COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, AND FEMINIST PHILANTHROPY

UNDERSTANDING OPPORTUNITIES AND CHALLENGES FOR COLLABORATION TO IMPROVE WOMEN'S AND COMMUNITIES' REALITIES





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Prepared by Marija Jakovljević

PREFACE

The Global Fund for Community Foundations (GFCF) supports the development of community philanthropy as a deliberate and specific development practice globally. The recognition and mobilization of community resources is an important part of larger efforts to shift power in philanthropy and development aid, which has for so long insisted on the primacy of external resources as drivers of change. Community philanthropy recognizes communities – however they are defined - as a source of different kinds of assets (money and other physical resources, but also knowledge, relationships and trust), and situates them as co-owners of their own development processes. In this framing, the act of giving or of pooling of resources can be understood as an expression of trust, solidarity, empathy or dissent, the flexing of a collective and powerful social muscle.

Since we were established in 2006, the GFCF has always embraced the diverse forms and expressions of community philanthropy and grassroots grantmaking in our network. Alongside community foundations, community development foundations, socio-environmental funds and other grassroots grantmakers, women's and feminist funds have always been an important part of our community and of the emerging, distributed, networked and locally-rooted global system that we are working towards.

This report is the culmination of an extensive process of consultation, discussion and reflection which dates back to August 2020, when the GFCF invited Marija Jakovljević to embark on what was initially a rather modest piece of work aimed at deepening an understanding of the intersections, overlaps and any major differences between the emerging fields of "community philanthropy," "women's philanthropy" and "feminist philanthropy" in the context of local and regional funds and foundations in the Global South and East. Over time, as Marija delved meticulously into theory, language and practice, the research expanded into a much more substantive piece of work. With additional editorial support from Dana Doan in the later stages of the process, and beautiful illustrations by Shrujana Shridhar, we are delighted to be publishing this report, both the full research and a summary version, as a contribution towards larger efforts to foster agency and ownership and to advance justice (especially gender justice), from the ground up.

July 2024

Jenny Hodgson, GFCF Executive Director

EXECUTIVE SUMMARY

Global Fund for Community Foundations (GFCF) engaged practitioners and interested parties in community philanthropy, women's philanthropy (Women's philanthropy), and feminist philanthropy (Feminist philanthropy) to explore relationships among and between these three approaches and points of interest related to the broader philanthropy ecosystem, with special focus on women's human rights (WHR). This report is the result of the first phase of this global, collaborative project. The starting assumption for this research was that community philanthropy, Women's philanthropy, and Feminist philanthropy are rooted in similar values and goals, with mutually relevant practices and shared challenges. Based on this starting assumption, the author of this paper set out to explore the potential for an enhanced collaboration in shifting the power towards people on the ground - to shape and guide rights-based philanthropy to improve women's and communities' realities. This executive summary provides an outline of the research approach, a brief introduction to the three concepts, followed by main points, and takeaways.

The report is based on a review of the literature on community philanthropy, Women's philanthropy, and Feminist philanthropy and 18 semi-structured interviews. The re-

viewed literature consisted of both academic and non-academic publications, including books, articles, sector reports, manifestos, and participating organizations' websites and social media channels. Interviewees were chosen based on their experience in domains of interest relevant for the community philanthropy, Women's philanthropy, Feminist philanthropy ecosystem. They brought diverse perspectives due to their different countries of origin, backgrounds, ethnicities, disabilities, ages, and involvement in different philanthropic and activist circles.

This study was designed to weave a conversation across emerging points of interest. It was not intended as an academic study, and it does not attempt to offer a systematic literature review. While building knowledge and connecting concepts and practices were primary goals for this research, healing and collective care throughout the research process emerged as an accompanying feature of this study.

DISTINGUISHING COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, & FEMINIST PHILANTHROPY

A. COMMUNITY PHILANTHROPY

This study maps three roots of community philanthropy: (1) community philanthropy that builds upon local cultural practices and traditions of mutual aid and solidarity; (2) community philanthropy as a progressive political force, emphasizing people's rights and



mobilizing the public to build a just society; and (3) community philanthropy as a response to third sector shortfalls, that aims to redesign problematic structures and moves the locus of control and ownership towards communities. Understanding community philanthropy as deriving from one or more of these three roots, there are many practices around the world that fall in line with community philanthropy even when people do not refer to them as community philanthropy.

Progressive community philanthropy practitioners stress the importance of their processes over the importance of their forms. For example, the GFCF describes community philanthropy using the ACT (Assets, Capacities, Trust) Framework. Assets, capacities and trust are mobilized and amplified through the practice of community philanthropy. Accompanying values are reciprocity, solidarity, social cohesion, self-reliance, and interdependence. community philanthropy actors recognize the need to work with marginalized and oppressed groups and foster an inclusive and just environment. From that perspective, an orientation on women appears as one of the meeting points for community philanthropy with Women's philanthropy and Feminist philanthropy.

The main actors of community philanthropy are community foundations (CF). The stated purpose of most CFs is to contribute to durable and responsible development by facilitating mobilization of community and managing resources according to community's values and needs, thereby reducing dependence on international aid. CFs build on local giving traditions and experiment with innovative horizontal approaches to community engagement. CFs are sometimes the only piece of infrastructure supporting community-led development, in places where other donors do not resource grassroots initiatives, or at least not in a way that is needed or desired by the community.

B. WOMEN'S PHILANTHROPY

Women's philanthropy (Women's philanthropy) means different things to different people. Most commonly, Women's philanthropy describes giving by women. Giving by women can take different forms, such as: (1) charity work; (2) support to women's human rights where women are understood in a traditional sense; or, in recent decades, (3) support to movements, such as the women's movement, the environmental movement, and other movements dealing with issues affecting women.

Historically, essentialist perceptions of a "natural relationship" between women, community, and nature and traditional roles like caregiving, shaped women's charitable work in a way that sometimes fed harmful social processes related to the church, oppressive governments, and the military. Much effort has gone into untangling these patriarchal relations. Even with a reorientation towards women's human rights, there remain concerns that a substantive part of Women's philanthropy maintains these patriarchal relations without taking efforts to overcome them. Additionally, rights and entitlements sought through Women's phi-

lanthropy are not necessarily extended to gender non-conforming people.

For some practitioners, Women's philanthropy means the same thing as feminist philanthropy (Feminist philanthropy). However, others suggest the two are related but distinct. Women's philanthropy is considered less political than Feminist philanthropy. And, in general, Women's philanthropy is perceived as easier to explain to broad audiences compared with Feminist philanthropy. In some contexts, it may make sense to use less political terminology. In such contexts, Women's philanthropy can offer a viable strategy for gradually fostering desired changes.

C. FEMINIST PHILANTHROPY

Feminist philanthropy emerged from the feminist movement as a driving force for resourcing feminist work. Being explicitly political is highlighted as a key distinction of Feminist philanthropy compared with both community philanthropy and Women's philanthropy.

Feminism uncovers the layers of inequity and injustice that a patriarchal society trains us not to see. It also demands a reimagining of society and, in its most progressive form, liberation and justice for all people, non-human beings, and the natural environment. Consequently, Feminist philanthropy is not just about women. It goes beyond the binary lens (men or women) by looking into the range of different identities on the margins and centering them. Feminist philanthropy also addresses systemic power relations. It goes beyond gender equality and cannot be reduced to just giving to women and girls as a targeted population. Feminist philanthropy is rights-based, but it uses an intersectional lens to address multiple layers of oppression.

Further, as feminism addresses harmful power relations, Feminist philanthropy practitioners explain they aim to shift the power dynamics between those who give the resources and those who claim them for

gender justice. It can also blur the division between donors and recipients by creating circles of mutual support and solidarity among different actors and communities. Key Feminist philanthropy actors are women's funds and feminist funds (WFs and FFs), which were created in response to a lack of access to adequate resources for feminist work. Depending on their contexts, WFs serve as movement pioneers and/or catalyzers of change and present an important part of the movement infrastructure.

Feminist philanthropy also aims to transform the philanthropic sector by leading by example. Operationalization of feminist values through organizational culture and humane structures is still a work in progress, and a lot has to be done. Many Feminist philanthropy practitioners seek radical transformation, healing, and collective care in philanthropy and the philanthropic sector.

MAIN POINTS

1. REVEALING OVERLAPS IS A PROCESS

One interviewer said she could not recall other conversations linking Feminist philanthropy and Community philanthropy. She believes the lack of such conversations prevent people from coming together. When people talk with others, they can strategize and overcome their isolation, which is why this particular interviewee found this initiative to be transformative. For example, when participants were asked to identify their work using one or more of the three domains, nine identified with Community philanthropy, five with Women's philanthropy, and 10 with Feminist philanthropy. This suggests that many participants identified with two, or even three of the approaches. According to the interviewees, fluidity is the result of chosen strategies shaped by the politics of organization founders, local history, and current perceptions of the field. Most interviewees say they rely heavily on a human rights (HR) framework, but not necessarily in an explicit way.

2. MIND THE LANGUAGE

Community philanthropy, Women's philanthropy, and Feminist philanthropy exist around the world in diverse forms. Local histories and current realities shape the pluriverse of understandings of these three concepts in any community. Even the terms - community philanthropy, women's

philanthropy, and feminist philanthropy - are not always used when their respective approaches are put into practice. Moreover, the same concept can be described using different terms. Meanwhile, these terms and others relating to philanthropy are loaded with layers of debatable meanings. This can create a distance among similar actors due to the lack of mutual understanding. As such, making space to uncover and reflect upon meanings of the language used is the first step towards a better understanding of each concept and towards building trust among practitioners engaged in distinct but related approaches.

3. REINVENT PHILANTHROPY

Philanthropy is the broader field and term within which Community philanthropy, Women's philanthropy, and Feminist philanthropy all operate. However, the term philanthropy itself is perceived to be a loaded with both positive and negative connotations. For some, the term is closely connected to power structures within oppressive and extractive systems and the roles philanthropy played in colonial, populist, authoritarian, and neoliberal times: through moral control, pacification, management of inequalities, and other harms under the banner of good.



For others, however, philanthropy is viewed as a form of civic participation and a long history of giving and mutual aid.

While philanthropy emerged from traditional patriarchal values, parts of the philanthropy ecosystem have since evolved and diversified. For example, the feminist movement, which questions and works to dismantle oppressive patriarchal structures, developed its own model of philanthropy. Nevertheless, the public's general understanding of philanthropy is predominately rooted in the concept of charity. And progressive philanthropic actors often struggle to direct the meaning of philanthropy towards progressive, social, and political engagement.

To guide philanthropy in a new direction, some opt to coin new terms by building on locally understandable concepts. Others prefer to use other local words that evoke the desired meaning. As language and reality mutually shape each other, building an understanding of philanthropy and reinventing it remains an ongoing endeavor.

4. COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, AND FEMINIST PHILANTHROPY ARE DISTINCT BUT MUTUALLY RELEVANT APPROACHES

Community philanthropy, Women's philanthropy, and Feminist philanthropy are evolving concepts, each harboring a wide scope of meanings. For some practitioners,

they are three distinct approaches. For others, these concepts fall on a spectrum and any stakeholder may identify with one, two or all three. In addition, all three concepts come into practice using a diverse array of organizational forms and approaches. And the most suitable form and approach may change as an organization develops. All this indicates that these concepts are to some extent permeable, changeable over time, and adaptable to different environments. Understanding the distinctions and intersections is necessary to avoid over-simplifying or misleading interpretations of complex realities. Historically, these three concepts aligned with various ideological matrices and power structures. Therefore, by focusing on similarities and crosscutting issues in Community philanthropy, Women's philanthropy, and Feminist philanthropy, traditional or conservative positions are not included. Nonetheless, it is worth drawing attention to those who strive to deal with problematic layers of philanthropy and contribute to a responsible sector, a just society, and resilient communities.

Interviewed practitioners engaged in Community philanthropy, Women's philanthropy, and Feminist philanthropy demonstrate shared alignment with the ACT (Assets, Capacities, Trust) framework, used by the GFCF to describe community philanthropy. However, interviewees argued that the ACT framework can't stand on its own and

must be rooted in human rights (HRs). A rights-based approach underlies progressive Community philanthropy and Women's philanthropy movements and presents a meeting point with Feminist philanthropy movements.

Community foundations, women's funds, and feminist funds are the driving force of Community philanthropy, Women's philanthropy, and Feminist philanthropy. They are part of their respective movement's infrastructure, safety net, and bridge towards other relevant actors. Thus, while each of their starting points and historical development are different, all three have generosity and an aspiration for social change in their DNA.

TAKEAWAYS

1. ENSURE CONTINUOUS LEARNING AND THE CO-PRODUCTION OF KNOWLEDGE

It is stressed that legacies of movements that contributed to the expansion and operationalization of human rights ought to be core knowledge in Community philanthropy, Women's philanthropy, and Feminist philanthropy circles. Understanding and passing along the memory of previous struggles is necessary for equipping Community philanthropy, Women's philanthropy, and Feminist philanthropy practitioners to be strategic in their endeavors. While monitoring, evaluation and learning (MEL) are pushed by the broader sector as the ultimate way for knowledge management and impact measurement, Community philanthropy, Women's philanthropy, and Feminist philanthropy practitioners argue that social change requires learning beyond measurement. Knowledge for social change starts with sense-making and continues in the co-production of ideas, concepts, and change.

Measurement, MEL, and knowledge production are each deeply entangled in capitalis-

tic and patriarchal relations. As such, they present one more field of struggle to shift power, decolonize knowledge, and change how philanthropy approaches learning and uses that knowledge. To achieve meaningful results from MEL, it is critical to utilize context-appropriate tools, indicators, and theory - or theories - to make sense of the information collected. MEL should also endeavour to capture the unintended consequences of philanthropic initiatives.

Feminist practitioners point out that it is critical to stop the harmful practice of chasing a "good story" and instead to also pay attention to the importance of "maintaining the past gains," particularly in situations of shrinking space for, and backlashes towards, civil society. Feminists also call for deep political analysis to uncover hidden layers behind (un)successful experiences. All of this calls for making time to reflect, engaging in honest conversations across the sector, learning from each other, and embracing mistakes as learning opportunities to figure out what works.

2. SHARE AND SHIFT POWER

Progressive Community philanthropy, Women's philanthropy, and Feminist philanthropy practitioners are calling for philanthropy to share and shift power. Identified, but insufficiently tackled, power issues in communities, movements, and sectors relate to gatekeepers, generational gaps, and the professionalization of grassroots activists who became detached from their bases. Furthermore, those who were once oppressed can also become oppressors. Meanwhile, unhealed traumas from toxic power dynamics can perpetuate and mutate to different forms of violence. From the nuanced knowledge generated across the Community philanthropy, Women's philanthropy, and Feminist philanthropy fields, two main entry points for sharing and shifting power arose.

First, there is a need to re-examine composition, structures, processes, and culture within philanthropic organizations and the philanthropic sector as a whole and find ways to make it more self-reflexive, agile, representative, and accountable to those it is supposed to serve. Practically, this means making space for people with diverse backgrounds, especially the underprivileged and oppressed, to be able to shape decisions and resource flows. It also means embedding feminist values into organizations, dealing with toxic cultures, acknowledging power misuse, enabling meaningful participation, and creating an environment where people thrive.

Second, when engaging with the communities and movements, an intersectional

approach is needed. Communities and movements are not homogenous, nor static, and they can harbor oppression and marginalization, even when they consist of actors gathered around progressive values. As such, working with social change agents requires care, adaptability, and a long-term orientation. To be present, resourceful, and facilitate processes in a manner that is not extractive, tokenistic, or harmful calls for patience, introspection, and a break with both the savior complex and romanticized notions of communities or movements.

Responsible philanthropic work comes with efforts to develop capacities to reflect on its power and privileges, show up for the unjustly marginalized "other," and check regularly to ensure that their practices correspond with their narratives. The experiences of interviewees suggest this can be achieved with intention. An intentional approach incorporates the following practices:

 Understand the hierarchy of needs and preconditions for achieving long term goals. Philanthropy must begin by meeting basic needs while working to build trust and collaboration. Then spaces must be carved out to transform harmful attitudes and practices and work towards healing, solidarity, inclusion, and justice.

- Acknowledge the spectrum of gender identities and diversity in the community and steer clear of essentialist expectations from community and **movement members.** While most work that is designed to build better communities is undertaken by women, youth, and marginalized members, it is limiting to create programs targeting only women, youth, and marginalized members. Moreover, women, youth, and marginalized members must not take all the burden of fixing society and historical injustices. If the goal is to improve their position and realities, the environment needs to change. It must be open and just, inclusive of the whole community.
- Any approach should be sensitive to class, caste, race, ageism, ableism, and any other layer of oppression, discrimination, exploitation, or neglect. With that in mind, appropriate mechanisms must be put in place to ensure just participation while fostering solidarity.
- Know when to step-up and when to step back. Practitioners warn against easy wins that can contribute to the monopolization of power. For example, the Reconstruction Women's Fund (RWF) has a policy not to step into groups' space and to function as a door opener.

3. ENGAGE CARE-FULLY AND INTENTIONALLY WITH THE STATE AND BUSINESS SECTORS

As one participant put it: resources can either go towards supporting women's human rights (WHRs) or against WHRs, so it is up to Feminist philanthropy, Women's philanthropy and Community philanthropy actors, and their allies, to claim these resources for women and their communities. Influencing resource flows from different entry points, without stepping into each other's domain, while addressing harmful practices behind the dominant creation, extraction and allocation of resources is difficult task. Practitioners call for cautious engagement with the state and business sectors, which hold a great power in channelling resources and need to be held accountable. Clearly, there is no simple, one-size-fits-all recipe for whether or how Community philanthropy, Women's philanthropy, and Feminist philanthropy actors to claim resources and support from the state and business sectors.

4. DO RESOURCING RESPONSIBLY

The way in which an organization gathers and disseminates resources determines whether it is engaging in meaningful or extractive approaches. Responsible resourcing should be flexible, long-term and participatory - whenever possible. The ultimate goal is democratization of the control over resources.

Community philanthropy, Women's philanthropy, and Feminist philanthropy practitioners agree it is important to acknowledge and nurture diverse resources to sustain social change. Many interviewees stressed that resourcing is not only about finances. Practitioners highlighted the importance of finances, knowledge, skills, pro-bono services, contacts, materials, spaces, and all sorts of in-kind contributions that different actors contribute. Internal resources come from within the community or movement. External resources come from others who are aligned around a similar interest, which might include the broader public, philanthropic donors, state bodies, interested businesses, and so on. While internal resources are critical for keeping autonomy, external resources can offer an additional safety net.

This study makes clear that activists are the key resource and driving force for social change. As such, an obvious recommendation is to invest in activists: invest in their education, their personal and professional development, and their well-being. It is also important to provide activists with social protection and security. Investing in activists is a necessary investment into resourceful movements and resilient communities. Furthermore, shifting power to activists, movements, and communities is expected from responsible and progressive philanthropy.

5. EMBRACE COLLECTIVE CARE & ENVIRONMENTAL JUSTICE

Social change work is hard and structures in which social change work occurs can and often do perpetuate harmful patterns. As such, it is important to acknowledge that many people are hurt, worried, angry, and stressed. Collective care is, therefore, an indispensable ingredient in justice-oriented Community philanthropy, Women's philanthropy, and Feminist philanthropy.

Collective care has both internal and external components. Inside an organization, it encompasses the well-being of its people,

respects their labor rights, and is orientated towards improving working conditions. Outside an organization, collective care extends these measures towards the community, partners, and collaborators while being mindful of the natural environment. It also encompasses the "Do No Harm" principle. Going beyond an anthropocentric lens, collective care also attends to the organization's ecological footprint and works to reduce it.

Collective care is contextual. As such, it must be tailored to the specific needs of people in the organization, movements, and communities and the natural environment. No matter the form, the underlying principles are solidarity, inclusion, co-production, human rights, and environmental justice.

CONCLUSION

Community philanthropy, women's philanthropy, and feminist philanthropy form a small part of a large and diverse philanthropic sector. Nevertheless, these three approaches comprise a robust environment offering a variety of roles, approaches, and skills. These three approaches also intersect and complement each other, both in theory and in practice.

While some Community philanthropy, Women's philanthropy, and Feminist philanthropy practitioners have already come together to amplify their respective efforts, there is great potential for broader and deeper collaboration across these three fields to enhance women's rights and communities' realities. However, the ability to influence the sector and society and create lasting social change depends on the capacity of these actors to be self-critical, to hold space for healing, to appreciate the uniqueness of each approach, to respect autonomy, and to find modalities for strategic collaborations that complement one another's efforts guided by the "Do No Harm" principle. It is crucial to proactively develop mechanisms to resist co-optation from oppressive and exploitative systems and avoid duplicating harmful practices. Bridging constituencies across these complementary, though fragmented domains, is possible and would be a boon to their organizations, communities, and movements. Cross-pollinating Community philanthropy, Women's philanthropy, and Feminist philanthropy assets and capacities while building trust and solidarity across actors in the three fields offers great potential for these actors to guide a decisive turn towards a just and sustainable ecosystem.

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ABBREVIATIONS

CONCEPTS:

ACT Assets, Capacities, and Trust

CP Community Philanthropy

CF Community Foundation

FF Feminist Fund

FP Feminist Philanthropy

HR Human Rights

LA Latin America

MEL Monitoring, Evaluation, and Learning

PDM Participatory Decision Making

PGM Participatory Grant Making

SDGs Sustainable Development Goals

WF Women's Fund

WHR Women's Human Rights

WP Women's Philanthropy

ORGANIZATIONS:

AWDF The African Women's Development Fund

AWID The Association for Women's Rights in Development

GFCF The Global Fund for Community Foundations

RWF Reconstruction Women's Fund

FFP Foundations for Peace Network

IKa Indonesia for Humanity

1. BACKGROUND

Global Fund for Community Foundations (GFCF) works globally to promote and support institutions of community philanthropy by providing small grants, technical support, and spaces for learning and sharing. This report falls under the third domain and is the result of the first phase of a collaborative project, entitled: "Community Philanthropy as a complementary strategy for advancing and resourcing women's rights: an exploration on the state of theory and practice."

GFCF embarked on a collaborative process with practitioners and interested parties engaged in community philanthropy, feminist philanthropy, and women's philanthropy to explore relationships among and between these three approaches, both in terms of theory and practice. This paper begins with the assumption that community philanthropy, women's philanthropy, and feminist philanthropy are all rooted in similar sets of values, with common practices, similar goals, and shared challenges. As such, there is potential for each approach to lift up the other in achieving shared objectives and overcoming shared challenges. Their diversity is their strength, reflected in the ability to contribute to connected causes through different entry points. Each approach has its unique features, but there can be fluidity in the forms and practices each approach may take in distinct contexts. This fluidity

means the particular form and practices ar changeable so as to better respond to, or be more proactive in addressing changes in the environment. Fluidity can also suggest the existence of different stages of development, which require different forms. Thus, an organization chooses a particular modular form based on its stage of development and local context. And besides signifying that community philanthropy, women's philanthropy, and feminist philanthropy are dynamic concepts, influenced by both context and stage of development, they are also multidimensional concepts.

Within these three "separate-but-connected" approaches, progressive actors identify two key points of common interest: (1) shifting the power dynamics within the philanthropic sector to influence better resource flows towards people on the ground; and (2) mobilizing communities to autonomously resource underfunded issues (e.g., women's human rights with an intersectional lens). By understanding that community philanthropy, women's philanthropy, and feminist philanthropy each bring unique expertise and value to the field, there is an opportunity to explore what each approach might offer to, and learn from, the other two. As such, this report has two aims. First, it aims to build on existing knowledge to inform and contribute towards change

efforts in philanthropy and development. Second, it aims to establish, or strengthen, relationships and foster solidarity among philanthropy practitioners who share in the goal to shift power, especially in regard to gender² equity.

These initial consultations were held with selected partners, allies, and stakeholders of GFCF, in an attempt to explore possibilities for further work in this domain and to engage the field more broadly. The plan was to reflect, with a gender lens, on the ecosystem and the respective roles, similarities, and possible overlaps among community philanthropy, women's philanthropy, and feminist philanthropy approaches, mutual interests, points of concern, blockages, and critical questions. It set out to build on existing theoretical knowledge and map the needs and interests of community philanthropy, women's philanthropy, and feminist philanthropy practitioners to guide the creation of spaces for shared learning, community building, and other possible next steps. This report outlines the points of interest, maps out expressed needs, and proposes future directions for collaboration based on a review of the literature and interviews with practitioners.

ing space for participants, which presented in three forms: (1) taking time to pause, reflect and appreciate one's achievements; (2) providing space to discuss issues that create discomfort in the broader ecosystem and often end up being ignored while remaining troubling; (3) zooming in and zooming out, or putting one's own experience into perspective and approaching other's experiences with an appreciative, learning, and transformative lens. This last form of healing was articulated by one key informant in the following way: "When one articulates it and shares it, it's also letting it go. So, this is a good way to document our experiences. It's important for people to share their experience and this is a transformative experience."

Along the way, the research process gained the additional dimension of providing heal-

² The author of this study uses the term "gender" as it is used by women's funds, which understands gender to go beyond binary categories. As such, when referring to women, trans women are included. A more detailed explanation is offered by Jessica Horn, former director of programmes at AWDF, in Alliance Magazine's December 2019 issue. Horn, J. (2019). "Beyond the binary." Alliance Magazine, 24(4), p. 39. Retrieved at: http://givingdoneright.org/wp-content/uploads/2019/12/December-2019-Alliance-Magazine.pdf

WOMEN'S HUMAN RIGHTS (WHRS) AS A MEETING POINT FOR COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, & FEMINIST PHILANTHROPY

Women's human rights (WHRs) are seen as one of the meeting points among community philanthropy, women's philanthropy, and feminist philanthropy practitioners and as a domain for building trust and moving beyond fragmentation and siloes. WHRs are universal, indivisible, and inalienable rights that must be protected and further expanded. In this exploration, women's human rights (WHR) are discussed in relation to systemic, structural, and other types of injustice, discrimination, and stigma (e.g., class, caste, race, ethnicity, sexuality, gender identity, disability). They are approached from the perspective of historical achievements led by feminists, which continue to diversify and acknowledge different lived experiences. Hence, using a gender perspective for the analysis and contextualization of WHRs is not a uniform nor standardized practice. Rather, it is a complex experience that requires understanding about how systemic, cultural, and other types of oppressions and injustices interact with different identities and structural positions to shape a person's realities and chances in life.

APPROACH

This report is based on two main sources of information: a review of literature on community philanthropy, women's philanthropy, and feminist philanthropy and relevant issues and 18 semi-structured interviews with community philanthropy, women's philanthropy, and feminist philanthropy practitioners and close allies. Our intention was to provide a well-rounded overview. Each approach is worthy of focused research; however, the goal of this report is to outline the pluriverse rather than dissect each approach. This allowed us to draw from many different sources of knowledge that often exist in bubbles. Work was grounded in the belief that being open to diverse perspectives and being able to zoom in and zoom out, might broaden the scope for understanding and imagination. This is not meant to be an expert report but a conversation weaving along emerging points of interest.

