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# Alliance

For philanthropy and social investment worldwide

Special feature

## Decolonising philanthropy

**Guest editors**

**Shonali Banerjee**

Centre for Strategic  
Philanthropy, Cambridge  
Judge Business School

**Urvi Shriram**

Centre of Philanthropy  
for Social Justice, Indian  
School of Development  
Management



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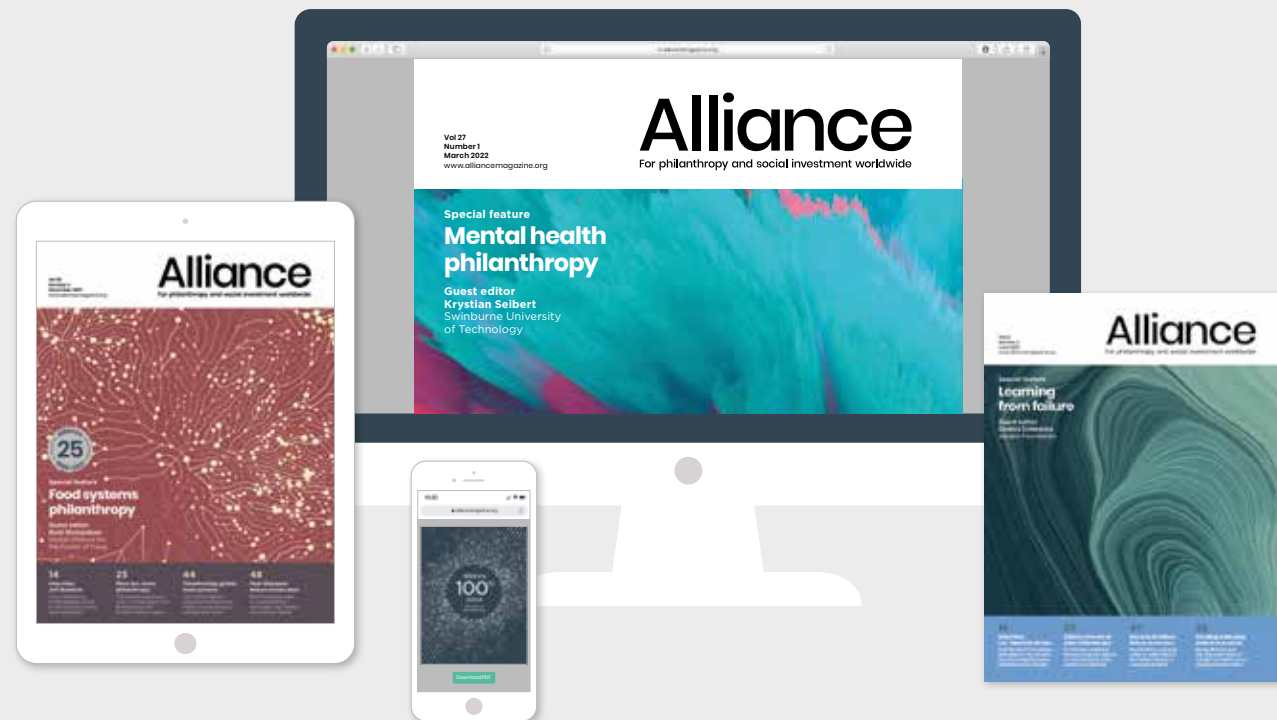
### Still awaiting the human face

Allan Moolman of dala! Consulting Services on South Africa's elusive quest for a new order



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*“Alliance magazine is an absolute must for anyone working in the field of philanthropy”*

Jenny Hodgson, Global Fund for Community Foundations

## Editorial

# Beware the pitfalls of playing a blame game



**Charles Keidan**

Executive editor, *Alliance*.

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🐦 [@charleskeidan](https://twitter.com/charleskeidan)

As philanthropists gain greater visibility, a wider philanthropic ecosystem is evolving to develop their practice and represent their interests. No doubt a major driver of this trend is a surge of wealth creation – and wealth concentration – in emerging economies. But there is also a growing recognition that, when done correctly and with good intentions, philanthropy can help to solve challenging social problems alongside others.

As philanthropy globalises, *Alliance* has been proud to appoint its first group of regional representatives in Africa, South Asia, Latin America and the Arab region with support from Emirati philanthropist, Badr Jafar and the Mott Foundation. *Alliance's* regional representatives are already expanding our sources, networks and knowledge helping us to reflect the dynamism of philanthropy in emerging countries – something featured across every issue we publish.

But will the globalisation of philanthropy lead to a more progressive field or a continuation of the status quo?

Certainly, a call to decolonise philanthropy has become an animating force in progressive philanthropy circles. Like many terms which crystallise an idea and capture the imagination, it carries both broad and specific meanings. Broadly, it reflects a view that philanthropy has been complicit in economic, social, political and cultural systems of exploitation which need to be uprooted. And specifically, decolonising philanthropy should lead to interrogating sources of philanthropic wealth, ending extractive investment practices, making reparations, diversifying boards, and building more participatory, equity centred,

and trust-based philanthropy, all of which shifts power from the wealthy to the poor and from funder to grantee.

Many *Alliance* readers will share these aspirations to decolonise philanthropy.

But how achievable is the goal? And does it unfairly pin too much blame on the Global North?

Given its record, it is by no means unfair to highlight negative aspects of elite philanthropy in the north. But is contrasting an unflattering picture of northern philanthropy with an idealised version of philanthropy in the Global South actually helpful to the development of southern philanthropy? The idea of decolonising philanthropy suggests that the south and, by extension, southern philanthropy needs to be liberated to fulfil its innate potential – an inherently more democratic and egalitarian tradition drawing on powerful Indigenous co-operative modes of solidarity which already exist as philanthropy in all but name.

But does such a counterposing of northern vice and southern virtue obscure as much as it reveals? Can we safely assume that elite philanthropy in the Global South won't demonstrate the same defects as its northern counterpart? That seems unlikely given that billionaires in the Gulf, Africa, Asia and Latin America dip into many of the same pools of global capital as their counterparts in the Global North. In philanthropy terms, that translates into attending the same gatherings, sharing the same knowledge, building the same networks and adopting the same practices. Witness the elite dealing of gatherings at Davos, for example, or the

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Can we safely assume that elite philanthropy in the Global South won’t demonstrate the same defects as its northern counterpart?

globalisation of the Gates giving pledge which explicitly seeks to foster a global community of philanthropists dedicated to doing good.

Some are alive to these dangers. Writing in this issue’s special feature on Decolonising Philanthropy, guest editors Shonali Banerjee and Urvi Shriram point out that ‘truly decolonised philanthropy calls for more than just an increased number of representative non-white philanthropists, if these individuals are potentially recreating harmful practices in their home countries.’

Similar concerns have been asserted by Halima Mahomed and Ndana Bofu-Tawamba in *Alliance* online: ‘We must demand pan-African philanthropic fora decentralise money as a source of coercive power, and root power in people as primary agents of what change is needed’.

But what is missing is a clear plan to realise these demands and, perhaps, there is a too convenient tendency to blame the history of colonialism when homegrown philanthropy inevitably falls short.

It’s also worth remembering that while debate rages in progressive circles about how to decolonise philanthropy, such a call is likely to be met with a lukewarm response by some prominent voices.

One example is Elise Westhoff, CEO of the conservative Philanthropy Roundtable. Talking to *Alliance*, Westhoff says that decolonising philanthropy has a ‘very charged’ meaning and she would need ‘to better understand the arguments that underlie the terminology in order to really respond to it’. That’s hardly a ringing endorsement.

Westhoff also calls for more debate in philanthropy across political and cultural divides. ‘It would be interesting to explore the term {decolonising philanthropy} with the people who have coined it, and see where there are areas where we can agree.’ As debate about, and processes of, decolonisation wear on, *Alliance* readers should take Westhoff up on her invitation, even if it’s ultimately to repudiate her views.

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**What’s your view?** Letters of no more than 200 words should be emailed to: [alliance@alliancemagazine.org](mailto:alliance@alliancemagazine.org)



Is philanthropy ready to embrace intelligent failure?

To mark the publication of our special feature on learning from failure in the June 2022 issue, *Alliance* hosted an event at the 2022 AVPN conference in Bali, Indonesia.

*‘Imagine a cross foundation ‘learning from failure’ roundtable so others can hear these examples and evolve their philanthropy practices.’*  
**Sarah Greenfield Clark**  
**Climate 2025/**  
**The Movements Trust**

*‘Very interesting testimony from the speakers. Thank you so much! The logic is so close to asset management/ private banking. I am glad to see such mindset applied to the nonprofit sector. Hope it cascades down to the 13K Swiss Foundations.’*

**Marie-Luce Claes**  
**FLAG21**

To watch the event, go to: [alliancemagazine.org/events](https://alliancemagazine.org/events)

Trust-based philanthropy is a solution not a myth

One of the most heated debates so far this year came in response to criticism of trust-based philanthropy by Jacobs Foundation CEO Simon Sommer and a piece by Charles Keidan exploring the merits of Sommer’s article. Here is a selection of reader reaction as the debate unfolded online.

*‘I believe in trust-based philanthropy – but where the definition is a funder firstly doing their homework on the sector and context they fund, alongside sensible due diligence on organisations they partner with and support. Then it’s about building relationships and mutual trust over time, getting to know a partner and their work. Trust-based philanthropy for me means trusting a partner to know best how to spend a grant, but working with them to understand the reasons for the allocation of funds.’*

**Jo Davies**  
**(previously CEO of a grant-making trust)**

*‘As a private foundation, we have been operating in a trust-based way providing unrestricted funding for almost two decades. Our approach is not research driven, but outcomes are measured and verified as each area of focus or investment progresses. The longer we engage, the deeper everything goes. Including trust. And the capacity and ability of each initiative/entity to deliver. It really works!’*

**Gary Shearer**  
**The Saville Foundation**

*‘As someone new to mission-driven work at a nonprofit after a 30-year career in for-profit technology, I am often struck by the lack of true cooperation between multiple organisations working on the same problem. It appears to me that the funding process, often focused on grants for a period much shorter than the work is expected to take, leaves organisations insecure, fostering competitive, rather than cooperative, behaviours.’*

**Steve Francis**  
**Tech Matters**

*‘The reason to trust grantees and ‘get out of the way’ is that there is no one strategy that will solve any of the trenchant problems of injustice and human suffering that we face. By giving many grantees the flexibility to respond creatively, better strategies will emerge; more than this, multiple strategies that may even seem incompatible can be more effective in concert than by anyone alone.*

*Trust, and you may fail; you may sometimes feel betrayed. But you will also create a more vibrant, rapidly evolving ecosystem of social change actors who are more likely, in the aggregate, to get things done if they have the freedom to experiment.’*

**Devon Kearney**  
**Philanthropy practitioner working in the nonprofit social justice sector**

To read Simon Sommer’s article, go to: [tinyurl.com/alliance-blog-sommer](https://tinyurl.com/alliance-blog-sommer)



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Philanthropic practice needs to fully understand and support Indigenous sovereignty to achieve a fundamental and long-lasting difference, write Heather O'Watch and Alejandra López Bravo of The Circle on Philanthropy.



# Philanthropy *confidential*

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## Got a philanthropy dilemma?

Tell our philanthropy expert, Veritas, what's on your mind.  
[alliancemagazine.org/philanthropyconfidential](https://alliancemagazine.org/philanthropyconfidential)



 *I work for a foundation that bills itself as progressive, but – in my opinion – isn't working efficiently on the issues it says it cares about. I know that most people don't have the privilege of being politically aligned with their employers, but it feels more frustrating somehow to work at an organisation that says it believes in achieving social transformation but it's not really 'putting its money where its mouth is'. How should I reconcile this?*

### Dear Frustrated,

I've long believed that the true meaning of integrity is being consistent across your words and actions. Unfortunately, like you, I've found that this practice is still more of an aspiration or, more cynically, viewed as 'naïve' or 'unrealistic'. Even in social sector organisations (especially political ones), money, power and winning can still matter and, ultimately, take precedence.

That's a tough pill to swallow and when that doesn't happen, it can lead to frustration, bitterness, and, ultimately, a decision to walk.

I recently had a conversation with a colleague who, like you, became very disillusioned with the leadership of an organisation that was utterly out of sync with what it was purporting publicly. We were comparing notes of similar

experiences during our careers and how scarring some had been. His response was to disavow any affiliation with these organisations and colleagues, and the issues they were advocating. I did likewise but continued to advocate for the issues I thought were important by finding alternative ways to do so. It included finding other organisations to work with/for, doing some independent studies and writing, teaching, and consulting on my own.

Bottom line: you have to decide to what degree you can reconcile this dissonance. That means being very clear about your values and those you see as discrepant and why. That's important because others in the same organisation who you believe share your values may see it differently. Do they? Have you talked to others about your concerns? If you're finding a pattern, that may be the determining factor in deciding whether you can continue at that organisation. If others don't share your perceptions or values it doesn't make them wrong,

it just suggests you have different standards of what you can tolerate. It also risks you being perceived, ironically, as intolerant and/or simply wrong – a perception that could make working there extremely difficult. And, frankly, what if your perceptions are incorrect? Part of integrity is being willing to step back, check yourself, and admit you're wrong.

It may also help to think about who eventually will have to live with the results of your employer's strategic decisions. If they agree that the organisation isn't walking the talk and this is having a detrimental effect on their lives (and what the organisation is trying to do), then perhaps you could gather evidence of this and present it to the organisation's leadership. If, however, the 'end users' of your employer's decisions – constituents, community members, or grantees – are happy with them, that suggests how those decisions are made and whether they're 'efficient': the means may be tangential to the ends.

Sincerely,  
**Veritas**



# Covering the stories you haven't been hearing

Four new members have joined the *Alliance* team to support our mission to go deeper on covering global philanthropy

## Meet our Regional Representatives:



**Aarti Mohan**  
South Asia  
Regional  
Representative



**Agustin Landa**  
Latin America  
Regional  
Representative



**Ese Emerhi**  
Sub-Saharan  
Africa Regional  
Representative



**Heba Abou Shnief**  
Arab Region  
Regional  
Representative

### In these regions, we are:

- Raising the profile of philanthropy where it is not as well known
- Recognising visionary leaders
- Encouraging innovative and creative forms of philanthropy
- Providing a space for exchange
- Telling the story of philanthropy around the world

Hear from them directly and ask your questions at the regional representatives' digital event in October. Keep a look out for your invite in your inbox!

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By Alliance digital editor,  
**Elika Roohi**



Send your philanthropy news to  
[elika@alliancemagazine.org](mailto:elika@alliancemagazine.org)

# Arab region



**Alliance Arab region regional representative Heba Abou Shnief writes:**



Arab philanthropic funding of climate change solutions has been very limited. Yet, with the

momentum growing around the upcoming COP27 in Egypt, funders are experiencing an upsurge in CSOs' funding requests. With resource constraints gripping the philanthropic sector and competing priorities, the tradeoffs can be difficult. A default practice of funders is to fund who they know, while gravitating to quick wins to demonstrate impact. In this context, systemic solutions and the role of a sustainable civic sector in implementing them can often be missed. Mona Wissa, CEO of Life Vision – a social enterprise working on the empowerment of women small-holders in agriculture and water management in Egypt – stresses that 'funders need to encourage collaboration among NGOs by supporting consortias of NGOs that work on climate change solutions rather than inducing competition amongst them through calls for proposals that favour only a few organisations'. Whether philanthropy is ready to commit to climate change as an investment priority, fund systemic solutions and become meaningful participants in a global climate change movement is a wait-and-see over the next few months.

## Wealth concentration rockets

The concentration of wealth among a small number of elites in Arab sub-regions surged during the first year of the pandemic, causing a substantial rise in wealth inequality, while income poverty has also increased, according to the Economic Research Forum. Extreme income poverty had been falling in the region over several decades but has been on the rise since about 2013 and on the eve of the pandemic rose to 1993 levels.

[tinyurl.com/arab-wealth](https://tinyurl.com/arab-wealth)

## Economic crisis slows Ramadan giving



The cost of living crisis – alongside the enduring health crisis – slowed down

what would typically be a generous time of year for people in the Arab region. In Egypt, Jordan and Lebanon, there has been a sharp decline in charitable giving – as much as 50 per cent in Jordan, according to a report by Sky News Arabia. The report cites soaring food and oil prices, as well as the impact of Covid, as the reason for the gap that charities and Ramadan volunteers are grappling to address.

[tinyurl.com/ramadan-giving](https://tinyurl.com/ramadan-giving)

**Above:** King Abdullah II of Jordan

King Abdullah by EU is licensed under CC BY 2.0

## UNHCR Refugee Zakat Fund tackles SDG goals



The Refugee Zakat Fund from the UNHCR has impacted the lives of an estimated 1.2 million people across 14 countries, its 2022 annual report estimates. Thanks to generous donations from institutional and individual donors, the fund has dispersed \$23.6 million in Zakat funds and \$11.7 million in Sadaqah funds. The report linked several of the focus areas of the fund to Sustainable Development Goals,

including No Poverty, Zero Hunger, Good Health and Well-being, Quality Education, Gender Equality and Clean Water and Sanitation.

[tinyurl.com/zakat-fund](https://tinyurl.com/zakat-fund)

# Asia and the Pacific



## India's younger donors on the rise

There has been a rise in the number of young philanthropists in India. New startups and social enterprises established in the last two years are booming, such as brothers Nithin and Nikhil Kamath – founders of the online stock trading platform Zerodha – who have taken the Young India Philanthropic Pledge and vowed to give away a quarter of their wealth. Younger donors are more inclined to work on inequality, race, gender, disability, economic status and climate than their older counterparts.

