</sup> Ruesga, A. and Puntenney, D. (2010) *Social Justice Philanthropy: An Initial Framework for Positioning this Work*. Working Group on Philanthropy for Social Justice and Peace: [www.p-sj.org](http://www.p-sj.org)

<sup>346</sup> Ruesga, A. (2013) ‘The Community Foundation as a Borderland Institution’, in Mazany & Perry (2013) *Here for Good*.

<sup>347</sup> Jansson, D. (co-ordinator) (undated) ‘More than Money: Beyond Grantmaking – The Emerging Role of Community Foundations’. The Transatlantic Community Foundation Network: [www.tcfm.efc.be](http://www.tcfm.efc.be).

<sup>348</sup> Saasta, T. and Senty, K. (June 2009) ‘Building Resident Power and Capacity for Change: An “On-the-Ground” Diarist Project’. Grassroots Grantmakers: Hallettsville, TX: [www.grassrootsgrantmakers.org](http://www.grassrootsgrantmakers.org). See also *National Civic Review* (2013) ‘Making Citizen Democracy Work: Special Issue’, Vol. 102, No. 3.

<sup>349</sup> Brown *et al* (2012) ‘Towards Greater Effectiveness in Community Change’.

approaches to participatory grant-making have also been analysed in research commissioned by a number of activist funders who fund on an international basis.<sup>350</sup> Models of community-based participatory grant-making are available, as illustrated by examples in Palestine and Northern Ireland. 'The Village Decides' programme designed by the Dalia Association in Palestine has been well documented,<sup>351</sup> as has the consensual grant-making approach adopted within the Fair Shares programme designed by the Community Foundation for Northern Ireland.<sup>352</sup> Both these models adopted an asset-based understanding of community development that has also informed community philanthropy practice in the African context.

#### **8.4 Is there a north–south dimension to community philanthropy?**

As already noted above, Peggy Dulany, reflecting on the Synergos Institute experience, identified the growing difference between community philanthropy as understood in the global North and developments in the global South. Veteran community foundation observer and commentator Eleanor Sacks<sup>353</sup> points out that she has always avoided speaking of a North American 'model' of community foundations, and that sensitivity to context is all important. Knight, writing in 2012, presented the results of a series of consultations with community philanthropy practitioners.<sup>354</sup> He commented that, while almost all of the visible growth in community foundations had occurred in North America and Europe (with a sharing of the North American approach), there was '*an underlying ferment of activity in other parts of the world*'.<sup>355</sup> This 'new generation' of community philanthropy organizations was characterized by local people taking the lead and contributing their own money; it was a movement that grew out of a social activism looking to address issues of sustainability and the need to go beyond short-term project funding. In a previous study, Hodgson and Knight identified a number of intangible outcomes that community philanthropy was seen as contributing to the local development process: 'trust', 'community leadership', 'social capital', 'sustainability' and 'reduction of dependency'.<sup>356</sup> With the exception of the last consideration, however, the other four elements have been subjects for discussion among at least a tranche of community philanthropy organizations in both North America and Europe, as well as in the global South.

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<sup>350</sup> Hart, M., Faller, H., Berkley Nepon, E. and Schmitt, M. (2014) *Who Decides? How Participatory Giving Benefits Donors, Communities and Movements*. The Lafayette Practice: France – [www.thelafayettepractice.com](http://www.thelafayettepractice.com)

<sup>351</sup> [www.dalia.ps/village-decides](http://www.dalia.ps/village-decides)

<sup>352</sup> Horsley, M. and Grant, P. (2009) *Fair Share Evaluation Summary Report*; and Horsley, M. and Grant, P. (2011) *Fair Share NI: Learning for Grant-makers*. Community Foundation for Northern Ireland: Belfast, Northern Ireland.

<sup>353</sup> In correspondence with the author, September 2014.

<sup>354</sup> Knight (2012) *Value of Community Philanthropy*.

<sup>355</sup> Ibid.