The literature reviewed for this report included a broad range of resources, most of which were accessible online or available to the general public including, but not limited to: documents about community philanthropy, women's philanthropy, and feminist philanthropy; sector reports; academic and non-academic publications; manifestos; online articles; and the web pages and social media pages of participating organisations.²

Interviewees also contributed articles and literature that they found to be relevant to this study. The goal was to identify and examine interconnections across community philanthropy, women's philanthropy, and feminist philanthropy. Efforts were made to include critical perspectives on topics raised during interviews and avoid homogeneity of perspectives or a self-celebratory lens of "truth holders."

While building knowledge and connecting concepts and practices were primary goals, healing and collective care emerged as an accompanying feature of this study process. It is important to acknowledge that many people are hurt, worried, or angry. Social change work is hard, and structures in which this work occurs can, perhaps unintentionally, adopt harmful norms and practices. Learning and unlearning never ends. As such, it is important to be present for others, pay attention to broken pieces, and support and facilitate healing processes. This research and these conversations therefore became opportunities to reflect on pain and frustration. Rather than sweep these feelings under a carpet, they were shared to support learning, improving, and healingInitially, interviews were sought out with practitioners holding diverse roles in a community philanthropy, women's philanthropy, or feminist philanthropy domain.

² This exploratory literature review builds upon a 2020 article by Jenny Hodgson (Hodgson, 2020).

INTERVIEWEE SELECTION

Interviews were sought with practitioners from different backgrounds, ethnicities, disabilities, ages, and parts of the world who work on interconnected issues. Individuals were selected from a pool of people already collaborating with the GFCF and/or operating in close proximity to the GFCF's work. People engaged in conversations relevant to the intersection of community philanthropy and WHRs, particularly those addressing neglected dimensions of this work, even if they did not position themselves as philanthropic actors were also invited to an interview.

A total of 18 interviews were conducted.

15 of these interviews were conducted with representatives of a community philanthropy, women's philanthropy, and/or feminist philanthropy group, organization, or network. (Several interviewees invited colleagues to join their interviews). Three interviews were conducted with individuals involved in community philanthropy, women's philanthropy, and/or feminist philanthropy in other ways. The interlocuters were asked to self-identify their organizations. Based on their primary identification, there were: six

women funds (WF) - one of them with regional coverage, others mostly national funds; one feminist fund (FF);3 three community foundations (CF); one resourcing organization;4 three virtual organizations supporting movement(s) - of which two global and one regional; and one users' organization.⁵ Three of these organizations are membership based, two global and one local. Other identifiers mentioned include: community led grantmaker; movement support organization; "resource organization for sharing, not giving resources;" hybrid organization; informal group; mixed group; "group of professionals and activists;" and "feminist network of philanthropic actors." The organizational history of participants spanned from two, to 38 years, most falling between 10 and 30 years of operation. The organizations represented also varied in size, in terms of staff: from just two staff members to 60 staff members. Half of the organizations have no more than 10 staff, while one-third have more than 20 staff.

Overlaps appeared early in the interviews, when participants were asked to identify their work using one or more of the three

³ This feminist fund is part of a network of WFs but insists on feminist fund (FF) as its primary identity. Keeping in mind that other WFs identify with feminist philanthropy, they may also identify as FF; however, they see their primary identity is WF. Thus, boundaries between these primary identities appear to some extent permeable. It might be communicated differently in different contexts to be better understood, but it may also change over time.

⁴ This resourcing organization is a grantmaker as well; however, due to their local history and desire to be better understood, the organization does not use philanthropic vocabulary.

⁵ A user's organization refers to the self-organized users of a service for a specific community. Besides organizing and providing services, a user's organization engages in advocacy for all people in their specific community, in line with a human rights-based approach. While a user's organization may gather resources, including funds, to support this work, it sees itself as distinct from other philanthropic actors in this list.

domains: community philanthropy, women's philanthropy, and/or feminist philanthropy. Nine identify with community philanthropy, five with women's philanthropy, and 10 with feminist philanthropy - meaning many identified with two or all three concepts. Because they are not grantmakers, three participants did not identify with any of the concepts, although their work is related. According to the interviewees, fluidity is the result of chosen strategies shaped by the politics of organization founders, local history, and current perceptions of the field. Most interviewees say they rely heavily on a human rights (HR) framework, but not necessarily in an explicit way.

Participants involve in a range of issues, with some of the most common issues being: human rights (predominantly women's rights, gender minorities' rights, rights of disabled people⁶, sex workers' rights), racial justice, peacebuilding and dealing with the past, crisis relief and community rebuilding, environmental protection, and sector strengthening. They represent organizations working in different parts of the world, including: six participants work in Asia, three in Europe, two in Latin America, two operate globally, one focuses on the MENA region, and one is focused on the

African continent. Three interviewees were interviewed as individuals active in global philanthropic and development circles, but rooted in Africa, Latin America, or Eastern Europe. They were selected because of their previous working engagements and ability to provide insights into emerging topics. Rural and urban experiences are included. (A complete list of interviewees can be found in Appendix 1.)

As noted previously, the pool of interviewees was not designed to be a representative sample. Instead, the pool was purposefully selected to include community philanthropy, women's philanthropy, and feminist philanthropy practitioners and allies with specific experiences and reflections on how to deal with harmful tendencies and interested in shifting the power in a just manner. This approach best suited our intention to explore existing and possible intersections across the three concepts.

⁶ Centre Living Upright (a Serbian organization) insists on using the term disabled people rather than people with disabilities, for the following reason: "I use the term of a disabled person as a person who is being the object of disablement. Once we realize and acknowledge what is happening to people, what is being done to them, and disablement stops, only then can we start talking about people with some impairment, reduction, or absence of some ability as a characteristic of that person. Disability is a mutual characteristic until disablement is happening. Disablement can end when everything that exists (e.g., building environments and public services) become accessible and available to everybody." The European Network on Independent Living (ENIL) also uses the term disabled people. Learn more about why they use this term as well as their values and approach here: https://enil.eu/about-enil/our-mission/

INTERVIEWEE PROCESS

Each semi-structured interview lasted 60 to 90 minutes and was conducted online, using Zoom. Interviews were scheduled following ongoing conversations and experiences occurring in the field. The function of the interview was to be able to go deeper. All but one of the interviews were conducted in English. The one exception was conducted in Serbian. Originally, the plan was to conduct 10 interviews; however, to dig deeper into certain topics, additional interviews were sought with individuals identified as being able to share relevant experience.

As conversations evolved, emerging angles and experiences were shared and discussed with other interviewees. In this way, ideas became more detailed and nuanced. Questions and disagreements were raised concerning specific concepts, definitions, approaches, and experiences. These divergences were acknowledged and embraced. A guiding principle for this research was that everyone does not need to agree on everything, but must be open to hearing each other, learning from other experiences, and applying what may be helpful to their individual and collective work. Jenny Hodgson, initiator of this process and Executive Director of the GFCF, stated: "The process confirmed that, given the right conditions (where no one feels as they

are losing anything of themselves but that there is a real sense of mutuality), there are huge opportunities to join dots, strengthen connections, deepen practice, and expand networks."

Some participants noted that the conversation was very engaging, even provocative, fostering deep thinking with interesting questions that were triggering in a positive way. Others said the conversation helped them articulate their experience, name it, share it, and process it, which they found to be helpful, particularly with someone who understands. People expressed appreciation for being given space to address their experience. One interviewer said she could not recall other conversations linking FP and CP. She believes the lack of such conversations prevent people from coming together. When people start talking with others, they can strategize and overcome their isolation, which is why she found this initiative to be transformative.

After completing the interviews, participants were invited to provide input on topics and dimensions that arose through one or more interview with other interlocutors, but were not discussed with them in the first place. To respect participants' time, they could engage in conversation around any of the issues that were relevant and of interest to

them and skip the other parts. Participants were also invited to share any relevant information they wished to contribute. Some of them shared additional literature, others wrote emails or left follow-up voice messages. Together, these conversations resulted in a map of needs, including topics requiring further knowledge exchange and critical questions for further exploration. This mapping informs the next steps.

2. LITERATURE REVIEW: SITUATING COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, & FEMINIST PHILANTHROPY IN THE LITERATURE

2.1. UNDERLYING LAYERS OF LANGUAGE

Fluidity in terminology comes from different realities. Attention was paid to acknowledge influences of local and international contexts, layers of meaning in local languages, power relations embedded in them and political implications of the terms we use today. While we were striving for clarity, it was necessary to dive into complex relations that shape practices and language, explore internal contradictions and steer clear of over-simplified conclusions.

Terms like "community philanthropy" are not always known or used. Depending on the context, the same idea can be described using different terms and the same terms can be reframed to express different ideas.⁷ Besides examining different understand-

ings, language strategies (and the rationale behind those strategies), it is important to assess whether language fosters or obscures meaning. How might the language used help or harm efforts to strengthen networks and build trust?

Almost every term used by participants in this community philanthropy, women's philanthropy, and feminist philanthropy ecosystem is loaded with layers of debatable meanings. Putting everything into question by considering the language used can result in feeling lost or on a shaky foundation. Nevertheless, examining meanings behind key terms, dissecting normalized understandings, and uncovering uncomfortable layers, can help to build heightened awareness and promote increased intentionality and mindfulness.

⁷ Hodgson & Pond, 2018: p.6.

2.1.1. UNDERSTANDING COMMUNITY

The word community, in community philanthropy and related concepts, is often associated with a place - people within a certain location. However, community is much more than a group of people in a specified environment. Other important markers of community include: identity, values, interests, or some other shared trait or experience.⁸ As the field evolves, so does the community philanthropy literature, which has moved towards a broader interpretation of the term community.⁹ Jenny Hodgson, Barry Knight, and Susan Wilkinson-Maposa point out that "community" should also be understood as: an actor (an agent of change), a resource (a source of knowledge, experience and assets), a network (a resource for collective problem-solving through shared efforts, decision making and action), a formidable force.¹⁰

Communities meet the need for belonging. This idea emerged from the literature and the interviews, as practitioners described their communities. Communities of like-minded people offer spaces for finding and raising one's voice and taking collective action.¹¹

Community has a dual function of both 'gluing' people together through a shared sense of belonging and providing an 'engine' that can allow the collective to express voice and action in relation to others. In other words, communities create spaces for people to associate, as well as to organize, articulate, and claim their rights.

Hodgson & Pond (2018, p.10)¹²

8 Ibid., p. 10.

9 Doan, D.R.H., 2019: p.7.

10 Hodgson, Knight, & Wilkinson-Maposa, 2019: p.5.

11 Ibid., p. 17.

12 Hodgson & Pond, 2018: p.10.

Some interviewees believe, "community philanthropy talks about communities as if they are the same," and they want to challenge that idea. However, the literature review suggests that efforts are made to avoid romanticized ideas and reductionist approaches. Communities are not homogenous nor static, but rather complex, usually messy spaces, "where different views play out and where different interests and agendas compete for power and resources". Instances of tyranny, marginalization, oppression, and exclusion are not uncommon in communities, "unless specific checks and mechanisms are put in place." A mindful approach to understanding and engaging with communities acknowledges "dialectical connections between collaborative forces and self-serving interests in communities," and examines these connections from an economical, sociological, cultural, geographic and other relevant perspectives. 15

A GOOD COMMUNITY

What is meant when community philanthropy practitioners speak about "a good community?" Community workers describe a good community in many different ways. For example, a good community is described as: peaceful; collectively (pro) active in addressing negative impacts on people's lives; having access to essential services; where the environment is valued; when each individual member is seen, diversity is valued, and people are connected with one another (e.g., the elderly and the young come together offering care and transgenerational learning); a space that is open for new people and new ideas; a space that challenges ignorance and prejudice. Or, as Avila Kilmurray (former Director of the Community Foundation for Northern Ireland) succinctly stated, a good community is: "a place where people want to live..."

13 Ibid.

¹⁴ Hodgson, Knight, & Wilkinson-Maposa, 2019: p.5.

¹⁵ Alevizou, Alexiou, & Zamenopoulos, 2016: p.3.

¹⁶ AgendaNi, 2013

2.1.2. UNDERSTAND-ING PHILANTHROPY

Philanthropy is perceived to be a loaded concept, with both positive and negative connotations. For some, philanthropy is a way to "manage" structural inequalities. Another perception is that philanthropy is a form of civic participation.¹⁷ Philanthropy is a ssociated with moral, religious, and ideological values, such as altruism, generosity, and solidarity. Depending on the historical context, philanthropy played different roles in social processes, from moralization and control of oppressed social groups to resourcing collective social progress.¹⁸

A culture of giving and mutual aid are traditions that exist in many communities. For example, African women played a critical role in their traditional form of community philanthropy. However, for many people, the first association with philanthropy is related to religious institutions. Philanthropy can also be closely connected with the state, such as the Argentinian experience during the era of Peron.¹⁹

Even progressive socialist forces shaped philanthropy and civic participation (e.g., when Allende was in power in Chile, ²⁰ Socialist Yugoslavia when voluntary collective action rebuilt the country after the Second World War, or self-contributions for rebuilding public infrastructure and publicly owned industry²¹). These are very different ideological matrices, but there are some points, and varying degrees of similarity when looking at these matrices from the perspective of the ACT framework (Assets, Capacities, Trust), which is used by contemporary community philanthropy practitioners.²²

Some philanthropic actors call attention to philanthropy's history of oppression, exploitation, and extraction. Different forms of philanthropy played different controlling roles in colonial, populist, authoritarian, and neoliberal times. To avoid generalizations and simplification, many of these critiques point to explicitly retrogressive values of certain philanthropic actors. Many voices warn about philanthropy's underlying mechanisms that undermine progressive social changes.

¹⁷ Hodgson, Knight, & Wilkinson-Maposa, 2019: p.28.

¹⁸ Roitstein & Thompson, 2015.

¹⁹ Ibid., p. 12.

^{20 &}quot;Recent research on civil society in Chile reveals that the three years of President Salvador Allende's rule (1970-1973) were one of the most fruitful periods for the creation of civil society organizations" (Dobson & Scherer, 2015: p.33).

²¹ See, for example: XXZ magazine, 2018; Matković, 2018: pp. 32-34. [Note: "self-contribution" is the direct translation, from Serbian, of the political term: "samodoprinos."]

²² A description of the ACT framework can be found in Section 3.1.1 and in the Executive Summary.

²³ Nazir & Apgar, 2019.

 $^{24\,}$ Landim & Thompson, 1992; Roitstein & Thompson, 2015.

²⁵ Roy, 2004.

There are many examples of philanthropic support that seek to further self-interest through the maintenance of the structures of injustice, for instance philanthropic support to conservative neo-liberal policy institutions or ultra-right-wing nationalist groups. There is also a large field of philanthropy that is directed at addressing the symptoms or effects of injustice/disasters.²⁶

Philanthropy is commonly equated with rich people or "delivering services in response to natural disasters." ²⁷However, for some time, there have been efforts to reclaim philanthropy as the realm of individual contributions to social progress, no matter one's social status or wealth.²⁸ That axis follows the evolution from charity work for others to civic participation with others,²⁹ as was stressed numerous times by interviewees. Today, many actors see the potential in participatory philanthropy to expand people's awareness and knowledge and to build motivation and capacity to monitor and hold accountable actors that shape the state of human rights and control the resource flows, including the state.30 What is interesting to see is how philanthropy, which emerged from traditional patriarchal values, evolved and diversified. Even the feminist movement, which by its very nature questions and works to dismantle oppressive patriarchal structures, developed its own model of philanthropy, such as accessing resources from other types of philanthropy and collaborating, to a different extent, with different types of philanthropic actors.

With all this in mind, it is perhaps not surprising that different actors attribute different meanings and sentiments to philanthropy. Untangling historical relations and current dynamics, while attempting to shift philanthropy towards a more progressive, participatory, and locally responsible model is a massive but long overdue undertaking. However, not all languages recognize the progressive notion of philanthropy. Some actors struggle in their efforts to move the meaning of philanthropy away from the notion of charity.31 Others have chosen to coin new words, which build off concepts with local meaning. As language and reality mutually shape each other, building understanding of the term philanthropy remains an on-going endeavour.

²⁶ Mahomad, 2019: p.4.

²⁷ Dobson & Scherer, 2015: p.34.

²⁸ Roitstein & Thompson, 2015: pp. 3 & 17.

²⁹ Litalien, 2020, January 28: Part 2.

³⁰ Hodgson & Badia i Dalmases, 2016). See also RWF's local philanthropy educational campaign materials available here: https://www.rwfund.org/eng/join-in/how-sisters-could-do-it-best/hscdib-1/

³¹ Dobson & Scherer, 2015: pp. 69, 83, & 110.

2.1.3. UNDERSTAND-ING COMMUNITY PHILANTHROPY

Community philanthropy can be understood in many ways. Author examined it from three different roots: (1) Community philanthropy that builds upon local cultural practices and traditions of mutual aid and solidarity; (2) Community philanthropy as a progressive political response, emphasizing people's rights; and (3) Community philanthropy as a response to third sector dynamics.³²

The first understanding refers to organic, home-grown practices of mutual aid and solidarity, which came to (self) identify as community philanthropy. The second understanding relates to theoretical articulations and political efforts coming from the left. Such practices may not identify as community philanthropy, per se, but can be used to broaden the understanding of this ecosystem or at least to be recognized as related to community philanthropy. For example, political-economic struggles that centre workers and lower classes share some elements and goals with dominant understanding of community philanthropy, and as such are relevant. Furthermore, one may dare to call for revisiting the concepts of social ownership,³³ self-contribution, and self-management, which were specificities of the Yugoslav socialist experiment aiming to shift power to working people. Similarly, the example of Greek workers reclaiming their factories and establishing safety nets in response to imposed austerity measures after the 2008 crisis³⁴ can be perceived as a close cousin of community philanthropy in a more economically democratic, bottom-up sense. Further, as Alevizou had shown on the example of self-organized Greek groups supporting refugees coming to Europe, cultural projects are forms of public experimenting laboratories for practicing public engagements through creative dialogue and participatory methods.35 They also have potential to scale the solidarity from hyper local community to outsiders in need. Greek experience also shows how initiatives started in realms of culture, education, journalism, can evolve in cooperative and solidarity economy. What started from a scarcity, turned to self-organized production and solidarity net, "creating alternative economies through radical labour and hospitality structures."36 Efforts to enhance social and economic rights, like reclaiming public spaces and creating housing cooperatives for affordable housing across the US and Europe, are also the essence of

³² Hodgson, Knight, & Wilkinson-Maposa, 2019: p. 16.

³³ Matković, 2018.

³⁴See, for example: Greek News Agenda, 2017 and Backes, et al., 2018: pp. 63–69.

³⁵ Alevizou, 2015.

³⁶Alevizou, 2016. (b)

community organizing for claiming rights and entitlements. These examples relate to the 45-degree approach described by Neal Lawson and Caroline Hartnell, and later Jon Edwards, which advocates for smarter connections between bottom-up (community) and top-down (the state) actors, whereby community philanthropy evolves by building on related efforts.³⁷

The third understanding of community philanthropy, as a response to third sector dynamics, emerged from debates about philanthropic practices and development assistance.³⁸ Over a century ago, the first community foundation was established in the USA. Since then, many more community foundations were started, most by highnet-worth individuals looking to give back to their communities. Then, in the 1960s, the concept of asset-based community development (ABCD) attracted attention, along with other forms of community philanthropy.³⁹ In the 1990s, the World Bank promoted community-driven development (CDD), which it claimed would enable community participation and control of aid, from planning to operationalization.⁴⁰ CDD is often referred to as the sector's attempt to shift power, but also the responsibility for its results, to the ground.

37 See, for example: Lawson & Hartnell, 2018 and Edwards, 2019.

The three influences may explain the diversity found within the field of community philanthropy. As it is contextual, its forms branch into different directions, reach different domains, and included various features. It is often expressed that community philanthropy is more about the process than the organizational form. community philanthropy is believed to be rooted in core values, such as: reciprocity, solidarity, social cohesion, self-reliance, and interdependence.41 The GFCF describes community philanthropy using the ACT Framework (Assets, Capacities, and Trust).42 Practitioners who identify with this framework, understand community philanthropy as locally driven development that belongs to all while amplifying the voices of marginalized people. It is perceived as the power to organize to: address needs, claim rights, and mobilize local resources (i.e., knowledge, skills, passion, commitment, tools, in-kind contributions, time, contacts, etc.). community philanthropy is about shifting power in philanthropy by fostering autonomous decision making, enabling local ownership, and responding to the local context and culture.⁴³ community philanthropy can also be seen as an entry point for any domain requiring transformation, as shown

³⁸ Hodgson, Knight, & Wilkinson-Maposa, 2019: p.16.

³⁹ Hodgson & Pond (2018, p.6).

⁴⁰ Hodgson, Knight, & Wilkinson-Maposa, 2019: pp. 13-14.

⁴¹ Doan, 2019: p.4.

⁴² Hodgson & Pond, 2018: p.11.

⁴³ Información FASOL, 2020.

by the example of Indonesia for Humanity (IKa). IKa applies community philanthropy in its pro-democracy activism under an authoritarian regime, and also in its efforts to foster peacebuilding and dealing with the past, disaster relief, work on WHRs and against GBV, nurturing diversity, and ecological justice.⁴⁴

Practitioners stress that community philanthropy is not (just) about money, but about shifting power to the constituency which contributes in various ways.⁴⁵ community philanthropy is primarily considered to be an enabling force, rather than a producing force, positioning itself as an alternative to traditional development work.⁴⁶ The enabling work is achieved by shining a light on people on the margins, including individuals and groups that are systematically oppressed, vulnerable, or invisible.⁴⁷ community philanthropy can support social justice movements and tackle power dynamics.⁴⁸ community philanthropy is described as

"the 'runny glue' of social trust, the 'plumbing and wiring' of a resilient and rooted civil society sector."⁴⁹ Due to its nature and logic, community philanthropy develops and nurtures a culture of giving and participation. Exposure to this kind of philanthropy is intended to influence people, in different ways, to engage and donate themselves.⁵⁰ Practitioners and advocates note that community philanthropy supports 'durable development' (i.e., "creating local level processes, practices and institutions that are strongly rooted in and owned by local communities, and which can adapt over time in the face of changing circumstances").51 One of the key priorities in the progressive community philanthropy movement is shifting power: both at an international level in terms of global northsouth relations and at the local level to decentralize power and remove gatekeepers.⁵²

This paper approaches community philanthropy as a concept where different ideas and social struggles meet, from protecting the environment to ensuring social services and fighting discrimination and other oppressions. Because many factors influence how community philanthropy is operationalized in a specific context, the following definition of community philanthropy adapts existing definitions to encompass the necessary diversity and fluidity.

⁴⁴ Chandrakirana, Anam, & Satkunanathan, 2019.

⁴⁵ Hodgson & Badia I Dalmases, 2016.

⁴⁶ Lester Murad, 2014.

⁴⁷ Badia I Dalmases & Souza, 2017.

⁴⁸ Hodgson, 2020: pp. 99-116.

⁴⁹ GFCF. (n.d.).

⁵⁰ See infographics at: https://philanthropy.iupui.edu/doc/institutes/womengive18-infographic.pdf; https://philanthropy.iupui.edu/institutes/womens-philanthropy-institute/research/motivations.html

⁵¹ Hodgson, Knight, & Wilkinson-Maposa, 2019: pp. 17-18.

⁵² Ibid.

COMMUNITY PHILANTHROPY DEFINED

Community philanthropy is both a form of, and a force for, just locally driven development that strengthens community capacity and voice in claiming, operationalizing, and expanding human rights; builds understanding and trust; nurtures solidarity; and, most importantly, taps into and builds on local resources, which are pooled together to build and sustain a strong community.⁵³

This layered definition notes that community philanthropy is both a form of organizing and a way of doing progressive work by community members. It starts from local resources and figures out an appropriate way for amplifying them and putting them in the service of the common good. community philanthropy is being used as one of the ways for accessing human rights and seeking justice. It doesn't pursue development for development's sake, it must be rooted in progressive values. As such, it bridges universal concepts with local realities. It mobilizes people around specified needs, and it nurtures knowledge, relations, and collaboration through collective action. Essentially, community philanthropy aims to bring the locus of control back to the community.

2.1.4. UNDERSTANDING FEMINISM

Most interviewees identifying with feminist philanthropy (feminist philanthropy) felt the need to begin by clarifying misconceptions about feminism. As feminism is a non-homogenous and internally antagonistic set of viewpoints, those political differences fuel ongoing discussions, disagreements, and tensions. They also translate to different approaches and practices, including feminist philanthropy. Feminists with different political values may use the same, or similar, methods in a distinctive way.

Feminism can be demonized, oversimplified, and "hijacked" at the same time. When any exploitative social system (e.g., hetero-normative patriarchy, capitalism, imperialism) is put into question, discomfort, resistance to change, and fear of the unknown are expected reactions. When the existing system is faltering and a replacement is not yet found, there is fertile ground for the resurrection of regressive views. In such situations, people may fail to see the importance of feminism or fear losing their privileges and then stick to the harmful traditionalism and fight to protect the status quo. Arruzza, Bhattacharya and

⁵³ This definition was first shared in "Giving for Change: Community led Development through Community and Domestic Philanthropy, Multi-Annual Plan 2021-2025." This document elaborates plans for an international consortium consisting of the Global Fund for Community Foundations (GFCF), Africa Philanthropy Network (APN), Kenya Community Development Foundation (KCDF), and Wilde Ganzen (WG). The definition elaborates on three previous efforts to define community philanthropy. See: Hodgson & Pond, 2016; Doan, 2019; Jakovljević: 2020.

Fraser pose the important question: "who will guide the process of social transformation, in whose interest and to what end"?⁵⁴

Feminism uncovers the layers we are trained by a patriarchal society not to see. It also demands reimagining society. How to do this; however, is not straightforward. One strategy for preserving the status quo is to co-opt feminist struggles. Power holders often present themselves as "allies" to these movements, but many activists describe such efforts as the kidnaping of feminist work or using a "feminist" mask to support the neoliberal agenda. As Ani Hao, a feminist blogger, writes: "a conservative woman who is running in a racist political party, on a wildly neoliberal bed of economic policies, can win her election somewhere around the world, and right-wingers and mainstream media will call it 'a win for women and for women's rights.""55 Feminists further warn that women's rights, female empowerment, gender equality, and similar phrases are frequently co-opted, distorted, and used to simplify feminist demands. According to feminist scholar Awino Okech, shifting the focus towards gender mainstreaming or inclusion, and away from radical transformation, only serves to mute women's voices, depoliticize women's struggles, and pacify the movement.⁵⁶

Female representation and leadership in a system that is racist, capitalist, classist, and wrong in so many ways is not a feminist victory. 'Gender parity', 'gender equality' and 'female empowerment' in this system underscores the ideology that women have the same right as men to be power-hoarding leaders, billionaires, and all the rest. 'Success' in this system is on the base of rampant exploitation, racism, neoliberal colonization and more - this is not the feminist reality or future that we want.