[tinyurl.com/India-young-donors](https://tinyurl.com/India-young-donors)

**Below:** Nikhil Kamath.



Nikhil Kamath by Brian 452 is licensed under CC BY 4.0

## AVPN launches pooled funds

The Asian Venture Philanthropy Network (AVPN) has launched a \$1 million pooled fund for Southeast Asian maternal and child health, as well as a \$1 million fund to close the gender gap in STEM across Asia. Both funds were announced during the recent AVPN conference in Bali. The Southeast Asian health fund seeks to address high out-of-pocket healthcare costs – some of the highest in the world, according to the organisation. The STEM Fund will aim to bridge the digital divide that has grown because of the pandemic, and empower girls to access STEM education.

[tinyurl.com/maternal-child-pooled](https://tinyurl.com/maternal-child-pooled)

[tinyurl.com/gender-gap-fund](https://tinyurl.com/gender-gap-fund)

## Spotlight falls on cross-border giving

A detailed report from Give2Asia provides an analysis of the barriers and opportunities for cross-border giving in Asia. The feasibility of cross-border giving in the region varies significantly due to regulatory hurdles, incentives and institutional readiness, the report found. It identifies four markets with a high level of readiness for outbound giving: Australia, Hong Kong, Japan and South Korea.

[tinyurl.com/cross-border-giving-asia](https://tinyurl.com/cross-border-giving-asia)

**Alliance South Asia regional representative Aarti Mohan writes:**



Being at multiple recent regional conferences, roundtables and forums in the South

Asian region, two themes have consistently come up – 'localisation' and 'collaborating better'. Localisation approaches allow the leverage of Indigenous tacit knowledge and expertise, diversity of voices, and participatory processes, which offer impact organisations a richer and more grounded feedback loop in decision-making. The tradeoffs are time and effort to curate meaningful platforms that can include these voices and experiences, yet the rewards in being local while embracing global perspectives are great. While collaborators bring together resources to tackle challenges as a group, they also require thoughtful setup and curation to equip them for success, alongside trust harboured deeply through the process and strong anchoring to sustain momentum.



Chapman Chow/Unsplash



# Europe



## Report urges swift action for Ukrainian refugees

People fleeing the war in Ukraine, mainly women and children, are extremely vulnerable to an increased risk of sexual and labour exploitation, a new report commissioned by the Freedom Fund has said. Sounding the alarm on Ukraine trafficking risks, the report urges swift action from European authorities and donors – and concludes that the risks of trafficking and exploitation are likely to increase as the war continues.

[tinyurl.com/ukraine-refugees-report](https://tinyurl.com/ukraine-refugees-report)



## Prince Charles allegedly accepted €3m cash in bags and suitcase

Prince Charles accepted bags – and in one instance a suitcase – of cash containing millions of pounds from philanthropist and former Qatari prime minister Sheikh Hamad bin Jassim bin Jaber Al Thani, an investigation by the *Sunday Times* found. He then passed the cash to the Prince of Wales Charitable Foundation (PWCF). The cash – amounting to €3 million over three meetings – was handed to Prince Charles in €500 notes, twice in bags and once in a suitcase. There is no suggestion that the payments were illegal; however, PWCF has since confirmed that he will no longer accept large cash donations.

[tinyurl.com/prince-charles-donation](https://tinyurl.com/prince-charles-donation)



Wikimedia Commons  
Prince Charles by Northern Ireland Office is licensed under CC BY-ND 2.0

## Online course targets climate action

The Philanthropy Europe Association (Philea) and Active Philanthropy have jointly launched an interactive online course to equip foundation staff with the knowledge and confidence to drive climate action within their organisations. The eight-week course will teach philanthropy professionals how a climate-aligned grantmaking strategy, investment portfolio and operations can create more resilient charitable foundations. By the end of the course, participants should have a climate action plan for their foundation.

[tinyurl.com/climate-course](https://tinyurl.com/climate-course)

## 200% surge in Turkish giving

According to research from TUSEV, the Third Sector Foundation of Turkey, the average annual donation has increased by over 200 per cent in the last year – an increase TUSEV attributes to disaster response. While the increase in giving largely comes from individuals, institutional foundations have also increased their donations to civil society organisations to provide support during the pandemic.

[tinyurl.com/turkey-giving-increase](https://tinyurl.com/turkey-giving-increase)



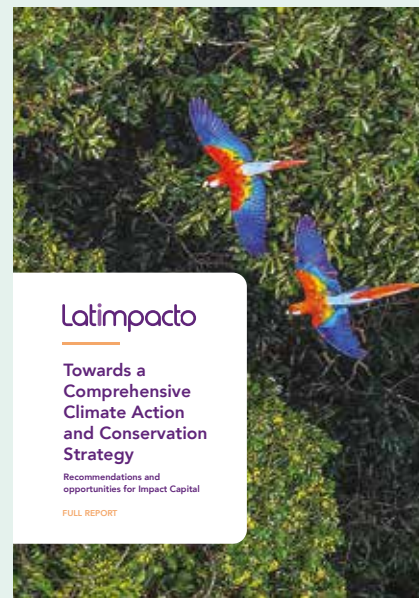
# Latin America



## Financial focus on climate and conservation

A new report from Latimpacto seeks to connect and advance climate action and conservation from the perspective of private financial support in Latin America and the Caribbean. Latimpacto hopes that its report will encourage its partners in Latin America to understand how positive and sustainable change is being generated through the use of different impact strategies, such as donations, more risk-tolerant investments and innovative financial mechanisms.

[tinyurl.com/latimpacto-climate-action](https://tinyurl.com/latimpacto-climate-action)



## Feminist fund supports community activists

Community, feminist and transgender-led NGOs based in Brazil, Bolivia, Mexico, Paraguay and Peru, working to respond to socio-environmental conflicts are eligible for grants in a new funding initiative launched by Fondo de Acción Urgente (FAU). FAU is a feminist fund that supports activists and their movements across Latin America and the Spanish-speaking Caribbean.

[tinyurl.com/fau-initiative](https://tinyurl.com/fau-initiative)

## Regulations stifle donation activity



New research from WINGS, the Centro de Filantropía e Inversiones Sociales de la Escuela de Gobierno de la Universidad Adolfo

Ibáñez, and the Lilly Family School of Philanthropy at Indiana University looks at legal frameworks in Latin America and the Caribbean that regulate donations. The research found many onerous requirements, including long and costly registration periods for nonprofits and the need to submit detailed annual reports regardless of size. Countries such as Brazil, Chile and Colombia had simpler requirements, while all countries in the region except Ecuador offer tax incentives for donations.

[tinyurl.com/giving-regulations](https://tinyurl.com/giving-regulations)

## Alliance Latin America regional representative Agustin Landa writes:



Civil Society Organisations (CSOs) are interested in the prevalence of democracy and the

importance of participating to protect it – employing traditional aspects, such as waiting for governments to understand the space of CSOs, alongside technology. There is also a process of greater regional integration, where Argentina and Colombia have so far taken on a more significant role with CSOs. Mexico currently has plans to do more as well.

The climate is an important and relevant issue in Latin America that brings civil society together, but the problem needs to be addressed in a comprehensive and cross-cutting manner, which includes attention to social issues. The creation of networks such as Latimpacto, Latin American studies carried out by Centro de Filantropía e Inversiones Sociales of Universidad Adolfo Ibáñez (CEFIS), Hispanics in Philanthropy (HIP), and the initiative to create Community Foundations led by the Charles S. Mott Foundation, are helping to create a sense of hope.



# Sub-Saharan Africa



## Journalist training to disrupt biased coverage

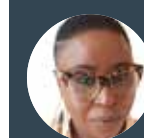
Africa No Filter and the Thomson Foundation have partnered to offer a course aiming to disrupt stereotypical news and storytelling about Africa by helping journalists develop a fresh reporting style beyond framing Africa through conflict, disease, poverty, corruption and poor leadership. 'African Stories: A guide for journalists on how to tell better stories about Africa' will be offered online and presented by journalism and media experts.

[tinyurl.com/african-journalism-course](https://tinyurl.com/african-journalism-course)



Flickr/Kim Newall  
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## Alliance Sub-Saharan Africa regional representative Ese Emerhi writes:



Philanthropy in Africa has many different meanings, depending on who you speak to. However, an underlying and connecting thread is the belief and understanding that 'giving is a way of life' for many Africans. According to a development practitioner in Nigeria, 'If I follow the traditional meaning of philanthropy – that it's the love of mankind – then I consider myself a philanthropist. But if I then overlay that with the cultural and local context from where I'm from, and look at the sector, then my giving is limited, at the familial level and not at the societal level, where real change can happen. Giving should lead to transformational change.'

## Philanthropy thrives in East Africa

Deep roots of traditional giving in Africa have evolved significantly in recent years from a largely informal to an organised format increasingly guided by institutional philanthropy, finds *The State of Institutional Philanthropy in East Africa*, a bi-annual report produced by the East Africa Philanthropy Network. The research also demonstrates the growing wealth of information and knowledge on local giving in Kenya, Rwanda, Tanzania and Uganda.

[tinyurl.com/east-africa-giving](https://tinyurl.com/east-africa-giving)



## Africa failing SDG targets

According to the recently-released Africa Sustainable Development Report, Africa is only halfway towards achieving the SDG goals and targets by 2030. Policymakers and civil society must recalibrate policies and programmes if the Global SDGs are to be achieved by 2030 or Africa is to meet the goals of Agenda 2063. 'It is not an exaggeration to say that the current constellation of factors is potentially the greatest challenge confronting Africa since the independence era that began in the 1960s,' reads the report's Executive Summary.

[tinyurl.com/africa-sdgs](https://tinyurl.com/africa-sdgs)

# USA & Canada



## Foundation leaders: we're not doing enough on climate



Philanthropic foundations' efforts to address climate change are relatively limited, with many non-climate funders seeing the issue as outside their mission remit, research from the Center for Effective Philanthropy (CEP) found. According to the research, while 60 per cent of leaders of foundations and nonprofits believe climate change is an extremely urgent problem, only 10 per cent say it is the most important problem to address right now. Among climate funders, only 11 per cent of leaders rated their foundation's strategy for addressing climate change as very effective – and just 4 per cent said that efforts by philanthropic foundations to address climate change are 'very effective'.

[tinyurl.com/climate-action-report](https://tinyurl.com/climate-action-report)

## Research unmask grantmaking focus

The US's largest grantmaker Fidelity Charitable has funded anti-Muslim, anti-LGBTQ and anti-immigrant groups to the tune of millions of dollars over the past five years, according to research by a group dedicated to unmasking the organisation's grantmaking. Fidelity Charitable has long been under fire for permitting sizeable investments into discriminatory and prejudiced organisations. Last year, groups protested outside the Fidelity Charitable headquarters in Raleigh, North Carolina, and Boston to draw attention to the charity's donation policies.

[tinyurl.com/fidelity-funding-report](https://tinyurl.com/fidelity-funding-report)

## Anti-LGBTI support eclipses LGBTI funding

Funding for groups working on LGBTI issues has been growing steadily – according to a report from the Global Philanthropy Project, it grew by 3 per cent from 2019 to 2020 – but is eclipsed by funding to the anti-LGBTI movement. Funding for LGBTI issues is relatively concentrated, with the top 10 funders accounting for 30 per cent of all LGBTI global funding. The same goes for anti-LGBTI groups – just one organisation, the Christian Broadcast Network, reported grantmaking of over \$622 million in the period

surveyed, contrasted with the \$576 million that the entire global LGBTI movement received during the same years.

[tinyurl.com/lgbti-funding](https://tinyurl.com/lgbti-funding)



## US giving in 2021 hits \$485bn

Private giving, including individuals, bequests, foundations and corporations, donated an estimated \$484.84 billion to US charities in 2021, according to research published in Giving USA 2022: The Annual Report on Philanthropy for the Year 2021. The sum was an increase of 4 per cent on 2020 when comparing dollar amounts; however, when measured against inflation, the total actually decreased slightly (-0.7 per cent).

[tinyurl.com/American-giving-2021](https://tinyurl.com/American-giving-2021)



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**Laurence Tubiana** has a message for European philanthropy

Speaking with the European Climate Foundation CEO at the Philea Forum about energy security, expectations for COP27, and where the sector needs to step up.



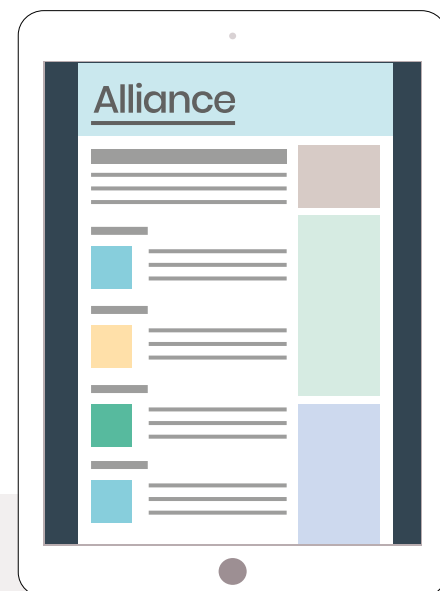
Impact investing in the endowment

Impact Investing Institute's Sarah Teacher on why foundations should impact invest their endowments, and how to get started.



Where are we now on racial justice?

Four expert voices from around the world reflect on where the philanthropy sector is two years after George Floyd's murder – and how far there still is to go.



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👉 [alliancemagazine.org/blog](https://alliancemagazine.org/blog)



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**Christina Luke**, Independent researcher

### 🔧 Funding Practice

The cost-of-living crisis demands a Covid-style response

**Naomi Chapman**, NPC

### 🎯 Focus on: Trust-based philanthropy

Follow a debate on the merits of trust-based philanthropy, featuring voices from the Jacobs Foundation, Global Greengrants Fund, Phīla Engaged Giving, the Trust-Based Philanthropy organisation, With and for Girls, Foundation for a Just Society, IVAR, and others.

👉 [tinyurl.com/trust-based-debate](https://tinyurl.com/trust-based-debate).

How does your organisation think about trust-based philanthropy? You can weigh in on the conversation by getting in touch at [alliance@alliancemagazine.org](mailto:alliance@alliancemagazine.org).



# Interview: Elise Westhoff

Widely seen as a conservative force, the Philanthropy Roundtable has increasingly given voice to perspectives which differ from the sector's liberal establishment. In this exclusive interview, president and CEO, Elise Westhoff tells Charles Keidan why she is concerned about the current direction of US philanthropy.

Elise Westhoff



## It's time to speak out

**Charles Keidan: What was your vision for the Philanthropy Roundtable when you took up the post two years ago?**

**Elise Westhoff:** The Philanthropy Roundtable is a network of donors – foundations, individual philanthropists, those who give through donor advised funds – who share values of liberty, opportunity and personal responsibility. And they want to advance those values through effective charitable giving. Our vision is to build a philanthropic movement that strengthens our free society. Since I started, we have taken a bold stance in advocating for the ways that our values improve lives. We've been very outspoken about our beliefs and that's because our community of philanthropists and the organisations that we work with closely have asked us to do that.

**In what way is that a break from your predecessor, Adam Meyerson?**

Our values have been the same for the last 30 years. I think the key difference is that, tactically, we've decided that in the time that we're in right now, it's important to stand up to help communities and people that are struggling. If you only have one side of an argument represented, it's difficult to make progress. So we've been more public-facing and more bold about what we believe. In terms of the issues that we've been vocal about, our community are interested in a wide range of topics – from education to healthcare, to poverty alleviation, and what we do is to tie it to our values. And so, we've been vocal about making sure that that viewpoint is represented.

We've also been very vocal about the importance of donor freedom because when you restrict giving or try to force it in a certain way, it undermines the spirit of American generosity, which is really central to encouraging giving, and it leads to less money flowing into charitable organisations, and ultimately hurting people on the ground. We want to see more money flowing into the charitable sector because we believe in private



Philanthropy Roundtable

voluntary solutions rather than government one-size-fits-all solutions. That means giving donors the flexibility and freedom to give to the diversity of causes that they care about.

**Why is there a need to be more outspoken on this?**

There have been some pretty vocal critics of philanthropy, even within the philanthropic sector. So we're trying to represent a different voice that is talking about the importance of philanthropy and the landscape, and we do think we play a unique role in advocating for philanthropy.

**I know that donor freedom and intent is at the heart of your vision of philanthropy. Do you think that freedom should be absolute? Or should it just be restricted with great caution?**

With great caution, yes. We believe the more freedom donors have to give to the causes that they care about, the more generous they will be. Of course, there are certain circumstances, and I think these are already outlined in the current laws, that we would want to be careful about. But within the framework that we have, we don't believe that any further restrictions are needed.

**Do you think payouts, for example, shouldn't be required of foundations because they are in effect a restriction on donor freedom?**

In the United States, the 5 per cent payout allows philanthropy to be governed privately and exercise philanthropic freedom. It's a calculation that is supposed to allow for perpetuity. At the Roundtable, we believe that any further raising of the mandatory payout rate would ultimately chill giving, and so we would not be in favour of that.

**Do you think it should be removed? In the UK, for example, the foundation sector is opposed to any mandatory payout?**

The Roundtable hasn't taken a public position on opposing the payout rate per se. It doesn't seem like a productive use of time. But with the calls for so many more restrictions coming towards us, we're focused on heading those off.



If you only have one side of an argument represented, it's difficult to make progress. So we've been more public-facing and more bold about what we believe.