<sup>356</sup> Hodgson & Knight (2010) *More than the Poor Cousin?*

The 'reduction of dependency' issue is of particular concern to community philanthropy in those countries that have historically received external aid. Tewa in Nepal and Dalia Association in Palestine have made a particularly articulate case that locally rooted community philanthropy confers a sense of legitimacy and accountability that is invariably missing when the source of funding is external.<sup>357</sup> Hilary Gilbert, from the Community Foundation for South Sinai, also explained how difficult circumstances confer a sense of community legitimacy:

*We seek legitimacy by establishing local committees when funds are to be distributed, and by acting in response to our network of thirty community volunteers, mostly based in scattered desert communities with almost no facilities (patchy or no electricity, no reliable water supply, poor or absent education and no healthcare). Established two years ago (by a civic participation project co-funded by GFCE), the network is a good example of the way that the effects of a grant can go way beyond their original intent and really build local capacity. We act as a hub where needed, linking them with other communities with similar issues. They learn from each other's experience; we help them coordinate action. We provide resources; they do what's needed. There's a real sense in which the network is becoming the community foundation. And paradoxically, the fewer resources we have (at this time when bringing in foreign funds is close to impossible), the more local people step forward to contribute what they can in time and kind. By catalysing widespread community action at ground level, the community foundation is helping people assume responsibility for their own communities. They are accountable to each other . . .*<sup>358</sup>

This approach, developed out of necessity, brings a multi-dimensional understanding of accountability that is far removed from the dominant donor-directed framework of development aid. So too is the important insight that was shared by Rita Thapa, founder of Tewa, when she argued that value-based organizations are sustainable.<sup>359</sup>

In an analysis of community foundation data collated in the 2014 Community Foundation Atlas, Knight distinguished between the influence of philanthropic gifts on community foundation development in some areas of the world (North America) and the motivation provided by grassroots activism and the failure of government services in the rest of the world. Deconstructing the data further, he suggested that grassroots activism was particularly important in the development of community philanthropy in the Middle East, North Africa, sub-Saharan Africa and the Asia/Pacific region, whereas it was generally not

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<sup>357</sup> Thapa, R. (2011) *Tewa: Doing the Impossible – Feminist Action in Nepal: The Founder's Story*. Tewa: Kathmandu, Nepal.

<sup>358</sup> Interview with Hilary Gilbert undertaken by GFCE in 2014 on the issue of accountability and transparency in community philanthropy.

<sup>359</sup> Chigudu, H., Thapa, R. and Pavia Ticzon, L. (2014) *Gems Along the Journey: Closure of the Sampanna Campaign, 2011–2014*. Tewa, Hillside Press: Kathmandu, Nepal.

a factor in North America or Oceania. The combination of the provision of philanthropic gifts and community leadership had greatest impact in North America and sub-Saharan Africa; and the availability of external funding sources (notwithstanding the reservations noted above) was important in Latin America and sub-Saharan Africa, but not in either North America or the Middle East.<sup>360</sup> The combination of the factors identified with the limited availability of organizational resources to community foundations in the global South may well explain why the latter reported a much higher appreciation of the importance of 'added-value', non-grant-making programmes of work. These programmes were not as prevalent in Oceania, North America or Western Europe. Knight found that the highest recognition of the importance of investment in civil society processes, together with the building of social capital and assets, was in the Middle East, North Africa, Latin America, the Caribbean and sub-Saharan Africa; the lowest was in North America and Eastern Europe. Finally, the emphasis on social change was again highest among organizations working in sub-Saharan Africa, the Asia/Pacific and Latin America, and lowest in Central and Eastern Europe and North America. In short, Knight concluded, clear distinctions could be seen in community philanthropy organizations that had developed in North America and Western Europe when compared with the cohort of newer organizations that had developed in other parts of the world. Context, however, draws out finer lines of detail: individual community foundations' appreciation of values, mission and the nature of power relations in philanthropy can influence their priorities and their role.

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<sup>360</sup> Knight (2014) *Dimensions of the Field*: [www.communityfoundationatlas.org/facts/#analysis](http://www.communityfoundationatlas.org/facts/#analysis).