Ani Hao57

As long as there are various forms of oppressions, (re)building a meaning and translating feminist values into practice are work in progress. For example, the African Feminist Forum's 2006 Charter of Feminist Principles for African Feminists covers individual and institutional ethics and feminist leadership. On a macro level, Olutimehin Adegbeye points out that, "feminism isn't the fight for women's rights' and can't be reduced to the 'belief in the social, economic, and political equality of the sexes." Citing Angela Davis, Adegbeye adds: "Feminism is not simply about gender and not simply about women. It's about identifying the

⁵⁴ Arruzza, Bhattacharya, & Fraser, 2019: pp.18-19.

⁵⁵ Hao, 2020.

⁵⁶ Anumo & Bah, 2017.

⁵⁷ Hao, 2020.

⁵⁸ See African Feminist Forum, 2016.

connections between race and gender and capitalism and sexuality and imperialism." She further underlines that feminism should be understood as "the politics and practice of liberation from all oppression."⁵⁹ Tania Turner, Executive Director of Fondo Semillas, a Mexican women's fund (WF), underlines that feminism, in its essence, demands liberation and justice for all people, non-human beings, and the natural environment.

As societies are growing more divided, so too are attitudes towards feminism. While feminist discourse may be gaining in popularity, caution and critical reflection are needed to avoid falling for "easy wins."

2.1.5. UNDERSTANDING FEMINIST PHILANTHROPY

Prospera, the International Network of Women's Funds, makes a clear distinction between feminist philanthropy and other forms of philanthropy. Alexandra Garita, Prospera's Executive Director, explained that feminist philanthropy addresses systemic power relations. It goes beyond gender equality and cannot be reduced to just giving to women and girls as a target population.

59 Adegbeye, 2020.60 Litalien, 2020: Part 1.

Practitioners of feminist philanthropy describe it as: "a political act and a commitment," "an act of solidarity," "mutual responsibility," "mutual empowerment," work that "seeks to challenge and transform notions of power, privilege and resources." They also argue that feminist philanthropy is more than just "funding women's issues" or "grantmaking with a gender lens." feminist philanthropy cannot be equated to women's participation in philanthropic activities: "feminist philanthropy is thus not just about women's rights and their advocates, but about working with and for all disadvantaged individuals and peoples against all forms of discrimination, despite the risk of losing its specificities. [...] It potentially provides a sense of unity in diversity."60

Founders, representatives, supporters, and collaborators of women's funds (WFs) differentiate feminist philanthropy from related concepts in three respects: (1) how resources are mobilized; (2) how resources are allocated; and (3) how it relates to other actors.

1. HOW RESOURCES ARE MOBILIZED

When it comes to raising funds, acceptance of feminist values is a non-negotiable principle for many feminist philanthropy actors. This means that feminist philanthropy practitioners would access and accept funds only when there is no question or discomfort in applying those funds towards feminist work. It also means that if a funder is compromised, intentionally or unintentionally engaging in actions that are at odds with feminist values, that funder would lose their right to be associated with feminist philanthropy actors.⁶¹

When it comes to local resource mobilization, depending on the context, feminist philanthropy can set an example by engaging low-income women, raising awareness about feminist issues, offering political education, and demonstrating solidarity. Thus, the way in which funds are mobilized can foster feminist ideas within societies dealing with a violent past, racism, militarism, nationalism, or poverty. This is particularly important when the issue or location of work is not prioritized by external donors, where the ability to carry out progressive work thus depends on local resources. 62

2. HOW RESOURCES ARE ALLOCATED

Feminist philanthropy aims to think holistically, in contrast to "myopic international

development," which is perceived as offering "band-aids—temporary relief, but without a change to the larger structures and dynamics that perpetuate the problem."⁶³ Some claim that feminist philanthropy considers both intended and unintended consequences when considering appropriate way for resourcing progressive social change. Many practitioners emphasize the aspiration for horizontal relationships based on mutual accountability, trust, feminist solidarity, flexible support, mutual learning and unlearning, and respect for the experiences of different constituencies.⁶⁴

10 Feminist Funding Principles By the Astraea Lesbian Foundation for Justice⁶⁵

- Fund those most impacted by gendered oppression.
- 2. Fund at the intersection of women's rights and LGBTQI liberation movements.
- 3. Apply an intersectional lens to break down funding silos.
- 4. Provide flexible and sustained core funding to activists.
- Fund efforts to make social and cultural change, alongside and as part of legal and policy change.
- 6. Support cross-issue and cross-regional movement building.

⁶¹ Dobson & Scherer, 2015: p.141.

⁶² Dobson & Scherer, 2015.

⁶³ Marek, 2017.

⁶⁴ See Peer Dialogue that Claudia Bollwinkel led with Nino Ugrekhelidze and María Díaz Ezquerro (Bollwinkel, 2019: p. 44).

⁶⁵ The Astraea Foundation (n.d.).

- 7. Go beyond grantmaking: accompany activists with capacity building and leadership support.
- 8. Invest in holistic security and healing justice.
- 9. Support work at the crossroads of feminist activism, digital rights, and internet freedom.
- 10. Partner with women's and other activist-led funds to ensure that funding reaches the grassroots.

3. HOW THE WORK RELATES TO OTHER ACTORS

Feminist philanthropy pioneers seek to "transform systems, structures, attitudes, and behaviours of both the people who give and their recipients,"66 all while remaining accountable to feminist movements. Tulika Srivastava, Executive Director of Women's Fund Asia stated that: "Feminism is about disrupting power, so feminist philanthropy is about challenging and disrupting the power of resources and the power dynamics between those who give the resources for gender justice and those who claim them."67 Feminist philanthropy aims to transform the sector and organizational cultures: "[Feminist philanthropy is about] flipping the coin from a 'masculinist' logic of competition, growth, profit, exploitation, impact, targets (note the militaristic etymology of these terms) to a radically different worldview and mindset in all aspects of organisational practice."⁶⁸

Art and cultural work have a unique power to change the way we see the world and inspire collective action. Imagine the US civil rights movement without song. Think about what it means to watch a film that mirrors your experience and to know you're not alone.

Sarah Gunther of Astraea Lesbian Foundation for Justice⁶⁹

A prominent dimension of feminist philanthropy is its groundedness in artivistic work and education. Artivism refers to the combination of art and activism, feminist philanthropy connects and supports academic, artistic, and activist spheres to build and decolonize knowledge, increase outreach, strengthen community's sense of belonging, and enhance communications. In that respect, progressive, feminist education and art are both a domain supported by feminist philanthropy and also a strategy used by feminist philanthropy to communicate its values, mobilize community and resources, confront harmful mainstream narratives, and nurture an alternative progressive culture.

⁶⁶ Quote by Anne Firth Murray, founder of the Global Fund for Women, in Bosch & Bofu-Tawamba, 2019: p33.

⁶⁷ See Srivastava, 2019: p. 52.

⁶⁸ See Troll, 2019: p. 49.

⁶⁹ Gunther, 2015.

Reclaiming history is an important part of feminist work. Women have been fighting on the frontlines for all sorts of struggles, and they have made significant contributions towards peace building, economic development, environmental protection, and violence against women to mention just a few.70 However, most contributions are neglected or erased in the patriarchal version of knowledge. Feminist scholars have been addressing erasure of women and pointing to systemic, institutional, cultural and individual violence, which for a long time persisted unacknowledged. Memorialization of feminist resistance is one of many points where knowledge building and art come together, supported by feminist philanthropy and its allies.71

Further, many of women's and gender studies were established by and with feminist philanthropists. These studies document feminist work, critically examine mainstream education, build feminist knowledge and are also a great resource for informing philanthropy. Besides supporting feminist educational institutions, feminist philanthropy actors might have their own educational line of work. WFs, as feminist philanthropic actors bridging different spheres, occasionally have publishing activities on feminist-related issues (e.g., RWF's criti-

cal topics⁷³), including both academic and lived-experience knowledge.

Like community philanthropy, feminist philanthropy supports cultural projects. Culture is one of the meeting points between feminist philanthropy and community philanthropy. Such projects can influence public memory, sentiments towards certain events or actors, can bring hope, revive a sense of belonging, and spark collective imagination. Examples include documenting monuments of political importance for feminist struggles, organizing cultural and educational events (e.g., historical walks), reviving public spaces (e.g., abandoned parks or unloved buildings), documenting oral histories (e.g., audio and film), running local culture clubs (e.g., organizing neighbourhood screenings or festivals), and other experiments for public engagement through participatory methods.

2.1.6. UNDERSTAND-ING WOMEN'S PHILANTHROPY

Like community philanthropy and feminist philanthropy, women's philanthropy (women's philanthropy) means different things to different people. Most commonly, women's philanthropy describes giving by women.

⁷⁰ Batliwala, 2013.

⁷¹ One example is AWID's online exhibit: a tribute to 450+ feminists from 88 countries who are no longer with us. Accessible at: https://www.awid.org/special-focus-sections/memory-resistance-tribute-feminist-activists-who-changed-our-world.

⁷² Rios, 2017.

⁷³ See RWF website: https://www.rwfund.org/kriticne-teme/

In fact, the majority of donors around the world are women.⁷⁴ And it is often stated that women's giving⁷⁵ is different from men's giving. However, some would argue that it would be better to stay away from essentialist approaches, and instead focus on continuous improvements of philanthropic practices: "simply placing money entirely in the hands of women is not the solution, as funding needs to be long-term and flexible because social change takes time. Creating and funding spaces for women to collaborate and identify core issues is key to building solidarity across diverse movements."⁷⁶

Roitstein and Thompson explain that women's philanthropy is commonly used as a term for women donating together to amplify efforts. It can also describe a role women play, in different countries and during different periods of time, engaging in some form of charitable work or establishing institutions of social protection. women's philanthropy also serves as a helpful entry point for promoting the engagement of women, since women are believed to be closer to community problems (that is, they are more aware, better informed, and more likely to act – or donate - regardless of their social status). In addition, it is noted that

the number of high-net-worth women is increasing, and many are looking for compelling philanthropic opportunities.⁷⁷ Forms of women's philanthropy include but are not limited to women's donor circles, women's foundations and funds, women's donor networks, and research on women's philanthropy. Although essentialist perceptions of a "natural relationship" between women and philanthropy, or charitable work, is widespread - both in society and mainstream philanthropy, there is also a recognition that there is more to it than that. Women's engagement in philanthropy is also a matter of active citizenship, or more radical movement support.78

The influx of wealthy women into women's philanthropy⁷⁹ connects with the expansion into different types of giving, from pure philanthropy to investment activities.⁸⁰ This part of the women's philanthropy spectrum raises questions among anti-capitalist feminist philanthropy practitioners about its impact on women's and natural wellbeing. These practitioners point out to the consequences of the capitalistic way of extraction, production, and investment. When the motive for giving is not to clean one's reputation but instead acknowledge one's privilege and contribute to changing

⁷⁴ Di Mento, 2017.

⁷⁵ See https://philanthropy.iupui.edu/doc/institutes/wpi-research-overview2019.PDF; and also: https://scholarworks.iupui.edu/bitstream/handle/1805/22576/womengive20-summary.pdf

⁷⁶ Litalien, 2020: Part 2.

⁷⁷ Roitstein & Thompson, 2015: pp. 5-6.

⁷⁸ Ibid., pp. 3-6.

⁷⁹ Marek, 2017.

⁸⁰ Litalien, 2020: Part 2.

power dynamics, women philanthropists can become important allies to the feminist philanthropy and community philanthropy movements. Two examples often mentioned are Women Moving Millions⁸¹ and Resource Generation which attracts the younger generation.⁸²

For some practitioners, women's philanthropy means the same thing as feminist philanthropy. Others suggest the two are related, but women's philanthropy is less political compared with feminist philanthropy. It's not uncommon that philanthropic actors identify with both women's philanthropy and feminist philanthropy. In general, women's philanthropy is perceived as being easier to explain to broad audiences, but many intentionally insist on using feminist philanthropy vocabulary, to make a political statement or as an opportunity to provide a political education. In some contexts, it may make sense to use less political terminology. For example, in countries with limited space for civil society to operate or receive foreign funding.83 In these contexts, women's philanthropy offers a viable strategy for resourcing WHRs.

Women's philanthropy is an evolving concept. This can be demonstrated using the example of Ellas, a hybrid, informal virtual

organization working to develop a new philanthropic culture in Latin America. Ellas operates using horizontal relationships, empowerment strategies, deliberative and collaborative donation processes, and the ACT framework. Aiming for social justice and sustainable change, Ellas shows that women's philanthropy is not simply charity work.⁸⁴ Through its experience working with women's giving circles, Ellas realized that women's philanthropy is a powerful way for transforming individual donations into collective action.⁸⁵

Women's giving circles, as a form of women's philanthropy, are a developing strategy that does not attempt to simplify complex problems nor is it a magic wand that can simply be expanded. Instead, they open space for solutions that are specific to time, space, and the participants involved. They [also] help [to ensure] that resources mobilized by women adapt to different circumstances and involve new allies.⁸⁶

⁸¹ See: https://womenmovingmillions.org/

⁸² See: https://resourcegeneration.org/

⁸³ Jalali, 2013: pp. 62-64.

⁸⁴ Roitstein & Thompson, 2015: p.18.

⁸⁵ Ibid., p. 20.

⁸⁶ Translated from Spanish, in Roitstein & Thompson, 2015: p. 25.



In a book produced by Ellas, La rebelión de lo cotidiano. Mujeres generosas que cambian América Latina (Ellas, 2020), the authors shift understandings of generosity to go beyond money. Generous girls and women are improving the lives of their communities, showing up to support other women, claiming their rights, helping communities heal, and bringing all sorts of progressive innovations. Their generosity reflects in their dedication, persistence, sharing of talents, and energy for the common good.

There is growing optimism in women's philanthropy as a form for raising greater awareness and funds for women and girls, integrating intersectionality, and taking on a more political approach.⁸⁷ Operationalization of these optimistic goals, however, remains to be seen.

2.1.7. POSITION OF WOMEN'S FUNDS

Women's funds (WFs), as a driving force for both women's philanthropy and feminist philanthropy, are worth a closer look. WFs can serve as movement pioneers and catalysers of change and an important part of the movement infrastructure. While recognition for WFs is rising,88 some segments of the philanthropy sector remain uninformed about WFs. For example,

groups debating the establishment of a "movement fund" to shift power are often unaware that many WFs emerged out of the feminist movement for the same purpose.⁸⁹ WFs can therefore offer their experience, including those WFs taking an intersectional approach.

Women's funds have been emerging in the West since the 1970s and in the Global South and East since the early 1990s. They emerge as a force for mobilizing local constituencies and shifting philanthropic funding to issues that primarily affect women, girls, and gender minorities. Though there may be similarities with other grantmakers, in addition to serving people on the ground, WFs bring added value to the philanthropy sector by driving efforts to reshape the philanthropic ecosystem.

As a funder and a grantee, WFs are situated both in the women's movement and donor community. Their influence is not just about mobilized amounts, but also about the process of resource allocation. Opposite to pre-cooked development approaches, Tulika Srivastava, ED of Women's Fund Asia underlines a core value of WF to listen carefully and then act on the message. WFs take a rights-based approach to philanthropy. Because they are situated in the context,

⁸⁷ Marek, 2020.

⁸⁸ CAF, 2019.

⁸⁹ See Mahomad, 2019: p.15.

⁹⁰ McIntyre & Lever, 2017.

⁹¹ Srivastava, 2019: p. 54.

they reach far, and are often the first – and sometimes the only - source of funding for groups that are overlooked by mainstream philanthropy. Through their grantmaking, many WFs promote the democratization of funding. WFs approach different needs through their grantmaking programs, from urgent grants for crisis situations to stipends, thematic projects, and organizing communities, to long-term flexible, general support.

As many WFs are locally rooted, they are shaped by their own local histories of rights violations, by the composition of the funding available, by the supporting ecosystem in that area, and also by the vision and needs of the activists and advocates who established the fund. Local resource mobilization efforts are particularly important for WFs, as they influence the local culture of giving for social causes and amplify resources available for women's groups. ⁹⁴ The Pundi Perempuan fund offers an illustrative example, though the words of Kamala Chandrakirana, Chair of the board of Indonesia for Humanity (IKa):

"Pundi Perempuan was essentially an act of solidarity with local women's rights activists who found themselves struggling to finance support for women victims of violence in their communities. It was also an act of conviction to ride on the wave of a growing constituency among a public willing to support the women's rights agenda in a time of optimism for a more democratic and just Indonesia. [...] While many women's funds around the world are stand-alone organizations, the founders of Pundi Perempuan chose to integrate it within a larger framework of funds that support movements for social justice, peace and human rights. ... [A]s international donor support for Indonesia's civil society started to change and diminish... the public and diverse resourcing of rights-based work overall has become its own imperative in Indonesia."

Many WFs understood that building a donor base starts by identifying allies, such as individuals already involved in (W)HR movements or individuals who share similar values and strive to foster meaningful changes in their society. WFs blur traditional boundaries between donors and grantees. Jenny Barry, former Head of Development at Fondo Semillas, a women's fund in Mexico, elaborated on this point: "An important part of the way we work is that we view our donors and grantees as peers in a process of social change. We don't give more credit to the donors because they are putting the money down and we don't give more credit

⁹² Bosch & Bofu-Tawamba, 2019: p. 34.

⁹³ Bollwinkel, 2019: p. 46.

⁹⁴ Dobson & Scherer, 2015: p. 5.

to the grantees because they are doing the work on the ground; we view them as partners in an important process where everyone has distinct roles. The Semillas team is in the middle, bringing those two groups of people together to have a bigger impact and work together toward common goals."

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Local activists find local foundations to be more accessible, since they are founded in response to local needs. Their approach is perceived to be bolder, since they support innovative, subversive, experimental, and often risky work of local groups. WF support to grassroots initiatives enables funding to multiple marginalized women and groups with limited access to other forms of support.

Generally speaking, WFs' support to movements encompasses financial support, conducting research, analysis, community consultations, co-creating with the move-

⁹⁵ Chandrakirana, 2018.

⁹⁶ Dobson & Scherer, 2015: p.95.

ment, capacity building, development of new models of resource mobilization. broadening the culture of local philanthropy, and sharing or shifting power in the philanthropy ecosystem.⁹⁷ Each WF is unique. The Reconstruction Women's Fund (RWF) in Serbia, for example, as quite distinctive in its politics, is an example of a resistance to mainstream way of funding WHRs. The fund is rooted in the struggle against nationalism, militarism, and racism. RWF does not align with concepts like "gender mainstreaming" and "women equality" due to the depoliticising nature and reductionist optics of those approaches. Instead, RWF looks to connect with progressive actors working also outside of the feminist movement to address systemic causes of problems and try to connect with other progressive actors, who are working on interrelated issues.98

2.1.8. POSITION OF COMMUNITY FOUNDATIONS (CFS)

The CF field is diverse. There are CFs related to mainstream development, 99 which are perceived as usually comfortable with the status quo. There are CFs with a social justice approach that challenge the views of

the majority, sometimes alienating conservative donors. 100 CFs in the Global South and East vary significantly when compared with many CFs in the Global North, particularly in the USA. From the 1990s, CFs emerged out of a need for a new kind of development, with significant acceleration between 2000 and 2010.¹⁰¹ Many CFs appeared through bottom-up organizing "created by local people for local people to harness local (as well as external) assets and help communities improve their well-being and prosperity over the long term."102 Importantly, not all CFs see community philanthropy in the same way. For example, some CF's do not adhere to the ACT framework, and some do not focus on shifting power to the communities CF set out to serve. 103 In reality, a number of CFs are more funder-led than community led. The focus in this report, are CFs with a more progressive lens.

In the report, An Untapped Resource?
The Extractives Industry and Community
Self-management of Assets, Fifield, Hodgson, and Pelosi use the term, "community
foundation," as an umbrella to represent an
organizational form in the community philanthropy field that is created by communities, community philanthropy practitioners,
or development funders, including: commu-

⁹⁷ Simović, 2017: p.10.

⁹⁸ Ibid., pp. 9-10. See also rwfund.org.

⁹⁹ Hodgson, Knight, & Wilkinson-Maposa, 2019: p.5.

¹⁰⁰ Hodgson, 2013.

¹⁰¹ See: http://cpsummit.ngo/research-practice

¹⁰² Fifield, Hodgson, & Pelosi, 2017: p.3.

¹⁰³ Doan, 2019: p.5.

nity funds, women's funds, environmental funds, and other grassroots grantmakers operating in line with the ACT framework. 104 Community organizations, including CFs, "negotiate the terrain between individuals and the outside world."105 The idea behind a CF is to establish a durable, flexible structure that enables communities to mobilize and manage resources according to their values and needs, thereby reducing a community's dependence on development assistance. 106 CF practitioners are engaged in community resourcing (through grantmaking and non-financial support), knowledge building, and the promotion of community-driven processes. The greatest strengths of the CF model are its democratic features: its ability to engage diverse stakeholders with different interests, capacities, and resources, and facilitate collaboration and collective efforts. Some CFs play a critical role in healing divided (post-conflict) societies, by balancing and bridging interests and co-creating opportunities for meaningful engagement.107

CF roles vary depending on the local context. In countries where the public sector is not functioning effectively, it is not uncommon for a CF to engage in service provision to support marginalized and oppressed minorities, while also mobilizing these com-

munities to claim their rights and generate resources of their own. Generally, CFs build on local traditions of giving and experiment with innovative horizontal approaches to engagement. They are sometimes the only piece of infrastructure for community led development, in places where other donors don't resource grassroots engagements, or at least not in a way needed by the community. Being permanently present and rooted in the local context contributes both to gaining trust with community members and also makes it easier to remain agile, which is helpful in navigating through risks, responding to needs in a timely manner, and keeping the continuity of rights-work, even when other donors withdraw. 108

¹⁰⁴ Fifield, Hodgson, & Pelosi, 2017: p.4.

¹⁰⁵ Hodgson, Knight, & Wilkinson-Maposa, 2019: p.5.

¹⁰⁶ Hodgson, 2020: p.104.

¹⁰⁷ Ibid..

¹⁰⁸ Chandrakirana, Anam, & Satkunanathan, 2019.

2.2 MACRO BACK-GROUND: IDEOLOGICAL SHIFTS & CHANGING ROLES OF THE ACTORS SHAPING THE STATE OF THE HUMAN RIGHTS

To better understand actors of our interest here, let's zoom out to consider the broader economic, social, and political context in which community philanthropy, women's philanthropy, and feminist philanthropy actors operate. From that perspective it's easier to understand where they fit in the global relations, what are their roles, potentials and limitations.

Looking back at development trends following the Second World War (e.g., welfare states, socialist states), can foster understanding of the current state and shape of the philanthropic sector. The welfare state, and what progressive social scientists identify under the term "real-existing socialism," 109 was largely the result of organized labour and the leftist movement. Due to the former constellation of political forces,

there was a major expansion of rights and even operationalization of those rights. However, this change did not occur evenly across the globe.

The Universal Declaration on Human Rights, adopted after World War II, addressed the human rights as indivisible. During the Cold War, different blocks of power adopted different sets of human rights, but not the whole group of human rights. The West focused on political and civil rights and the East focused on economic, social and cultural rights. Their operationalization varied from context to context. This division was a major setback, with the consequences felt even today.¹¹⁰ What was supposed to be a comprehensive framework for human rights protection that should be further built upon, was broken apart, demonstrating the vulnerability of human rights to competing ideologies. The foundation for human rights continued to crumble with the advance of neoliberal politics from the 1970s onwards. Struggle for HRs is never-ending battle: to protect what's already achieved while trying to expand the rights in other areas and parts of the world.111

The commercialization of public services, the privatizations, the acceleration of extractive industries, and austerity measures have actually been direct attacks on basic HRs. This particularly affected economic and social rights (that are being treated

¹⁰⁹ Term signifying what existed in practice of the states claiming to be socialist. 110 Ćurčić, 2017: pp.11-12.

¹¹¹ Roitstein & Thompson, 2020: pp.7-8.

rather as potential political "goals" then the rights in the West). This results in the alienation of traditional forms of organizing, growing insecurity, rising inequalities, the deterioration of quality of life, and further depletion of the natural environment. Conflicts and wars are also related to the geopolitical reorganization of forces and chasing after resources, such as land, natural resources, cheap labour in a post-conflict environment, technology, etc. In this scenario, human rights, inaccessible to many, are often kept "hostage" by the neoliberal development industry that manages significant portion of resource flows for HR. Additionally, historical revisionism strives to erase collective memory on struggles for human rights. State responsibilities are diminishing and the market is centered as the leading mechanism for addressing human rights. Competition, precarity, and austerity are the norms.

Private philanthropy attempts to fill gaps, establish or maintain public facilities, offer social services, or provide other forms of support to different populations, often vulnerable groups. However, the reach and capacities of private philanthropy cannot compare with state support. Another issue is that development support and aid from western countries are grounded in a neoliberal ideological framework. What is from

that position considered to be "successful political transformation," progressive scholars see as an attack on achieved social and economic rights through an "accumulation by dispossession,"113 while conservative scholars interpret the same as a threat to national identity. Critics of the non-profit industrial complex claim that it keeps people in a dependent position or labels them as helpless victims.¹¹⁴ In response to this critique, progressive donors, NGOs, and others are examining compatible or alternative forms, as well as exploring different ways of moving control over resources and infrastructure closer to people on the ground. As there is no simple or final solution for anything, continuous critical lenses are required for reflecting on its structural and systemic position, power dynamics, inclusivity, accessibility, reach, governance, etc. Alternative solutions remain works in progress.

Meanwhile, professionalization of civil society and NGOisation of social change activism from one side conquered some important spaces and lifted up some progressive voices, but on the other hand came with long-term, negative consequences. Detaching from the base and turning to be a buffer zone between deprivileged and the ruling elites, instead of being motor of change, have been heavily criticized.¹¹⁵

¹¹² Roitstein & Thompson, 2015: p.13.

¹¹³ See Harvey, 2003.

¹¹⁴ Roy, 2004; Lester Murad, 2014.

¹¹⁵ Hughes, 2018.