**Above:** Elise and Philanthropy Roundtable board chairman Richard W. Graber at the 2021 annual meeting.

**Indeed. There are calls for increases of payout rates and to include payouts for community foundations and donor advised funds. What's your view on that debate?**

The so-called Ace Act, which is supposed to be accelerating charitable efforts, is a solution in search of a problem. It is trying to impose additional mandates and restrictions on private foundations and donor advised funds, which are very flexible tools that are growing significantly because donors appreciate that very flexibility. We are standing firm against that proposal because we believe that would lead to less money flowing into those vehicles, and ultimately less money to help people in need. We've been the primary opposition to that proposal. There are other efforts that are even more aggressive to try to coerce private foundations to increase their payout rates. We don't think those have any legs, but we are very conscious of the negative connotation that philanthropy has for people and the push to coerce donors to give in certain ways.

**What would you say to the people who argue that with more concentration of wealth and greater wealth inequality, philanthropy needs to do far more to demonstrate its social purpose?**

There have been calls for decades to

spend all your money now and had that happened, we would not have any money for the current crises. We know that there will be more and more crises in the future. There are foundations, donor advised funds and community foundations that are invested in the long-term health of their community and it wouldn't be productive to require them to spend all of their money over a certain period of time. That said, there are many people and foundations who decide to spend down intentionally because it fits their goals. The Roundtable has, in fact, been a very vocal advocate of spending down your assets, particularly as we focus on protecting the donors' intentions for their giving. That's very difficult to do the further away you get from the original founder's vision.

So as best practice, we encourage philanthropists to consider spending down their assets over a shorter time, but we don't think that's a one-size-fits-all solution that should be mandated by government. There are foundations that have been instrumental in the long-term health of their community. There are not many new philanthropists in those areas and if they were to spend



We feel philanthropy can play a really important role and one that we can all get behind regardless of our opinions. That's what the charitable sector should be doing.

**Do you have a position on the recent Roe v Wade ruling and other issues like climate change?**

We represent donors with a very wide range of perspectives on issues like Roe v Wade and reproductive rights and climate change. We don't have an institutional position on those issues. But we do have an institutional position on the importance of helping struggling people and that is what we focus on. We feel philanthropy can play a really important role and one that we can all get behind regardless of our opinions. That's what the charitable sector should be doing. In terms of our more outspoken positions, I'd like to mention our True Diversity Initiative.

Some in philanthropy have taken a position that there are only certain perspectives that should be heard, and that is something that we stand very firmly against. We can't silence or shame people who don't agree with the prevailing narrative. America is a very diverse country, which we believe is a wonderful thing and should be celebrated. We want every American, regardless of skin colour, gender, sexual orientation to have access to the American dream. And we believe that philanthropy is central to creating pathways to it for everyone.

In recent years, some in philanthropy have tried to address injustice and discrimination, but have done so in a way that focuses too much on immutable characteristics and doesn't recognise the uniqueness of individuals. We think those approaches are inflexible, outdated and counterproductive. Instead, we're encouraging a more holistic approach to diversity, which is focused on embracing each person's views, experiences, backgrounds, and understanding the ways that those contribute to a whole person rather than simply looking at their skin colour, gender or sexual orientation. We hope that philanthropy can embrace that more holistic approach, which we think will lead to a more inclusive environment where people are valued for who they are and what they believe, rather than excluding many, many people from the table unintentionally which I think is what's happening now.

down their assets, it would be detrimental to those communities. The Longwood Foundation in Delaware is a great example. They have been invested in Delaware for many decades. Charles Stewart Mott Foundation is another, in Flint, Michigan. They have really played a critical role in that community, and it would be devastating for Mott to sunset and go away.

**The US, like other countries, is facing a raft of issues – abortion access, voting rights, racial justice, climate change. How do you think our field should navigate those issues given the divisions that arise?**

We have seen polarisation in our country over very controversial issues, and very different worldviews clashing with one another and unfortunately, a lot of people talking past one another rather than listening with an open mind. I think one of the important roles that the Roundtable plays is creating a space for dialogue. We've had a lot of really productive debates with people who represent different sides of issues, but in a way that's respectful. At my first annual meeting, we had a debate on the 1619 project.<sup>1</sup> It was a really respectful but deeply intellectual conversation between two scholars who have very different viewpoints on that issue.



### Is it your concern that certain groups have been excluded because they haven't fitted into prescribed categories of disadvantage?

I think that there are people who feel their voice is not being heard or represented. Not all women, or Black people or gay people think alike. To put people in categories based on one attribute is really short-sighted. It leaves people feeling like they've been excluded from a conversation because they may not share the viewpoint that they are supposed to have as a member of that group.

### Many women, though, report that they have faced discrimination and many Black people would feel that they faced racism and have been denied access to the opportunities that you want philanthropy to create. Are you saying there's no structural basis for discrimination or disadvantage?

Slavery is factual. It happened. Women and Black people didn't have the right to vote. Those are facts. There's no denial that those structures existed and that they had an impact on people. The question is, what do we do in this moment? And how do we provide people with the tools to access the American dream and what are the things we can do now to best help and support people who are struggling and feel left out of that dream? What can we do today to uplift struggling communities, and empower individuals to reach their unique potential?

### Do you feel other philanthropy membership organisations are in the wrong place on this?

I really appreciate having dialogue with people across the ideological spectrum, and I find that we have many areas of agreement and some areas where we don't agree. That's healthy and that's part of living in the society we live in. I think it's important to have a space where we can talk about really difficult topics like race, so we can move forward as a country.

### The Council on Foundations is an umbrella body for American foundations. Are their positions on some issues that are alienating to your members?

I think there are people who will feel more comfortable being part of an organisation that shares their values. We have a very strong community which is deeply invested in the Roundtable and the work that we do. I think that the Council on Foundations also has their own community that feel very strongly about what they do. It's important to have a variety of organisations that represent different viewpoints and values.



Philanthropy Roundtable

### I know many foundations or philanthropists joined the Roundtable because of the new thrust that you adopted, but that others left it. Are you hopeful that some of them will return?

I've been on both sides of the table. I've been a grantmaker and a grantee and it's very important to have a relationship where you share values and goals. I am a huge believer in ensuring that there's alignment between the grantee and the funder and if anyone feels that the Roundtable doesn't represent their values or beliefs, then it's best for them not to enter into that partnership because it's no longer mutually beneficial. So I fully respect a decision of a foundation or a philanthropist to decide not to support the Roundtable.

### One live debate in philanthropy is the call for it to be decolonised. What does 'decolonising philanthropy' mean to you?

I have heard the term but I would need to better understand the arguments that underlie the terminology in order to really respond to it. I think so often today, there are words that have very charged meanings and that's one of them. But that said, it would be interesting to explore the term with the people who have coined it, and see where there are areas where we can agree and where we have a very different view on what philanthropy represents and the good it has done for generations.

One thing that I think is often overlooked in these conversations, is the long history that we have as a country of helping low-income, struggling communities with access to education and opportunity and sometimes because they're not coined as racial justice initiatives, they're not recognised as such but that's exactly what those initiatives do. Overall, we try to create a space where different perspectives can exist and where people can come together and talk about the role of the US Constitution in our society. We believe deeply in America's founding principles and that's what I'm here to represent today. ●

1 tinyurl.com/wiki-1619-project

**Above:** Board chairman Richard W. Graber interviews US entrepreneur and philanthropist Vivek Ramaswamy.

# We need to talk about leadership in philanthropy



**Sufina Ahmad** is director of John Ellerman Foundation.  
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## Negative stereotypes about philanthropy and philanthropic leaders abound. It's time to demystify our work

In 2021, as part of my executive MBA programme at Warwick Business School, I used my dissertation to explore the leadership lessons that 28 senior leaders and CEOs working within, or adjacent to, UK-based philanthropic grantmaking institutions might be able to share.

I am fascinated by what it takes to be an effective leader – much more so since becoming the director (equivalent to CEO) of John Ellerman Foundation in January 2020, a UK-based grantmaker that distributes circa \$6.7 million each year in grants for core costs in the arts, social action and the environment. I also wanted to research this topic because so much of the focus on leadership in philanthropy relates to donors like Mackenzie Scott – individuals that are simply not representative of me as a leader or the leaders I work with.

In my interviews, I began by asking why people had pursued philanthropic leadership roles in the first place. I was surprised to learn that most people had ended up in their roles by accident, rather than design. This requires some further interrogation and reflection. Could talking about the work we do with more transparency help create a new generation of philanthropic leaders who are there because they unequivocally want

to be? Might that help in the face of the intersecting and intractable challenges we face?

I also asked about whether leadership is learned or intuitive. Many opted for intuitive, explaining that their leadership was driven by their innate values and qualities.



Most were comfortable being considered leaders, although about a third, who were more likely to be women, struggled with being referred to as leaders.

However, many spoke about their leadership style developing over time as a result of more experience being gained professionally and personally which they had learned from. This highlighted the importance of considering intuition and learning as interconnected, rather than two binary states. Whether innate or learned, by talking more about one's own leadership approach, it can help to develop a new generation of philanthropic leaders – offering them insights and learning about what it takes to lead effectively.

We can often think of leaders as criticised and stressed, which can put people off from pursuing such responsibility. However, I am keen for others to know that the leaders I spoke to were positive about their experiences. They demonstrated high levels of self-awareness, curiosity and commitment to navigating complex environments. Nearly all spoke about the need to operate with humility, whilst still demonstrating a confidence in their own abilities and the abilities of those around them. Most were comfortable being considered leaders, although about a third, who were more likely to be women, struggled with being referred to as leaders.

Finally, we know that negative stereotypes of philanthropy and philanthropic leaders abound, especially perceptions of unearned privilege and entitlement. Some of these critiques are justified. However, for the sake of future generations of philanthropic leaders, it is important to defend against these stereotypes, too. The leaders I interviewed were an utterly credible and committed group delivering a kind of leadership that pursues the possible not the perfect, that is dynamic and action-oriented, and that is committed to learning and understanding how leaders are part of the problem and part of the solution. I hope *Alliance* and other philanthropy titles start to talk about this more so we can explore further what it takes to lead the way. ●



# An end to aid failure



**Barry Knight** is secretary to Centris trustees.  
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 @barryjameknight

Despite manifest failures and repeated criticisms, the machinery of international development remains substantially unchanged. It's time for a radical overhaul

A recently-launched study demonstrates overwhelming support for root and branch reform of international development. The study, *Increasing impact in international development*, was conducted by Jigsaw and funded by the H&S Davidson Trust. Interviews with funders, opinion leaders and grassroots activists were followed by a survey of *Alliance* readers (largely funders and larger civil society organisations across the world), to identify factors that help and hinder progress in the field.

The results show that, while many organisations in the field extol the virtues of 'systems change' to meet external crises, this can't be done if the field's own systems don't work. To set the context for this, I examined the history of international development, focussing particularly on women's empowerment.

## Official development assistance

The roots of the problems lie in decisions taken in the 1940s. As world leaders planned the post-war period, they had confidence that they could rule from the top down through a combination of goodwill, international agreements and new financial institutions. The Bretton Woods conference of 1944 set up the World Bank and the International Monetary Fund. In the same year, the British Colonial Office published a comprehensive plan 'for the social, political and economic progress of colonial peoples'.

In his inaugural address in 1949, US President Truman coined the term 'development' to: '... help the free peoples of the world, through their own efforts, to produce more food, more clothing, more

materials for housing, and more mechanical power to lighten their burdens.'

This speech divided the world into three (the First World as the West, the Second World as the Communist Bloc, and the Third World as the Global South). The idea of Overseas Development Assistance (ODA) was born and international non-governmental organisations (INGOs) built themselves up to deliver it.

## The failure of aid

In the 70 years since the invention of ODA, independent evaluations of its effectiveness can be described in one word: 'failure'. There are so many references to 'the failure of aid' in the academic literature that to list them would take many pages. Former World Bank economist William Easterly sums up what's wrong: 'Aid is the modern incarnation of the white man's burden mentality of colonial times. This top-down approach has mostly been a disaster. It's uncoordinated and unaccountable... It

0.07%

In June 2020, the Centre for Global Development reported that of \$2.5 billion distributed through donor aid for Covid relief, only 0.07% had been received by local and national organisations.

## The calls for reform

The Jigsaw research reveals that the international development sector is now in favour of reform based on decolonisation of the field. Here is a glimpse into some of the findings from a survey of attitudes.

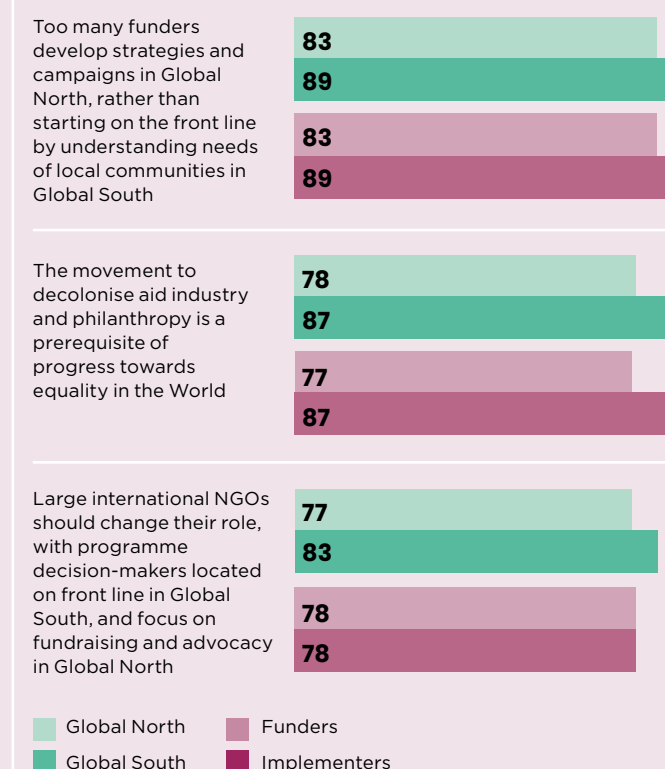
### Percentage agreeing with each statement



Source: *Increasing impact in international development*

Splitting the sample into rough categories by (a) Global North vs Global South and (b) Funders vs Implementers shows some differences but overall support for change is high among all groups.

### Percentage agreeing with each statement



Source: *Increasing impact in international development*



While philanthropy differs from ODA in being smaller, private and more flexible, enabling it to support many creative initiatives, few foundations pursue long-term sustainable change.

promotes western values and institutions that often can't be externally imposed. It ignores past failures and embraces more of the same.'

## Philanthropy's fashion fetish

While philanthropy differs from ODA in being smaller, private and more flexible, enabling it to support many creative initiatives, few foundations pursue long-term sustainable

change. They tend to flit from one short-term project to another in search of the latest fashionable magic bullet. The faddishness has led Rutger Bregman, Winnie Byanyima and Anand Giridharadas to call out philanthropy's 'bullshit narrative'. In Giridharadas' words: '...terms such as "social impact" and "social venture capital" and "impact investing"... are ways of encouraging us not to use words like "power" and "justice" and "dignity".'

## Follow the money

The most telling indicator of systems failure is that people on the front-lines of change are starved of resources. Despite continued growth in budgets for ODA and in philanthropy, the amounts that reach local people are minuscule.

To take a recent example of Covid relief, in June 2020 the Centre for Global Development reported that, of the \$2.5 billion distributed through donor aid, local and national organisations had received only \$1.7 million



(0.07 per cent).<sup>1</sup> Similarly, a review by Humanitarian Outcomes of aid in Ukraine between March and May 2022 showed that informal volunteer groups provided virtually all humanitarian aid for people displaced by the conflict but received just 0.24 per cent of donations. International agencies had collected many donations but with few connections in Ukraine, were failing to spend the money.

Such findings border on scandalous. Yet, this is a well-known and long-standing problem that the 2016 Grand Bargain commitments on localisation were designed to address. However, according to a study by Nils Carstensen, there has been no increase in funding to local and national organisations by signatories.

#### Demand for change

There are now increasingly vociferous demands to decolonise philanthropy, by addressing racism, emancipating women and reimagining INGOs. These perspectives come together in #ShiftThePower movement, which brings community philanthropy to the fore. Nearly all communities contain naturally occurring practices of mutual aid that support the principle of flourishing lives for all. Examples include Harambee in Kenya, Meitheal in Ireland, Renquin in the People's Republic of China, and Bayanihan in the Philippines.

This movement is going from strength to strength, as it seeks more equal funding relationships, and encourages a transfer of power from development organisations to local people so that they can build assets, capacities and trust, which are key elements of sustainable communities. Giving for Change, a five-year programme supported by the Dutch Ministry of Foreign Affairs, is designed to accelerate the transition to new arrangements.

#### Support for change

A watershed moment arrived in June 2022. The international development committee of the British parliament issued a scathing report on racism in the aid sector, warning that colonial mentalities are pervasive across charities and in government. The report says that in their public appeals, international aid organisations depict the communities they serve as 'helpless and needy' and 'strip them of their dignity', while implying that countries in which they work are 'inferior to the UK'. Such an official rebuke may lay the foundations for reform.

#### What next?

The H&S Davidson Trust is committed both to disseminating the results of the research

and to encouraging a process of reform in the sector. There will be a six-month period of consultation, leading to a conference to be held in association with *Alliance* in February 2023.

As we face the worst poly-crisis in living memory, we can perhaps draw on Joanna Macy's critique of the colonial mentality to support what she describes as 'the great turning'. This involves developing different ways of being, doing, feeling and organising, using two key personal qualities – compassion and wisdom.

Such qualities are largely absent in the bureaucracies of the aid sector but are often present in the activism of civil society. The study of women's empowerment, for example, reveals the power of compassion and wisdom in Anne Firth Murray's *Paradigm found*, a book describing the practice that led to the formation of the Global Fund for Women. The process rejects the typical bureaucratic ways of organising through hierarchy, competition, objectivity and compartmentalisation, in favour of going with the flow, reciprocal exchange, cooperation, subjectivity and inclusivity. The difference rests on Mary Parker Follett's distinction between 'power over' (a coercive force) with 'power with' (a co-active force).