## 9 Community philanthropy: drawing the threads together

When Knight and Milner referenced the diversity in form and focus adopted by community philanthropy organizations, they also posited a number of core similarities: *'all in some way help geographic communities mobilize financial and other kinds of capital for the improvement of the lives of residents'*.<sup>361</sup> Reflecting on experience and analysis of community philanthropy (mainly but by no means exclusively in the global South), their case studies acknowledged the multi-faceted nature of the capital mobilized (including knowledge, time, connections, etc.) and the importance of taking account of different local contexts, challenges and opportunities. The circumstances of the Neelan Tiruchelvam Trust, pursuing a human rights focus in Sri Lanka, are very different from how the Vancouver Foundation experiences social need in Canada – and yet both are part of the global mosaic of community philanthropy.

Hodgson reminds us that the phenomenon is not new but is rooted in those traditions of giving and mutual support that exist in every culture and country regardless of occasions of state centralization and/or the marginalization of civil society.<sup>362</sup> There are three distinct historical traditions that community philanthropy draws from: the various religious obligations, such as Christian alms or Muslim *zakat*, that over the centuries have come to be understood in terms of charity; the tradition of mutual help, whether the African concept of *ubuntu* or the Irish notion of *meitheal*, which tends to be rooted in social need and community survival; and organized philanthropy (both public and private), which works to improve the quality of life, whether locally or internationally, and encompasses community foundations, women's funds and other forms of community philanthropy. In reality, however, community philanthropy offers a flexible format that also draws on other traditions.

Re-visiting the 'family features' of community philanthropy suggested by Knight (2012),<sup>363</sup> the requirement that it is organized and structured shifts the emphasis from the personalized/familial/clan nature of much traditional giving to a more institutional relationship. What this necessitates, however, is both organizational effectiveness and open and transparent policies and practices, as well as clear accountability to all stakeholders, including the broader community.<sup>364</sup> Both good governance and organizational competence are essential if inter-personal relationships are to be supplemented and/or replaced by relationships between donors and institutions. The frame of mutual accountability also allows discussion on organizational and programmatic

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<sup>361</sup> Knight & Milner (2013) *What Does Community Philanthropy Look Like?*

<sup>362</sup> Hodgson (2013) 'Tracking the Growth of Organized Community Philanthropy'.

<sup>363</sup> Knight (2012) *The Value of Community Philanthropy*.

<sup>364</sup> As noted by Sacks, E. (May 2004) Global Status Report on Community Foundations: WINGS.

priorities with not only donors but also other stakeholders, even if there will invariably be a range of views about strategic principles and priorities.

The 'self-directed' feature of community philanthropy, which Knight identified, goes to the heart of the importance of independence from any single policy-maker and/or source of finance. Organizations in the sphere of community philanthropy can act as intermediary funding mechanisms for local municipalities, international aid agencies, or indeed private foundations, but sole dependence on any one of these sources can restrict the ability of the community philanthropy organization both to determine local priorities and to achieve longer-term sustainability. Consequently, while it is undoubtedly an important role to provide services to donors (individual, corporate, statutory, international, etc.) to help them achieve their philanthropic goals,<sup>365</sup> it is crucial that there is a multi-stakeholder buy-in to the organization that allows a diverse network of relationships to flourish. While longer-term community impact can be enhanced by short-term donor contracts, it requires a confident and reflective organization to ensure that dominant external donors do not dictate strategic planning or leech away self-directed decision making.

Such independence can be married to responsiveness to specific local circumstances by having an 'open organizational architecture', which can offer a menu of programmes and approaches to meet the needs of prioritized issues. Grant-making remains important for community philanthropy, irrespective of the size of grants, as a means of being open and responsive to the priorities of local groups; it also facilitates networking and building broader platforms of change partners and community stakeholders. Participatory approaches to decision making, as well as specific mission-related investment to meet community need, often make it easier to build such platforms. Drawing on the examples referred to throughout this literature review, 'open architecture' can encompass acting as a societal bridge builder, a community convenor, a social entrepreneur, a community catalyst, a knowledge hub, a policy advocate,<sup>366</sup> and much more depending on circumstances. The extent to which such open architecture also allows for risk taking and modelling innovative approaches to challenge norms and certainties will depend on local challenges and the extent to which individual community philanthropy organizations are prepared to embrace leadership roles. There are many testimonies of what can be done by even relatively under-resourced organizations if the will, imagination and organizational value framework are in place.