Limited accountability of donors and donor-dependent organizations to the activist base, together with hostilities from regressive local forces, contribute to the shrinking space for progressive activism. While there might be increases in development funding, it doesn't also mean increased access to resources on a grassroots level. On a contrary, funds are consolidated in larger portions, only accessible and able to administer by highly professional organizations. While having intermediaries is not harmful per se and in theory can facilitate work division among different social change actors, the question is which mechanisms can be put in place to keep intermediaries accountable to smaller progressive social change actors they supposed to serve, rather than prioritizing expectations from the funders. In this power imbalance, co-optation of authentic HR narratives and work is frequent consequence. NGOisation appears to coincide with efforts to achieve neoliberal "democratization". When that is the case, many progressive struggles are being diluted or left behind, since they don't fit in neoliberal agenda. And when "democracy" is seemingly "established," foreign donors tend to withdraw, often leaving behind fragile infrastructures and underfunded organizations, leaving civil society actors to compete for scarce resources that remain.

Reorientation to locally led development, revival of local traditions of mutual support and generosity, and autonomous resourcing are all suggested as ways to rethink, redesign, and reinvent parts of civil society. Community philanthropy, feminist philanthropy, and women's philanthropy play a major role in those endeavours. Though not often well connected, these philanthropic approaches offer parallel realities that have already begun to weave together. The #ShiftThePower movement seeks to gather such progressive allies, coming from different parts of the development sector and civil society, interested to leave behind flawed structures and operationalize progressive values.

2.2.1. A SNAPSHOT OF FEMINIST RESPONSES OVER THE LAST FEW DECADES

The indivisibility, inalienability and universality of women's human rights

The first principle in the Charter of Feminist

Principles for African Feminists¹¹⁶

Feminism recognizes the interrelation between women's positions and different forms of oppression, so WHRs are interrelated with other HRs. Feminists have been engaged in all progressive social struggles, broadening the scope of HRs. Feminists contributed to the development of global agreements on HRs, like the Universal Declaration of Human Rights, as well to agreements addressing WHRs in particular, like the Beijing Declaration.¹¹⁷ The first reactions to conservatism, nationalism, militarism and racism were coming from some feminist circles. Contrary to pervasive attitudes, feminist struggles for (W)HRs are never linear and sometimes the fight is about preserving already achieved rights.¹¹⁸ Feminists respond to grassroots issues and institutional struggles. They are also engaged in the creation of alternative spaces and institutions.

In the 1970s, 1980s, and 1990s feminist voices drew attention to persisting inequalities, in Welfare states and Socialist states. Their efforts resulted in important gatherings, broad discussions, and agreements that serve as pillars for WHRs. To a certain extent, feminist voices also moved the focus from development and empowerment towards a rights-based approach. Meanwhile, as Tulika Srivastava of Women's Fund Asia points out, the absence of a feminist analysis or design in many developmental initiatives has led to practices that are failing to live up to their promises. Simplistic understandings of the problems by those who did not include feminist analysis and feminist approach resulted in the situation where even if more resources were dedicated to WHR, women's realities continue to deteriorate due to inadequate approach.¹¹⁹ Approaches like gender mainstreaming do not address root systemic causes but seek out ways for women to "fit in" oppressive structures.

In response to the lack of access to adequate resources for WHR struggles at the grassroots level, many WFs were created in

¹¹⁶ African Feminist Forum, 2016: p.7.

¹¹⁷ Molyneux, Dey, Gatto, & Rowden, 2020: p.333.

¹¹⁸ Ibid., p.323; see also Women in Black: <u>www.womeninblack.org</u> (e.g., publication Preteći znaci fundamentalizama: feministički odgovori, ŽUC, 2006, Beograd).

¹¹⁹ Srivastava, 2019: p.52.

the 1990s and 2000s. Srivastava of Women's Fund Asia explains that: "While a significant rationale for the creation of women's funds was lack of resources, it was also informed by a concern for the ownership of these resources. Simply earmarking resources to address violence against women or support 'women and girls' was not enough. Those resources are needed to go towards unpacking the socio-political relational dynamic that has produced inequality, discrimination and violence, and be put in the hands of those who have lived those realities." 120

2.3. RESOURCING PROGRESSIVE SOCIAL CHANGE

If money is power, then control over money has to be democratized.¹²¹

Resourcing (W)HRs is a particularly sensitive topic. community philanthropy, women's philanthropy, and feminist philanthropy each address 'how' to do resourcing differently. Equally important, is 'where' do those resources go, especially in situation when only a portion of funds received ultimately reaches people on the ground.

2.3.1. FUNDING FOR WHRS

It is well documented that, for decades now, only a very small portion of overall aid globally has been dedicated to women and girls. An even tinier proportion of that aid has gone to organizations on the ground, working directly with women and girls. Speaking at a 20-year review of the 1995 Beijing Platform, the UN Secretary General acknowledged the stagnation, even regression in some contexts, of WHRs.¹²² More recently, following significant advocacy efforts within the sector, more resources are now available but these resources are by no means stable.123 Moreover, with deteriorating situation for women in many contexts and growing needs on the ground, combined with increased threats towards activists, it is hard to talk about stability and well-being or a brighter future. The situation offers just another reminder that while large donors may be able to enhance the supports provided, big philanthropy cannot be expected to solve systemic issues on its own.

Trends in funding by big donors are known to fluctuate in terms of geographic focus, thematic areas, and priorities. There are huge regional discrepancies in available money for human rights work. For example, according to data from Candid and Human

_____ 120 Ibid., p. 53.

¹²¹ Van Der Linde, 2014.

¹²² Chandrakirana, 2018.

¹²³ Litalien, 2020: Part 2.

Rights Funders Network (HRFN), North America received more than 40% of all funds for HR work in 2011. The percentage grew to more than 60% in 2017. Meanwhile, for the same period, HR funding for Eastern Europe, Central Asia, and Russia combined fell from more than 5% to 1%.¹²⁴ While there is a registered increase in total available funds, the amount that makes it down to the ground is limited.

When it comes to funded strategies, funding **grassroots** also oscillated, with the lowest proportion reaching around 2% in 2013, while the highest was 8% in 2016. The average percentage of funds sent to the grassroots was about 3% from 2011 to 2017, in terms of the total share of funded strategies. Keeping in mind that total money available increased, there was an increase in funds allocated to grassroots organizations, even though the percentage remains steady. Among those funds allocated to the grassroots, funds to women and girls were about 27% in 2013. Funds to women and girls increased to 50% in 2016

but then dropped back to 34% in 2017.¹²⁶ In 2017, women and girls were the most funded population in terms of overall funding, globally, at 21%.¹²⁷ Nevertheless, certain regions are far below that percentage. And voices on the ground continue to warn that funds available are far from what is needed.

2.3.2. PARTICIPATORY DECISION-MAKING & PARTICIPATORY GRANTMAKING: ALTERNATIVE MODELS FOR RESOURCE ALLOCATION

Many manifestos, pledges, declarations, and principles,¹²⁸ have been produced to help guide mindful and responsible philanthropic work. Such efforts may focus on correcting historical injustices,¹²⁹ transforming the sector,¹³⁰ altering people's relationship with their work,¹³¹

¹²⁴ See infographics at: https://humanrightsfunding.org/overview/

^{125 2017} is the last available year at the time of writing this report, with data published in 2020. See Candid and the Foundation Center, 2011, 2012, 2013, 2014, 2016, and 2011-2015.

¹²⁶ See infographics at: https://humanrightsfunding.org/strategies/grassroots/.

¹²⁷ Koob & Thomas, 2020.

¹²⁸ See the sector's gold standard created by Astrea: http://astraeafoundation.org/microsites/feminist-funding-principles/#footnote-010-back-link. New contributions to this domain, include "Principles for Feminist Funding" co-developed between Canadian Women's Foundation, Community Foundations of Canada, and the Equality Fund (formerly The MATCH International Women's Fund): https://canadianwomen.org/wp-content/uploads/2020/05/Feminist-Philanthropy.pdf.

¹²⁹ See, for example, The Philanthropic Community's Declaration of Action, from 2015, when a group of Canadian philanthropic organizations and individual funders committed to support the process of dealing with the harm done by the Residential School System to Indigenous communities. The Philanthropic Community. (n.d.).

^{130 #}ShiftThePower: a Manifesto for Change, retrieved from: https://globalfundcommunityfoundations.org/news/announcing-the-pathways-to-power-symposium-london-18-19-november-taking-shiftthepower-to-the-next-level/.

¹³¹ See for example FRIDA's Happiness Manifesto arguing that: "individual and collective self-care are political strategies of resistance that help us become more resilient, and better prepared to respond to the threats, violence, and discrimination that we often face." FRIDA, the Young Feminist Fund, (2019). Happiness maifestx. Retrieved from: https://youngfeministfund.org/wp-content/uploads/2019/06/Happiness-Manifestx-web.pdf.

changing the global system, 132 or a related domain. Regardless of their purpose, the overarching principles are similar. It is about unlearning and learning. It is about rethinking previous or dominant ways of thinking, doing, and using language. It is about being mindful of context, being flexible, using power in a responsible manner, taking care of diverse needs, and ultimately redesigning the system in a just and sustainable way. This aspiration for radical change is not new to community philanthropy, women's philanthropy, or feminist philanthropy. Rather, it is part of the DNA of many actors on this spectrum, and it continues to evolve.

People can sometimes desire things that may be good for them and their communities, but that will have negative impacts on others or the planet.¹³³

One practice currently promoted by a growing segment of the donor community is participatory grantmaking (PGM). The concept arose from concerns about the power imbalance between traditional donors and grantees. A variety of different PGM models are in use around the world. While far from established, there is a significant and growing interest in this practice. And while the willingness to challenge existing power

structures and create new ways of channelling funds is commendable, PGM must not be considered a panacea. This practice does not solve underlying issues, nor does it necessarily focus on systemic inequalities. Therefore, PGM must be understood as just one of many steps that can, where appropriate, to be taken to achieve a just future. That said, given PGM's rising popularity, a bit more detail is in order.

Practice shows that PGM is a learning and adaptation process. The key is to begin with the core principles and build on those principles as lessons are learned through implementation. PGM is not about replicating a model. Instead, it is about learning from previous experiences and designing an agile model that fits each specific environment. Some refer to the process of adopting PGM as "a mess that has to be embraced" with the intention to structure a just, reflective, and efficient PGM practice. The ability and flexibility to proactively identify, acknowledge, and address mistakes is important.

Depending on the context, some have found it easier to establish a brand new, community led collaborative structure that embraces participatory grantmaking than to reform an existing structure. ¹³⁴ In a way, new entities can choose their partners and steer clear of gatekeepers, while

¹³² See for example AWID's manifesto for post-covid recovery: Bailout Manifesto: From a Feminist Bailout to a Global Feminist Economic Recovery. https://www.awid.org/sites/default/files/atoms/files/bailoutmanifesto-en-final.pdf

¹³³ Paterson, 2020.

¹³⁴ Gibson, 2018: p.30.

established organizations often need time to unlearn certain habits and overcome rigid structures. It is easier to learn than to unlearn. Perhaps this is why early efforts to collaborate towards shifting and sharing power proved quite messy. Working through different perspectives can be intense and create conflicts. It will take time to overcome formal and informal power structures to ensure an equitable and inclusive experience for all actors in a PGM process.

Do no harm is one of more frequently mentioned principles of philanthropy; however, it is rarely put into practice. This principle must guide the PGM process, as it should guide all philanthropic processes. PGM must go beyond "hot topics," by taking into account historical implications, systemic inequities, and local context. It must also acknowledge its limitations, as no process is perfect. Reflexivity and honesty are critical to keeping PGM from becoming a self-serving, self-celebratory structure.

Literature on societal democratization makes clear that mere stakeholder participation and stakeholder deliberation is insufficient for democratization. How participation and deliberation processes are managed is critical. Setting clear expectations, determining how debates will be facilitated,

and constructive conflict management are factors that shape the experience of participatory decision making (PDM). Negative experiences of PDM can lead to obstruction or even withdrawal from the process.¹³⁶

Participatory processes are often introduced to ensure greater support, legitimacy, or credibility of intended intervention. They do not guarantee by default a balance of power nor the removal of oppressive structures or oppressive behaviours. A critical concern is how to ensure just representation: who is involved in PGM and how are they involved. Does PGM empower all community members or only recognized activists in a community?¹³⁷ Practitioners must work to ensure that PGM does not, unintentionally, give legitimacy to maintaining the status quo, albeit in a different form.

The main challenge for PGM practice is how to preserve the rootedness in the grass-roots. It was discovered that, after participants in a PGM practice established trust, they may focus more on bonding and less on addressing the interests of different groups in their community. Peers in PDM can become a more relevant referent point than a community whose interests they are supposed to be represented. Some case studies indicate that "loyalty to the participation process conflicts with loyalty to their

¹³⁵ Van den Eynde, Orioli, & Trombi, 2009: p.448.

¹³⁶ Ibid., p.458.

¹³⁷ Nazir & Apgar, 2019.

grassroots." In other cases, the absence of cohesion within a PGM process resulted in stronger representation of grassroots interests. The challenge shifts from having a gap between the power holder and the grassroots to having a gap between the grassroots and their representatives. 138

PGM practitioners raise other important issues as well. For example, "participatory funds tend to be less effective when the focus is regional, rather than national or local." The distinction is not just a matter of representation, but also about having a deep understanding of histories, realities, and dynamics on the ground. Other challenges PGM practitioners raise include tokenism, diffusion of responsibility to the point where there is a lack of accountability, short-term perspective, no space or time for deep conversations or mutual learning, and the tyranny of the majority (or of the most vocal participants).

These issues suggest caution and call for a conscientious approach to PDM. Most of these challenges can be overcome, or reduced, with careful programming, monitoring, and the flexibility to make adaptations along the way. If done properly, the amplifying effect of PGM spans to all involved parties and can become a catalyst for learning, experimenting, and collaborating in soli-

darity. The sustainability of PGM structures is another important factor as short-term participatory funds can leave grantees and activists in receipt of such funds in a precarious position when they stop operating.¹⁴⁰

It is important to clarify that PGM may not be suitable in some settings. Moreover, there are other approaches to fostering democratization. Practitioners acknowledge that PGM may not be the most suitable approach in some situations or, if employed, it must be introduced and applied with additional carefulness. For example, when rapid response funding decisions need to be made within a day or one week, some practitioners prefer to rely on experienced program staff and community advisors with deep understanding of the context and local dynamics to expedite the process. Further, communities may not have the expertise, or ability, to make a decision. For example, PGM may not be appropriate if: a) communities do not understand the wider context and ecosystem, or other implications; b) they lack relevant knowledge (e.g., scientific, medical, technological, etc.); and/ or c) they lack awareness of, and soft skills to deal with, sensitive issues and the people who experience oppression in their community. In some cases, experts can be found in the community, or in close proximity. In other cases, it might be possible to orient

¹³⁸ Van den Eynde, Orioli & Trombi, 2009: pp.461-462.

¹³⁹ Nazir & Apgar, 2019.

¹⁴⁰ Ibid..

and train community members to make thoughtful assessments.141 Other times, it will be inappropriate to push for PGM. Instead, it might be more appropriate to suggest different democratic forms, such as liquid democracy – where professionals are granted the right to decide. Still, any alternative must consider that we are in the era of "post-truth" and dealing with the collapse of scientific standards in many professions. Moreover, if a community is not ready to examine its own responsibility towards marginalized people, there is no point in leaving the marginalized in the hands of an oppressive community to make decisions about those with less power or expect them to compete for resources in an unsafe environment.

2.4. MEASURING IS NOT THE SAME AS LEARNING

For decades, there have been various attempts to revolutionize how social change organizations engage in monitoring, evaluation, and learning (MEL) yet, to this day, few practitioners claim to be satisfied with MEL efforts.¹⁴² The quality of a MEL system depends on the reason for which it is

undertaken. If it is done because of a donor requirement, the process is artificial and rarely beneficial. Fortunately, many are engaging with MEL because they genuinely want to reflect on their work and what can be done better. MEL is helpful for strategizing, fundraising, communicating with stakeholders, advocating, demonstrating accountability, and building credibility. 143 The problems with MEL arise when one considers competing demands for MEL: what is important to local community actors and how does that compare with what is requested from external stakeholders. The research tells us there are different motivations behind the push for "better MEL." Many practitioners remain lost among changing MEL trends and demands.144

2.4.1.CO-PRODUCTION OF KNOWLEDGE AND CO-LEARNING

community philanthropy and feminist philanthropy practitioners tend to prefer 'learning' to 'measuring.' As noted by Rudo Chigudu, MEL can be understood as an "exercise in trust and patience," meaning it is a long-term process rather than a tick-box exercise with quick solutions. A discussion document for MEL practitioners

¹⁴¹ Paterson, 2020.

¹⁴² Doan & Knight, 2020: p.45.

¹⁴³ Batliwala & Pittman, 2010: pp.7-8.

¹⁴⁴ Knight & Sahai, 2019.

¹⁴⁵ Ibid., p.16.

¹⁴⁶ Chigudu, 2019: p.51.

in community philanthropy, "Measuring What Matters," suggests there is a demand for a MEL framework that is ethical, healing, transformative, decolonizing, participatory, critical, and dedicated to justice and equity. The consultation document advocates for a holistic approach that is rooted in science and intuition, reason and creativity. It calls for indicators that are context appropriate and accompanied by narratives that help make sense of the indicators.¹⁴⁷ As an example, Indonesia for Humanity pioneered a co-learning process with its partners, which was led by activist-experts who engage in a learning journey in close collaboration with the community. These activist-experts are chosen to support a collective process of giving meaning to changes happening through community engagement.¹⁴⁸

The community philanthropy field recognizes on-going problems with traditional MEL approaches, including power imbalances, top-down approaches, and external evaluators whose lack of understanding about local realities can hinder and even distort learning. Co-production, one of the main principles of the independent living movement, could very well become a cornerstone for MEL in community philanthropy, women's philanthropy, and feminist philanthropy. Otherwise, if there is no mutual learning and joint sense-making, there is no

space to talk about power sharing and power shifting, only about the burden of extraction.

2.4.2. LESSONS FROM FEMINIST MFI

Assessing advancements in WHRs requires capturing changes in women's realities, as titled in AWID's overview of MEL from a feminist perspective (2010). Rather than discussing different approaches for different actors, stages and forms of the work, some important insights for women's philanthropy, feminist philanthropy and community philanthropy will be highlighted.

The notion of **women's triple roles** (i.e., productive, reproductive, and community involvement) is important for understanding that a simplified one-dimensional prism of "women empowerment" is deficient. It's needed to acknowledge the complexity and interconnection between different domains, structures, and processes. Further, intended and unintended consequences of an intervention might not be captured in a short, **project-bounded time** frame. Women's organizations know from experience that what is expected to be meaningful for tracking and measuring at the beginning of a process, can prove inadequate or

¹⁴⁷ Doan & Knight, 2020: pp.23-24 & 37.

¹⁴⁸ Chandrakirana, Anam, & Satkunanathan, 2019.

¹⁴⁹ Knight & Sahai, 2019: pp. 15 & 26.

¹⁵⁰ Learn more here: http://www.enil.eu/wp-content/uploads/2014/05/FAQ_Co-production.pdf.

¹⁵¹ See the reflection on The Moser Framework in Batliwala & Pittman, 2010.

¹⁵² Ibid., p 14.

wrong along the way. And later stages of a process might reveal the need for different perspectives and indicators. If donors want to understand this process and social change, there must be flexibility to **adapt**MEL frameworks along the way, without bureaucratic complications. 153

When it comes to community philanthropy, women's philanthropy, and feminist philanthropy, learning is not about "scaling and replicating." The idea of copy-pasting approaches that were successful in the past, or in different contexts, shows a fundamental lack of understanding of social change processes.¹⁵⁴ Different contexts, different levels and realms of reality, different needs, and different stakeholders (in relation to women) all require differently calibrated MEL frameworks.¹⁵⁵ More often than not, MEL approaches that are detached from context are flawed frameworks, as they are blind to the whole range of violence in different contexts that particularly affects women. This blindness translates into a lack of capacity to properly assess interventions designed to improve the position of women, since there is no mechanism to track negative and unexpected changes, reversals, and backlashes.

Hence, it was proposed to develop a "theory of constraints," which accompanies a "theory of change," to better capture reality in the field. 156 Instead of the artificial, evolutionary perspective, feminists find that it would be more helpful to use indicators that seek to "maintain past gains," particularly in situations of shrinking space and backlashes. 157 Feminists also warn that what is often considered "a success story" can be an attempt, by those in power, "to accommodate and contain the threat of more fundamental change by making small concessions."158 Therefore, understanding the nature of social change and the processes and structural oppressions underlining women's inequality, discrimination, and poverty means that a meaningful MEL system that aim to capture changes in women's realities cannot be apolitical.159

A feminist MEL system aims to break down the hierarchy between an evaluator and evaluand (a person or thing to be evaluated). It would invite women's input to shape "sensitive indicators of hard-to-assess dimensions of changes in gender relations," instead of reducing their stories to accompanying anecdotes. Feminist MEL must be a process for co-production. It should strive

¹⁵³ lbid., p 15. As these are not new insights, it is illustrative to see how little things have moved in more than two decades - see: Rowlands, 1997: p.140.

¹⁵⁴ Batliwala & Pittman, 2010: p.10.

¹⁵⁵ Ibid., pp.20-21 & 41.

¹⁵⁶ Ibid., p.12.

¹⁵⁷ Ibid., p.24.

¹⁵⁸ Ibid., p.7.

¹⁵⁹ See the reflection on Women's Empowerment Framework developed by Sara Hlupekile Longwe and the Social Relations Framework created by Naila Kabeer in Batliwala & Pittman, 2010: pp. 35-36.



to create accessible tools that are easy to adapt for use in diverse settings. ¹⁶⁰ To achieve that requires acknowledging the variety of culturally specific concepts and forms of literacies characteristic for specific culture and to co-create MEL tools based on them. It is not acceptable to presume that western-based concepts are universally meaningful. If women and communities in some cultures face difficulties using a MEL tool, it is a poorly designed tool. It is wrong to assume that logics and concepts are universal and fail to directly address cultural and regional nuances. ¹⁶¹ In summary, feminist MEL entails a process of on-going re-examining and re-shaping the tools and approaches for learning to keep on top of complex and constantly changing realities.

¹⁶⁰ Ibid., pp.20-21. 161 Ibid., p 14; and CAF, 2019.



3. CONNECTING THE DOTS – COMMUNITY PHILANTHROPY, FEMINIST PHILANTHROPY, & WOMEN'S PHILANTHROPY CONVERSATIONS

Community philanthropy, women's philanthropy, and feminist philanthropy are evolving concepts, each of which harbours a wide scope of meanings being assigned to them. For some practitioners, they are distinct approaches. For others, it is a spectrum along which one stakeholder may position to identify with two or three of them.

Their origins may differ, but there are some commonalities. Many organizations, networks, and funds (CFs, WFs, FFs) are created by activists, looking to establish critical pieces of infrastructure for or within movements or communities. For some community philanthropy, women's philanthropy, and feminist philanthropy practitioners, their entry point was the point at which they turned their personal struggles into common political battles (e.g., activism as a way to protect their land, survival, and future

or activism to resist gender-based violence, militarism, racism, economic violence, etc.). Many have previous work experience in the traditional philanthropic sector that did not correspond with their core values. Those past experiences often influence their decision to create or engage with a more flexible structure.

Unfortunately, communication among these actors is uneven across geographies, domains, and topics. As many of them contribute to sector changes and social changes, there is an opportunity to examine their shared points of interest. One of those shared points of interest is women's human rights (WHR) and women's realities. community philanthropy, as a modality of engagement that appears across this field, is used as a starting and focal point for exploring these (possible) connections.

3.1. COMMUNITY PHILANTHROPY: IT'S NOT A LIZARD, IT'S NOT A WHALE

During the discussions with our key interviewees, the question was raised about the purpose of defining community philanthropy. It crystallized through the conversations that any prescribing definition will not correspond with the multifarious reality. Instead, drawing a framework that shows its main pillars, principles, and values is more useful for actors to recognize each other across the globe and different fields.

Around the world, many community practices fall in line with community philanthropy even when people do not call these activities community philanthropy. Some are not familiar with the concept of community philanthropy. Some do not resonate with the term philanthropy. And there may be other reasons to discover. Florencia and Andrés from Ellas, for example, explain that philanthropy historically takes different shapes in Latin America, and some forms that are today called philanthropy (different models of mutual aid or cooperation in the community) were not identified that way several years ago.

Diverse examples of community philanthropy were discussed with interviewees. For example, Center Living Upright, a selfrepresenting organization of disabled people in Serbia, has regular, rights-based, crowdfunding campaigns to provide personal assistance¹⁶² for disabled people.¹⁶³ Solidarity Foundation, with its working-class approach to sex workers and gender minorities in India, develops mechanisms for appropriate collaboration with the corporate sector around highly sensitive issues. HER Fund, a WF in Hong Kong, builds a pool of supporters for improving WHRs through mobilizing local resources. HER Fund manages to mobilize 30% to 50% of its budget locally. Tewa, another WF operating in Nepal, created a sustainable model for women's empowerment encompassing the following: community-based, feminist work across all social strata; infrastructure for women by women; and income generating activities. Each of Tewa's strategies supports the others and contributes to the mission. From these few examples it's visible that legacies of several social movements shaped community philanthropy, that today appears in different forms to support whole range of social groups.

162 Personal assistance (PA) is a tool and a social service that enables practicing the right to live independently and to be included in the community for otherwise disabled people. It moves the locus of control to person with certain impairment and breaks up with harmful practices where people were treated as receivers, without much space to influence the process. Learn more here: http://enil.eu/wp-content/uploads/2016/06/FAQ_Personal_Assistance.pdf

163 Please note that this is just a snapshot of the situation in the field. This report does not advocate for crowdsourcing social services, like personal assistance (PA) for people with disabilities. PA, as defined by the UN Convention on the Rights of Persons with Disabilities (CRPD), should be publicly funded. Center Living Upright advocates for PA to receive on-going government funding. In the meantime, Center Living Upright uses crowdfunding as a form of public pressure to ensure needed funding of PA, according to the people's needs.

According to interviewees, community philanthropy can be understood as an ecosystem of enablers, mobilizers, and organizers within a community (geographic or movement-based) that pulls together, allocates, and manages resources, and give that process a contextualized meaning, such as working towards social and environmental justice. From this angle, community philanthropy positions itself within an HR framework. However, it is important to note that this is not always the case for everyone who identifies their work with community philanthropy. 164 For those who identify their community philanthropy with women's philanthropy and/or feminist philanthropy, the work is also defined with an explicit gender lens. community philanthropy practitioners distinguish their work from charity work. To these practitioners, community philanthropy flips the perspective by focusing on the agency, power, capacities, abilities, and resources found in dispersed segments of the community. community philanthropy acknowledges mutual dependence and shows respect by giving in solidarity.