In the next six months, The H&S Davidson Trust, in association with *Alliance*, will bring together local people with people from funding agencies and development networks with the goal of creating a new configuration of allies who can find ways of making international development effective. Can we set aside our egos, logos, silos and halos, to support the great turning in favour of Martin Luther King's 'beloved community', so that we develop societies based on justice, equal opportunity and love of humanity? ●

<sup>1</sup> [tinyurl.com/cgdev-covid-report](https://tinyurl.com/cgdev-covid-report)



This movement is going from strength to strength, as it seeks more equal funding relationships, and encourages a transfer of power from development organisations to local people so that they can build assets, capacities and trust.



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# Where are Brazil's civil society funders?



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Mackenzie Scott understood our needs in the fight to achieve social and environmental justice. We need Brazil's philanthropists to do the same

I'm starting this story with a heavy heart. Despite planning to bring new positive insights into the discussion of social and environmental justice philanthropy for Brazil and other Global South countries, the recent assassination of British journalist Dom Phillips and the Brazilian Indigenous protector, Bruno Pereira, shines an enormous spotlight on what happens to those people who try to protect our planet's most important biomes.

In Brazil, land and environmental defenders and traditional communities are in extreme danger. Illegal activities are growing exponentially in these remote regions. When the only protectors of these places are abandoned by a state that turns its back and announces it doesn't care, the only way is to figure out how society itself, those of us who do care, can do a better job.

In more ways than I can describe, bringing resources to these struggles is an art in itself. We, who have spent the last 30 to 40 years doing just that, understand that without forest protectors, there will be no forest, thus no future for humanity. The brilliant Brazilian journalist Eliane Brum, writing during the despair of Phillips and Pereira's deaths, says: 'The most important war of the moment, the one that will define our very near future, the tomorrow of the children who are already born, is the one that is happening in the largest tropical

forest of the world and other enclaves of nature, these places that we defend as being the legitimate centres of the world... If we don't understand this change of keys, perhaps it will be impossible to offer the urgent responses we need now, if we want to stop our self-destruction.'

I don't need to elaborate on all the challenges facing global philanthropy at this time. However, these discussions focus only on how northern philanthropy can improve, because that is mostly what we have to deal with.

In countries like Brazil and most of the Global South, much of the conversation among local wealth holders is around private social investment as opposed to philanthropy. Most corporations, business institutes and family



When the only protectors of these places are abandoned by a state that turns its back and announces it doesn't care, the only way is to figure out how society itself, those of us who do care, can do a better job.



Attilio Zolin

foundations operate their own projects. When they do give money to others, they still focus on large well established civil society think-tank-like organisations.

In Brazil, the last 20 years have seen the formation of many funds dedicated to social justice. They came out of specific movements such as women's rights, LGBTQI+, racial equity, human rights, environment and community philanthropy. These funds are overwhelmingly funded by international philanthropy, not Brazilian philanthropy. They were created to fill a gap in our society, to fund causes without which a society can never be egalitarian or democratic.

Casa Fund's own 17-year trajectory of grantmaking in South America has focused on supporting communities to improve their livelihoods, while protecting South America's biodiversity-rich biomes. To be the fund that this field needs, we have been asking some

questions: how do we strengthen the fabric of our own societies' democratic structure and participation, by unlocking the voices of the unheard, while 'outscaling' the distribution of resources (dollars and tools for building capacity) for lasting impact? How do you offer resources without overplaying the 'money card', but purposely downplaying it? How do you reach the most excluded communities (those truly unreachable by the most advanced and progressive philanthropies) in numbers that can change the course of their individual and collective lives, and of the biomes where they live, for the better? How do you design a system that doesn't perpetuate competition and divisions, inherent in the most conventional philanthropic structures, but builds alliances and collaboration? And after strengthening a region, population or community, how do you leave them with the tools to be independent and self-sufficient?

**Above:** Demonstration for the preservation of the Tapajós River in Brazil.





**Above:** The São Manoel River on the border between the Brazilian states of Mato Grosso and Pará.

One thing we know for sure is that this depends on building and nourishing profound relationships of trust and deep listening. It also depends on a sense of belonging to these places and struggles. It has to be horizontal, honouring and building 'power with' these communities, as opposed to the imbalance of 'power over' that money holders generally exercise. And it has to be rooted in genuine empathy and love.

Recently, US multimillionaire MacKenzie Scott distributed \$3.9 billion to civil society organisations around the world. Among them, she funded 16 Brazilian organisations, seven of them social justice funds. Five funds are part of the Brazil Philanthropy Network for Social Justice – including ourselves. All of us received seven digit grants. Scott is from California and has never met us. But she found us, and gave us unrestricted grants to do what we do best – fund positive change in our society. In contrast, of all 14 funds that are part of this network, less than a handful of us has ever received grants from local donors – even if our funds combined manage millions of dollars a year, and make thousands of grants. Fundo Casa alone has made 3,000 grants in nine South American countries so far. All of our giving is carefully audited and approved every year by dozens of international funders. So, we always ask ourselves, what is stopping Brazilian donors from coming to us for collaboration?



Recently someone did. Meraki Institute approached a few of us to join forces in supporting Indigenous and Afro-Brazilian traditional communities. Meraki is a recently established family fund that has an understanding of Brazilian society, uncommon to the very wealthy of this country. Contrary to advice received during their research of the best approach, they purposely chose to use experienced funders in support of causes they believe

in, as opposed to the expense of creating and maintaining a new structure. Following the approach MacKenzie Scott defended in her statement letter when announcing her latest giving, Meraki decided to trust. Two innovations for Brazil that should produce some discussion.

Coming back to the Amazon, when tragedies happen, it is always those who are part of the places, struggles, cultures, languages and systems that are prepared to respond right away – some of them with knowledge and even their lives, and others, like us, with what we can manage to mobilise to support them. The chain of action and reaction is shorter and faster. This has been proven over and over again, mostly strikingly and recently in the Covid pandemic, when danger grows for certain regions and or people, when climate disasters occur, and so on. When systems of trust and relationships are in place, help can arrive faster, more safely and efficiently. This should be one of these times when philanthropy is pushed to answer the biggest question: are we doing all we can to deal with what the world demands of us? I personally don't see it yet, but I believe it is possible. It will just need all of us at the table working together. It is about time we truly tried. ●

In countries like Brazil and most of the Global South, much of the conversation among local wealth holders is around private social investment as opposed to philanthropy.

# Tales of dynamism and diversity



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Andrew Milner reflects on the debate at the heart of the recent AVPN 2022 conference that he attended in Bali

The Asian decade: it was on the AVPN's 2022 conference masthead, it was proclaimed from the conference stage. Indonesia's minister for creative economy and tourism, Sandiaga Uno, claimed that the rise of Asia was one of the unstoppable trends of our time. But what does it mean? What form might the Asian decade take, what are the factors for and against its achievement and what is philanthropy's role in bringing it about?

Let's start with a working definition: Asia will take the lead not only in solving its own problems but also those that affect us globally. One thing in favour of the claim is Asia's dynamism. The OECD notes that, 'the region remains the most dynamic in the world', but it also remarks that 'new approaches are needed to better share the benefits of growth, improve well-being and achieve sustainable development goals'. Asia's great diversity, too, will affect not only the degree to which countries recover after Covid and the amount of philanthropic capital available, but will also mean that progress is likely to be uneven across the region. Leaving aside the pandemic, inequalities in Asia are as stark as they are elsewhere. According to a 2018 report from UNESCAP, 'China, Indonesia, Papua New Guinea and Singapore experienced sharp increases [in income inequality].' While economic recovery is expected to continue, growth rates vary widely – from 7 per cent in the Philippines to -0.3 per cent in Myanmar.

## Where is the money to come from?

If Asia is to come to the fore as a leader in furnishing not only its own solutions but those which others can copy, it will obviously take money. Great expectations are placed on blended finance and the number of transactions across the region is rising, reaching 21 per cent of the global total in 2017-19. But if blended finance might seem like part of the answer, it also needs to answer its own questions. To a great extent, it relies on concessionary capital, usually from philanthropy or bilateral agencies, to act as the bait to lure in other investors.

## Asian UHNWIs provided

# 12%

of all philanthropic giving worldwide in 2019, though the region is home to 38 per cent of the world's super-rich



Convergence, however, notes that the 'amount of donor and philanthropic capital is not increasing', and the low participation of local institutional investors in blended finance. On the positive side, the key to encouraging greater resources into blended finance deals is to get large institutional investors such as pension funds to invest and that is beginning to happen.

#### The philanthropists

Though Asian societies are traditionally generous, Asian UHNWIs provided only 12 per cent of all philanthropic giving worldwide in 2019, though the region is home to 38 per cent of the world's super-rich, according to UBS' *Billionaires Insights Report 2020*. Again, there are signs that this may be changing. Some 81 per cent of Asian HNWIs surveyed by RBC Wealth Management believe that they now have greater opportunity to tackle societal issues, compared to 56 per cent of their western counterparts. In India, corporate social responsibility (CSR) has grown by 15 per cent annually in the seven years since it became mandatory, its share of private giving almost doubling (to 23 per cent) in that time. Contributions from smaller companies are also rising, indicating that the practice of corporate giving through CSR is broadening. Moreover, as an increasing number of companies fall into the mandatory category as they grow, CSR is likely to increase through this means as well.

#### New philanthropic trends

Just as important as the 'how much' though will be the 'how'. Many speakers at the AVPN conference talked of catalytic philanthropy, of impact investment and of other ways of putting their money where it might be more useful. The movement is not a mass migration, but it's a noticeable trend.

Another significant trend is the impending generational transfer of wealth. According to estimates, 35 per cent of Asia's wealth is likely to be in millennial hands in the next five to seven years. In addition, the population of UHNWIs is expected to grow to the point where it reaches 41 per cent of the global share by 2025. As significant as the movement of funds is the expectation that new or next-gen philanthropists will be more likely to adopt high-impact, strategic approaches which would constitute a major shift from the giving patterns of their elders and in the flows of social investment generally.

#### The role of government

Sooner or later, though, as Dr Poornima Dore from the Tata Trusts in India pointed out at the conference, if the term 'Asian

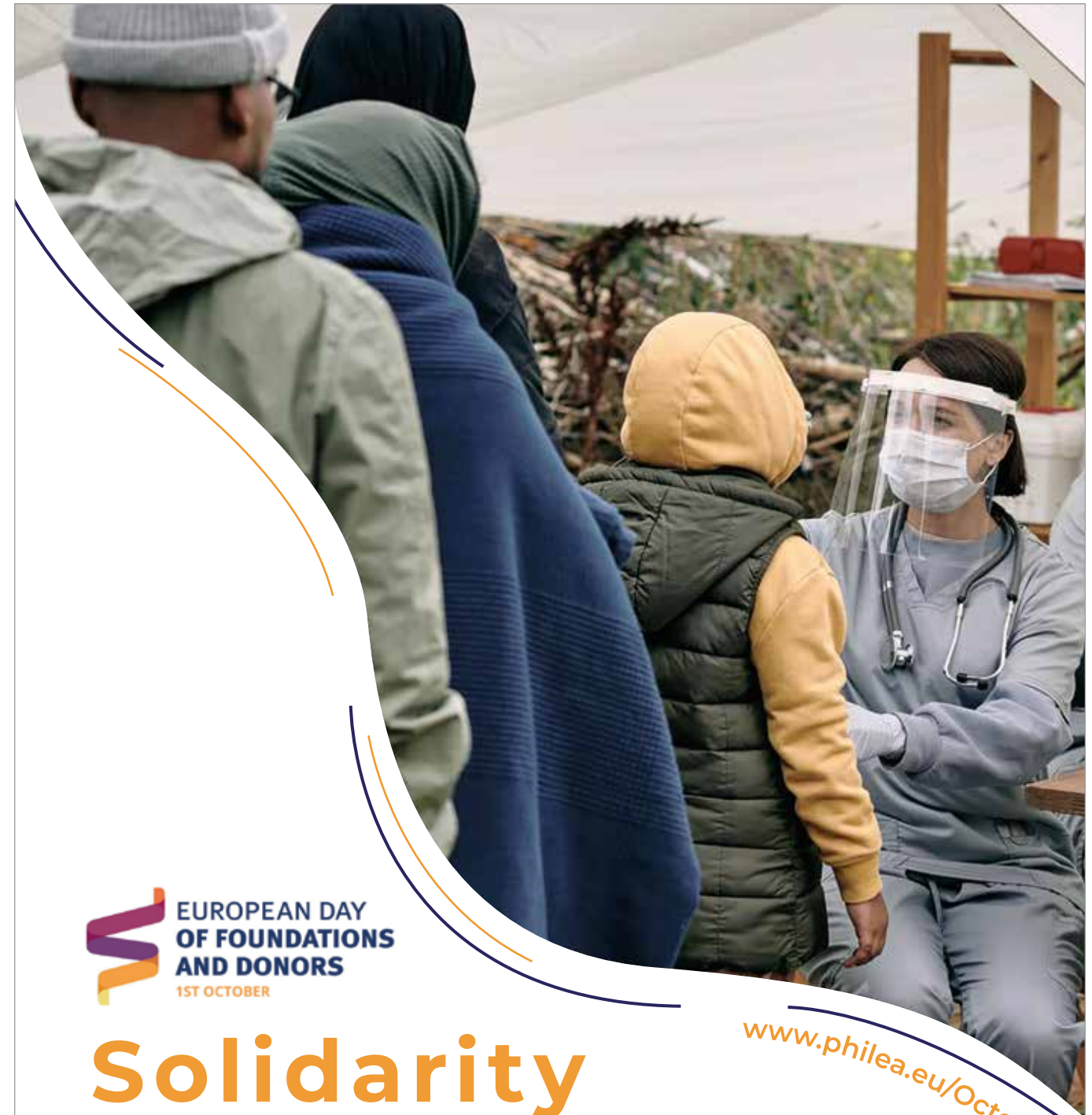


The key to encouraging greater resources into blended finance deals is to get large institutional investors such as pension funds to invest and that is beginning to happen.

decade' is to have any meaning, the region's governments must play a big part. The scaling up of any successful initiative means government involvement, hence the consistent conference refrain on the theme of collaboration. But collaboration will require a dovetailing of roles. Philanthropists, if they need to be bold and imaginative, also need to remember that the amount of finance they contribute is limited and that their real role is in discovery.

So, while there are many reasons for optimism that Asia might not only find solutions to its own problems but also provide leadership in addressing global crises, it is not a given that the Asian decade is at hand. It will depend how effectively the region can mobilise its resources and make them work in harmony. And if the 'Asian decade' is not to become the decade for some Asians but not for others, it will depend, too, on more even distribution of the benefits of development. ●

**Below:** AVPN chief executive Naina Batra.



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# Decolonising philanthropy

'Colonial' philanthropy and rooting out the assumptions that underlie it





Starting point

# The end of condescension



Features editor **Andrew Milner** outlines some of the central issues that need addressing for 'decolonising philanthropy' to have real meaning

The word 'decolonisation' was apparently first coined by German economist Moritz Julius Bonn in the 1930s to describe the process of withdrawal by colonial powers from territories they had previously occupied. However, as the following pages demonstrate, colonisation is also cultural and psychological, determining what forms of knowledge and attitudes are given preference in the former colonies, once independent. Hence, a legacy of colonialism is created which has an enduring effect on the post-colonial country and its people. The term decolonisation, too, has taken on a wider meaning of freeing of minds from colonial ideology.

The term 'decolonising philanthropy' is credited to writer and activist Edgar Villanueva, who discusses the issue in this special feature on page 46. In 2018, Villanueva said in an interview, 'colonisation has a lot to do with philanthropy. Organisations and individuals who invest money need to understand the trauma that exists because of how wealth has been accumulated. We must own our part in perpetuating colonising dynamics in order to really practise grantmaking and investing with a lens of racial equality.'

What might this look like in practice? For him and for many others, as we will see, it means more inclusion and diversity in philanthropic institutions, with people from colonised communities making decisions. Villanueva talks of 'forced assimilation' to foundation culture, which might mean the perpetuation of wealth and legacy. He calls for a wider distribution of money, of 'reparations', of 'overcompensating'.

I have two ideas to add to this. Some forms of colonialism are easy to spot – people of one nation or race take possession of the territory of another and impose their laws, values and institutions on it. These have attracted the most attention but there are other forms of exploitation beyond the seizing of political control and the source of these can be internal as well as external. Most of us in whatever societies we live are the inheritors of ideas and attitudes, imposed on us or inculcated into us, of a dominant social class. Despite the processes of democratisation and social mobility, these attitudes persist. Is it too much of a stretch to see this as a form of colonialism?

Second, in some parts of the world, the colonists have not gone away. They have stayed and shaped the countries in question. What are the implications of decolonisation for this 'settler colonialism'?

These are some of the questions considered in this special feature. They are too big for us to expect to find answers within the space of a handful of articles, but we can at least stimulate the debate.