The fact that community philanthropy both is an integral part of, and also works to, civil society<sup>367</sup> is a given that allows it to engage with a broad range of issues, partners and

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<sup>365</sup> Ibid.

<sup>366</sup> As noted in Jansson (undated) *More than Money*.

<sup>367</sup> Defined by Knight (2013) *The Value of Community Philanthropy* as 'the totality of many voluntary social relationships, civic and social organisations and institutions that form the basis of a functioning society, as distinct from the force-backed structures of the state (regardless of that state's political system), the commercial institutions of the market, and private criminal organisations like the mafia.'

activities, while also acting as a source of funding and support to other non-profit groups. The validation that a well-managed grant-making programme offers can be as valuable to community-based organizations as the actual funding itself, particularly in situations where there is a distrust or scepticism about the role of local NGOs and/or the community and voluntary sectors.<sup>368</sup> Although a grant awarded can represent trust in a local group, trust building is also important with other sectors of society, including potential donors. Where successful, the outcome of this process can contribute to the generation of social capital through what has been described as the 'interstitial'<sup>369</sup> position of community philanthropy organizations. Once relationships of trust are established, narratives can be drawn from NGO work supported, and asset-based community development initiatives, to communicate interventions that are net contributors to the betterment of society. Concepts of 'betterment' may well be contested, but community philanthropy can open the door to ensure the inclusion of groups that might otherwise be excluded from this discussion, thus helping to build a greater sense of social inclusion. Hodgson has argued that this contribution of community philanthropy to building trust and social capital can often be overlooked within funding parameters that are often fixated on short-term programme delivery.<sup>370</sup>

Knight has identified the distinguishing features of community philanthropy as including the mobilization of local money and assets and agreement on a value base that includes building an inclusive and equitable society.<sup>371</sup> The importance of the latter framing is reflected by many examples of community philanthropy in practice, but arguably also encompasses other organizations and activists within civil society. The focus on asset building, however, and the management of resources, is a feature that goes to the heart of community philanthropy. Independence is critically linked to the building of a local asset base, as is longer-term sustainability, which, in turn, enables planning and commitment. It is the resource development and asset stewardship roles that locate community philanthropy organizations in the 'interstitial' junctures of society, essentially drawing resources (both financial and in kind) from people in, and of, local communities, as well as from the more traditionally perceived donor class. The priority placed on inclusive asset mobilization is explained in the following terms:

*It is an essential component of community philanthropy that local people put in some of their own money to develop long-term assets for a community. Such an asset-based approach contrasts with a deficit-based approach, which starts with an assessment of needs and works out how to fill them.*<sup>372</sup>

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<sup>368</sup> Knight & Milner (2013) *What Does Community Philanthropy Look Like?*

<sup>369</sup> Knight (2013) *The Value of Community Philanthropy*.

<sup>370</sup> Hodgson (2013) 'Tracking the Growth of Organised Community Philanthropy'.

<sup>371</sup> Knight (2013) *The Value of Community Philanthropy*.

<sup>372</sup> Hodgson, Knight & Mathie (2012) *The New Generation of Community Foundations*.

Those voices that are often strongest in support of this conclusion have themselves experienced the disempowering impact of dependence on large, top-down development aid programmes.<sup>373</sup> Even relatively limited amounts of local assets can shift the power balance from being a recipient to being a partner.

In summary, the distinctive characterization of community philanthropy in operational terms, in addition to promoting community resilience, strengthening civil society and improving the quality of life for local people, can be captured in the terms shown in Table 9.