Furthermore, it is an evolving field that offers a space for meeting across divisions to learn, reflect, experiment, develop trust, and build collective capacities and assets within and across movements and/or communities. Keystone Foundation, based in the Nilgiris region (south India), works with

over 20 indigenous communities, including Dalits and other marginalized people, on environmental sustainability and biodiversity. The foundation encourages mutual collaboration across these groups, so they can support each other in times of crisis. Keystone works to help communities revive traditions that enable sustainable livelihoods and build a solidarity economy with both a gender lens and an environmental lens. Solidarity Foundation, also operating in southern India, understands community philanthropy to be a process, shaped by context. There is no box to check nor a prescribed list of characteristics to meet.

And for those working in areas affected by war, occupation, conflict, or organized crime, community philanthropy offers a way to work towards peace, to heal, and build solidarity. Dalia Association in Palestine associates community philanthropy with ownership of the recovery process and a much-needed alternative to international aid that has only helped people to become dependent:

¹⁶⁴ Younis, 2017: p.3.

Community Philanthropy is both a means and an end related to the Palestinian context. Decades of international aid have shifted the priorities of the Palestinian community. Most aid comes with pre-set conditions and a global donors' agenda that does not necessarily meet the needs of the people. After the Oslo agreement, the founders of Dalia Association saw that international aid does not always serve the needs of Palestinians. So, the founders sought to bring back local Palestinian values - the indigenous aid system that is known as Al Ouneh. With international aid, the people started losing such values. To bring this concept back to modern-day Palestine, we adopted the methodology of community philanthropy: whereby people come together, discuss their needs and priorities, come up with solutions, and then decide on a small grant - through a community voting process that chooses the most beneficial initiatives. This brings back values like solidarity and enhances the role of women and youth.

Rasha Sansur, Dalia Association

When participatory decision-making (PDM) is a central approach, as it is at FemFund, community philanthropy is understood as the shared responsibility for mobilizing, allocating, and managing resources. It is viewed as a collectively owned process through which different parts from the margins of the community are getting recognized, gain visibility and voice, contribute to broadening understanding of different realities, building solidarity, and collectively deciding on resource allocation. Depending on the contextual constellations, it is also closely related to movement building or movement strengthening.

Center Living Upright approaches community philanthropy from the perspective of interdependence – mutually turning to each other (Serbian term is upućenost, which also means being familiar with something).

"We are achieving independence through mutual interdependence," highlights Mima Novković, President of Center Living Upright. Novković adds that community philanthropy makes sense if it works towards equal possibilities for everyone to participate in society rather than simply filling gaps without challenging the status quo. Finally, Kamala Chandrakirana from IKa drew the conclusion that community philanthropy is diverse in its form as well as other related theoretical (e.g., feminism) and practical (e.g., solidarity economy) concepts:

Community philanthropy is like a solidarity economy: it's not one thing. It's contextual. It's about values and certain key elements. In different contexts, community philanthropy will come up in different forms and some may not call it community philanthropy... Let's say, if you are looking at a human being, you are showing what the skeleton comprises of and different parts of the body. But the face can be different, the way they dress, and other forms of appearance. But the structure is there and it's different from the structure of a lizard or a whale. It's a way to explain something based on its essence. We don't try to define its form, because the form is diverse, and the form is not the key.

Kamala Chandrakirana

3.1.1. ACT FRAME-WORK

Philanthropy practitioners engaging in community philanthropy, women's philanthropy, and feminist philanthropy demonstrate alignment with GFCF's ACT (Assets, Capacities, and Trust) framework. In this section, each component of the framework is examined to identify similarities and differences across community philanthropy, women's philanthropy, and feminist philanthropy practices.

ASSETS - Most practitioners pointed out that assets are created, aggregated, and utilized in community philanthropy, women's philanthropy, and feminist philanthropy. These assets include knowledge (from experience and expertise), skills, contacts, time, materials, tools, spaces for work, and money. As community philanthropy, women's philanthropy, and feminist philanthropy all focus on relationships, those relationships are fundamental assets, from which solidarity, learning, and collaboration emerge. Networks almost universally appear as an asset for strengthening capacities, amplifying efforts, furthering outreach, and ultimately functioning like a social safety net. Most illustrative in that sense is the Solidarity Foundation's community saving groups for members' needs. Infrastructure built through community philanthropy, women's philanthropy, and feminist philanthropy

also becomes an important community asset. WF Tewa mobilized resources to buy land on which a facility for educational, social, and economic purposes was built. This kind of asset increases long-term resilience.

People are also an asset, including staff, board members, partners, and volunteers. In Tewa's case, as explained by its Executive Director Urmila Shrestha, every stakeholder is simultaneously a donor, ambassador, and fundraiser for Tewa. Highly praised assets include concepts, services, and content (knowledge and information) that communities and philanthropic actors create. Keystone Foundation established a community radio program, and the people and small businesses contribute to the program. It is also used to mobilize and channel community resources in situations of need. For disabled people needing it, Personal Assistance (PA) – as a community-designed concept, right, and service - is a basic asset, according to the Center Living Upright.

CAPACITIES – community philanthropy, women's philanthropy, and feminist philanthropy all facilitate processes to help people acknowledge, nurture, and build confidence to use their capacities. Dalia Association emphasizes capacity for self-management, collaboration (including collective decision-making, collective work, and collective leadership), creative thinking, problem solving, and social, cultural, economic, and environmental consciousness. Specifically,

Dalia works with community members to design their own community initiatives and raise money to fund their work. This work creates the capacity for self-reliance.

Working to build the capacity of people in a community is not just about technical skills, but also about developing political understanding, empathy, and the ability to build alliances, as noted by Shubha Chacko, Executive Director at Solidarity Foundation. Center Living Upright stresses co-production, 165 the capacity to understand and connect diverse social struggles, to be familiar with the legacy of different parts of the human rights movement, and the ability to find a solution in "impossible" situations. Feminist Hope Chigudu underlines the capacity to take care of each other and ourselves. For Hope, it is imperative that within feminist community activists learn how to deal with fear, shame, and trauma and transform these emotions into healing as a political process, "so we don't bring our broken pieces to our constituencies".

TRUST - Underneath assets and capacities lies trust. Many things contribute towards building trust. Interviewees stressed the importance of narratives that resonate with people as a precondition for building trust. The way community philanthropy, women's philanthropy, and feminist philanthropy groups operate are also identified as a key factor. It requires paying attention to every

aspect of work: from establishing meaningful and transparent procedures to nurturing empowering relationships (i.e., being approachable, communicating values and demonstrating them in the practice, providing comprehensive support and acting as a door opener, being present and staying for a long haul).

3.2. COMMUNITY AND VALUES

Understanding of the issues shapes the understanding of the community scope. Tania Turner, Executive Director from Fondo Semillas, argues that: "With organized crime, war, or conflict, the social tissue has been ripped out in many communities. If you want to build out anything for women, children, animals, you have to think about the community as a whole."

In the interviews with practitioners, feminist philanthropy has the least geographically bounded understanding of the community and most internationalist perception of it. For feminist philanthropy practitioners, community is primarily a political circle (e.g., FemFund, RWF). Internationalism and consequently international engagement come from the political values/political standing points of these actors. In addition, their work on contested social and political issues can make it difficult to attract understanding and support from the broader public, hence local support can be limited.

¹⁶⁵ See: http://enil.eu/wp-content/uploads/2016/06/FAQ_Co-production-1.pdf

feminist philanthropy constituencies usually emerge from existing movements (e.g., feminist movement, anti-war movement, LGBTQ+ movement, student movement, workers movement, etc.) and tailor philanthropic tools to their values and needs. Along the way, feminist philanthropy develops support from other parts of civil society, citizens, and other interested stakeholders. Depending on context and strategy, some FPs engage broader audiences by finding common interests and attracting additional (financial) support (e.g., Fondo Semillas).

For WFs, community includes grantee partners, community supporters, peer funds, and international supporters. WFs might function as the anchor for much needed values in a society. For example, Reconstruction Women's Fund (RWF) maintains a clear focus on anti-nationalism, anti-militarism, and anti-racism in a (post) conflict, xenophobic society, as the fund emerged from the anti-militarist movement. Their core community is small, devoted, and socially aware. Many community members are activists or connected to activist circles.

WFs can also function as a bridge between typically disconnected parts of the society. For example, the FemFund in Poland connects rural women and urban queer communities. It is similar with interviewed CFs, whose community can be movement-based, community of local indigenous people, and/or unjustly oppressed minorities for example.

Communities grow in many ways, but growth requires tending to relations. Interviewees said they pay special attention to the way in which they work with (prospective) partners, for instance, the collectives they support from the movement. They believe the partnership process should be nurturing and beneficial for the groups, as highlighted by MONES and HER Fund. FemFund noted that their donors include groups that applied for, but never received, funding through their PGM. Even though these groups did not receive funds, the PGM process connected them to the broader struggle, which they want to support.

It can be challenging to broaden a community when working on sensitive issues, particularly when a movement may not be strong. WFs have played a pioneering role in their efforts to engage a broader public. Fondo Semillas used a bold innovative, artistic approach that made people want to be part of efforts to achieve social change. They made their local fundraising more fashionable: they were intentional about location, media, event design. It attracted architects, designers, artists – an audience that made it even more hip. They pushed the narrative to be almost as "if one doesn't say they are feminist, they are not cool." People took pride in being part of the initiative. Even conservatives were saying they supported some parts, explained Laura, former ED of Fondo Semillas. Semillas became

a buzzword and they managed to use the fertile soil of their context to push the feminist philanthropy in the mainstream while not losing political sharpness.

Similarly, Tewa sparked the interest of women from different parts of Nepali society to contribute towards improving the lives of Nepali women. They are particularly proud that their donor community includes women in low-paid positions. Tewa's Executive Director, Urmila Shrestha, concludes: "Everybody can donate." It is not a platitude, instead it is a mindset.

It may appear that some identities or issues are of limited interest to a broader public or riskier to claim support for their struggles, particularly in a hostile environment. And yet, CFs and WFs have shown, through their philanthropic work, that it is possible to change perceptions about challenging issues and stereotyped people and build a community of supporters around that. They also demonstrate their relevance to the larger society. community philanthropy, women's philanthropy, and feminist philanthropy can work to undo injustices by starting from the "particular" and moving towards the "overarching," using a systems lens. That is how single-issue communities can grow and embrace other crosscutting issues, to build solidarity.

Solidarity Foundation offers a helpful example with its use of inclusive language. The

foundation speaks about gender sexual minorities rather than LGBTQ+. This language is used not only because it translates well into the local language but also because it offers a broader framework for the work. In India, the term "minority" comes with constitutional protections and signals that current power distribution is a problem. Solidarity Foundation explains that identities are intersectional and therefore the work must apply an intersectional lens. So, while gender and sex are important and a key focus, the foundation also focuses on issues of class and cast, as these identities often determine access (or deprivations) to resources within the same identity.

3.2.1. COMMUNITIES ARE NOT HOMOGENOUS NOR FREE FROM OPPRESSION

Working with(in) the community is not simple. To be present, resourceful, and facilitate processes in a manner that is not extractive, tokenistic, or harmful calls for introspection and rejecting both the saviour complex and romanticized notions of community. Entry points may be different, but a reflexive communitarian perspective is needed, a point that was stressed by Fondo Semillas. Keystone foundation emphasizes the requirement to not become a disrupting

factor. Instead, philanthropy has to support rebuilding the social tissue and healing processes. community philanthropy is often a way for reviving traditional solidarity, as noted by CFs and some WFs.

While there is a lot of romanticized talk about community in civil society, versed community philanthropy actors don't run away from its internal issues. Communities are divided across many lines. Privileges, rights, and entitlements might be unequally accessible for different community members. 166 Furthermore, those who were previously oppressed can become oppressors themselves. Unhealed traumas can perpetuate and mutate into different forms of violence. Abuse or power or neglect for those without privileges is not uncommon in philanthropy. Some already identified but insufficiently tackled power issues in communities relate to gatekeeping, generational gaps, and the professionalization of grassroots activists who became detached from the community.¹⁶⁷ Responsible philanthropic work within a community comes with efforts to develop capacities to reflect on power and privileges, to show up for the unjustly marginalized other, and to keep checking if practice corresponds with the narrative (promises made and calls for action). Much of the current work to address power imbalances is a reaction to previous mistakes and blind spots of the development sector. Without intention to generalize prevailing patterns, interviewed actors indicate greater openness to tackle mapped issues, internal contradictions, and the multidimensionality of communal work.

Systemic crises can also influence community dynamics. Fundamentalist reshaping of communities falls to the fertile soil in the context of crisis. Fear, anger, and frustration can easily distort fields of view and close communities to collaboration. For some, being an actor that helps communities to meet their basic needs is a first step towards being able to carve out space to work on harmful attitudes and practices and begin moving away from toxic positions. However, not everyone is in a position to engage with fundamentalist settings. Resistance to right-wing expansion often develops from the opposite side of the political spectrum. Interviewees appear to be in different places in relation to regressive forces in their societies. As such, their perspectives and strategies are distinct, even if their goal is the same.

Several practitioners point to adverse examples, around the globe, where a local majority and strong organizations mobilize their collective resources against minorities or outsiders (e.g., refugees). These groups developed trust within their largely homogeneous community and built assets and capacities to foster a fundamentalist so-

¹⁶⁶ Younis, 2017: pp. 7-8.167 See, for example: Bias, 2019.

ciety. Using the ACT framework, this work would appear to align with community philanthropy. For this reason, interviewees argue that the ACT framework is insufficient on its own, without centering human rights. There are traditional and neo-traditional beliefs and practices that are harmful to people or the environment. Such beliefs and practices work against global civilizational achievements. To intervene and protect the well-being of both people and nature requires a broader coordinated front of actors, from the state to community philanthropy, women's philanthropy, and feminist philanthropy actors and allies. For this reason, a right-based approach must be the basis for all community philanthropy, women's philanthropy, and feminist philanthropy work in communities.

When applying a gender lens, layers of normalized gender-based oppression become more visible as well. The Solidarity Foundation warned that in some communities, like tribal communities, the whole gender minority group might be put together in a box. There is a need for unpacking it, otherwise women's or minorities' needs could be side-lined. Sometimes it's not recognized that people occupy different roles and have different privileges. In Mexico, for example, the traditional communitarian concept of owning and managing the land excludes women. So Fondo Semillas is using com munity philanthropy & WHR feminist philanthropy to open space for women to get

access to ownership and assemblies.

As reminded by several practitioners, most work to build better communities is done by women, youth, and marginalized members. Care work and the building of bonding capital predominantly happens because of the engagement of women, youth, and marginalized members. Furthermore, most programs target women, youth, and marginalized members. However, it can become a slippery slope if members of the community with less power are expected to "improve their skills and claim better positions in the community." If the goal is to improve the position of women, then the environment needs to change - to be open and just. Most interviewees engaging in this discussion on WHRs stress the importance of working with the whole community, as women do not exist in bubbles, and the responsibility for changing harmful patterns should not be left only with women. Moreover, in many conservative environments, one must first work with men in order to be able to work with women. For some participants, this step was also needed to avoid men blocking women's participation.

It is also important to pay attention to generational gap and imbalances. While there is recognition of this issue, intergenerational programs and specialized programs for the elderly are uncommon. feminist philanthropy practitioners call for nuanced work in this domain. Some CFs offer help-

ful examples for how to meaningfully work with and for all generations. Keystone Foundation, for example, puts a lot of attention towards including older generations' knowledge in community development initiatives, and transforming intergenerational conflicts and imbalances by creating spaces where everyone can engage and not feel left behind.

3.3. WOMEN'S PHILANTHROPY AND FEMINIST PHILANTHROPY: DIFFERENT BUT RELATED

People often attribute different interpretations to the same concept, which suggests that concepts can be permeable, allowing the content of diverse domains to influence each other. For this reason, it can be better to describe concepts along a spectrum rather than offer a precise definition. Additionally, concepts are changeable. One concept can emerge from another, to challenge the other, to fill a gap left by the other, to complement the other, to contrast with the other, and so on. Women's philanthropy (women's philanthropy) and feminist philanthropy (feminist philanthropy) are different but related concepts.

Understanding of different but related con-

cepts must be informed by context. In some environments, it is important not to blur important differences, as that could erase an important distinction, such as a difference between collaborators and resistors of oppressive forces in society. In such situations, appearance might hide the essence of a problematic structural position or practice. For this reason, some practitioners focus strictly on distinctions between seemingly similar concepts. For others, it is not about revolutionizing a concept, but supporting its evolution to make space for constructive interactions with actors in close proximity. The ability to understand both the distinctions and the intersections is necessary to avoid over-simplified or misleading interpretations of complex realities.

For some practitioners, women's philanthropy is associated with women's philanthropic work: women working for other women, women working for children, or women working on national issues. This last example may appear problematic as it may involve collaborating with violators of HRs, against women or another ethnic group. These areas of work are influenced by women's traditional roles as care givers to community members. This work does not question traditional roles, nor does it aim to disrupt patriarchal structures. It is primarily charitable work.

For other practitioners, women's philan-

168 For example, the Circle of Serbian Sisters is linked to right-wing political groups and parties, including the collaborationist, puppet government during World War II. See: https://sr.wikipedia.org/wiki/%D0%9A%D0%BE%D0%BB%D0%BE_%D1%81%D1%80%D0%BF%D1%81%D0%BA %D0%B8%D1%85_%D1%81%D0%B5%D1%81%D1%82%D0%B0%D1%80%D0%B0

thropy is seen to be related to WHRs in a quite narrow sense, through connections to established women's organizations and UN frameworks on women's rights. While it claims to be rooted in HR, the political scope of women's philanthropy is often located within existing systems of socio-political-economic relations. As such, these practitioners do not see women's philanthropy as necessarily questioning existing structures, systemic processes, inequalities, and the fact that rights and entitlements are not extended to gender non-conforming people. And it may not go far enough in following the women's movement's recommendations to shift towards public-civic partnerships in operationalizing HRs.

Interviewees predominantly associate women's philanthropy with philanthropists that are women without a feminist perspective. They see women's philanthropy as having a traditional, binary lens (men or women) and a focus on cis women. They also view women's philanthropy efforts as a top-down, pre-designed, humanitarian, saviour approach, which is more interested in supporting specific initiatives (usually around livelihoods) than movements. One interviewee commented, "Women's funding might not be very participatory. It might be more driven by the need to deliver certain programs which are centred on women, so it may not question gender roles and gender relations. It may address practical needs of women - which is important, but it could be instrumentalist and narrow."

In contrast, it is believed that feminist philanthropy tends to weave together movements and everyday life. feminist philanthropy is rights-based, applies an intersectional lens, is explicitly political, critical towards existing structures and the dominant global system, and aims for equity and justice. feminist philanthropy analyses power, focuses on relationships and connections, and offers a specific way of thinking about how to approach issues. Those who identify as feminist philanthropy say that it is vocal about rights and gender issues. feminist philanthropy is not just about women. It goes beyond the binary (men or women) lens by including the range of different identities on the margins and centring them. To do this, feminist philanthropy considers "how" to be supportive in an adequate way, rather than just thinking about "what" to support. feminist philanthropy focuses on supporting a range of different structures (e.g., professional organisations, informal collectives, pop-up initiatives, networks, etc.). feminist philanthropy understands the importance of providing flexible core support and tailored accompaniment based on expressed needs and interests of the communities they support. It also aims to build sustainable, long-term relationships and support long-term change, which helps demonstrate trust and accountability to

communities.¹⁶⁹

Being political is most often highlighted as a key distinction of feminist philanthropy compared with community philanthropy and women's philanthropy. Abigail Burgesson, Special Programmes Manager at AWDF, points out that feminist philanthropy is not about labels but logic and process: "feminist philanthropy wears the lenses of a radical approach, funding uncomfortable or questionable subjects and activities (e.g., issues around sexual minorities, etc.). [...] the bottom line is we are speaking and seeking the improved rights of women, whether feminist or not. [...] We have thematic areas and conditions that organizations must meet to get funding. So, you may be a women's organization, but if you don't make that criteria, you don't make it to the grant. You may be a women's organization, who don't call yourself a feminist organization, but then the work you do speaks in this agenda, and you'll get the grant. [...] So, it's about political level."

However, if the work is not explicitly political, it does not mean that it is apolitical.

Many individuals and groups who do not label themselves using political terms have engaged in political work using far more transformative approaches then many vocal proponents of change who fail to operationalize their narrative. The point is that labels offer little information about the political

potential of a group. It is important to consider the specifics of each context and case.

Feminist philanthropy is believed to offer a more holistic approach compared with women's philanthropy. feminist philanthropy supports grassroots and self-organizing, connects "individuals" and "collectives," and pays attention to spirituality and the rights of the natural environment and non-human beings. women's philanthropy, on the other hand, is believed to be mostly about improving the quality of life of women and improving women's access and opportunities. Or, in the words of Tania Turner, Executive Director of Fondo Semillas:

¹⁶⁹ This feedback from feminist philanthropy practitioners is comparable to previous findings reported on WFs, for example: Gillespie, 2019: p. 5.



If you are thinking about WHR, you are thinking about women and girls and you are following the institutional UN framework. But you are not thinking about equality for all. In a feminist perspective, you are - or should also be - thinking about men, because you have to change how masculinity is being held. You have to address that. The feminist perspective also considers the environment and how all people interact with the environment, as a whole. Further, the WHR perspective is a bit narrower. You think about rights, but you don't think about mental health. Do you think about collective care? There is nothing in the UN framework considering collective care, spirituality... But a feminist perspective is going beyond that, it has no limits. If you accomplish equality for men and women, we are going further, taking into account other beings, meaning also caring for animals and plants. It's never ending.

In reality, it appears that forms of community philanthropy, women's philanthropy, and feminist philanthropy fall on a spectrum. In some circumstances, two or all three approaches come together. This is evident in the fact that there are stakeholders identifying as both women's philanthropy and feminist philanthropy. Ellas in Latin

American, for example, connects traditional philanthropy with progressive movements, as well as the public, business, and philanthropic sectors. They build bridges across siloed sectors and welcome newcomers to movements by sparking their interest in women's realities and in women's philanthropy approaches. Ellas' founders believe in democratizing philanthropy and empowering women within philanthropy.

Looking at the work of feminist philanthropy and women's philanthropy, one encounters a broad palette of creative and mindful approaches, including:

- Approaches to mobilizing resources: giving circles, crowdsourcing, fundraising events, running income generating activities (e.g., women cooperatives), engaging companies to support WHR organizations through financial and inkind donations and skill building.
- Approaches to allocating resources: different forms of grantmaking, capacity building, connecting partners for mutual support – skill and knowledge sharing.
- Approaches to building understanding and documenting history: conducting research and publishing papers, producing Maps of events,¹⁷⁰ organizing courses and trainings, building documentation centres.

¹⁷⁰ See for example: https://www.rwfund.org/8-mart-mapa-dogadaja/8-mart-rwfund-arhiva/

- Approaches to promoting awareness: awards, campaigns, advocacy work.
- Approaches to participatory decision-making (PDM) and co-production: bringing people together for strategizing, setting a common agenda, assigning roles according to assets and capacities.

This is an illustrative list of the most-mentioned approaches taken by women's philanthropy and feminist philanthropy practitioners. It is nowhere near being an exhaustive list. Presented in this way, these approaches look similar to approaches deployed by community philanthropy practitioners. That said, the underlying narrative and added attention towards power dynamics might receive more emphasis, particularly with feminist philanthropy.

This is an illustrative list of the most-mentioned approaches taken by women's philanthropy and feminist philanthropy practitioners. It is nowhere near being an exhaustive list. Presented in this way, these approaches look similar to approaches deployed by community philanthropy practitioners. That said, the underlying narrative and added attention towards power dynamics might receive more emphasis, particularly with feminist philanthropy.

3.3.1. SITUATING GENDER



I keep my whole self.



Mima R. Novković, President, Center Living Upright

The attention on women is one of the most recognized, shared focal point across community philanthropy, women's philanthropy, and feminist philanthropy. Working with women comes with a requirement to **understand the contexts in which women are situated**, including social forces shaping women's realities. A focus on women and WHRs must come with a gender lens, which rejects the idea of putting women in boxes of naturalized roles and expectations. Hope Chigudu states that it is important to identify different entry points to reach different women and gender non-conforming people.

Voices from all points on the community philanthropy-feminist philanthropy-women's philanthropy spectrum point to the need to work with a broad range of actors and the community, as a whole. WHRs cannot be operationalized without engaging with existing structures, actors, relationships, and processes shaping women's positions and realities.

Rasha Sansur, with the Dalia Association, emphasizes this point: "If you want to achieve women's empowerment, you can't just have women funding women and just women initiatives. No! The woman is part of the community. You can't just remove her from the community."

Similarly, some CFs and WFs developed approaches to improve women's position in rural communities, by working with the larger community to change unjust patterns and improve women's realities. For example, Fondo Semillas is working to address a traditional communitarian system of land ownership that excludes women. Keystone Foundation's agricultural programs are focused on both the environment and women. Indonesia for Humanity (IKa) elaborates that working with women requires a holistic approach that, depending on the context, might require working both at the community level and at the cultural level with special attention to underlying, unresolved, burning issues.

While it may prove helpful to work within or along with influential structures, the ability to function autonomously can be essential to working in an agile manner. IKa offers an example, as their WF was launched in collaboration with Indonesia's National Commission on Violence Against Women. The WF is now 17 years old and runs solely off public donations. IKa demonstrates the

possibility of raising funds from the general public for women crisis centres working at the local level. However, IKa's WF does not function in a silo. IKa established three other funds as well, including a human rights fund, a green fund, and a cultural fund. The HR fund is the longest running fund. The HR fund supports victims of gross HR violations under the country's former authoritarian regime. Because these cases are not resolved, there is no accountability or recognition, so IKa's HR fund deals with this historical injustice and resulting trauma by supporting women victims and survivors. IKa's green fund is for disaster response (e.g., in the case of a tsunami, earthquake, or volcanic eruption) and food sovereignty, and it is community based. Finally, IKA's cultural fund supports social change makers that are working to advance issues of diversity and religious tolerance. In that way, historical injustices are not neglected, and mechanisms are developed to respond to urgent needs, while continuously working on resisting harmful tendencies and broadening the space for a diverse society. As such, IKa supports women with different experiences without reducing them to a unidimensional identity.

Both WFs and CFs recognize the importance of intersection of **gender and environmental justice.** Keystone Foundation pointed out an often-neglected fact that women take on a disproportionate burden of pro-

tecting the environment.171 Hence, when approaching this intersection of gender and environment, it requires caution not to fall into the trap of "naturalization" of women's role in relation to the environment. The essentialist viewpoint on the relationship between women and the environment is unfortunately widespread. For this reason, some CFs and WFs are working hard to untangle long-held misinterpretations by pointing out to the structural, systemic, and cultural factors that imposed upon women a disproportionate burden in caring for the environment. Feminist practitioners put a great effort in demonstrating how changes in the natural environment disproportionately affect women and marginalized communities and claiming appropriate funding for the intersection of gender and environmental justice. Those efforts paid a lot of attention not to reduce women to stereotypes and also to amplify women's voices in holding accountable those who are destroying natural environment.