Ultimately, colonialism in the wider sense – whether internal or external – is made possible by a sense of superiority: a feeling, conscious or unconscious, that one group's intellectual and cultural habits, its technological achievements, sexual mores, table manners or whatever, should be given preference to those of another. This has not always been banished. Perhaps what we need beyond giving back or giving up is an end to the condescension that makes this sense of superiority possible. ●



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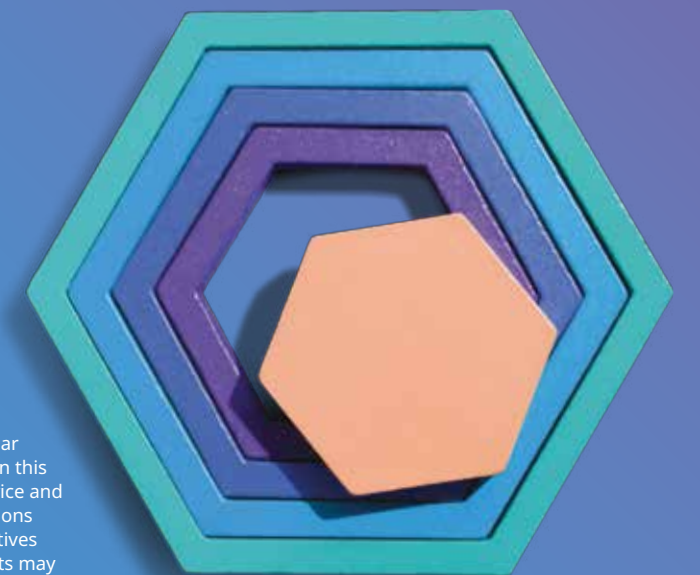


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## Guest Editors

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## Lead Article

# From conceptual apprehension to functional progress

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Though the term is increasingly bandied around, what does 'decolonising philanthropy' mean and how does it work?

Reading the term 'decolonising philanthropy' is likely to evoke mixed feelings. Some may feel energised or hopeful, while to others the idea might cause feelings of frustration, apprehension or discomfort. This special feature presents contributors from philanthropic practice and scholarship with an important opportunity to not only unpack the concept of decolonising philanthropy, but to highlight what best practice in this space looks like.

As guest editors from the academic sector, we also aim to use this space to demystify the often unwieldy conceptualisation of decolonised philanthropy. Indeed, many in the sector from elite donors down to grassroots community organisations may be

practising decolonised forms of philanthropy unknowingly. But primarily, we aim to inform and stimulate further dialogue around the issue, as it is an essential step towards a broader paradigm shift in the sector.

### Decolonising embedded power structures

As has been widely established by scholars and practitioners alike, colonisation extends far beyond the occupation of a foreign land by force. Nowadays, the colonial relics that must be undone are societal, economic and often psychological.

Philanthropy operates within and through these residual structures, and its role and immense power is being challenged. Increasingly, those involved in the sector are acknowledging that while philanthropy has

**Above:** Reflection and dialogue – key to achieving a paradigm shift in the practice of decolonising philanthropy.

undoubtedly contributed to the upliftment of communities over many generations, acts of generosity should not absolve the individuals from accountability for undesirable consequences of their actions. But beyond simple accountability lies a further set of trickier questions. How should prominent philanthropists distribute the power that naturally comes with being a wealth creator? What can the philanthropy sector do to deploy financial capital in ways that put social justice and equality at the core? To what extent can local actors influence how philanthropists use their enormous social capital, often a result of individual wealth and/or social class?

While a significant portion of global philanthropy is dedicated to addressing the symptoms of poverty and inequality, decolonising philanthropy must focus on changing the underlying systems of our society. Given the inherent power asymmetry between the funders and 'beneficiaries', decolonised philanthropy must focus on

breaking the perennially reinforced cycles of hierarchical oppression.

One important power dynamic to tackle is the frequent lack of domain knowledge philanthropic funders possess. There are persistent debates about how much knowledge and experience philanthropists should have of the social issues they are trying to solve before they intervene. Philanthropy initiatives can have long-lasting effects on social practices and social structures in particular areas. All too often, the lack of adequate knowledge about specific communities and an underappreciation (or underutilisation) of community wisdom leads to increased challenges or potentially failed programmes. For example, technology is often thought of as the holy grail for problems in education and many philanthropic organisations fund tech-based solutions. But communities that are not prepared through capacity or infrastructure for large-scale technological advancements are often unable to maintain these programmes, which often leads to termination of support. For a funder, this may be a brief lesson learned before pivoting to a different area, but the impacts of such funding withdrawals can have deep, long-lasting effects on the struggling communities, most particularly students at the heart of the programmes.

### The left-over architecture of colonialism

As Edgar Villanueva notes in his book, *Decolonizing Wealth*, and discusses in Peer Dialogue on page 46, philanthropic organisations across the globe perpetuate the



Given the inherent power asymmetry between the funders and 'beneficiaries', decolonised philanthropy must focus on breaking the perennially reinforced cycles of hierarchical oppression.



social architecture left behind by colonialism, a trend visible at all levels of the sector. In many instances, funding priorities are donor or founder-centric rather than based on community needs. Furthermore, governing boards for philanthropic foundations and trusts are often completely unrepresentative of the people and communities their activity is meant to serve. A prominent example of this is the Bill and Melinda Gates Foundation, which, from 2006 until recently, famously numbered only Bill Gates, his ex-wife Melinda, the late Bill Gates senior, and Warren Buffet as trustees. Given the foundation's enormous power and influence, particularly in formerly-colonised nations which rely on their funding to meet public health and poverty eradication benchmarks, this lack of board-level representation of any relevant thematic or geographic area was even more glaring. In 2022, the foundation appointed several new trustees but has still faced warranted global criticism over their decades of unrepresentative governance.

Readers of this special feature will be able to cite innumerable further examples of philanthropic governance structures which may not be fit for purpose. But how can we analyse these problematic governance issues through a decolonial lens? Some may see a lack of governance diversity as a minor concern in light of the vast funding these organisations and individuals provide towards addressing pressing global concerns. But in practice, an unwillingness by philanthropists to transform governance will result in long-term colonial legacies and top-down power structures remaining in place, severely inhibiting the sector's potential to move beyond reactive, symptomatic support to combat prominent socio-economic challenges.

### Systemic challenges require systemic solutions

The inherent power imbalances in philanthropy form one of the longest-standing challenges for the sector. The relationship between a donor who has the money and a receiver who needs the money will always skew toward asymmetry, so how can philanthropists and practitioners tackle this ever-present but often unspoken imbalance? For example, funders frequently have disproportionate sway over the operations of non-profits they fund, which in many cases includes the imposition of stringent reporting requirements and a push to change a non-profit's practices despite the local organisation having long-term field experience. Though philanthropy is often touted as a promising



**Above:** Students and community members in ISDM's Realising India district immersion programme.

alternative to 'mainstream' institutional aid, in such instances philanthropic actors risk mimicking the harmful colonial practices commonly found in multilateral funding. These prevailing donor-centric models perpetuate a dynamic of 'haves' and 'have-nots', in which the 'haves' effectively set the expectations of the relationship, further limiting the potential for systemic change.

A further hindrance to transformational change throughout the sector is the reluctance of some larger donor organisations to rid themselves of colonial practices that preserve the current status quo. A 2021 report commissioned by the Vodafone Foundation revealed the extent of barriers to African civil society organisations being able to secure funding and operate effectively. A key finding was that while certain prominent international philanthropic organisations were prioritising changes towards more localised models, in many cases this involved opening up in-country offices. Rather than generating greater local empowerment and funding distribution, the funder's head office would distribute to their in-country office, severely limiting the opportunities for long-standing organisations to attract the funder's support. Moreover, the newly minted in-country offices often poached talented personnel from local organisations that could not match their salaries or benefits. In this way, philanthropic actors can easily find themselves preserving existing power structures and damaging

hierarchies, whilst believing they have done something transformational. It is crucial therefore for philanthropic organisations to understand that making a model seemingly more representative does not inherently make it decolonial.

To this latter point, we must recognise the growing number of prominent philanthropists from former colonies and the enormous social, economic and political influence they wield. In many instances, these individuals have been practising philanthropy through one-off donations or advocacy for specific social causes but are increasingly encouraged to formalise their giving. One major concern is therefore how new philanthropists create their trusts and foundations, who advises



**An unwillingness by philanthropists to transform governance will result in long-term colonial legacies and top-down power structures remaining in place.**

them, and what practices they adopt. In most cases, the guidance they receive is from northern counterparts or consultants with an encouragement to model their philanthropy on colonial framings. As a recent report from the Cambridge Centre for Strategic Philanthropy notes, while philanthropists' intention to alleviate social issues is commendable, it must be acknowledged that truly decolonised philanthropy calls for more than just an increased number of representative non-white philanthropists, if these individuals are potentially recreating harmful practices in their home countries. Philanthropists and philanthropic organisations must support a progressive restructuring of their own operating models, with the goal of bringing about transformative change. This requires an intentional and critical engagement with issues of power and change, a deeper understanding of how wealth is accumulated and an acknowledgement of how colonial systems and mindsets continue to thrive in both implicit and explicit ways.

So what does decolonising philanthropy mean in practice? While there are unfortunately no silver bullets or quick-fix solutions to such an entrenched issue, existing research and the subsequent contributions in this special feature uncover the following ways in which philanthropic practices and donations can be decolonised:

**1. Empower the communities.** Philanthropy should acknowledge its own advantages, privileges and power dynamics, and work alongside the communities and individuals who are closest to the problems. Active solutions involve co-creating philanthropic strategies, with regular inputs and feedback from local organisations and communities, where the focus is on building resilient societies and addressing the power imbalances that have existed for hundreds of years.

**2. Focus on the historically marginalised groups.** Decolonising philanthropy must involve an intersectional lens that takes into account issues of gender, age, caste, religion and ethnicity. Philanthropists should prioritise inclusion of the most vulnerable groups in a particular society, and incorporate them into the strategy and design of all funding initiatives.

**3. Internal diversity and transparency.** Philanthropists and funders can begin the broader decolonising process by looking internally. Are grantees and local communities involved in the funder's decision-making? If not, creating a space within a foundation's governance structure for diverse local voices is a crucial first step.

**4. Trust the process without controlling it.** While working towards long-term social transformation through trust, partnership and flexibility is not an easy process, philanthropists can use these opportunities to create collaborative and horizontal relationships with the communities they support – communities that are most affected by social inequities. Investments in building trust with partners will also enable minimising compliance procedures that can often be onerous and costly.

The following contributions to this special feature examine what decolonising philanthropy looks like in practice, using insights from organisations all around the world. Is the needle moving towards the practices highlighted above? What countries and institutions are at the forefront of decolonising philanthropy? What examples are there of decolonising practice by foundations? What forms have these taken, what has the experience been like and how successful have they been? Our special feature examines many of these questions through the lens of diverse stakeholders including philanthropists, funders and grantees, thought leaders, non-profit executives, and philanthropy think-tanks. We hope that these discussions and more prescriptive examples can aid the sector in further advancing this conversation beyond the page and into practice. ●





# Growing decolonisation



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The McKnight Foundation is using farmer research networks to fundamentally alter the balance of power in agricultural research and practice

At 13,000 feet above sea level, Bolivia's windswept Altiplano region is a notoriously difficult place to grow crops. That vulnerability also makes it an appealing place for well-intentioned scientists and NGOs to work, testing solutions to help end hunger and save lives in the Andes.

This familiar scenario can miss a key point: the people who have farmed this land for centuries have an intimate understanding of the weather patterns in this corner of the world. They can tell by observing the ways animals are behaving or clouds are spreading across valleys if the growing season is going to be wetter than usual. And they can make informed decisions for their communities and their livelihood, integrating new understandings and practices with their experience.

There's a question of principle as well as practice at stake here. 'While the term "decolonising philanthropy" is newer to the field, McKnight has been working for years to embed its equity and inclusion principles into our approach across our programmes and the broader foundation,' says Kara Inae Carlisle, vice president of programmes at the McKnight Foundation. 'A prime example is through our global agroecology work that brings together farmers, researchers and scientists in Africa and South America to engage in communities of practice with

peers from across the world.' Foundation president, Tonya Allen, agrees: 'I think about using McKnight's resources in a way that is reparative. We strive to create healing in communities where wealth was extracted.'

The foundation's International Programme supports farmer research networks (FRNs) to promote a more equitable system that gives smallholder farmers and farm communities a voice in our collective future. Since 2013, the foundation has supported 30 farmer research networks ranging in size from 15 to more than 2,000 farmers.

Farmer research networks show us that agriculture, food systems, equity and our planet are intricately connected. When local farmers have a say in the health of their food, water and resources, and share their knowledge, they are a force for global change. They can create healthy, sustainable food systems that feed families, mitigate climate change and improve the livelihoods and resilience of entire communities.



**This kind of co-creative, power-sharing work is what decolonisation looks like in action.**



Baloua Nebre



## Farmer research networks in action

In addition to promoting greater equity, farmer research networks help increase sustainable agroecology practices. These networks bring together farmers, research institutions, development organisations and others to improve agriculture and food systems for all. In a co-created process of sharing and building knowledge, these networks seek ecological solutions tailored to specific regions, considering local farmers' needs, priorities and wisdom – including those of women and other historically marginalised groups.

For example, in the Altiplano, smallholder farmers collaborate with a researcher in La Paz to identify weather and climate trends using traditional forecasting methods – in this case observing cloud cover – and also analysing data from 16 weather stations across the Altiplano. Farmers share these findings with each other on a WhatsApp group, democratising access to data and analysis.

In Malawi, FRN member Monica Nkweu describes another example of local collaboration. 'Researchers introduced doubled-up legume interplanting. We also brought in our own Indigenous knowledge – we plant maize with pigeon peas to attract ants. The ants feed on the fall armyworms that attack our maize. This is our own biological control.'

**When local farmers have a say in the health of their food, water and resources, and share their knowledge, they are a force for global change.**

These relationships among farmers, researchers and NGOs place equal value on science and Indigenous and traditional knowledge. They are also a powerful antidote to the history of the Global North in the Global South, extracting valuable resources and then giving on its own terms. In 2021 we collaborated closely with the Global Alliance for the Future of Food in the release of *The Politics of Knowledge: Understanding the evidence for agroecology, regenerative approaches, and indigenous foodways*. One of their key findings was that to create equitable, sustainable food systems we need to decolonise and democratise knowledge systems within education, research and innovation.

Enhancing farmers' ability to access and adapt agroecological innovations and build community also builds power, and can improve their productivity, food security and resilience.

**Above:** Sorghum hybrid parent seed producer in Mali.





Eduardo Paralta

Farmers participate fully in the research process and share ideas and innovations widely throughout their networks.

In the arid Maradi region of Niger, the Women's Fields project is testing the efficacy of readily available fertilisers, including human urine, and teaching women in other regions how to do the same. In Ecuador and East Africa, farmers are working to manage crop pests without relying on chemical pesticides. Farmers are collaborating with researchers in western Kenya to improve the formula for bokashi, a compost made from food waste, and in Burkina Faso to enhance the productivity of bambara, a groundnut that is an important source of protein. Female farmers in villages in West Africa have successfully tested and selected pearl millet seeds to cross-breed so that they can be grown in areas of low fertility.

#### The key principles

We found that several key principles were integral to the success of the farmer research networks. First, farmers should come from a diversity of experience and participate in the whole research process. Second, the research should be rigorous, democratised and useful, focused on practical benefits to farmers and their particular contexts. And third, the networks have to be truly collaborative and facilitate learning and knowledge sharing.

One of the greatest challenges to farmer engagement has been the legacy of conventional top-down research and extension practices. Ingrained historical social, cultural and educational norms have perpetuated dynamics that have marginalised farmer agency and knowledge,

**Above:** An agrobiodiverse farm in Chalapamba, Ecuador.

while favouring that of researchers, professors, scientists and those with formal education and high levels of literacy in a dominant (colonial) language. Farmers had been taking advice from various types of external advisers for years and often lacked the social legitimacy, personal confidence and skills to engage as equals. To shift these dynamics, researchers and farmers alike had to be willing and able to engage in new types of relations. Many FRNs intentionally chose researchers who were committed to participatory processes to try to build more horizontal relationships among equals.

'This kind of co-creative, power-sharing work is what decolonisation looks like in action,' says Kara Inae Carlisle. 'It's not easy, and it takes a commitment to nurturing authentic relationships over time.'

The FRN experience has taught us that it is possible for funders to initiate, support and participate in a successful community of practice comprising its grantees. Long-term investments in convenings and facilitation is important for building trust and establishing working relationships. Funders must also be prepared to relinquish some control over outcomes, because by design these communities of practice create collaborative and horizontal relationships, where local practitioners have a seat at the table and can take turns leading. Of utmost importance is a commitment to listening, learning and adaptation and a dedication to shifting colonial structures and mindsets.

'Addressing historical political and social systems that are compounded by racism, colonialism and patriarchy is daunting and overwhelming – especially if you work at a foundation and you just want to do some good,' says Tonya Allen. 'But we have to put in the work. Inequity must be addressed with radical love, and we must combine radical love with knowledge, authentic relationships, change leadership, power and persistence.' ●



Of utmost importance is a commitment to listening, learning and adaptation and a dedication to shifting colonial structures and mindsets.

## Sponsored content

# What should endowment and foundations be doing about inflation?



Inflation is rising at its fastest rate in decades. Around the world, economies of all sizes are reporting a cost of living rise not seen for generations.

The reasons behind this are varied however it is unlikely to subside quickly, so investors need to be alert to the ongoing challenge long term inflation may bring.

### What's happening?

As economies reopened after Covid-19 vaccination programmes, supply chains struggled to meet demand, pushing prices higher.

Many initially believed this would subside quickly: economies often experience a spike in inflation after a recessionary or crisis period as conditions return to 'normal'.

However, Russia's invasion of Ukraine and subsequent international sanctions have caused further disruption to supplies of some food products and, most notably, oil and gas.

The longer hostilities continue, the more likely it is that we could experience a longer period of high inflation, or even 'stagflation' – an unsavoury combination of low or no economic growth and high inflation.

Mercer's 2022 Global Not-for-Profit Investment Survey found that inflation is the second biggest concern among global not-for-profit (NFP) investors, cited by 50% of respondents.