The 2014 centenary of the first community foundation has encouraged a number of reflective studies. Work commissioned by the Community Foundations' Leadership Team and the Council on Foundations saw the Monitor Institute pose the question 'What's Next for Community Philanthropy?' Initial findings suggest that there is no one model that needs to be either fixed or continued, but that the emphasis should be placed on scanning future opportunities and challenges.<sup>374</sup> Emmett Carson<sup>375</sup> argues that the shifting definition of what community means in the 21st century may well create a profound identity crisis for place-based institutions, including community foundations. He suggests, however, that the very best organizations will increasingly gear themselves to meet the local, national and international interests of donors and local residents. This broader view highlights the importance of learning exchange and partnership working between community philanthropy organizations in different parts of the globe, and may even include the sharing of resources. The range, importance and reach of the roles detailed in Table 9 require community philanthropy organizations with adequate access to resources and relationships. The reality remains that some of the most effective, imaginative and courageous foundations and funds remain incredibly fragile in terms of their own staff and resource base, while in other parts of the world individual community foundations control impressively large endowments. At least one clear challenge is to explore whether the community philanthropy field itself is sufficiently collegial to form partnerships across societies and continents, and to share resources as well as learning. Another opportunity could see increased networking and linkages between the various manifestations of community philanthropy, including with the various thematic funding priorities discussed above.

Testing how community philanthropy experiences and exercises its multiplicity of roles, in a range of contexts, remains a challenge. Networking, peer learning and exchange provide crucial support to allow an understanding of what is achievable to emerge, alongside

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<sup>373</sup> Ibid.

<sup>374</sup> Kasper, G. speaking on 'What's Next for Community Philanthropy?' at the Plenary Session of the Council on Foundation's Fall Conference for Community Foundations, 24th September 2013. <https://www.youtube.com/watch?v=Oct58CxHTo4K>

<sup>375</sup> Carson, E. (2015) *21st Century Community Foundations – A Question of Geography and Identity*. Grantcraft, Foundation Center: New York, USA  
[www.grantcraft.org/assets/content/resources/Community\\_Foundations\\_web.pdf](http://www.grantcraft.org/assets/content/resources/Community_Foundations_web.pdf)

capturing the learning that already exists. The Global Alliance for Community Philanthropy is committed to building on the already impressive field of evidence that is available as a result of the work of very many community philanthropy organizations, private foundations and other engaged donors. It hopes to contribute to the visibility of community philanthropy as one of the best-kept secrets of local development.

▪ **Table 9: Distinctive features of community philanthropy**

| <b>Mobilization of assets</b>  | <b>Enhancing community capacity and resilience</b>  | <b>Building trust and social capital</b>  |
|--|---|---|
| Identification and management of flow-through resources for grant-making and operational programmes                          | Facilitating local CBOs/NGOs to articulate needs, opportunities and suggested approaches  | Building trust by developing and sharing access to, and strengthening, a diversity of CBOs/NGOs ('bonding' social capital)                                |
| Building a longer-term capital endowment (if feasible) to provide organizational independence                                | Supporting/resourcing the development/effectiveness of civil society organizations  | Building relations with and enhancing communication on an inter-sectoral basis ('bridging' social capital)  |
| Offering a knowledge hub drawn from local insights and grounded information  | Enhancing participative approaches/strategies to ensure agency of marginalized groups   | Establishing clarity around organizational mission, values and priorities   |
| Drawing on community-based assets (finance and in-kind)  | Identifying, and facilitating, potential for inter-sectoral working and partnerships  | Ensuring organizational legitimacy through good and representative governance   |
| Benefiting from donation of community volunteering/time/participation  | Providing opportunities for influence on policy making through convening/advocacy   | Putting in place transparent and accountable reporting procedures for both donors and civil society   |
| Building the asset base of organizational credibility and values   | Working with CBOs/NGOs to identify sustainability options   | Actively seeking opportunities to develop CBOs/NGOs as active stakeholders in community philanthropy/policy advocacy ('linking' social capital)           |
| Developing a focus for shared learning drawn from grounded experience of working in partnership with local groups/programmes | Supporting networking/information exchange to enhance potential for diverse groups/communities to work together around shared issues/concerns | Having policies/strategies in place to enable proactive intervention to ensure community resilience during situations of community tension or emergencies |

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