Another important angle of dealing with WHRs is the **relationship between women and money.** This remains an underdeveloped domain, both at the international and local levels. Several WFs work on women's financial literacy, monitoring of public spending on WHRs, and other issues of

importance to women, including advocating for better quality financial resources being made available to women organizers, etc. Since it is absurd to expect justice in access to resources in a system that is driven by the continuous creation of inequalities, efforts must be taken to create a different economic reality and influence global economic flows, as mentioned by few.

Power imbalances in the philanthropic and development sector hinder meaningful conversations around women and gender minority positions in relation to financial resources. As one practitioner pointed out, working productively as a philanthropist is not about climbing the ladder in oppressive systems to reach those with more power to be able to control resources and lift some social groups up above others. Instead, the goal is to reshape the system and remove these kinds of harmful relations. In line with that, AWID, an important ally of feminist philanthropy practitioners, presented the Bailout Manifesto: From a Feminist Bailout to a Global Feminist Economic Recovery: "ITThe document combines demands from feminist and social movements and lists five rinciples and 10 actions for a feminist post-COVID recovery."172

Many practitioners stress the importance

¹⁷¹ Many practical aspects relating to preservation of the environment are addressed by women. There is a gender discrepancy between talking about structures and systems (e.g., investments and business projects with an environmental impact, which tend to be dominated by men) and talking about everyday life and personal experiences, which tend to be dominated by women. Keystone Foundation's experience and perspective echoes a Guardian article which asks people to reflect on the burden on women in the intersection of gender and the environment (Hunt, 2020).

¹⁷² AWID, 2020.

of **diving deeper into politics.** Tenzin Dolker, of AWID, states: "So that's the challenge - bringing a feminist lens into the interrogation of broader philanthropic spaces, including community philanthropy. It sounds nice when you say, 'reaching the community,' but if you don't have that deeper political analysis at the local level and global level, you're perpetuating the same forms of oppressions."

Furthermore, some feminists call against the shallow narrative of solidarity and sister-hood. No matter the values one is signalling to others, Ochy Curiel, an Afro-Dominican activist and academic, cautions that harmful practices and profiting off of others are not eradicated even within, what are supposed to be, alternative progressive circles. Trust must be earned by addressing power imbalances and the origins of privilege, stopping objectification, not pushing for homogenization, and confronting - as opposed to avoiding - conflict.



The changes don't come because we are all wonderful, beautiful women but because there is work done on the power relations that lay behind everything. [...] We are human, but we are situated. This logic to think that we have to all be united in order to strengthen the movement... it's not like this. We have realized that this supposed, articulated solidarity is made possible with exploitation and subordination of other [women] at its base, and there are some who are not willing [to put up with this]. For mental health and because there isn't enough time in life, you have to act with those who you want to act with. I believe more in affections and earned trust.

Ochy Curiel173

¹⁷³ This quote by Ochy Curiel is cited in Hao, 2020.



3.4 FROM A MACRO TO A MICRO PERSPECTIVE: PRACTITIONERS POSITIONS TOWARDS DIFFERENT SECTORS



When the webs of the spider join, they can trap a lion.



Amhara Proverb¹⁷⁴

The practitioners consulted for this report offer some diverse points of view regarding the roles of the public, business, and civic sectors. They reflected on these sectors from different angles, resulting in different insights on how they impact the work of community philanthropy, women's philanthropy and feminist philanthropy actors and consequently how these actors should relate to these sectors. The movement for independent living demonstrates the importance of co-production as an underlying principle for social engagement, which is also applicable to cross-sector relations. However, the three sectors typically lack

a basic understanding of each other. Ellas identifies the lack of communication, or at least meaningful conversation, across the sectors as a burning issue. In this section, practitioners reflect on issues that require extensive cross-sector conversation and comprehensive action to realize a change in WHR and women's and communities' realities.

3.4.1. REFLECTIONS ON THE PUBLIC SECTOR'S ROLE

Among the state's many roles, is its duty to guarantee universally accepted human rights, provide high quality social services, and direct public funds in a responsible manner to enhance social and environmental well-being.

Tenzin Dolker, Resourcing Feminist Movements Coordinator at AWID, brings attention to global and local resource flows around the state's role in WHRs. In a conversation concerning monetary and fiscal policies, the impact of financial instruments, and redistribution of social wealth, Tenzin raises issues of foreign debt, tax justice, and funds that could support the feminist movement but instead go in the opposite direction. She adds: "We need to have a broader context when we are pushing for more and better funding that drives directly to

women grassroots organizations and people in the Global South. We can't shy away from a broader feminist economic analysis, for instance, the state's responsibility for driving resources for social protection, all of those services that WHR organizations should not be delivering because it is the state's role, and the state has to perform that duty." Social services are after all one form of the operationalization of human rights.

Interviewees also see the state as a regulator of tensions between traditional practices and universal HRs. While preserving local heritage, traditional knowledge, and existing systems of support is widely supported among community philanthropy, women's philanthropy, and feminist philanthropy practitioners, they are aware of oppressive layers that exist in certain cultural practices and traditions that collide with HRs. Just because a practice is a traditional custom, is not an excuse for continued violations of the right to a safe and decent life for groups that are exploited and oppressed by those customs. Interviewees mention the practice of forced child marriages as one example. These marriages cannot be hidden behind an argument of "group's traditions" and "community autonomy," because they violate the rights of girls and young women. Another example is denying rights to people who identity as gender and sexual minorities just because they do not fit within traditional beliefs. To protect HRs, practitioners 175 Younis, 2017: p. 6.

agree that the state must play a regulatory role.

Practitioners point out what was already discussed in the sector's literature: without informed and resourced engagement from the bottom, it's hard to keep the state accountable to fulfil its roles, 175 not to mention to democratize the public sector and its services.

3.4.2. REFLECTIONS ON THE BUSINESS SECTOR'S ROLE

Attitudes towards the business sector are ambivalent. The impact of the business sector is frequently seen as colonization, depletion of nature, and extraction of labour and community resources. Regarding its service provision, practitioners stress that because the business sector is driven by profit, social, health, and any other services turn out to be expensive and out of reach for the vast majority. However, the private sector forms an important part of the equation and leaving them out of consideration would be a mistake. Interviewees acknowledge a need to influence the flow of resources managed by the private sector. As one participant put it: resources can either go towards supporting WHRs or against WHRs, so it is up to WFs and allies to claim these resources and address harmful practices behind the creation and allocation

of that wealth. Yet, as cautioned by many interviewees, engaging with the business sector is a slippery slope. Nevertheless, as WFs and CFs become more recognizable in the broader ecosystem, they are gaining more influence in negotiating the terms of cooperation and demanding greater accountability from the business sector.

3.4.3. REFLECTIONS ON THE PHILANTHROPIC SECTOR'S ROLE

Philanthropy comes in a variety of forms with different agendas and a range of approaches. Philanthropy has helped bring attention to suppressed issues around the world, but it has also overlooked many important struggles. For example, community philanthropy, women's philanthropy and feminist philanthropy practitioners point to the persistent oblivion to accessibility issues in philanthropic spaces and processes. In addition, it sparks criticism and scepticism for its close ties with power structures within oppressive and extractive systems and societies. As such, philanthropy can be both positive and negative, and must examine and re-examine itself to ensure that it is a force for good. Pressure to "do things better" often creates additional busyness of the sector, with little space to make substantial

changes. There is wide-spread concern about the growing gap between new trends and tools to achieve greater "impact" and political knowledge about social change. One interviewee expressed frustration regarding the sector's general ignorance about the history of social movements and its various legacies. Speaking about their past contacts with some foundation staff, one practitioner observed: "That part of civil society looks only for the quick solutions and refuses to get politically educated. They don't mind the social history nor social theory. It is all reduced to objectification of 'the other,' to the 'content.' They don't care for theory nor for the experience, it's all marketing."

As stated previously, providing support requires a cautious approach in order not to harm, hinder, depoliticize, 176 or dilute a movement. Feminist Nino Ugrekhelidze points to experiences of self-organized young girls who experienced donor dependency after they began working with institutional funders. Nino is asking why people that managed to find each other, mobilized local resources, brought skills and knowledge to their community, established trust, and organized collaborative spaces are being co-opted by some philanthropic actors. Such experiences suggest a need for philanthropy to re-examine its approach and step back from its own power, in a supportive way.

¹⁷⁶ Anumo & Bah, 2017.

For example, the policy of the Reconstruction Women's Fund (RWF) is not to step into a group's space, meaning they are rather functioning as door openers. For example, when the media invites RWF to speak about a certain matter, their first consideration is whether there is a group in the field they can introduce with expertise in that domain and connect them with media. If donors or other ecosystem actors are looking for collaborators, RWF forwards the call to groups in the field so they can make new contacts and get access to different decision-makers. RWF also goes after funding opportunities that are out of reach for most local groups, as a way to channel those resources to them. For RWF, and others, it is important to be conscientious about decentralizing power and being intentional. It can be hard to say 'no' to an easy win, but that decision can be critical to staying focused on long-term goals and staying true to the core values. This important, reflective work is invisible work. It does not get captured in traditional reporting or MEL systems. Many interviewees said they stay behind intentionally, so they can better serve activist groups. This approach might be one of the angles for dealing with the problem described above by Nino. Self-reflection can help philanthropists become better at minimizing the unintended, negative consequences of their actions. However, that work will never be finished and even those with higher self-reflection need to continue to work on themselves.

3.4.3.1. POSITIONING COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, AND FEMINIST PHILANTHROPY: DOING THINGS DIFFERENTLY

Community philanthropy, women's philanthropy, and feminist philanthropy actors might engage in a range of traditional and non-traditional roles. The key difference is how an actor executes its roles. An activist spirit and vison for changing the game informs how one actor relates to others while wearing several hats. This presence across many domains can help them identify other actors engaged in issues related to women and communities. However, some people interviewed noted the importance of acknowledging different roles of different actors, and not mixing the grantmakers' work with the work of groups and activists they aim to serve. Indonesia for Humanity, MONES (Mongolia), and the HER Fund (Hong Kong) each stress that grassroots groups and local, or community-based, grantmakers contribute to the ecosystem differently. CFs and WFs make up **part of the supporting infrastructure for a movement or an organized community.** For example, in Mongolia, while grassroots groups focus on the needs and interests of their communities, community based grantmakers, like MONES, work to resource, connect, and lift-up the efforts of grassroots groups. MONES operates as a funder, think-tank, and capacity builder. Similarly, AWDF, IKa, and others understand their role to be resourcing supporters to movements. Abigail Burgesson of AWDF acknowledged that, "We can't exist without them. We can't speak of our achievements without their work. So [...] each role is enabling the other roles towards a common goal."



In my experience, CFs are saying to community groups: 'We as a foundation are not the only entity that has resources. You have them too.' So, it is a more facilitated, informal conversation to help people identify what resources are there already. It was more about changing the mindset to: 'You are good without us. So, why don't you use us as community philanthropy advocates across the country. Use our resources, our knowledge, to foster some of your processes, to speed up. But it's not like you are going to be dependent on us always.



Nino Ugrekhelidze (former WF/CF staff member)

Nino Ugrekhelidze emphasizes that community philanthropy is not reducible to the work of community foundations. CFs are just one piece of the puzzle. Other community philanthropy practitioners elaborate on that idea further, describing locally rooted foundations as **enablers**, which comes from having one foot in the community and the other in the international philanthropic sector. This allows them to see the bigger picture, systemic processes, and structural challenges. It also enables the circulation of ideas and experiences in both directions and makes it possible to contextualize approaches and tailor work to local dynamics. That is also what distinguishes community philanthropy organizations from other types of intermediaries (located between donors and grassroots organizations) or implementers of "pre-cooked" solutions for local communities.



IKa recalled an experience from the Foundations for Peace Network (FFPN). FFPN gathers locally rooted activist funders, both CFs and WFs, engaging in (post)conflict¹⁷⁷ areas and centres women in their work.¹⁷⁸ The name "activists' funds" was used to categorize members working on peacebuilding, women's human rights, and community philanthropy. Thus, depending on the local context, CFs and WFs can be drivers of local changes and/or resourcing organizations for movements. Jenny Hodgson and Barry Knight summarized it as following: "Whether they call themselves community philanthropies, women's funds, human rights funds, peace funds or something else altogether, they represent a new and more democratic movement in philanthropy and foreign aid. They play an important and unique role in society by recognizing and pooling local assets, harnessing the power of small grants, building constituencies within and across communities – especially those at the margins – and negotiating the territory between horizontal and vertical forms of power."179

One shared value of WFs and CFs is how they support informal and unregistered groups without imposing the burden of bureaucratization on them.¹⁸⁰ FemFund

was the first donor to offer funds for many informal feminist groups in Poland. Their work broadened the space for different groups to be supported, for example supporting women with hearing disabilities, which changed the face of the women's movement. Their grantee partner developed a sign for feminism, in sign language, that did not exist before, which shows the lack of connection between feminist actors and deaf women. This grantee partner developed a series of videos about feminism for the deaf community. FemFund also supports other women with disabilities, rural women, elderly women, and young women. They are building bridges across groups that had not shared spaces before, which contributes to building a diverse and inclusive movement in Poland.

Due to the nature of this work, it is not unusual for an entity to employ both community philanthropy and feminist philanthropy approaches. Several interviewees offered illustrative examples. Fondo Semillas (Mexico) shared an experience employing feminist philanthropy and community philanthropy at the same time. In response to an earthquake, Fondo Semillas worked in close collaboration with community

¹⁷⁷ The definition of conflict and its stages varies among practitioners and other stakeholders engaged in peacebuilding work. For example, the absence of physical violence after a peace agreement is signed can indicate, for some, that society is in a post conflict stage. However, others may consider unresolved issues, like classism, caste differences, racism, or any other form of oppression and exploitation as a conflict situation that manifests in different ways and prevents societies from becoming just, healthy, and happy. Since conflict often mutates and the process of transitional justice takes time, it is difficult to claim that a conflict is resolved. Regardless, peacebuilding work is extremely important after the conflict. It is important to work on preserving the peace and guaranteeing justice. For that reason, the practitioners' work does not end with the termination of an explicit conflict. In that sense, (post)conflict signifies the continuity and multidimensionality of the work of peacebuilding actors, as well as the need to be cautious in any estimation of a situation in any society.

¹⁷⁸ For more details, look at the examples of grants allocated by FFP network members in their respective communities. See FFP, 2016: pp.23-36. 179 Hodgson & Knight, 2019.

¹⁸⁰ De los Ángeles Olvera Ortega, Layton, Graterol Acevedo, & Magdalena Bolaños Martínez, 2019: p. 14.

organizations, applying a community philanthropy perspective. The work functioned differently from their other programs applying a feminist philanthropy perspective. Through their intensive, on-the-job learning process, their earthquake response became a permanent program, which Fondo Semillas is now using to respond to the Covid-19 crises. Meanwhile, in Latin America, ELLAS helps rural women develop autonomous sources of income beyond their farms. In the process they started discussing community philanthropy, women's economic development, and feminism. Their women-led community philanthropy groups gradually adopted feminist principles, even though they had not identified as feminists. Finally, in Nepal, Tewa explains that their funds do not come exclusively from feminists. Tewa raises money from the community for women's empowerment. They bring in resources using community philanthropy and channel those resources to the feminist movement and feminist work. Such intersections come naturally to Tewa, ELLAS, and Fondo Semillas.

Engaging broader society requires bold actions. Expanding communication efforts beyond its usual suspects, Fondo Semillas was able to attract new people to the feminist movement. "We discovered that feminism is not as scary for our donors as we had thought," stated Laura Garcia, former Executive Directly of Fondo Semillas. Laura explained that, at one point, Fondo Semillas

became bolder about sharing its political position. Surprisingly, that made them even better at fundraising because they found people were receptive to their honesty. And they could talk about what they were doing best. To be clear, Laura acknowledges that the local context was favourable for the movement. Nevertheless, their decision to be bolder helped moved the narrative further along. Reflecting on that experience, Laura concluded, "If you are not prepared to ride a wave and be adventurous, then you'll not be able to do it."

3.4.3.2. THE DNA OF ALTERNATIVE DEVELOPMENT

Below is a list of the most common values, key concepts, and principles guiding community philanthropy, women's philanthropy, and feminist philanthropy. It is hard to identify the values and principles on this list that guide one practice but not the other two. Even those practitioners of one approach who may not interact with practitioners of another approach discover commonalities. Not everyone finds the dimensions listed below to be crucial, due to how a person understands their community and the nature of the issue they work to address. Nonetheless these interrelated aspects can reinforce each other and contribute to progressive work these actors are doing:

Shared values and principles, which link to community philanthropy, women's philanthropy, and feminist philanthropy processes:

- Focus on rights, entitlements, equity.
- Attention to intersectionality, holistic approach, balancing social and environmental needs.
- Ensuring healing justice, collective care, standing for each other.
- Attentiveness to the local environment, being locally rooted.
- Awareness of systemic problems and the history of oppressions, internationalism.
- Building of understanding, trust, a social network, social bonds.
- Mindful accountability;
- Attention to power relations, shifting and sharing the power.
- Demonstration of flexibility, resilience, resourcefulness.
- Commitment to collaboration, participatory decision making, solutions developed in community, co-production.
- Supporting interdependence, solidarity.
- Fostering autonomy, local resourcing, self-reliance, internal strength, other safety nets.
- Building of collective ownership (of the process, assets, knowledge).

Practitioners engaged in this work described how the multidimensionality of community philanthropy, women's philan-

thropy, and feminist philanthropy work requires what one person described as: "octopusing" (doing many things or wearing many hats simultaneously). These individuals explained that this work involves multitasking between various positions, such as: careful observer; analyst seeking to understand hidden structures, patterns, and processes; diplomat navigating different contexts; spokesperson; and defender of values and protector against harmful interventions; manager; reflexive learner; and **innovator**. Each role has many layers and innovative touches. On a meta-level, they facilitate meaning making, which can entail introducing new concepts and understandings, such as: connecting existing practices to community philanthropy; finding ways to translate 'feminism' into sign language (FemFund), experimenting with community monitoring, learning and evaluation (MEL) to give a contextualized meaning to the work done (IKA); and anything else that makes sense on the ground. Whatever the case may be, the history and position in the local environment might be different, but just as apples, pears, medlars, strawberries, and almonds belong to the same Rose family (Rosaceae), community philanthropy, women's philanthropy, and feminist philanthropy share the DNA of alternative development.

3.5. RESOURCING

Resourcing is one of the focal points in the work of community philanthropy, women's philanthropy, and feminist philanthropy practitioners. Resourcing is where political analysis, values, aspirations, strategies, innovations, learning, and alliance building meet. All these can be different entry points from which practitioners approach reflection on resourcing social change.

Having in mind that community philanthropy, women's philanthropy, and feminist philanthropy practitioners are focal points between various actors in the activistic-philanthropic ecosystem, their reflections on resourcing is twofold: first, they must consider from where and how they will acquire resources and, second, how to amplify and allocate those resources. The vast majority of conversations on resourcing focus in on the origins of resources and defining acceptable terms for employing resources. Attitudes towards government, corporate, private, or development money are influenced by a combination of the local context and the political values of community philanthropy, women's philanthropy, and feminist philanthropy actors. Based on these attitudes, diverse strategies are woven from historical experiences, social relations, and innovations. This section explores some of these strategies.

Many interviewees stressed that

resourcing is not only about finances. Practitioners mentioned the importance of a range of community contributions beyond money, including knowledge, skills, pro bono service, contacts, materials, spaces, and all sorts of in-kind contributions. Collective memory and experience are also considered key resources. Hope Chigudu underlines that political education is fundamental resource for progressive change. Center Living Upright, summarized reflections by sharing the experience of many activists, "Activists invest years of their life and work fighting for socially important things, very often prioritizing investing in collective struggles over private things."

Activists are the primary resource and a driving force for social change. This insight grounds further conversations on resourcing. Investing in activists – their education, personal and professional development, social protection, security, and wellbeing - means investing in resourceful movements. This should be a key takeaway for external funders looking to provide tailored, appropriate support intended to strengthen movements and improve communities' and women's realities.

Critical resources and assets come primarily from the movement or community. This resourcing, which is internal to movements

and communities, often receives less attention than resourcing from external donors. Various community philanthropy, women's philanthropy, and feminist philanthropy actors are trying to shed more light on this important part of resourcing for social change. For example, Fondo Semillas is working with CFs to assess the quantity of resources communities contribute to the work. When communities receive grants, they typically contribute their own resources as well. Fondo Semillas believes communities contribute more than they receive in grant funding. They are collecting data and plan to disseminate their findings and generate more conversations and acknowledgement of the contributions communities bring to the table, which are often taken for granted.

Internal resources and assets are important factor in building movements, community resilience, and autonomy. Tenzin Dolker, from AWID, accentuates autonomous resourcing as vital for movements as it includes community and builds on existing skills, relationships, and solidarity. Autonomous resourcing of the feminist movement is described by Tenzin Dolker as: "transformative ways in which women mobilize financial, human, and material resources that directly support the liberatory aims of the feminist political project on their own terms." Autonomous resources are completely internal to the movement,

developed and created within and among members of a movement. This also includes resources acquired from income generating activities and other forms of financing (e.g., community donations, monthly donations, etc.). Tenzin explains that strategies under this umbrella are distinctive in three critical ways: (1) there is no expectation or requirement that is external to the movement; (2) mobilizing resources is part of the process of movement building and helps expand the support base, activate movement members, and (ideally) sustain long-term resourcing relationships; and (3) these strategies allow the movement to have financial and political freedom.¹⁸¹

Self-contribution is also present among local grantmakers (i.e., CFs, WFs, FFs). Contrary to the "foreign mercenaries" label often applied to grantmakers, to stigmatize them in unfriendly environments, Tenzin clarified that less than 1% of aid money reaches WHR organizations and feminist organizing on the ground. Most of that money stays within the Global North. This suggests that most organizing work is resourced using activists' and community philanthropy, women's philanthropy, and feminist philanthropy practitioners' own skills and time. 182 Many activist funds, according to several contributors, were started and, to a certain extent maintained, using personal savings and individual contributions from found-

¹⁸¹ Dolker, 2019.

¹⁸² This refers to gender-focused aid. See: https://www.prospera-inwf.org/#!/-10-to-womens-funds/.

ers, staff, and/or board members. This fact often goes unacknowledged. Beyond personal savings, practitioners give their time, skills, personal contacts, and more. As many participants pointed out, "it's more than a job, it is a way of life." These practitioners live their values, which is one of the reasons why they remain in their communities and manage to stay engaged in the work for the long run. No matter how the global philanthropic sector or national politics change, they find ways to continue their efforts.

Many community philanthropy, women's philanthropy, and feminist philanthropy practitioners mentioned that former grantees and volunteers became individual donors, as did some grant applicants who never received funding. This kind of support to the fund is an indicator of built solidarity around shared goals. HER Fund shared that its grantee partners collaborate with them on their fundraising events by presenting their experiences, which helps attract additional resources, even knowing that those resources might be allocated to another group. This is to say that the fund's reputation is an important resource that helps catalyse further resource mobilization.

In addition to internal resources, there are resources from actors in close proximity to movements and communities that can provide additional strength to social change work, when not burdened with hindering

conditions. Flexible and proximate external resources are particularly important for communities that do not appear on the radar of global donors but who must find ways to mobilize local resources. To illustrate, Center Living Upright (Serbia) mobilized their community to raise awareness and funds to support a personal assistance service for disabled people, which eventually led the city of Novi Sad to change local regulations to better fund this service. This change took 10 years, and more work remains to be done. However, mobilization of local community and resources (individuals, small local business, even the eparchy) supported the process of rights claiming and set an example for authorities in other cities to follow.

It is believed that local resources (i.e., in-country contributions and donations) coming from individuals or organizations not engaged directly in the movement can serve as a critical safety-net in situations where a group may face attacks or obstruction from government or other actors. Participatory philanthropy, which seeks to grow multi-stakeholder local support, is believed to serve as both a shield and source of strength for movements.183 And building local, multi-stakeholder alliances, such as those that might form among feminist groups and other grassroots groups, trade unions, universities, and political parties is a dream of many progressive community

¹⁸³ Younis, 2017.

philanthropy, women's philanthropy, and feminist philanthropy actors. While alliances can prove hard to establish and maintain, once established they can be: "the most effective strategy for sustaining the expenses required for mobilization"184 around social change. Similarly, efforts to establish and nurture bridges across different social groups is viewed as highly challenging but extremely important. With this in mind, Ellas plans to open a school for civil society in Latin America. The program would bring people from different sectors and organizations, with diverse perspectives and experiences, together to learn from each other, think together, co-design, and co-resource local initiatives.

3.5.1. PDM & PGM: DIFFERENT CONTEXTS NEED DIFFERENT KINDS OF DECISION MAKING FOR RESOURCING

Participatory decision making (PDM) and participatory grantmaking (PGM) are widely discussed as ways to shift power and democratize resourcing. They can be designed in various ways. Depending on the model selected, participants will face different opportunities and different challenges.

PDM and PGM make sense if they can bring added value to what WFs and CFs are doing already. Many WFs and CFs are rooted in their movements and communities, carefully tailoring approaches to philanthropic and activist work. It's important not to lose the knowledge and experience accumulated in these funds. For example, knowledge of program staff should not be underestimated and cannot be easily replaced. Skilled, politically wise, and responsible grantmakers are well informed about local power dynamics, histories, and challenges. With such knowledge and experience, grantmakers are better able to anticipate shortand long-term implications of potential decisions and identify ways to provide support without causing harm, or at least minimizing potential risks. This experience comes from long-term relationships with groups on the ground. It is hard to attain that level of knowledge and experience at the beginning of a PGM process. This does not mean it is not possible for a PGM process to integrate this knowledge and experience. Moreover, it does not mean that the work of WEs and CEs cannot be improved.

During interviews with community philanthropy, women's philanthropy, and feminist philanthropy practitioners, a number of questions and concerns regarding PGM processes were discussed. Specifically, practitioners expressed concerns re-

lating to four questions: (1) Who is (and who is not) involved in a PGM process? (2) How is the process of applying for grants through a PGM process structured? (3) How are decisions made in a PGM process (do decisions acknowledge context, history, and power dynamics)? And (4) What are the broader implications of a PGM process. Each of these questions, and relevant concerns, is elaborated upon in this section.