Achieving an inflation-plus target is going to be difficult in 2022, and potentially over the next couple of years. While you may have a long-term investment horizon, it is still important to review



strategic objectives and spending assumptions over the coming years as thoroughly as possible.

These three steps can potentially help enhance your investment portfolio and seek to protect against long term sustained higher inflation.

#### 1. Reconfirm your investment strategy and spending objectives

If your strategic objectives are linked to inflation, take time to review them and any related spending assumptions to make sure they are still viable. You could model the impacts of spending changes on your portfolio, and consider whether these can be adjusted. It might also be appropriate to put spending under more frequent review.

While inflation should eventually return to lower levels, it could be helpful to test how viable your current objectives are if inflation remains higher for a longer period. Similarly, scenario analysis exercises can indicate how your portfolio may perform in different environments and what effects any changes may have.

#### 2. Understand your inflation exposures and how to improve resilience

Knowing what's in your portfolio and how it will behave will help you plan. You could consider adding new asset classes to increase diversification and add inflation sensitivity.

Our NFP survey found that 61% of respondents were considering adding private markets over the next two years. The survey also determined that asset classes such as real estate and infrastructure can provide diversification and inflation sensitivity.

Depending on your governance budget, multi-asset strategies may be the best way to access these options.

#### 3. Engage with your investment managers and advisors

This year has been extremely testing for many managers and it is important to understand why. Analysing performance drivers will

help you look through short-term downturns to longer-term objectives. Engage with and challenge asset managers to ensure you're confident they can navigate this landscape.

Consider reviewing your governance structure to ensure it is skilled and sufficiently resourced to maintain regular oversight of investment providers. An investment sub-committee could help this, as could enlisting the support of a third party.

Outsourcing investment oversight or an 'extension of staff' engagement model can be a useful strategy. It can help an organisation to maintain detailed oversight of providers, can enable access to quality managers or new asset classes and also help you potentially reduce overall costs through lower costs or fees.

If you would like to discuss how we can help you review your portfolio in the current market environment please contact us at **MercerInvestmentSolutions@mercer.com** or **Amit.popat@mercer.com**

To read the full paper visit **www.mercer.com/not-for-profit**.

#### Amit Popat

Head of Not for Profit, Europe and IMETA

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# In Profile

## Decolonising philanthropy

Below is a snapshot of some of the organisations globally which are working to provide a practical context to decolonising philanthropy



**Decolonizing Wealth Project**  
Founded by Edgar Villanueva, author of *Decolonizing Wealth: Indigenous wisdom to heal divides and restore balance*, the mission of the Decolonizing Wealth Project (DWP) is to disrupt the flow of capital through education, radical reparative giving and narrative change (see Peer Dialogue on page 46). The project aims to build a world where racial equity is the norm and new systems ensure everyone can live their best lives, thrive in their cultures, and bring about healing from generations of colonial trauma. It works in three main ways:

First, shifting philanthropic giving practices: DWP advises funders and philanthropists on how to equitably redistribute wealth, and through their funding vehicle Liberated Capital (see below), move money through a reparative model. Second, healing and education: DWP creates and facilitates decolonised resources, tools and spaces that promote personal and organisational transformation, and healing to advance diversity, equity and inclusion. Third, narrative change: DWP uses the power of storytelling traditions to bring visibility and change to issues affecting Black and Indigenous communities, engaging global brands and international publications.

[decolonizingwealth.com](http://decolonizingwealth.com)



**Liberated Capital Decolonizing Wealth Fund**  
A donor community and funding vehicle aimed at moving resources to Black, Indigenous and people of colour (BIPOC) communities which have historically been marginalised by philanthropy and other forms of investment. Liberated Capital grantee partners are BIPOC-led initiatives working for transformative social change. Grants are offered monthly to support these organisations with unrestricted funds to support general operating costs, on a trust basis.

[tinyurl.com/dwp-liberated-capital](http://tinyurl.com/dwp-liberated-capital)



**InteRoots**  
InteRoots is based on the idea that 'a community knows best what it needs, what it already has, and the challenges that must be overcome to bring about lasting change'. It connects local initiatives with resources they identify as critical for success, and funders with the opportunity to invest in communities not connected to traditional philanthropic structures. It offers project planning support, fundraising, project workshoping, facilitation of access to targeted

resources, and donor consultancy and engagement. Its goal is to work with projects and supporters to develop sustainable, community-run enterprises.

[interoots.org](http://interoots.org)



**Liberation**  
Funded by its supporters, Liberation began life in 1954 as the Movement for Colonial Freedom. Following a name change in 1970, it opposes neo-colonialism, economic exploitation and racism, including military aggression by the great powers. It also opposes economic warfare through blockades and sanctions, along with the economic exploitation of the developing world by multinational corporations. It champions the rights of asylum seekers, migrant workers and other minorities facing racist discrimination and opposes detention without charge and other attacks on human rights imposed in the name of fighting terrorism.

[liberationorg.co.uk](http://liberationorg.co.uk)



### (Calala Women's Fund)

A fund based in Spain with a remit including Central America and founded in 2009 to support and promote women's rights. Among its campaigns and areas of interest are the rights of Latin American women migrants in Spain to encourage their involvement in feminist movements, to make their voices heard to institutions, strengthen their struggle against racism, and support and participate in the networks they create so that women migrants can have the kind of living conditions everyone has a right to demand.

[tinyurl.com/calala-womens-fund](http://tinyurl.com/calala-womens-fund)



### Cultural Survival and the Indigenizing Philanthropy Series

Cultural Survival supports Indigenous peoples to advocate for their rights – human rights, the right to participate and have a voice, the right to practise their cultures and speak their languages, the right to access the same opportunities as others, and the right to control and sustainably manage their assets and resources. The Indigenizing Philanthropy Series is a five-part article series accompanied with a webinar and toolkit to provide a framework on how to transform and indigenise philanthropy. The authors aim to shed light on how philanthropy can take a serious, introspective look at its colonial roots and take authentic actions to remedy its future.

[culturalsurvival.org](http://culturalsurvival.org)



Equality Labs is a Dalit civil rights organisation dedicated to ending caste apartheid, gender-based violence, Islamophobia, white supremacy and religious intolerance. Using community research, political base-building, culture-shifting art and digital security, Equality Labs centres the leadership of South Asian caste-oppressed, queer and religious minority communities in the ongoing redefinition of South Asian identity in the US, across the diaspora, and in home countries.

[equalitylabs.org](http://equalitylabs.org)



The West Yorkshire Racial Justice Network brings together individuals, communities and organisations from across this region of the UK to promote racial justice and undertake and encourage 'holistic economic spiritual and cultural repairs to end racial injustice and address legacies of colonialism'. Activities include what it calls pastoral work (one-on-one support to strategise and move ideas and challenges to action). A recent example is working with the Sanfoka Africa study group, an educational community seeking to empower people by redistributing knowledge of African history.

[racialjusticenetwork.co.uk](http://racialjusticenetwork.co.uk)

## The Baring Foundation

The Baring Foundation will be committing a minimum of £3 million of new funding over the next five years to support a focus on racial justice in its grantmaking.

Additionally, Baring's International Development Programme which focuses on the rights of LGBTI people especially women in Africa, will actively consider the legacy of colonialism as part of a strategic review. In a blog post on the foundation's website, Baring chair, Lucy De Groot writes: 'We recognise the systemic nature of racism in the UK and its connection to colonialism and slavery. The foundation cannot ignore the impact of this on our own work, culture and practices.'

[tinyurl.com/baring-programme](http://tinyurl.com/baring-programme)

## DRWORKSBOOK

Dismantling Racism Works (dRworks) is a web-based workbook and other resources developed by a group of trainers, educators and organisers. The workbook of the same name as the site is at the heart of these resources and takes users through definitions of racism, the history of the race construct and the assumptions underlying it.

[dismantlingracism.org](http://dismantlingracism.org)



Funded by the UK's National Heritage Lottery Fund and the Arts Council England, Colonial Countryside is a child-led writing and history project working with 100 primary school pupils, 16 historians and 10 commissioned writers to explore the African, Caribbean and Indian connections at 11 properties of the National Trust. For example, the owners of the properties may have been plantation owners, colonial administrators, or investors in slave-ships. The project will result in an illustrated book of short stories and poems, to be accompanied by accessible historical commentaries.

[tinyurl.com/national-trust-project](http://tinyurl.com/national-trust-project)



Peer dialogue

# Stepping into a new kind of power

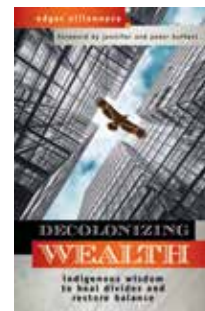


Renowned author, philanthropy expert and principal of Decolonizing Wealth Project and Liberated Capital, Edgar Villanueva explains to guest editors Shonali Banerjee and Urvi Shriram\* why truth, reconciliation and repair are key concepts in decolonising philanthropy

**Shonali Banerjee:** There is sometimes a disconnect between the conceptual debate and what decolonising philanthropy means in practice. How can we see on the ground what changes can be made?

**Edgar Villanueva:** Decolonising philanthropy for me has both an intellectual and an emotional aspect, which is something that is often missing from conversations around equity. I think there are ready-to-go things we can use to begin the process of decolonisation, then there are longer-term, more difficult things. We put out a journal last year called *Money as Medicine* to support funders thinking about how to decolonise wealth, taking seven steps to healing and applying those steps in family, community and at work. So it can seem complicated, but it's also as simple as holding the mirror up and examining how colonial dynamics might be at play in your work. The second thing is to make space for those conversations and when you actually make that space, it becomes easy to see opportunities for movement. Decolonisation may feel radical but I don't

think it is. When you get into the work, it becomes an obvious, necessary step, it's something we must do. I think this is modern philanthropy at its best and I encourage all funders to engage in the practice. When we are moving resources to community, there's a lot involved and to do it without analysis or thought around how we might be perpetuating harm is philanthropic malpractice.



Kisha Bari



It creates an opportunity for us to examine the historical relationship we've had with communities, take ownership for how we've fallen short, and think about repairing those relationships so community is an authentic place of reciprocity.

**SB:** Decolonisation can be seen as very political and philanthropic organisations feel reluctant to tackle it head-on because they see it as a fire-starter rather than, as you said, the bedrock of modern philanthropy. From your experience, how do we get the needle moving among people who have the best intentions, but might not be ready to call it decolonising philanthropy out loud?

**EV:** For me, it's remembering what philanthropy is all about. In the professionalisation of philanthropy, we have lost the deepest meaning of the word, which is love of mankind. If we embody that and we want to help people, we need a holistic understanding of, and response to, the entire history of those people. When you think about equity, there's low-hanging fruit – diversity in our governance, our staff and leadership, and in the beneficiaries of the funds. And we all should be thinking about our investments. This is really just standard operating practice. Where the colonisation of philanthropy goes a bit deeper, and what could be a little frightening for some folks to talk about, is the idea of ownership and understanding

power. These are conversations we have to have within philanthropy if we want to have an impact. Beyond diversity, we have to think about relationship. Colonisation was a major breakdown in a relationship and decolonisation should be exciting because it creates an opportunity for us to examine the historical relationship we've had with communities, take ownership for how we've fallen short, and think about repairing those relationships so community is an authentic place of reciprocity. And philanthropy – love of mankind – if we love someone, we want to be in a good relationship. All of this for me is about examining that relationship between philanthropists and community, looking for ways to repair what needs to be repaired and moving to a place of real solidarity and reciprocity.

**Above:** Edgar Villanueva and Nitika Raj of Moksh Consulting at the New York launch of *Decolonizing Wealth* second edition.

**Left:** DWP is a member of the Global Circle of Reparations and Healing, which in August held a summit meeting in Accra, Ghana.





Red Feather Development Group

**Above:** DWP's Liberated Capital Native American community response fund provided more than \$1.7 million in Covid-19 relief.

**SB:** That's an eloquent way of phrasing something that is often difficult to articulate. We have contributors to this special feature from all over the world, particularly in global growth markets – Latin America, the Middle East, Africa, and South Asia. When it comes to decolonising philanthropy, there are clear power shifts needed where funding comes from northern donors. But there are also local philanthropists emerging in these markets who sometimes don't realise that they have a role to play in decolonising philanthropy, yet are often imposing relics of colonial thinking on their own philanthropy. Do you have any thoughts on that?

**EV:** In my writing, I often say colonisation is like a virus, and this was before the pandemic and we all know too well now how quickly viruses spread and how pervasive they are. People of colour are not immune to this virus. In philanthropy, there's so much concentrated power and folks who might hold that power can internalise the oppression that they may have experienced or that they've seen modelled, and it's very easy for us to replicate those practices. I talk in my book about the challenges I've faced with leadership in philanthropy and some of the places I worked were actually led by people of colour. So we all need to be engaged in healing because colonisation finds its way into every sector everywhere. Often the beauty of diversity is that many of us come from cultural practices of giving and of being in a community but these have not been appreciated in mainstream

philanthropy. As a Native American, I had to leave my worldview at the door and assimilate to a very different view of money and giving. After struggling with that for 20 years, it finally occurred to me that the best way to do this work was to tap into my Indigenous worldview. There's an opportunity for us all to think back to the ways that our love and support have been passed down. We can bring that to our philanthropy. That's really what decolonisation is all about. It's not pushing aside or unlearning colonial ways of being, it's going back to pre-colonial times and understanding and appreciating the cultures that are in our DNA. That's not only going to make you a better philanthropist, it's going to make you a better person.

**SB:** I think that's such a crucial point. In our research at the Cambridge Centre in different global growth markets, and I'm sure in Urvi's research as well, we see that philanthropy is not a new concept; it has been around for centuries and it stems, as you were saying, from cultural and religious values. One of the things that is a priority for both Urvi and me is this intergenerational wealth transfer. This younger generation has different education, different approaches. Do you think they can play a catalytic role in decolonising philanthropy?

**EV:** I have worked with very dynamic young people who make me feel excited about the future. My experience with next-gen philanthropists is that there is a clear analysis around intersectionality and what's needed,

and an urgency and a willingness to take risks. Willingness to change – in equity work, diversity work, decolonisation, however you want to think about it – is really about change management, so those sorts of orientation are helpful. I don't want to write off the older generation. I have been in many conversations with first generation wealth holders who've been eager to change; I was in a meeting yesterday and there was a sense of almost an apology needed to the younger generation because they have inherited a mess. I've seen older people having an awakening and wanting to say what they were doing for a long time wasn't working. So I'm inspired by the younger generation, who in many ways are better equipped, and we must trust them. We must relinquish power to them because they will be leading us into the future, but I'm also inspired by the older generation who show that it is possible to change position and get behind a more progressive agenda, understanding that the problems that young people are having to face now are complex and that they've contributed to them.

**SB:** Absolutely. Something else I'm fascinated about is the intersection between the decolonising philanthropy dialogue and the practice, and trust-based philanthropy, which has really taken off in the last year or two. Where do you think the concept of trust falls in the decolonising space?

**EV:** There's a deep connection between the two frameworks. Going back to our earlier point around relationships, trust is essential to a healthy relationship. A lot of trust-based philanthropy is focused on the donor and their practices, which we absolutely talk about but one core element of decolonisation which goes a bit deeper is truth, reconciliation and repair. I don't want to diminish the powerful effects that trust-based philanthropy has but what I've experienced with a lot of institutions we've worked with who want to begin trust-based practice is they often neglect this critical element. If you want to build trust, you need to examine the past, take ownership of the wrongs you've committed and think about repair. It's no different from a relationship

between two people. If I harm a friend or a partner and I refuse to acknowledge that and just show up with flowers and say, 'from here on out, we are going to trust each other', I promise you, there's not going to be trust.

The fact that only 8 per cent of grant funding has gone explicitly to community organisations led by people of colour working in communities of colour is a gross mistake. We must acknowledge that we have perpetrated white supremacy in lots of ways: by not being diverse, by not adequately resourcing organisations and communities of colour, by using our endowments in ways that have been harmful, adopting practices that have been extractive and colonial. When we take ownership and we say we're sorry for that, we can move to a place of repair and on the other side of that repair, true trust is going to come. We, at DWP, are going to release criteria for reparative philanthropy with examples of many funders that we've worked with who have engaged in that work to demonstrate its impact and its importance.

**Urvi Shriram:** There is so much overlap between a lot of these frameworks – trust-based philanthropy, decolonising, proximate philanthropy, philanthropy for social justice. Essentially, it boils down to giving the power to the people who are closest to the problems and letting them advocate for themselves. How do you change the dialogue and merge these different narratives into one?

**EV:** I talk about effective modern philanthropy in terms of redistribution because it offers an opportunity to give up power. I'm hard pressed to find a philanthropist who has completely given up their power and we need to help people imagine what that's like. We set up Liberated Capital, a reparations-based fund and the requirement is that you give up all of your power. You don't get to tell us where to put the money, you don't get to select the grantees, all those decisions are made by community. It's called Liberated Capital because we are liberating the community to define for themselves what is needed, and to advocate for themselves, but also liberating the philanthropists in ways they may not understand until they give up that power. The 500 donors at Liberated Capital can focus on learning. We hold healing ceremonies with them, we equip them to support and engage their family members in conversations about race, power and wealth. They are becoming a tremendous asset to this movement around equity and racial justice. We're not taking power, we are shifting it to the community and inviting them to step into a new kind of power. ●

\*Unfortunately Urvi Shriram was suffering from Covid-19 at the time of the interview and takes only a limited part.



If you want to build trust, you need to examine the past, take ownership of the wrongs you've committed and think about repair.