3.5.1.1. WHO IS (AND WHO IS NOT) IN-VOLVED IN A PGM PROCESS?

Groups that are stigmatized or living on the margins of society are rarely given the opportunity to influence where and how the philanthropic funds are allocated. Even when there is declarative diversity, there are few spaces for people that do not come from a privileged background. There is a lack of access for people without a US, EU, UK, or other privileged citizenship, for people coming from the lower classes or lower casts, for people from indigenous or minority communities, for persons with certain impairment, for activists from the grassroots, and people with lived experience of the issues the philanthropy sector sets out to address. They hardly can become staff and decision makers in philanthropic

foundations/institutions or in another way influence the decisions.

Studies show that the majority of governing boards of philanthropic organizations are not at all representative of the communities and groups they set out to serve. The prevailing social composition of philanthropic organizations affect their philanthropic processes and outcomes, as acknowledged by practitioners in this study. According to estimates from so-called "WEIRD country contexts" (Western, Educated, Industrialized, Rich, Democratic), 84% of board members and 90% of board chairs are white and less than 10% of board members are under 40.185 This lack of representation in philanthropic organizations in which major decisions impacting global philanthropy are made, signals a critical need to redesign philanthropy structures.

There are few examples of philanthropic structures that are more representative. Keystone Foundation works intentionally to make space for people from different backgrounds, where people with professional skills and people with traditional community knowledge are equally valued. Going beyond tokenism and privileged higher-class backgrounds is yet to be achieved in the broader philanthropic space. PDM and PGM are sometimes interpreted as a potential step in this direction.

¹⁸⁵ Kenny, 2018: p. 9.

We need to start moving towards the culture of philanthropy where the people who give and the people who receive are very much alike, and are not so separated culturally, ethnically, and geographically. The more distance that you have between the world views of grantees and donors the less strategic you'll be. If you have a worldview based on your whiteness, your power, your privilege and you fund a people who have a very different worldview because of their backgrounds you will probably miss opportunities to do philanthropy better... One great step is participatory grantmaking and decentralized decision making. Everybody should be part of philanthropy, including people with money. Until the world is completely equal, we need to invite as many wealthy people as possible to put their money in progressive social change and movements. In many ways, it starts with the acknowledgement that people with money are not necessarily the ones who know where the money is needed - let the movement dictate where it needs to go, and others support them from behind.

Laura Garcia, former Executive Director of Fondo Semillas

Involving people from diverse backgrounds in philanthropic decision making is not enough for the process to be meaningful. "[S]ome [people] still have a mindset of helping others, which will affect grantmaking in the wrong way. If they don't understand the situation and the logic of the work, they will have different expectations and different lenses and will try to control the outcomes. The lack of stakeholders' understanding is one reason why the fund is still not comfortable to try participatory grantmaking with people from the broader community." This quote comes from a practitioner interested in applying PGM but concerned about its potential to cause more harm than good. Rather than include the broader community, this practitioner explores how to involve grantee partners and applicants in the grant decision making process. This approach brings its own challenges. For example, there may be pre-existing dynamics and biases, even with the use of 'anonymous' applications.

vThere are benefits and challenges when people involved in a PGM process already know each other. On one hand, they may already trust one another and have a solid understanding about each other's work. On the other hand, pre-existing histories can hinder the decision-making process. Nevertheless, practitioners shared cases where PGM enabled knowledge building and better understanding of each other's realities, which led to increased solidarity

among involved parties. Practitioners guess it might be easier to implement a PGM process with representatives of organizations that are younger or in a newly established fund, compared to integrating PGM into an existing structure, where it requires lot of evaluation, testing, troubleshooting, along with a willingness to give up some power.

3.5.1.2. PGM PROCESS OF APPLYING FOR A GRANT

CFs and WFs usually pay attention to accommodating their application processes to different needs. For example, practitioners spoke about the need to be cognizant of applicants' varying levels of computer literacy, internet access, proposal writing skills, and mobility. Some funds offer different ways to apply to address different concerns. WFs emphasize that having the opportunity to talk with applicants goes beyond clarifying applications,

beyond clarifying applications,
enables learning about each other
and strengthening different skills
that applicants appreciate. Most interviewees mentioned that they worked to ensure
that their grant process is a learning and
empowering process for applicants, even
for those not selected to receive a grant.
WFs are rare donors that usually put a lot of
attention and effort into providing constructive feedback to applicants, sharing learning

resources, networking opportunities, and other potential sources for funding.

3.5.1.3. HOW ARE DECISIONS MADE IN A PGM PROCESS?

As with all democratic processes, there are many ways to implement PDM and PGM. Building capacity for people to decide together is a dynamic process. Groups must consider how much information is needed to make a thoughtful decision, how to gather that information, and how to minimize bias in the decision-making process.

Some funds try to anonymize applications (i.e., they remove profile information). This protective step might work in larger communities. However, in smaller communities, people are often familiar with the local organizations so it may prove impossible to ensure anonymity.

Interviewees expressed concerns about reducing the PGM process to a vote by a community. Practitioners point to the importance of cultivating safe spaces for building awareness and discussion before any vote takes place. It enables individuals involved to get to know more about each other's realities and better understand different issues. It also provides an opportunity to build relationships and solidarity. Success depends on careful facilitation by someone with deep understanding of differ-

ent realities and power dynamics, who can manage conflicts and lead a transformative process. Such facilitation fosters meaningful and respectful discussions among people who may disagree. It also supports unlearning and learning how to collaborate for the common good. If these conditions are not met, many kinds of issues and biases can negatively impact the voting process.

There are also concerns about funders deciding to engage in PDM, with communities that are unfamiliar with each other and who may also be unfamiliar with the local contexts. Some argue for experienced program staff to facilitate the work of voting communities, in order to raise awareness about the contexts, power dynamics, and local history. Others stress that communities have the potential to self-manage the process. However, this potential does not translate directly to developed ability. To reach this potential often requires political will and patience to invest in PDM for the long-run and support the development of community capacity to be inclusive and reflective as people learn to lead their own PDM process, autonomously.

3.5.1.4. WHAT ARE THE BROADER IMPLICATIONS OF A PGM PROCESS?

It's been noted that PGM turns the responsibility of decision-making to groups and activists, but overall control over resources is still not democratized. The great part of the problem with the development sector and philanthropy is that not enough resources are allocated for communities and WHRs. With PGM, the main thing that changes is the people responsible for prioritizing one issue over another. PGM models do not necessarily problematize the source of money or the amount of money available to grant to communities.

While democratic decision making is a good goal to have, it is an insufficient goal. It is one thing if people gather to jointly decide how to manage resources they have themselves. It is a whole other thing to decide how to manage resources that are extracted from other societies, communities, workers, or the natural environment through global economic mechanisms, and partially released back to the communities and organizations to find a way to patch some of the holes in the sediments of historical oppressions and extractions. In the latter example, any compromises that are made will shape the state of a movement and its

communities. PGM cannot be another compromise made by the philanthropic sector.

This is all to say that PGM must come from values, clear intentions and a commitment to learning from the process that might be challenging. It cannot be instituted as a trendy model. PGM, as any other philanthropic approach, has the potential to cause harm or perpetuate the status quo, particularly in sensitive environments. As such, PGM requires a conscientious approach, one that is dedicated to transformation and healing. Hence, PGM should not be an ultimate goal, but a tool for further bottom-up transformation.

3.5.1.5. EXAMPLES OF PGM IN PRACTICE

Community philanthropy and feminist philanthropy organizations develop different PGM approaches and tailor them to the contexts in which they operate. For example, Dalia Association tested various approaches that would ensure a community led PGM process. In some cases decisions are made through an online voting by a committee that is representative of the community. Another model starts out with workshops where people discuss their values to ground the process before designing initiatives that are presented to the broader public, which votes for the best ideas. Dalia customizes the PGM process to

work in different kinds of communities. The process would differ if the community were a village, neighbourhood, or school. In some cases, a combined approach is deemed appropriate. For example, there might be a public vote and selection process by a committee of people from a particular area who are knowledgeable about the needs in that area. Other times, there is no public voting and groups decide amongst themselves and come to a consensus. Dalia sometimes organizes events to raise funds for initiatives that do not receive funding from a PGM process, or for selected initiatives that need additional funds to carry out their work. Such efforts are undertaken without secured funding and relies entirely on the commitment of Dalia staff and the local community. Through events like the Social Change Auction, Dalia centres the importance of community philanthropy to support local community solutions and reverse the mindset from receivers to donors: "the power is in their hands through the act of donating to these community initiatives". 186

FemFund explained that being a participatory grantmaker does not mean that they adopted a participatory grantmaking model. Rather, their development into a participatory grantmaker is part of being community led. As such, they constantly seek possibilities for the movement to inform their 186 Sansur, (n.d.).

work. A representative explained, "Being a participatory grantmaker is far broader than participatory grantmaking. It's about sharing responsibility." From day one, they were trying to mobilize local support and engage that support in a different manner. Allocation of 80% of dedicated budget is decided by an applicant voting process. A diverse advisory body analyses the results of the applicant vote to identify gaps and allocate the remaining 20% (i.e., advisors seek to determine which identities and/or geographies did not receive support). As in other democratic processes, the majority's vote is not always the most just or inclusive. The advisory body works to mitigate that issue and take care not to leave someone behind. This model shows that different bodies can contribute to decision-making, applying different angles and leveraging different strengths. As such, PGM does not necessitate the delegation of the whole decision-making process.

FemFund also pays attention to providing on-going support when needed to foster stability. Every year they have an open call to recruit new partners, but they also renew partnerships with some previous grantees. Along the way, they work on their exit strategy, learning from the process and the broader environment.

3.6. MONITORING, EVALUATION AND BROADER LEARNING

Measurement, MEL, and knowledge production are deeply entangled in capitalistic and patriarchal relations. As such, they present one more field of struggle to shift the power, decolonize knowledge, and change the way philanthropy approaches learning and uses of knowledge.

Participants in this research reflected on the global frameworks, learning blockages within and across sectors and how community philanthropy, women's philanthropy and feminist philanthropy practitioners approach this domain. They explored how knowledge is captured and used from macro to micro level and pointed to the opportunities to do it in a smarter way.

Kamala Chandrakirana, from Indonesia for Humanity, questions the role of measurement in global frameworks, such as the UN SDGs. When the international multilateral system is in crisis, such frameworks enable states to present an image of the engaged party around a "common" goal, while not actually doing the work necessary to truly unite countries and stakeholders around issues of social justice. Kamala observes that, "It's a whole exercise to measure social justice in a certain way. Meanwhile, the predecessor of this SDG framework, the MDG, didn't make any difference in Indonesia.

The tool can't work when the system is not functioning. In the meantime, it creates its own busy-ness."

In the background of what frequently seems to be a "holistic" approach, often lies segmentation of the experience and putting people, issues, and realities in boxes. Traditional top-down monitoring and evaluations are particularly "good" in that aspect. Such practices have created extensive difficulties for groups on the ground and many on the community philanthropy, women's philanthropy, and feminist philanthropy spectrum are calling for a better understanding of complex realities and pushing back against extractive approaches to MEL.

Fragmentation of knowledge limits **problem solving within and among sectors.**

For example, if governments had learned from the experiences of disabled persons and paid attention to the knowledge produced by the movement for the independent living, that could had informed their strategies and measures during the COV-ID-19 crisis (i.e., the best way to organize support for isolated people). This is valid for other sectors as well. So many valuable knowledge exists in bubbles, and failure to integrate different pieces and origins of knowledge costs sectors and societies heavily. None of these sectors can progress or scale their contributions towards improving people's realities if there are no intentional efforts to expand the horizon of learning and building on existing experiences.

Then, on the level of organization, learning and putting it into practice is of great importance for community philanthropy, women's philanthropy and feminist philanthropy practitioners. It is a focal point for all other aspects of organizational development and operation. Nino Ugrekhelidze points that what organizations choose to monitor and measure internally says a lot about its organizational culture and values. Among other things, she pointed to the problematic use of MEL in a domain of human resources that is present in some organizations. She expresses great concerns with reducing the organizational focus to staff performance, as it signals a deeply problematic, capitalistic approach that is harmful to teams and to people. She asks, "What we are measuring is critical: why not measure, for example, people's growth?" This is an important question that sheds light on neglected aspects of care for people who are contributing to philanthropic work. The sector needs to ask itself: how do MEL approaches contribute to caring for individuals, organizations, collectives, and movements?

3.6.1. TAPING ON EXISTING MEL PRACTICES IN THE COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY AND FEMINIST PHILANTHROPY ECOSYSTEM

All interlocutors have a deep analysis of the field. Those insights come from but also inform further their programs and activities. While, for many community philanthropy, women's philanthropy, and feminist philanthropy practitioners, feminist MEL is a goal that is yet to be achieved, some aspects of feminist MEL are organically embedded in their work. However, practitioners described being expected to deliver artificial MEL for their donors: the things they want to learn about are often different from the things donors require them to measure. When a majority of funding is project based, these actors find themselves managing several monitoring systems at once, tracking different aspects of their work in different ways to accommodate different stakeholder requests. Having different MEL tasks for different stakeholders, multiplies the workload for staff. There are ongoing efforts to reshape MEL approaches and adapt it to field's needs. Actors like Prospera, international network of WFs, have created collaborative spaces for co-learning and strengthening capacities to adapt feminist MEL systems.

There is a shift happening in understanding that MEL is an integral part of the overall work, and not just an additional activity. Uyanga Chimgee, former MEL Officer at MONES, explains that mindful working with groups is part of the feminist approach to MEL. It starts with communication about feminist approaches, before grants are approved. It continues with regular communication over the duration of time that support is provided. This relational approach goes beyond gathering quantitative and qualitative information. It goes beyond technical issues. And the goal is mutual learning.

When it comes to the interpretation of MEL data, Galina Maksimović, Community Coordinator at Reconstruction Women's Fund, stresses that it makes little sense to treat grantee work as isolated. In their work, all grantees are seen as partners in a wider, nonlinear struggle. From this perspective, numbers cannot tell the whole story, and their meaning can even change over time. Hope Chigudu recalls the understanding of the Women's Funding Network that MEL is about catching different sorts of shifts: what

shifts are happening as a result of work and giving. Shifts can appear in behaviours, numbers, diversity, actions, agility, relationships, engagements, collective processes, connections, and more. Hope notes that shifts can be horizontal and vertical, as such their indicators should be different and meaningful. "Measurement tends to be confusing for some. But when they talk about shifts, communities tend to understand it better," Hope concludes.

Further, it was noted that feminist MEL preserves the remembrance of different ways in which communities and women practice giving. Hope Chigudu affirms that, "There is also recognition and acknowledging that giving is feminist - women and communities have always been giving." It is important to preserve a community's collective memory, helping people to understand the importance of harnessing community resources and fostering giving. The language and stories of giving in a particular community signal its values and provide inspiration for feminist philanthropy, women's philanthropy and community philanthropy communications strategies. This cultural history is valuable knowledge that can slip through the cracks of mainstream MEL frameworks, while the essence actually lies in those layers of languages and practices. So feminists have been developing different ways of capturing, preserving and using knowledge.

Documentation centres are example of

institutionalization of those efforts. Established by feminist activists, they play a critical role in feminist activism and feminist philanthropy. These centres serve to preserve the memory and learnings and foster further political education, activism, and philanthropy.

Political education is another important component of feminist philanthropy and feminist MEL, as well some parts of community philanthropy and women's philanthropy. Hope Chigudu explains that political education is not solely about learning (feminist) theory, but also the practice of talking with people, finding an appropriate entry point, starting from an existing situation, naming visible and invisible power structures, and learning how to deal with power structures. That knowledge and those practices are the true essence of feminist MEL. For this reason, it is not surprising that many interviewees report that one of their main issues, related to measuring, or MEL, is "having funders accept the information behind numbers."

Practitioners of community philanthropy stressed the importance of MEL situated in a community's natural functioning. For example, the Keystone Foundation, shows a plurality of ways to identify useful information to guide their work. Keystone Foundation works within existing forums, and uses tribal advisory groups and events (e.g., like

their "moments of celebration and coming together") to monitor how things are going and to gather feedback from the community. "You can capture changes, frustrations, where people went back, why they may have struggled, what might be done better. So, everything is in dialogue." Keystone relies on process documentation, case studies, oral stories, etc. They explore people's expressions and follow their experience over time to catch and preserve knowledge that matters.

Keystone's community philanthropy work aims to revive and rejuvenate specific areas of knowledge, for example, agriculture with traditional seeds, crafts, community-based healthcare, certain cultural practices. They are interested in "measuring" self-reliance, capacity building, strengthening relations in the community, and the freedom for communities to decide and develop their agenda. For this type of work, "numbers are superficial, more like targets, not a measure." Yet, the process and meaning behind those numbers are what actually matter most for the work. Insights of Hope Chigudu build on that: she explains that in case of feminist philanthropy these aspects of MEL start from the concrete experience of women's daily lives. Asking open-ended questions facilitates critical thinking and enables people to learn, together with fund staff, to develop solutions that are practical and responsive. In this way, questions that enable reflection

contribute more to the process than gathering descriptions or numbers for reports.

All this shows that there is a massive valuable knowledge in the field. FemFund for example notes that they are in a unique position, having gained access to realities that are invisible to most people. The fund's outreach to people on the margins was quite effective, so they accessed a significant body of knowledge they wanted to document, analyse, and offer back to the movement. For example, they produced a report based on their analysis of all applications submitted to the fund. This analysis not only informs their strategic process, but also serves as a starting point for conversations about different realities.

However, it was already mentioned that learning among actors and across sector needs substantial improvements. Some hints for that strengthen collective learning can be found among community philanthropy, women's philanthropy, and feminist philanthropy practitioners who develop their own methods to collective learning. For example, IKa (Indonesia) talks about "giving the meaning," which is different than measurement. They tested their approach in one Indonesian province, asking partners to identify activists and thought leaders knowledgeable about local context and dynamics. Their partners recommended four individuals recognized as knowledge builders for social change: a historian, a journalist, an artist focusing on social is-

sues, and a cultural worker. These four individuals joined IKa to work on post-disaster, community-based reconstruction. With their deep knowledge of the local context, they served as mentors to young community leaders while offering critical reflections on progress throughout the initiative. These "meaning-providers" shared with IKa their insights, what efforts prove to be meaningful, what concerns arise from the work, and what considerations are linked to achieving long-term transformation. This experiment resulted in a long-term relationship that continued long after the grant itself. IKa's approach is different from top-down, extractive processes that are too common in the development and philanthropic sector. This experiment is a thoughtful, community-based, transformative learning approach. Here, the community chose their own local "experts" and created meaning together, for themselves. From this example a conclusion can be drawn that learning about some issue and developing informed actions based on those learning is best to be done with people affected by that issue.

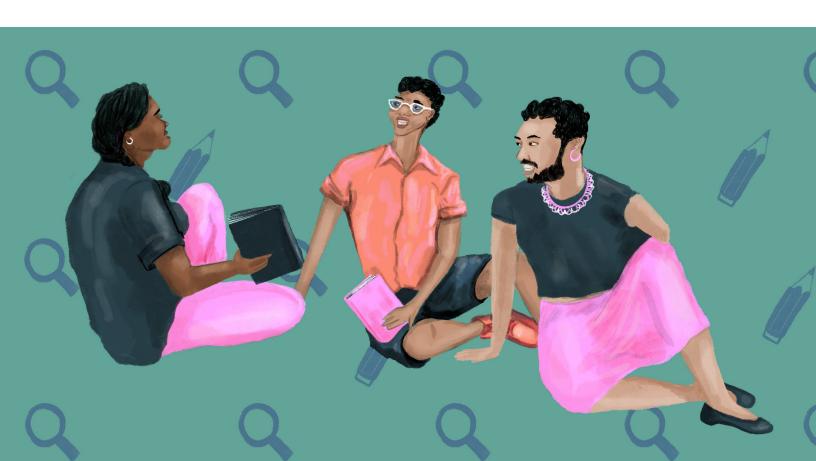
On technical side, many raise the question around indicators. Dalia Association, in Palestine, rarely uses the same indicators, because they need to be contextual. Sometimes there are clear indicators, like when people manage to push forward their initiative and foster collaboration in the process. Or when people pull their resources togeth-

er to support a shared cause. Another important indicator guiding their work is when people in their community realize how much they can achieve themselves with relatively few resources. Besides capturing these achievements, Dalia also works to facilitate knowledge exchange within their community. They do not see themselves as a top-down "knowledge provider."

Another example of meaningfully addressing common challenges with indicators provided Laura Garcia. She recalled a MEL experience from Fondo Semillas creating a table of diverse indicators including both the measures required by donors and the measures that meant something to Fondo Semillas. Among these indicators, grantees were given the option to choose the indicators that best suited their work.

Fondo Semillas was able to negotiate with donors the scope of quantitative data they could then provide. This strategy helped relax the MEL workload while still ensuring that data would be collected.

Laura adds that if practitioners are truly interested to find out if what they are doing is the correct way, their MEL and related practices would need to include a combination of sociological and anthropological knowledge and technical capacities. Practitioners like Laura believe that bringing technical capacities to the movement presents a good opportunity to strengthen the movement. Laura concludes that being better at MEL requires the following three activities: (1) carving out time and space for critical reflection; (2) bringing in outside sources to gain perspective; and (3) reflecting on and



WHAT WILL IT TAKE TO IMPROVE MEL?

- Carve out time and space for critical reflection. In a situation where
 most activists are burned out with the workload (broadening the base,
 dealing with pushback, managing staff, raising funds, etc.), it is important
 to find time for radical (un)learning.
- Bringing in outside sources to gain some perspective. Sometimes, internal biases can distort (self)perception: "[S]ometimes we are too hard on ourselves and don't see our power until someone else tells us. Social movements need to incorporate ways where they can reflect back and forward and learn better."
- have to move away from a fake narrative of a 'nice story'. There starts to be a pressure on speaking only about the things that work. And it's not helping anyone. So, it's a fake narrative. It's starting to think that what we do is about being able to change the law or being able to stop the extractive industries, but then not really telling the stories of other grantees who didn't achieve that. And then we start to think that the social change we want to create is that one [thing], instead of everything else that's really happening: steps back, steps forward, resisting, learning, messing up, making mistakes all those things require us to really be open about learning."

recording BOTH what did work AND what did not work.

Community philanthropy, women's philanthropy, and feminist philanthropy practitioners have an opportunity to influence on-going discussions on measurement and MEL. Their natural way of working is far more complex than what is captured using traditional MEL frameworks. The knowledge they have and generate is more robust and unreducible to traditional measurement. Discussions could advance by reflecting on the different types of knowledge that is being built, both theoretical and technical, and what they are doing with this knowledge. This angle intentionally seeks to reflect on what's already there, even if it's so routinely done that it's not even acknowledged as knowledge building and management. In this way, it becomes clear that measurement forms only a small part of the production and use of knowledge. There will still be documenting, statistical analysis, and storytelling, but these alternative MEL frameworks will better grasp the complexity of social change work. This means going beyond qualitative and quantitative debates and combining indigenous knowledge with scientific approaches, while contributing to collective care on all levels.

3.7. SHARING & SHIFTING THE POWER

History teaches us that even the most progressive struggles can slip or take a wrong turn, becoming their opposite. Additionally, the history of philanthropy also offers examples of pacification and dilution of social struggles.187 Many people are feeling a disconnection between values and aspirations on the one side and the experience of working within this broad ecosystem. Failing to keep an eye on the internal missteps comes with a high price, both for a social change organization and for the movement the organization seeks to serve. To err is human. To become aware of errors and learn from them is what allows humans and ideas to progress. That is why it is crucial for philanthropy to acknowledge and work to overcome internal challenges and power imbalances within organizations and throughout ecosystems.

There are a range of initiatives and conversations taking place in the field, which aim to transform development, philanthropy, and its particular forms, like community philanthropy, women's philanthropy, and feminist philanthropy. Building a feminist future requires a commitment to deepening understanding of systemic oppressions

¹⁸⁷ See, for example: Kohl-Arenas & Ming Francis, 2020.

and exploitations and practicing solidarity with an intersectional lens. As explained in AWID's 2017 infographic, #PracticeSolidarity: How we build feminist futures, good intentions are not enough. Failing to see how different struggles are connected or how well-intended actions can perpetuate harm is guite common. This means there is an urgent need to reflect on ones' privileges, practices, and habits.188 It entails asking and engaging in conversations around critical questions. It is encouraging to see a broadening of the space that is open for (self) critical voices with progressive suggestions. With an expectation that constructive (self) criticism will find fertile soil, open to further improvements, this section of the report notes the most common features with the potential to be transformed.

3.7.1. STRENGTHENING COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, AND FEMINIST PHILANTHROPY ROOTS

Who is sitting in philanthropic and philanthropy-related structures, as mentioned earlier in the report, needs to be further addresses. This obvious absence, in most of the sector, of people from marginalized backgrounds, both in staff and especially in leadership positions, can't be "solved" with occasional inclusion of people with diverse backgrounds.¹⁸⁹

Making space for people and ideas across different lines is of critical impor-

tance. New people and new ideas create an influx of new energy and broaden the scope of understanding and acting. Opposing trends are visible in the sector. On the one hand, there is a boom of programs targeting only youth, with little to no reference to similar initiatives by previous generations.

¹⁸⁸ See infographic at: https://www.awid.org/resources/practicesolidarity-how-we-build-feminist-futures

¹⁸⁹ See, for example, critical reflections from the perspective of Roma activist: Savić, 2017.

Few notice how dangerous it is, erasing the history of previous generations and creating detached impressions that social change starts from nowhere. On the other hand, young professionals and activists share the feeling that either there is no space for them or that existing structures are too rigid and problematic, expecting any new member to be obedient and not question internalised mechanisms of oppression.

Even intentional efforts to lift people up and set diversity as a non-negotiable norm can be co-opted or distorted. People tend to assimilate and avoid questioning existing structures and cultures. If the structure remains unchanged, tweaks can appear to be cosmetic. Keystone Foundation offers an example of deep growth with a nurturing structure.¹⁹⁰ The foundation consists of tribal people, people without a formal education, and people with a high technical education. There are nearly 20 people from the indigenous community. The foundation encourages everyone to share their knowledge and experiences about the community. They rely a lot on traditional knowledge and people's experiences in different spheres (e.g., forestry, beekeeping, etc). Snehlata Nath, Founding Director of the Keystone Foundation, explains that when people disagree, which often happens, they sit together in a canteen, drink tea, and discuss their differences. They do this to try and build consensus. And the approach is simple yet effective.

3.7.2. UNDERSTANDING POWER DYNAMICS IN COMMUNITIES

Moving beyond gatekeepers is one of the most challenging tasks in any environment - whether they are men preventing women from educating and participating in the society or established activists trying to maintain control over the movement. As community philanthropy, women's philanthropy, and FP practitioners noted, gatekeepers contribute to the stagnation of organizations and movements, they prevent learning, they limit the scope of a struggle, they keep the status quo, and they preserve the structures within which people feel broken.