## Global View

# Community-driven solutions to the colonial mindset



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### The key to decolonising philanthropy is to build authentic partnerships with communities

At Forbes Marshall, since the late 1960s – from the time of the foundation of our factories – we have lived the philosophy of being a meaningful contributing member of the society and community we are part of. Our Theory of Change further emphasises our overarching goal: to foster equity, inclusion and well-being by catalysing resources and building meaningful partnerships. We do this in two ways, by increased awareness, access and agency among the communities we work

with and by fostering growth in just and equitable action, leading to positive and sustainable systemic change in the social sector.

Our approach is to work together with local stakeholders to understand the needs and challenges they themselves articulate. Together, we look at how a particular intervention will enhance the quality of lives in small or other ways; how impact will be understood, what have been challenges in the past, whether the intervention is innovative, whether local

leadership will play a key role in making change happen; and finally and importantly, the factors that will help the intervention be a sustainable one.

One example of how we have helped catalyse community-driven solutions is our long-term support to Teach for India's social entrepreneurship incubation programme, which supports local leaders working in education in remote areas of the country. Ganesh Birajdar, for example, who founded Learning Companions wanted to enable children of the Bharwad community (a nomadic tribe in Maharashtra, whose migration causes their children to have unstable or no education) to access quality educational inputs.

#### How we work

Our support is typically twofold – we support programmatic costs for three years and we provide support to internal organisation capacity-building, based on needs articulated by the founder



or organisational team. More often than not, we have found that this approach allows the organisation to find other supporters, as well as helping to scale their work and approach.

One of the key lessons we have learned is the importance of listening to voices on the ground. They know best what are the optimum solutions to make positive change happen for themselves; our role needs to be to support them and provide them with a voice. Building trust and providing platforms for transparent and clear communication are key enablers in helping objectives see the light of day. Through working in this way, we have also realised the significance of the expression 'decolonising philanthropy'.

#### The real significance of decolonisation

India, of course, has a long history of British colonialism but as other articles in this special feature have argued, colonial practices don't cease when the colonisers relinquish political control. We have come to realise that decolonising philanthropy does not simply mean moving away from models of traditional charitable giving introduced by the British in India, but moving away from patriarchal forms of giving which really enforce existing status and which can occur within democracies that have long outgrown political colonialism.

Critical to the decolonising approach is the strengthening of organisations and this realisation, combined with obvious need, has also conditioned our response to recent developments. During the pandemic, the resilience of the whole world was tested and unfortunately the social sector was severely hit. NGOs, especially small to mid-sized ones, struggled with basic issues like funding, paying salaries to their team, retaining space for their offices which all directly or indirectly affected the causes they were serving. It was a pivotal moment in which we realised the importance of strengthening organisations internally. Hence was born our key focus area: building the resilience of the social sector. Here, we support



cohorts, fellowships, leadership development interventions and overall capacity-building programmes for NGOs, in order to help build their internal processes. We also provide small amounts of unrestricted funding to NGOs.

**Building trust and providing platforms for transparent and clear communication are key enablers in helping objectives see the light of day.**

Over the last three years, too, we have tried to implement sustainable social change through our shared value approach, through which we address both business needs and community aspirations simultaneously. We have had several requests to support young engineers from economically vulnerable families, especially from semi-rural areas, enhance their skills and find jobs. We had conversations internally to understand where there were gaps and challenges in our own business. One such is where we have maintenance obligations but the installation is remote and our teams could not travel easily. Partnering with local NGOs, we have identified and trained batches of

engineers located in different parts of the country, particularly where we have large installed sites. To date, 96 per cent of the engineers are employed with contractors or have become entrepreneurs.

Finally, a decolonial approach must not simply palliate the status quo in unequal societies – in other words, in virtually all present-day societies. A recent community-need-driven initiative has been the Social Compact aspiring to ensure greater dignity and equity for one million informal workers, working with ecosystems of companies across the country. In India, longer term social security and health benefits do not exist for most informal and daily wage workers. The pandemic brought the gravity of the situation starkly to the fore – key outcomes we are now working towards are dignified living wages for all and ensuring safety and health benefits are accessible, irrespective of the nature of employment. A mobile facilitation centre has been set up in partnership with another company, enhancing awareness among migrants and daily wage workers on government schemes and helping them access them; including supporting them on wage redress issues. ●

**Above and left:** The Forbes Foundation-supported Learning Companions Initiative works to improve the learning experiences of children in India.



# Still waiting to see the human face



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Despite political and economic change in South Africa, philanthropy is yet to play its full part in the creation of a new, decolonised, order

In *I write what I like*, Black Consciousness leader and anti-Apartheid activist Steve Biko spoke of his dream to: 'In time... be in a position to bestow on South Africa the greatest possible gift – a more human face.'

There's still a long way to go to truly realise this. Despite shifts in the circumstances of many, including a growing and increasingly affluent Black middle class, for the majority of Black people, material change remains elusive. Similarly, we are yet to realise the ambition to provide the world with an alternative to entrenched views and practice. The philanthropic sector in South Africa, where we might expect to see more visible signs of a 'more human face', is little different from the rest of the world.

Colonialism is essentially a process of centralising power and agency and relegating all else to the periphery. The centre accumulates the resources – of all kinds – of the periphery, processes them and redistributes them to the periphery to be consumed in the form the centre decrees. Systems of colonialism are enforced through the overt use of coercive power – physical, social and psychological.

## A new order

The project of decolonisation is not simply to replace the centre with the periphery, rather, it is to create a new and different order, built on an alternative ideology that forces us to

recognise each other's humanity and our own interdependence, and to support everyone to contribute their best selves towards the progression of our collective humanity around a common understanding of why that change needs to occur.

Black philanthropy in South Africa is no different from any other kind of philanthropy, shaped as it is by a 'colonial accumulation'. It is still a post facto exercise of (re)distribution, often driven by the need for positive public image, the whims and interests of those who control funds and, at its worst, an expression of guilt. Overcome by the inertia of 'good practice' of those who 'have done it before' or 'who know better', Black philanthropists in South Africa have



The project of decolonisation... is to create a new and different order, built on an alternative ideology that forces us to recognise each other's humanity and our own interdependence.

been unable to give a 'more human face' to philanthropy. Instead of seizing the opportunity to make philanthropy redundant through their business practice, for example, by translating profit into fair wages for workers or adopting business practices that minimise social and environmental harm, Black philanthropists adopt the common maxim that we should be 'accumulating now and distributing (a small proportion) later'.

## A deficit model

A deficit model persists, where many practitioners believe that their interventions are critical to creating change. Nothing could be further from the truth. Communities of people come together all the time in response to issues that are important to them, whether donors are involved or not. People are not sitting waiting for saviours; they are making plans, building strategies and acting together to address what they perceive as injustices, and it is critical that the work of philanthropy support these actions and strategies directly.

That is not to say that practitioners must blindly acquiesce in the demands of community. They have a responsibility to engage critically with the thoughts and ideas put forward by the community, but also to remember that they are outsiders. They may offer a new and different perspective, but not necessarily one their partners will agree to. Ultimately, choosing a course of action, arrived at through respectful consultation, is the mandate of those facing the challenge directly.

## Three realisations

In order to practice in a different and hopefully more effective manner, philanthropic practitioners need to look again at their beliefs and adapt their practice to be true to the call to decolonise philanthropy. The first, and most important realisation that practitioners must have is that their decisions and actions have consequences for broader society of which they are members.



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In order to practice in a different and hopefully more effective manner, philanthropic practitioners need to look again at their beliefs and adapt their practice to be true to the call to decolonise philanthropy.

A second critical realisation is that while they may control some material resources, the knowledge, praxis, access and trust relationships that enable change sit with others. They have to make an explicit commitment to learn from and work together with others more skilled and knowledgeable than they are. Linked to this is the idea that change happens with or without them and that their role in creating change is that of supporter and enabler.

The third realisation is that the resources they control give them immense power, a power that must be acknowledged and managed. It cannot be ignored. Practitioners must take responsibility for the power they hold and use it with discernment.

These realisations are valueless if we do not translate them into the following practical actions. First, spend time building trust, listening and understanding what people want prior to establishing the funding relationship. Good programmes are built on trust, open relationships and critical engagement between partners. Second, fund experimentally with the intention of allowing people engaged in action to learn and develop their ideas. Come to terms with the idea that project failure is critical to future successes and that there is no substitute for experiential learning. Third, fund people not programmes. Recognise that the largest cost any organisation will have to cover is time. People need the time to think, reflect, act and learn to implement effective programmes. Finally, simplify compliance. It takes time and in an environment of high trust, compliance procedures can be minimised.

It is through these actions that we might start to see the realisation of Biko's dream, and a truly decolonised, alternative philanthropy practice. ●

**Left:** Steve Biko's dream is still to be truly realised.



# The transition from colonial to nationalistic



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The last 75 years in India have seen not only the transition from colonial to Indigenous government, but also a similar transition in attitudes towards the social sector

India got its freedom from British colonial rule in 1947. Since then, the country has been striving for the well-being of its people through various welfare schemes and social sector initiatives. As it marks its 75th year of independence, the country strives to be self-sufficient in all aspects of human life by reducing its multilateral and bilateral reliance and encouraging wealth redistribution mechanisms from within. Measures such as promoting Atma Nirbhar Bharat (self-reliant India), mandating corporate social responsibility contributions from Indian industry and encouraging civil society to raise domestic funds are all initiatives to make the country more self-sustaining.

For centuries, India has had a rich culture of informal giving for religious or spiritual causes and for community development. The 19th century saw the emergence of more organised forms of philanthropy, with increases in wealth that came about with industrialisation, followed in the 20th century by a rise in the number of local community

organisations tackling poverty and increases in donations by wealthy families. Many trusts and family foundations were established which have contributed tremendously through the institutions they created. But it was not until the 1980s that a rights-based approach started emerging in India. This approach challenges the colonial mindset to philanthropy. It focusses on community-driven solutions that empower people by building their capacities, by realising their rights and by strengthening civil society through meaningful partnerships.

## Domestic philanthropy

Through trusts and foundations, family philanthropists (UNWIs and HNIs) and a large number of small retail givers now contribute in a big way to supporting the government in addressing India's developmental challenges.

India-based domestic philanthropy has a huge potential to transform the social sector in the country and create an equitable, just society by challenging age-old structures and norms. Several philanthropists, along with giving financial resources, are also working on

building the institutional capacity of non-profits they support, on building long-term partnerships, providing risk capital to encourage innovation and on embracing practices that encourage community-driven solutions. They are gradually moving away from the traditional mindset of charitable giving to taking a more systemic approach to philanthropy.

## The role of CSR

Since 2013, with India becoming the first country to legally mandate corporate social responsibility (CSR), CSR funding has steadily grown both in absolute terms and in its contribution to overall private giving, which, according to Bain & Co increased from 12 per cent in 2015 to 23 per cent in 2021. This has been a very significant move away from traditional models of charitable giving to a more sustained approach to ensure the contributions to the social sector from Indian industry. India like many other countries is facing a huge financial gap to achieve its Sustainable Development Goals and all hands on deck are required to address this gap.

A crucial part in transforming the mental map of communities and nations – and hence in inculcating a decolonial mindset – is played by education. The SRF Foundation, formerly known as the Society for Education and Welfare, was set up in 1982 as the CSR arm of SRF Ltd, a leading multi-business entity



India Philanthropy Report 2022  
 Building philanthropic infrastructure to accelerate giving in India



BAIN & COMPANY

engaged in textiles, chemicals, packaging films and engineering plastics. Drawing inspiration from its founders, the late Sir Shri Ram and the late Dr Bharat Ram, who believed in contributing to society through education, SRF Foundation is dedicated to the transformation of education in the country. Sir Shri Ram had set up the Shri Ram College of Commerce (SRCC) in 1926 and established one of India's few all-women colleges, the Lady Shri Ram College for Women (LSR), in 1956, at a time when society did not afford women the freedom to pursue their own dreams.

He was among the earliest industrialists in the country who could foresee the usefulness of an organised approach by the country's business community. He left no stone unturned in helping to realise the dreams of independent India by the setting up of new lines of industrial units, establishing institutions that still play a key role in the growth of modern India.

Born out of the vision of its founder, Padma Shri, the late Mrs Manju Bharat Ram, the Shri Ram Schools



India-based domestic philanthropy has a huge potential to transform the social sector in the country and create an equitable, just society by challenging age-old structures and norms.

were established in Delhi NCR in 1988. They run under the aegis of SRF Foundation and promote a system of progressive and inclusive education in the country. The foundation believes in working with communities and partners

in meaningful ways that lead to sustainable positive change in the country. It works as an implementing agency for the parent company SRF Ltd, as well as for partners, channelling its energy into removing the inequalities in society by working collaboratively with government schools, headmasters, teachers, parents, students and other involved agencies. SRF Foundation also works in the areas of preventive healthcare, natural resource management and affirmative action on a sustainable basis.

This has been SRF's humble way of contributing to causes that are important to our society and vital in a democracy that has long outgrown political colonial influence. The hope is that this trend towards a nationalistic and decolonial approach in philanthropy only intensifies in the future. ●

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# Is decolonising philanthropy making headway?



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The colonial mentality has infected the practice of philanthropy in Brazil, but there are transformative ways to overcome it

Philanthropy has traditionally been framed around a colonialist extractive rationale. Coloniality of power is a term coined by Anibal Quijano to characterise the typical pattern of global domination in the modern capitalist system, the origin of which lies in the European colonialism of the early 16th century. Throughout the colonial process, Europe adopted the pretension that it was a centre of civilisation, more advanced in the development process not only of

politics and economics but also of the human species itself. According to Quijano, this is also experienced in the domination 'of the models of control of subjectivity, culture and especially in the production of knowledge'. Quijano identifies the following as the most important elements of Eurocentrism: a) a particular articulation of dualism (precapitalist/capitalistic, non-European/European, primitive/civilised, traditional/modern etc) and a linear,

one-directional evolution from a state of nature to modern European society; b) the rationalisation of the cultural differences between human groups by means of the idea of race; and c) the distorted-temporal view of all those differences by seeing non-Europeans and their culture as anachronisms.

## The colonial mentality in philanthropy

This Eurocentric and colonising view is expressed in hegemonic philanthropy in different ways. Firstly, there is an enormous disconnect between those who make decisions on funding and those who receive donations/grants. Normally, people living in countries and conditions that are a far cry from those they are intervening in, make decisions on agendas, suitable budgets, best solutions and priorities for movements and local communities. In general, these decision-makers do not represent or reflect the communities they intend to support in terms of either race, class or gender.

Philanthropic coloniality is also extractive in that local organisations and community leaders are obliged to share their strategies, knowledge, detailed profiles of their members and quarterly, six-monthly and/or

**Right:** Women farm workers campaigning against domestic violence.

**Below:** A community protest in northeast Brazil for infrastructure and rights.



Silvia Moan/Produtoras do Pajéu

annual reports on their actions. Conversely, there is little transparency about how much money is being donated or donors' strategies and criteria. Sometimes it is not even known who the donors are.

All this is an expression of a hegemonic philanthropy that aims to determine which local agendas are relevant, which movements deserve support, which solutions are the best ones and how they should be reported on. Furthermore, there is a constant production of dualities and consequently of inequalities: between us, the funders and those who are receiving funding; between us, the citizens of democratic constitutional states, and those who are defending rights in developing countries or countries with dubious democracies; between us, who know the best questions to ask and who report properly, and the people receiving funding who need better training.

## The case of Brazil

Brazilian philanthropy has felt the impact of coloniality. There are clear signs of this in the concepts, practices and forms of activity in the field. According to the GIFE Census, one of the principal studies on Brazilian philanthropy, corporate and family philanthropy have mobilised a significant amount of funding. In 2020, for example, approximately

\$1.4 billion was invested in the social field. However, the research shows that Brazilian philanthropy is more a doer than a donor to civil society. Only 16 per cent of social investors are funders who give resources to third parties. The majority operate their own programmes. In addition, GIFE's data also shows that political minorities are not the priority, given that only 5 per cent of the philanthropic organisations affiliated to GIFE directly fund initiatives focused on the issue of race; 9 per cent on women; 3 per cent on LGBTIQA+ communities and 4 per cent on disabled people.

The fundamental starting point for moving towards promoting decolonised capital in the field of Brazilian philanthropy is that it must be seen as a movement of permanent deconstruction and as a way of working in the social reality, without the imposition of 'top-down' solutions, by strengthening voices and acknowledging the power of communities in seeking their own solutions to the problems they face.

Increasingly, the practice of trust-based grantmaking has been showing a way to work strategically towards recognising the power of territorial initiatives and of political minorities struggling to access rights. Theme-based community funds and community foundations, that are members of the Brazilian

Philanthropy Network for Social Justice – who work in the field of local independent philanthropy – have been providing crucial grantmaking to NGOs, grassroots organisations, social movements and rights defenders in Brazil.

## Breaking away from the legacy of colonialism

In this way, the network's members seek to carry out a different kind of philanthropy. Grantmaking to grassroots communities means that the focus is on acknowledging the strengths of civil society organisations, thus contributing to bringing about transformations at many levels. The crux of the work lies in strengthening civil society organisations working on access to citizenship rights and the recognition of political minorities. As such, it is breaking away from the structures and understanding that are the legacy of colonisation.

The process of decolonisation is concentrated on disconnecting from the colonial, extractive and exploitative characteristics of the past. It involves radical transformation rooted in new alliances between territories and social actors, with no room for a return to the former state of conformity with material, symbolic colonial power. A truly decolonised philanthropy must seek no less than this. ●



Mikaell Carvalho/Justiça nos Trilhos



# Home-grown philanthropy models wanted



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## Decolonising attitudes towards philanthropy needs more than a change of practitioner. It needs a thoroughgoing change of practice

Philanthropy in the Middle East has grown against a backdrop of institutionalised humanitarian aid in chronic conflict zones with deep-rooted needs. This aid, largely driven by northern models of donor-led decision-making, has crowded out risk appetite, innovation and the ownership of communities, citizens and even governments.