Communities can also exclude each other

¹⁹⁰ See their structure: https://keystone-foundation.org/organisational-structure/

If you are, for example, looking [to support] rural villages in India, are you looking into all the ways in which power plays out? How patriarchy plays out? Do you conduct a caste analysis? Do you do gender analysis? Do you have a full analysis of the dynamics in which power plays out in the community, or are you just driving funds to the local community?

Tenzin Dolker

from accessing resources that are meant to be common goods. People also fail to see prospective allies in others who are struggling. Solidarity Foundation cautions against falling into the pitfall of the victim position, "Nobody else's suffering is as bad as mine," because that position leaves less room for empathy. "If you don't have empathy, how will you build solidarity links? How will you build stronger alliances? The first thing is to understand that you are not the only one suffering." This self-centeredness can be overcome when people talk to each other, to understand each other's realities and to develop a sense of collective responsibility and solidarity. According to FemFund, fostering relationships can help in shifting resources towards those who have less access to them.

Hope Chigudu explains that socialization, ideologies, and cultural norms can prevent people from seeing and questioning injustices, while reinforcing women's and minorities' sense of inferiority and shame. The situation requires mediation and understanding about underlying issues (i.e., different forms of exploitation of people and environment). Working with people to analyse power is an important step towards understanding how systems and structures can either grow or prevent inequity. Analysis can also help people recognize the interdependency of different human rights struggles, which can help in the matter of

identifying common interests. It is key to move people and groups from feelings of helplessness or dependency towards a desire to engage and co-produce better conditions for their community. This is the basis for building solidarity and acting together: claiming justice, providing reparations, and preventing further rights violations.

Theoretically, if communities have their own basic needs fulfilled - education, health care, their own systems of providing food and they don't have to depend on the outside... - those communities will not be selfish about their own goods. People won't be so angry. The problem is inequality: a situation where few people have too much and a majority that has nothing. It creates conflicts... between the ones who have less and those who have nothing. The thing is, you have to support the flourishing of not just one (part of the) community but the whole. And change the perspective. If we respect planet Earth, we are changing the perspective to see that all of us are important. We are all part of an ecosystem.

Tania Turner, Fondo Semillas.

3.7.2.1. SHIFTING THE POWER THROUGH RESPONSIBLE RESOURCING

Shifting the power through responsible resourcing means making resources accessible and decentralized, paying attention to every aspect of the grantmaking process and evolving funding programs through co-creation with those for whom these programs are meant. Being in a position to allocate resources requires attention to the power that position brings. Bringing attention to power centres can become more challenging in the context of a centralized movement or community, which often harbours significant power imbalances and divisions around sensitive issues. WFs have learned the importance of funding more than one organization in a community. Funding just one organization in a community can create or contribute to a power imbalance. Moreover, having open calls for proposals provides opportunities to different voices to receive funding.

However, the large number of invitationonly application processes in the sector raises questions about the accessibility of resources. How might grassroots groups, whose work is critical but who have limited social capital, connect with such funders? Laura Garcia, former Executive Director of Fondo Semillas and now the CEO of Global Greengrants, a strong proponent for open calls for proposals, explains that some donors want to be able to offer long-term, multiyear support and form a relationship with their grantees: "that requires long term connection that also provides a lot of value. The best way is to be a philanthropic entity that does both: one part is open call, and one part is regranting for multi-year support. Donors need to be open for newcomers; it is important for the movement."

Judy Kan, Executive Director of HER Fund, shares how the WF acknowledges power dynamics through their communication and collaboration with partners. "We let them know that we are aware of our power differences, and we try our best to give back the power to them." For Judy, every step of the process is an opportunity to reflect on power dynamics and find ways to make the process more useful to HER Fund's partners. Meetings are held where people feel comfortable. Feedback to groups is important, but not in the form of prescriptions or demands. Rather, feedback is given as external insights for organizational learning. Partners are offered safe spaces to share their challenges and guide the fund to provide better support. Judy is aware that people can feel hesitant to share their true situation to avoid being discarded as a "non-suitable" candidate. Hence HER Fund

makes an effort not to make people feel like they need to present themselves in a different light, just to fit some box.

Many community philanthropy, women's philanthropy, and FP practitioners said they are looking to prioritize support for groups that are underfunded, isolated, marginalized. As many movements and power holders of some communities are centralized in capitals or other cities with more resources, looking beyond the "obvious" parts of the community is of vital importance. Some funders use targeted strategies to reach groups in underfunded regions and/or make their funding available, exclusively, to grassroots groups. These funds are often the only organizations that reach and fund these smaller, marginalized groups. For illustration, according to the Mongolian Women's Fund (MONES): "there are significant amounts of money 'invested' in Mongolia for promoting gender equality or women's human rights, but only 3 to 4% reaches grassroots groups. Most of that money goes to INGOs." This is precisely what CFs, WFs and FFs push to change.

The movement for independent living offers valuable guidelines for setting up a meaningful collaborative environment. Support is not enough if people face barriers to access it, or if it is too complicated, restrictive, or fragmented. The support system must be as

simple as possible. Accessibility is non-negotiable and should guide efforts to simplify structures, procedures, language, etc. In line with that goal, Magda Pocheć, co-founder of FemFund, highlights the importance of communication and narratives. Funders can use clear language and avoid positioning themselves as "the experts." This break with expert-culture might prove to be a turning point in efforts to end alienating hierarchies.

Building on existing experiences, documenting and collecting data, sharing information, and learning can all help to improve aspects of the work. It is advised that people for whom support is intended, should be involved as active partners, rather than passive recipients. People's voices and experiences shouldn't be heard just on rare, specifically dedicated occasions. Bringing in the voices of the marginalised, oppressed, and disempowered is a start, which should further evolve into co-production with the people. All involved parties must continue to improve their skills, to be able to better collaborate and shape the culture in which people thrive. 191

¹⁹¹ M, G., 2014: pp. 5-6.

3.7.3. RETHINKING POWER IN ORGANIZATIONAL CULTURE AND STRUCTURE WITHIN COMMUNITY PHILANTHROPY, WOMEN'S PHILANTHROPY, AND FEMINIST PHILANTHROPY

Many believe that power shifting and sharing needs to come from the community philanthropy, women's philanthropy, and feminist philanthropy funding organizations. Power is there associated with their scope, structure, politics of the organization, procedures, internal relations and practices.

There are different views concerning organizational size (big or small) and structures (vertical versus horizontal). A distinction was made between "growing wide" and "growing deep" in a community. Growing wide sometimes was described as chasing down resources before filtering out the meaningful opportunities and engagements.

organisations on the community philanthropy, women's philanthropy, and feminist philanthropy spectrum become "corporate" as they "grow up." A culture of competition, which is visible in branding, outreach, outcomes, and expertise, fails to encourage reflective and critical conversations. Meanwhile, decisions tend to be made behind closed doors. On the other hand, growing deep refers to strengthening one's roots in a community. There is no consensus on the ideal organizational size. Some prefer to remain small and remain mindful of how they position towards and with others. "We don't want to become big; we want to become many", noted Kamala Chandrakirana from IKa.

Power sharing is often related with flattening the organizational hierarchy. Organizations aiming to be less hierarchical need to give themselves enough time to unlearn, learn, and evolve. First, organizations must undertake an honest self-reflection. One interviewee cautioned against organizations evolving when they are not ready: "You are stepping into a huge struggle by bringing horizontal governance into an organization that needs to be vertical... Pretending-to-be a horizontal structure is the most toxic. They tell you it's horizontal, but you experience vertical. And you get disoriented with this opposite experience. And you are broken down in that process."

The decision-making process is a key indicator for whether an organization is horizontal or vertical. Even in horizontal organizations, it is impossible to involve all stakeholders in all decisions. Instead, most organizations filter out decisions that are to be made with the whole group. Without that filtering, the workload for everyone is too much and can eventually lead to burnout, as one interviewee observed. In some cases, disagreements can be resolved over an informal discussion, which is common in horizontal structures. In other cases, a more vertical but transparent mechanism might be better.

Another detected layer that needs to be dealt with is what is called a deep struc**ture.** "[Deep structure] refers to the hidden sites and processes of power and influence, the implicit culture, the informal values and systems of reward and recognition, all of which have an enormous impact on how people and organizations actually function."192 Deep structures can be particularly challenging to uncover in organizations that aim to be non-hierarchical. Putting feminist values into practice requires an organization to be open, transparent, and accountable. Otherwise, a discrepancy between stated values and practices will create a toxic environment.

Srilatha Batliwala, feminist scholar and activist, stresses that women and feminist organizations are not automatically better at leadership, accountability, inclusion, democratic functioning, and sharing power. This sentiment was echoed by participants interviewed for this study. Talking about "flat" structures and "accountability to the movement" mean nothing if there are no mechanisms to regulate power, responsibilities, and operating principles. 193 Furthermore, continuously acquiring knowledge across an organization, relating to its development, is important to avoid becoming stagnant. But what underlines the direction of an organization is the ideological position at its core. "Skills are not neutral, portable abilities they are shaped by values and politics - as, for example, in the way relationships are managed, conflicts are resolved, or salary scales and job descriptions are framed."194

One interviewee observed that, "So many things are standardized and not accommodating different working styles." For this reason, practitioners say they there is a need for greater flexibility and adaptability to support a work environment that is inclusive of mothers, disabled people, and the wide spectrum of human needs influencing one's ability to work. Without a humane infrastructure and organization procedures, one interviewee anticipated that people

¹⁹² Batliwala, 2011: pp. 42-43.

¹⁹³ Ibid., pp. 44-46.

¹⁹⁴ Ibid., pp. 52-54.

engaging in these institutions are likely to face, "a whole bunch of inequalities, which leads to frustration, demotivation, being disoriented, not having a connection to the values, not being mission driven anymore, burning out, questioning where do you see yourself. And then they quit."

Different organizational structures and cultures are possible. Seasoned professionals agree that a working culture must reflect organizational values. It covers inclusivity, accessibility, labour rights, and humane management. Work policies can express what organizations seek to change in the world. There are directors who empower staff to lead their areas of work. There are organizations that share responsibilities and decision making with their communities. CFs and WFs that prioritize this area can share knowledge about their programs and organizations and help each other avoid common mistakes. They can support others interested in setting up local funds, raising funds, building humane work environments, and identifying solutions to common obstacles and threats. 195

3.7.3.1. LEADERSHIP

The process of redesigning and establishing humane and nurturing structures is not a linear process, and there is no blueprint guiding how to do it. Some feminists are calling for caution not to duplicate hetero-patriarchal norms and standards within feminist circles as well. As one FP practitioner pointed out: it's not enough to place a woman in a leadership position. She points to examples where there are no significant differences whether a man or a woman is in charge, if feminist politics are not put into practice. As one FP practitioner noted, the main concern is unintentionally absorbing patriarchal patterns, energies, and mindsets.

¹⁹⁵ Badia i Dalmases & Souza, 2017.

If you want to change this [patriarchal] mindset at some point, before you deconstruct it, you first have to learn it. Some people failed with deconstructing it and started reproducing it. That's where things went wrong. Because these people became role models... And when leadership is like that, then whole programmatic work reproduces the same structures that we actually want to disrupt and break. [A] program officer or manager of a program might be on the other side of the spectrum, being really radical and wanting to change things, but leadership keeps things on a dead spot. [...] I can only imagine how difficult it is for staff to push from the bottom. I'm talking about programmatic work because they implement politics. And if your programmatic work is not rooted in listening to the movement, self-reflecting, reflecting where you place yourself in this whole ecosystem, then you are leaving someone behind. You are leaving a sex-worker, you are leaving a trans person, you are leaving a person of colour. Then people who are really at the margins are left behind. It is upsetting because leaders are the ones setting the tone. They are influencers in the field. And when one is thinking about feminist philanthropy, they are the ones people go to. But that is not a representative image of who is there in the field and what people believe. [...] 2020 uncovered some of the global development and philanthropy organizational mismanagement, which indicated that leadership of some feminist philanthropy organizations can be oppressive and that's very sad. ... You cannot just put beautiful illustrations and say you are not doing it, when, at the end of the day, you are. So, there are differences in approaches and how honest we are to ourselves as grantmakers. The key question is how self-reflective you are

AWDF emphasizes the importance of value-based leadership. Abigail Burgesson explains that value-based leadership is about leading transformational change that is rooted in values such as equality, professionalism, and accountability. These values are defining factors in how AWDF relates to all of their stakeholders, including their peers. Abigail explains: "You want leadership that is conscious about power, power relations, power with-for-over. Conscious about dynamics, and how to fuse them with the values you hold as an organization. This is to ensure that you bring that together wherever you can exercise influence as a philanthropic organization." Some community philanthropy, women's philanthropy, and FP organizations explore this through shared leadership within all levels of their organization. For most, this is still a work-inprogress.

3.7.4. BRIDGING THE GAPS AND (RE) CONNECTING WITH OTHERS

Preserving the memory of the relatively recent history of movements and organizations is a domain where a lot of work remains to be done. What has already been learned is at risk of being forgotten. Some experiences are not even documented. Younger collectives might not be aware of existing resources they can use to access previous knowledge. This situation can create frustration for community philanthropy, women's philanthropy, and feminist philanthropy pioneers who may feel their past work is ignored or underappreciated. Failing to learn from the knowledge and experience of previous generations of activists and communities presents a missed opportunity to avoid making the same mistakes. It is one dimension of a generational gap that could be bridged with mutual learning.

Being disconnected from the past can easily translate to not being strategic about the future. Hope Chigudu focuses on creating agile organizations that are fit for the future. "We are not always good at creating systems, structure, strategies, even staffing that meets the future. We tend to dance on the same spot - it's a general tendency. It's

not like every organization is like that. Whatever you do now, think for the future - is it going to enable you to be the organization of the future?"

Pressures and demands from multiple places can consume too many organizational resources and limit the capacity for imagining and creating alternatives. The busyness of practitioners is an obstacle to connecting progressive community philanthropy, women's philanthropy, and **feminist philanthropy** stakeholders to gain a better understanding of each other's work, reflect on shared challenges with existing frameworks, and explore ways of working together to support communities. "We do some activities together, but something is missing," admitted one interviewee. Another interviewee reflected on this point, "Maybe it's because of the time, because everyone has pressure to work on their things and there is so little time and space to go deeper in developing mutual understanding and incorporating each other's angles." There is interest among community philanthropy, women's philanthropy, and feminist philanthropy practitioners to identify common aspirations and see how their work might prove complementary.

Practitioners are clear on what is meant by a meaningful collaboration. Florencia from Ellas urges: "We need to create a new way of relating to each other, creating new dynamics, because we can't wait decades for things to change. People are living very badly, and things need to move forward faster. And we have to use available resources." New ways of connecting and working together include abandoning traditional modalities of establishing cooperation based on the leaders' decisions. EDs are talking to each other about collaboration and mutual learning, and staff should be included in these conversations from the very beginning. Collaborations should not be imposed on staff. Instead, staff should be part of these decisions and have opportunities to shape new relationships. Peer learning and peer contacts are valuable and necessary at all staff levels, to foster access to knowledge and opportunities that can help to shape new and vibrant initiatives.

The freedom to make mistakes is an important value and feature of thoughtful practice, although it is rarely mentioned. This value is part of the legacy of the movement for independent living and an important value within some WFs. Holding this value means there is a commitment to reflection, an interest in experimentation, and no expectation for perfection. Mistakes can offer transformative experiences or just put things into perspective. Nevertheless, few would openly speak about mistakes made during the work with communities

¹⁹⁶ Ružičić Novković, 2020.

and women. To facilitate meaningful learning experiences across the community philanthropy, women's philanthropy, and feminist philanthropy spectrum, there should be space for honest and healing conversations. Otherwise, talk about **resilience can become toxic**, with false positivity or a reductionist lens.¹⁹⁷

At a certain point, people come to the realization that "issues of the heart, mind, and body are important." Hope Chigudu warns that if attention is not paid to these important issues, it will lead to burnout or worse. She stresses that it is critical to acknowledge and try to understand the emotional trauma of women activists, to deal carefully with fear, stigma, anxiety, and shame. community philanthropy, women's philanthropy, and feminist philanthropy practitioners identified a wide range of issues and experiences that left scars on movements and community members. Another interviewee pointed out: "People are used to a certain degree of blisters, because... it goes without saying that it must be so. There is also a moment of internalized phobias. We have also imposed various restrictions as a standard."

According to Hope Chigudu, **healing** is a critical part of a social justice struggle.

Other practitioners agree that resources, including spaces and time, are needed, firstly

for local philanthropic practitioners to heal and rebuild their collectives, and then to be able to properly work with communities and other women. Otherwise, the vicious circle of toxic power-forms and harmful experiences cannot be overcome.

3.8. COLLECTIVE AND SELF-CARE

Because collective care and self-care is rarely prioritised, and often non-existent, this last section is dedicated to putting them into focus and regular practice. Self-care and collective care are inseparable. They are both part of the ongoing struggle for a better society, better working environments, and better collectives.

Collective care has internal and external components. Inside of an organization, it encompasses the well-being of its people, respect for their labour rights, and an orientation towards improving working conditions. Outside of an organization, collective care extends established measures for people's wellbeing to the partners and collaborators. It guides mindful relations, mutual learning, and support. When working with communities, it is also rooted in the "Do No Harm" principle. Finally, it should go beyond anthropocentric lens and mind our natural environment. Hence, collective care also attends to the organization's ecological

¹⁹⁷ Chandrashekar, 2020.

footprint and works to reduce it. "People are broken, and it takes time to build trust and capacities for collaboration," articulated one practitioner. Harmful behavioural patterns can emerge from internalized trauma, phobias, and oppressions and be perpetuated further. As Hope Chigudu underlines, if people are not paying attention to their hearts, minds, and bodies, what is supposed to be whole becomes fragmented, and then there is burn out. Hope stresses the importance of understanding emotional trauma among women activists. Activists that are engaged in challenging sexual and gender norms and speaking publicly about these issues, are prone to being stigmatized and isolated. At an organizational level, it is important for these activists to have opportunities to adequately deal with fear, stigma, anxiety, and shame they hold inside. "We learnt to be unhappy, exhausted. We have to deal with our fear, shame, whatever is happening with us." Hope Chigudu sees allocating resources towards healing as political, and essential for the movement, "so we don't bring broken pieces to our constituencies".

Self-care and collective care can't be a quick fix of the flawed structures. One interviewee asked rhetorically: "is it worth it to have the provided yoga and therapist if I work such long hours that I have to choose whether to go to sleep, have some social life, or go to therapy or yoga?" It is also dangerous if the

narrative around self-care serves to "fix" the individual, thereby drawing attention away from structural problems. Self-care and collective care are supposed to be supportive mechanisms for people engaged in struggles for progressive social change. They should keep people connected with their inner self and with their social and natural environments. They can also equip people to remain resilient when addressing structural and systemic oppressions.

Collective care is also a matter of environmental awareness. The Dalia Association (Palestine) uses part of its annual report to address collective care and responsibility, using an environmental lens. Their collective care practices also span to supporting a local economy and celebrating traditional culture. Dalia shares how they and their partners approach to responsible, inclusive, green, and sustainable activism for improving women's and community's realities. On that journey, every small step counts and can serve as encouragement for others. Environmental and societal problems can be paralyzing, but when people take one small step towards change at a time, they can build upon each other and gradually change mindsets and habits.

In our effort to promote environmentally friendly practices, we advocate for the use of non-disposable utensils and tools, inside and outside our office. This, in itself, was a challenge and achievement, as using disposable plastic utensils and containers became the norm in the growing consumerist culture, especially in workshops and conferences. But also, in our own homes. This brought attention to the matter and encouraged discussion about the effect of our behaviour on the environment. It even created a participatory and cooperative environment, where the group took the lead in maintaining the space, bringing in a mutual sense of involvement and support... We also highlight the cultural and health benefits of traditional, seasonal meals through the provision of locally sourced cuisine from women associations and housewives, as opposed to the common fast-food culture that dominates many organizations' events.¹⁹⁸

Excerpts from Dalia Association's 2019 Annual Report

In a similar manner, the Reconstruction Women's Fund (RWF) encourages a comprehensive approach to collective care. In addition to reflecting internally on its own practices, RWF supports partners to evolve their practices and document their approaches. Below is an excerpt from RWF's reporting form, 199 which may inspire other philanthropy practitioners that are interested in a collective care approach:

EXCERPT FROM RWF'S GRANTEE REPORT TEMPLATE

During project implementation, did you take into account any of the following:

(The items below are optional and we understand that it is not easy to undertake all listed items, but we would like to start thinking together about these aspects of our work and start finding ways to make our activities as sustainable and democratic as possible, while preserving and improving our environment. If you have developed good practices regarding some of these aspects, please share them with us.)

- Organize events in spaces that are accessible to people with disabilities.
- All information and communications and content you produce are accessible and understandable to as many people as possible (e.g., subtitled, adapted for the blind, available on-

- line, easy to carry and distribute, etc.)
 except in the case of specialized
 content for a narrow target group.
- All participants in the project are informed in a timely manner about events, changes in plans or processes, and other important information.
- Employed persons are paid in a timely manner.
- Respect and appreciate volunteer contributions (i.e., the focus is on creating a community of people working in solidarity, creating a work environment in which volunteers have the opportunity to acquire knowledge / skills / contacts without being exploited, where volunteer contributions are appreciated; volunteering is not used if there is a possibility to compensate the work, etc.).
- Provide adequate food for participants with different preferences and restrictions (vegan, gluten-free, etc.)
- Any leftover food or refreshments are shared or donated.
- Procure resources from local producers whenever possible.
- Whenever possible, use the most environmentally friendly and economical means of transport (public transport or multi-participant vehicle).
- Avoid printing redundant promotional materials.

¹⁹⁹ This is an English language translation of RWF's report form, which is written in the Serbian language.

- Avoid wasting electricity, water, and other resources.
- Minimize waste and recycle whenever possible.



CONCLUSION

Community philanthropy, women's philanthropy, and feminist philanthropy form a small part of a large and diverse philanthropic sector. Nevertheless, these three approaches comprise a robust environment offering a variety of roles, approaches, and skills. These three approaches also intersect and complement each other, both in theory and in practice.

community philanthropy, women's philanthropy, and feminist philanthropy practitioners involved or cited in this study wear many hats, depending on their strategic approach: they are educators, advocates, campaigners, activists, community mobilizers, diplomats, ambassadors, innovators, analysts, historians, ethnographers, builders, entrepreneurs, philosophers, watchdogs, convenors, fundraisers, conservationists, defenders, mediators, facilitators, strategists, architects, logisticians, explorers, co-investors, pioneers, learners, leaders, supporters, peacebuilders, and so on. They function as part of wider movements, providing or supporting infrastructure, offering a safety net, rapid response services, knowledge, and more. All this work contributes to the operationalization of (women's) human rights and improvement in the lives of women and communities.

Community foundations and women's funds are nodal points in this ecosystem,

connecting local and international actors and facilitating the flow of ideas and resources. They are increasingly recognized as effective models for mobilizing resources, conductors of informed and responsive grantmaking, good listeners who prove more responsive to activists and require fewer administrative hurdles compared with traditional funders. Though they are bridging organizations, they are not passive, apolitical intermediaries. Instead, they are autonomous actors with a role to play in shifting conversations, power, and resources in a responsible manner. Their comprehensive understanding of systems, (movement) histories, and local realities makes them better equipped to deal with the messiness, challenges, and even pain that comes with social struggles for a just society.

This report finds that although some CFs, WFs, and FFs are already coming together to connect their respective efforts, there is great potential for broader and deeper collaboration to enhance women's human rights and realities. However, the ability to influence the sector and society depends on the capacity of these actors to be self-critical, to learn from mistakes, and to hold space for healing. Critically reflexive voices are calling for continuous self-checks, when dealing with internal and external problem-

atic realities. It is crucial to develop mechanisms to resist co-optation from oppressive and exploitative systems and not duplicate its harmful practices. These actors do not aim to become a mere screw in the sector architecture. They work in different ways to shift power and change the game. That work starts from within themselves.

potential for these actors to guide a decisive turn towards a just and sustainable ecosystem.

As time is running short, with the climate catastrophe, there is little room for accepting harmful developmental or extractivist responses any longer. If community philanthropy, women's philanthropy, and feminist philanthropy practitioners are serious about systems change, they should find ways to meaningfully collaborate. When acting together, their individual efforts to respond to local contexts while pushing for systemic change gets amplified. The work to join forces, build trust, and share assets and capacities across these three domains remains at an early stage. There is room for collaboration to grow and develop through solidarity, mutual learning, responsible experimentation, and relationship building. Further outcomes greatly depend on the willingness and ability of these actors to preserve their authenticity and the plurality involved and to not compromise their progressive political values. Bridging constituencies across these complementary, though fragmented domains, and cross-pollinating their respective assets and capacities, while building trust and solidarity, offers great

APPENDIX 1. REFERENCES

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APPENDIX 3. LIST OF INTERVIEWS AND INTERVIEWEES

- Abigail Burgesson, Special Programmes Manager: African Women Development Fund (AWDF)
- 2. Agni Baljinnyam, Executive Director; Davaanamjil Purevdorj, Grantmaking Program Coordinator and Uyanga Chimgee, former MEL Officer: Mongolian Women's Fund (MONES)
- Alexandra Garita, Executive Director, Prospera – International Network of Women's Funds
- 4. Florencia Roitstein, Director and Andrés Thompson, Coordinator: ELLAS– Mujeres y filantropía
- Galina Maksimović, Community Coordinator: Reconstruction Women's Fund (RWF)
- 6. Judy Kan, Executive Director: HER Fund
- 7. Kamala Chandrakirana, Chair of the Board: Indonesia untuk Kemanusiaan' / Indonesia for Humanity (IKa)
- Magdalena Pocheć, Co-founder and board member: FemFund / Fundusz Feministyczny
- 9. Mima R. Novković, President and Coordinator of the Program for Equality in Public Speech
- **10. Shubha Chacko,** Executive Director: Solidarity Foundation
- **11. Snehlata Nath,** Founder Director: The Keystone Foundation

- **12. Rasha Sansur,** Communications and Resource Mobilization Officer and **Lina Isma'il**, Community Programs Officer: Dalia Association
- **13. Tania Turner,** Executive Director: Fondo Semillas
- **14. Tenzin Dolker,** Resourcing Feminist

 Movements Coordinator: Association for

 Women's Rights in Development (AWID)
- **15. Urmila Shrestha,** Executive Director: Tewa

INTERVIEWED AS INDIVIDUALS:

- **16. Hope Chigudu**, women's rights activist and organizational development strategist, former GFCF board member
- **17. Laura Garcia,** President and CEO of Global Greengrants Fund, former Executive Director of Fondo Semillas
- **18. Nino Ugrekhelidze,** former MEL officer at Taso Foundation, former Co-Executive Director at FRIDA Young Feminist Fund, former Beijing Unfettered Project Coordinator at AWID