For many corporate sustainability initiatives, it is considered less risky to blindly give away a percentage of profits to an international aid agency, while government development funds and private philanthropic organisations see it as more innovative to adopt a framework used by an international not-for-profits, than to invest in grounded – and less costly – local models. It is easier to let our regional problems be resolved by institutions with far greater brand power and budgets, than by the shy capital of a single visionary or a humble crowdfunding effort among friends. Strikingly, whilst billions of dollars (for unfortunately, we must speak in metaphorical terms due to the dearth of data and transparency) have been spent in the Middle East, we have little high quality and public literature, reporting, and data sets to show for it.

It is from this poor track record that strategic philanthropy and social investments in the Middle East must deliver not only positive change, but also mindset transformation.

Stepping into uncharted and painful territory as a social scientist and student of Islamic history with a career in governance and investments brought together characteristics I never expected could work together. Humility and personal reflection are key muscles you can never stop using. How else can you unlearn in order to truly learn what it means to do good right? How else can you ensure you do not cause harm when trying to do good? How else can you honestly look into the eyes of communities you are serving and assure them that you are leaving no stone unturned as you take on their crises and problems with them?



Albaydha Housing Project



The Zovighian Partnership

**Above:** The Zovighian Partnership helped collect data of displaced Yazidis seeking refuge in Lebanon.

**Below left:** The Zovighian Partnership conducted community-centred research for the Albaydha Housing Project in Saudi Arabia.

Establishing a Research & Development unit at The Zovighian Partnership became a clear pre-requisite for our family-owned social investments platform to initiate strategic and crisis response efforts. Our highly participatory research brings diverse local voices together to design localised governance and decision-making in environments where only they can be considered the true experts. Empowering benefactors and constituents enables trust-based data collection and analysis. Research becomes more than just a means to serve as students of community wisdom. It becomes the entry point to building long-term social capital and re-building trust. The return on investment is immeasurable.

To enter a new environment research first requires a deep mindfulness and awareness. As researchers, we work and re-work our sense of self. We consider as a team what we think we know, what we think we do not know, and start to question what are the blind spots that can create risks. We also question and re-question our roles as co-researchers, co-operators, co-reporters, and co-auditors of our interventions. It is hard to challenge the received wisdom of North-based research



Our highly participatory research brings diverse local voices together to design localised governance and decision-making in environments where only they can be considered the true experts.

methods that state that best practice is when a researcher stays neutral, distant and clinical. True, we should not impose, but how can we collect deep data if we are not invested in building trust and a deep sense of responsibility towards our constituents? We ensure we annihilate any researcher-led and funding-led power dynamics and expectations that we might unknowingly be bringing with us when we go on the ground.

With a young and agile R&D team that has never got used to doing things on repeat and regurgitate mode, we work with the communities we are serving to map out their own power dynamics as well as ours. This ensures that we do not reinforce soft and hard power that might affect who we collect data from and what type of data we collect. Our participant recruitment strategies are responsive, regularly tested, and deeply inclusive to ensure that no one falls through the cracks. We care for the outliers, for they might speak a truth that the average or majority would never be able to voice. With communities as co-decision-makers, we build in an openness for the questions we do not know we need to be asking. Our methods allow us to unlock the most critical data surprises. Those are the moments when we see most clearly and agonisingly most humanitarian and philanthropic interventions were bound to fail.

Human-centred research that is community-led transforms hard social investment decisions into very clear plans of action. This makes deep community research the centrepiece of any authentic and effective local governance system. Only with high quality and heartfelt evidence can we ensure that the wisdom of communities drives the programmes, intervention priorities and funding agendas of our philanthropy and humanitarian service.

What shocks us every time is learning that these community members have never been meaningfully consulted before. Why does the world not listen to those who live and suffer in crisis? How many untold billions of dollars do we continue to wrongly spend? The Middle East continues to face generations-old conflicts and deep-rooted problems that are the antitheses to a peaceful and flourishing society. But this region is also unknowingly a test bed for research innovation and community-centred governance that can transform how we do philanthropy and humanitarian work around the world. We just need to break our old habits and start deeply listening for a change. ●



# The reciprocal route to actioning decolonisation



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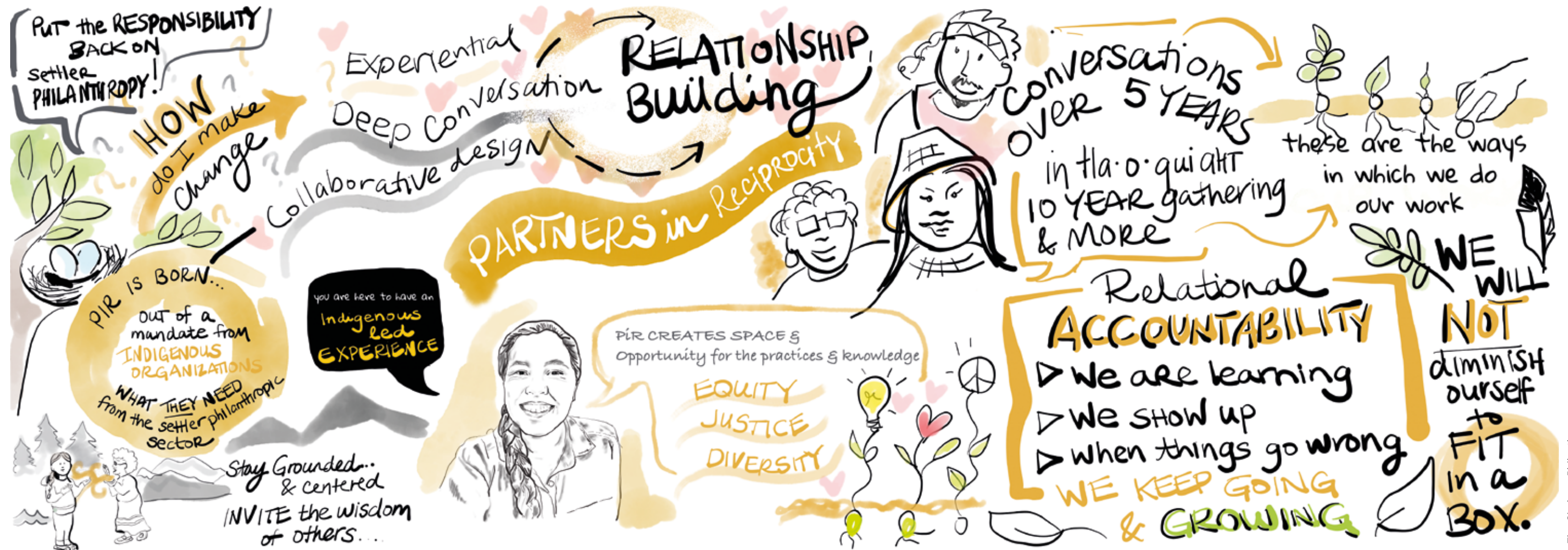
Philanthropy needs to give Indigenous sovereignty a higher priority to achieve a fundamental and long-lasting difference

Since 2008, The Circle on Philanthropy (The Circle) has been supporting Indigenous peoples, communities and organisations to transform the settler philanthropic sector in Canada by incorporating Indigenous ways of giving and committing to invest in the sovereignty of Indigenous peoples. In response to the Truth and Reconciliation Commission report on the legacy of Indian residential schools in Canada, The Circle, through its Declaration of Action sets out to decolonise wealth in a Canadian sector that originates from the accumulation of wealth from stolen land, dispossession and violation of Indigenous peoples' rights. Violations such as the early surveying of land which forced most of the Indigenous communities in Canada on to 2 per cent of its land mass – a significant barrier to their ecosystems, culture, language, spirituality, identity and well-being. A violation against Métis scrips that often were unobtainable and also interrupted and displaced Inuit communities during resource extraction such as the gold rush. The impact of these violations continues and has taken many forms of policy

and legislation since the constitution of Canada came into being.

Community, family and private foundations need to reflect on their origin stories to understand how their resources and wealth began, which in most cases derives from the exploitation of land, resource extraction and displacement of Indigenous peoples from their land, culture and spirituality. Predominantly white-dominated boards and senior leadership roles still make decisions on behalf of Indigenous communities, which undermines their well-being and autonomy. The philanthropic and charitable sector continues to benefit from extraction and appropriation of Indigenous knowledge, stories, wisdom and work without sharing power or resources with Indigenous leaders and their communities. We encourage organisations to go through a process of learning about reciprocity and what this means for Indigenous-led organisations and their work. It is not enough to engage diverse voices. Organisations need to understand and support Indigenous sovereignty as a higher priority.

Below: Illustration of The Circle's PiR programme.







## PiR is committed to transforming the sector's white supremacy characteristics and practices towards collaboration, power sharing, partnership and transformational relationships.

### Partners in reciprocity

Since time immemorial, Indigenous communities have held and maintained our laws and authority to ethically steward resources and thus have a responsibility to equitably redistribute wealth. Our work is to support the relearning of knowledge that is in alignment with Indigenous ways of knowing, being and doing, of caring for the land and future generations. The Circle works to maintain and amplify Indigenous forms of wealth redistribution and to radically transform how settler philanthropy supports Indigenous-led innovations, movements and Nations. One of those ways is through our Partners in Reciprocity (PiR), a peer learning fellowship programme.

This year, The Circle welcomed 11 teams to our second cohort. After almost half a decade of deep reflections and conversations, Circle CEO, Kris Archie and four other women set out to develop a space for co-creation and intentional learning.

PiR was not an overnight creation, but rather a deep response to decolonisation. The fellowship is a 12-month learning commitment. The Circle invites staff and board members from settler philanthropic organisations to join with a team from their organisation with different positional power. PiR is an experiential programme that expects participants to put into practice the learnings, impact strategy and policy. We also invite organisations to prioritise the participation of their Black, Indigenous and people of colour (BIPOC) staff and board members.

On a deeper level, PiR is also a space to share participants' journeys and to reflect on what went well and what the challenges are. In this learning, the undoing of white supremacy and its behaviours is also prioritised. PiR is committed to transforming the sector's white supremacy characteristics and practices towards collaboration, power sharing, partnership and transformational

relationships. We want to address the sector's fear of conflict and invest in collective leadership to learn together and relate to each other in reciprocity.

PiR is a call for accountability while challenging and naming white supremacy that shows up in philanthropic work. An important conversation during PiR is 'White Supremacy Culture and Pivots' which is given as individual peer homework. The responses from the homework are analysed and disseminated to the cohort during the programme.

As PiR faculty member Kelly Foxcroft-Poirier puts it, 'white supremacy will have us believe the myth of the lone leader, in ways that are harmful to ourselves and to others – but reciprocity and this way of working in peer support helps us all understand and live into the truth of interconnection and interdependence... Complex systems work requires all of us, a whole system operating and giving its gifts openly and freely.'

### Shifting power through leadership

We also seek to amplify the leadership of Indigenous and equity-seeking organisations in creating, transforming and finding innovative solutions to complex issues of our time. Our aim is to find them, fund them, and more importantly let them lead. This has been one of our biggest, and boldest dreams, to grow our community of practice to transform the sector, and shift power and leadership.

Through PiR, we offer questions, tools and space to invite a courageous practice of thinking and doing differently. Kris Archie shares, 'The Circle does not set out to lead the decolonisation of philanthropy as it is the work of those who benefited from the violence of colonisation, but rather we are here to transform the sector so they [the people in it] take responsibility for their harmful behaviours that are limiting the settler philanthropic sector to change from within.'

We invite our members and the settler philanthropic sector to join us in listening and learning from Indigenous philanthropy, investing in Indigenous leaderships and Indigenous-led work towards Indigenous sovereignty and our collective liberation. ●

# Book review



## White Philanthropy: Carnegie Corporation's 'An American Dilemma' and the making of a white world order

by Maribel Morey



Reviewed by  
**Rhodri Davies,**  
founder of  
**Philanthropy Matters**

[whyphilanthropymatters.com](http://whyphilanthropymatters.com)

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Following the murder of George Floyd in 2020 many organisations and institutions, including foundations and charities, declared their support for the aims of the Black Lives Matter movement and pledged to do more to further racial equality and justice. How long momentum will be maintained beyond that initial flurry of rhetoric remains to be seen. Yet the debate does seem to have moved on: racial justice is arguably no longer a 'cause area' (and therefore only relevant to a select group of organisations that choose to focus on it), but rather a cross-cutting concern that all philanthropic organisations need to take into account across the full range of their activities.

Against this backdrop, this book by Maribel Morey feels incredibly timely. It brings to light a previously hidden story about philanthropy in the early 20th century, and in doing so offers a compelling example of the power of historical perspective to inform our current thinking.

The book centres on the Carnegie Corporation's role in commissioning the Swedish economist Gunnar Myrdal to research and write *An American Dilemma*; a report which went on to have enormous influence on the development of race policy in the US following its publication in 1944 (including being cited as a key source in the landmark 1954 *Brown v Board of Education* Supreme Court decision). The core argument of *White Philanthropy* is that we should challenge the standard historical narrative, in which Carnegie Corporation's support for *An American Dilemma* is held up as a shining example of progressive

philanthropy and the role foundations can play in addressing issues of racial inequality and injustice. Instead, Morey argues, we should see it as part of a desire to maintain the status quo by 'solving' the problem of race in a way that maintained white Anglo-Saxon dominance around the world.

As the book shows, this goal was taken by the leaders of Carnegie Corporation (notably Frederick Keppel and James Bertram) to reflect the views of founder Andrew Carnegie. In highlighting this aspect of the story, Morey makes a compelling case that we need to pay far more attention to the role of 'philanthropoids' – ie, those charged with administering philanthropic wealth as grantmakers or foundation leaders – and understand the power they wield and responsibilities they hold.

Carnegie Corporation's role in the production of *An American Dilemma* is also a demonstration of the power of 'upstream funding', and the role philanthropy can play in the 'battle of ideas'. There may be lessons here for today's funders about the value of knowledge production as a way of influencing long-term change. Even if, as the book convincingly argues, we should take a critical view of the actual change being sought in this instance.

The story at the heart of *White Philanthropy* is fascinating and important in its own right, and it can tell us a lot about the historical role philanthropy has played in setting the parameters for debates and policymaking on race. However, the book also manages to make it far more than this, by drawing out issues and themes that offer insights about the wider relationship between philanthropy and racial justice. As such it is a vital and informative read for anyone interested in ensuring that philanthropy plays a positive role in society in the future. ●

For more, you can listen to Rhodri Davies interview Dr Morey on the *Philanthropisms* podcast at: [tinyurl.com/philanthropisms-morey](http://tinyurl.com/philanthropisms-morey)



# Dates for your diary



## Dates for your diary

**Exponent Philanthropy Annual Conference**  
**10-12 October**  
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[tinyurl.com/exponent22](https://tinyurl.com/exponent22)

**Foundations for the future: Acting now to shape tomorrow UKCF**  
**11-13 October**  
 Manchester, UK  
[tinyurl.com/ukcf22](https://tinyurl.com/ukcf22)

**Ashoka Changemaker Summit**  
**29-30 November**  
 Brussels, Belgium  
[tinyurl.com/ashoka22](https://tinyurl.com/ashoka22)

**Philanthropic Foundations Canada Annual Conference**  
**3-4 October**  
 Montréal, Canada  
[tinyurl.com/pfcanada22](https://tinyurl.com/pfcanada22)

**ACF Annual Conference**  
**15 November**  
 London, UK  
[tinyurl.com/acfconference22](https://tinyurl.com/acfconference22)

**African Philanthropy Forum**  
**24-25 October**  
 Kigali, Rwanda  
[tinyurl.com/apforum22](https://tinyurl.com/apforum22)

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## LOOKING AHEAD...



Guest editors:

**Patricia McIlreavy**  
 and **Regine Webster**  
 Center for Disaster  
 Philanthropy



**December 2022**

### Crisis and resilience

A takeover by the Taliban in Afghanistan, a coup and an earthquake in Haiti, the inequality crisis, and the far-reaching impacts of a global pandemic and the war in Ukraine. These and other emergencies have spurred peace, security, human rights and disaster response funders to work together to prepare better for crisis and build resilience. This special feature will discuss what good preparedness means for philanthropy and the people it serves.

### Coming up in Alliance extra...



- What's happening at Brazil Philanthropy Forum? We report from São Paulo.
- An in-depth, on-the-ground report from the UK Community Foundations conference in Manchester.
- Speaking with Indy Johar, the executive director of DarkMatterLabs, about the future of urban-infrastructure finance, outcome-based investment and the future of governance.



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Council on Foundations  
Dreilinden  
Edward Hoare Charitable Fund  
Esmée Fairbairn Foundation  
Ford Foundation  
Foundation For A Just Society

Friends Provident Foundation  
Fritt Ord  
GIFE  
Global Greengrants Fund  
GMSP Foundation  
Ikea Foundation  
John Ellerman Foundation  
Lombard Odier  
Lankelly Chase Foundation  
Lodestar Foundation  
Mama Cash  
McKnight Foundation  
The National Lottery Community Fund  
Nordea Fonden  
Paul Hamlyn Foundation

Pears Foundation  
Philanthropy Australia  
Philea  
Propel Philanthropy  
Riksbankens Jubileumsfond  
Rockefeller Brothers Fund  
Rockefeller Foundation  
Rockefeller Philanthropy Advisors  
Sabanci Foundation  
Swiss Philanthropy Foundation  
UBS  
UK Community Foundations  
Van Leer Group  
World Bank