



Final Report

Study on traditional and cultural philanthropy in Burkina Faso

Under the direction of IPBF

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List of abbreviations and acronyms

ABF	:	Burkinabe Fundraising Association
AdC	:	Swiss Catholic Lenten Fund
ADCM	:	Makutano Community Development Association
AGR	:	Income-generating activities
AM	:	Manegdbzanga Association
AMU	:	Universal health insurance
APIL	:	Association for the Promotion of Local Initiatives
CSA	:	Civil Society Actors
ASMADE	:	Association Songui Manégré/Aide au Développement Endogène
THIS	:	Internal savings and loan communities
CoP	:	Community of Practice
CREDO	:	Christian Relief and Development Organization
GFCF	:	Global Fund for Community Foundations
IPBF	:	Panantugri Women's Welfare Initiative
KCDF	:	Foundation for Community Development in Kenya Catholic Organisation for Economic and Social Development
OCADES	:	
NGO	:	Non-Governmental Organisation
PNVB	:	National Volunteer Programme
VSLA	:	Village Savings and Loans Association

I. Background and rationale

The present mission concerns the realization of a study on the existing traditional philanthropy in Burkina Faso. Indeed, since 2016 the Association Burkinabé de Fundraising (ABF) has been implementing in French-speaking West Africa the capacity building programme in support and resource mobilisation called "Change the Game Academy" in collaboration with the NGO Wilde Ganzen in the Netherlands. This programme has led to the establishment of a Change the Game Academy Burkina Faso network, which currently includes more than 25 active civil society organisations. The game changer advocated by ABF aims to promote endogenous development and to get actors to mobilise more resources at the local level rather than at the international level. To do this, mobilising support is a prerequisite.

In a dynamic of continuity, the Association Burkinabé de Fundraising (ABF) has been implementing since 2020 another programme funded by the Dutch government called "Giving for Change". The aim of the "Giving for Change" programme is to promote endogenous development by strengthening the voice and capacities of local organisations and groups. This programme, which covers six (06) regions (East, Centre-East, North, Centre-North, Sahel and Boucle du Mouhoun) promotes and enhances the culture of local giving through capacity building of local Civil Society Actors (CSA) to achieve their mission of endogenous development. To do this, it would like to influence national and societal actors in the country to support and encourage local and national giving for endogenous development. In other words, this programme aims to convince international donors to prioritise the empowerment and capacity building of local Civil Society Actors (CSAs) for their credibility.

In order to achieve its objectives, ABF's strategy for this programme is to work with eight (8) Change the Game Academy network associations in the different programme intervention regions. These associations have developed their own implementation plan with local CHWs and formed a network of involved actors. The regional networks are called Communities of Practice (regional CoPs), which are responsible for implementing the programme at the regional level in close cooperation with ABF. At the national level, there is a National Community of Practice (National CoP) which consists of thirteen (13) structures, including the CHW Leads of the Regional CoPs, with ABF as lead.

In addition, all over the world, citizens are trying to revive the practice of community philanthropy in ever-changing ways. These citizens are creating and managing new organisations that mobilise and distribute funds and other resources at the local level. They tailor programmes to meet community needs and raise awareness of local concerns. They organise meetings with community leaders, strengthen civil society and undertake long-term planning. Hence the need for actors to take advantage of this trend

philanthropy to draw on local traditions and practices to enable local people to take control of their development and ensure that it meets their needs.

In this context, it is crucial to have a baseline on traditional and cultural philanthropy in Burkina Faso to enhance local giving and strengthen the mobilisation of support at national level for the objectives of the Change the Game Academy and Giving for Change programmes. Hence the partnership with the Pananetugri Initiative for Women's Welfare (IPBF), a member of the National CoP, in charge of piloting the study on existing traditional and cultural philanthropy in Burkina Faso

1.1 Reminder of the objectives

The overall objective of this mission is to provide a baseline on traditional and cultural philanthropy in Burkina Faso.

Specifically, this will involve

- A. Gather information on the components of traditional and cultural philanthropy, including
 - **What** is the history of traditional and cultural philanthropy in Burkina Faso?
 - **which** are the traditional and cultural donors,
 - **why** people give, what are the reasons and motivations for traditional and cultural local giving,
 - what type of donation (financial, in-kind, voluntary),
 - **what** is the process of traditional and cultural giving,
 - **what** are the links between the donor and the beneficiary.
 - **what** is the scope of local donation in relation to endogenous development
- B. To take stock of the perception of local, regional, national and international actors of traditional and cultural philanthropy as a mechanism to promote endogenous development;
- C. Provide qualitative and quantitative indicators that will capture the learning and change that the programme aims to bring about in this respect.

1.2 Reminder of the expected results

The expected results of the study are :

- 1) A clear overview of the history of traditional and cultural philanthropy in Burkina Faso
- 2) A review of traditional and cultural philanthropy today;
- 3) A review of the contribution of local grant resources and the scope of local grant in relation to endogenous development,
- 4) Indicators are identified that will capture the learning and change that the programme aims to bring about.

II. Methodology

2.1 Definition of the concept of philanthropy

Philanthropy is an approach based on love of neighbour. It is defined as charitable work undertaken by one or more persons who seek to improve the social situation of their fellow human beings through donations in cash and/or in kind. Philanthropy aims to promote the quality of life of humanity. It is carried out in a variety of activities, incorporating the concept of charity and requiring voluntary action for the benefit of others. The concept of philanthropy is not limited to giving money, but can be extended to other aspects of personal resources. This practice of philanthropy is an opportunity to improve the quality of life. Philanthropy is a human experience that has been practised for a long time and has a cultural basis. It is in itself a culture of altruism and involves devotion to others or to humanity. It requires compassion and generosity. It implies individual dispositions to give. Based on social mutual aid, philanthropy seems to respond to a law of nature: "We must help each other, it is the law of nature", as La Fontaine would say. Thus caricatured, it is the strong who pulls the weak, the rich who helps the poor.

Furthermore, philanthropy can be defined as an approach to development that involves enlisting the support of community members, leveraging community resources and determining the use of external resources, so that the community can best meet its challenges and improve its quality of life. This approach emphasises trust, building internal assets, capacity through participation, collaboration and power sharing in decision-making.

Community support can take any of the following forms:

- reflections, ideas and projects for the community
- time for community needs and improvement
- knowledge and experience of members
- voluntary services from community institutions and individuals
- cash contributions (in any amount)
- contributions in kind (e.g. meeting venues, food and drink, tools, equipment, etc.).

2.2 Specific methodological approach of the study

In order to better understand the objectives of this study, the methodological approach was specific in order to provide a theoretical framework to support it. To do so, this approach was based on :

- the history of traditional and cultural philanthropy practices in Burkina Faso;
- the state of play of the practices and forms of solidarity existing within the main ethnic communities of Burkina Faso;
- analysis of local donation in relation to endogenous development
- the definition of indicators of learning and change.

2.3 Chronological steps of the methodology

For the realisation of the present study, a methodological approach in three (03) phases described below was adopted

- ❖ **The preparatory phase**
- ❖ **The field phase**
- ❖ **Report writing**

2.3.1 Preparatory phase

The preparatory phase allowed for the organisation of a scoping meeting with the client, documentary research and the design of collection tools.

2.3.1.1 Scoping meeting with the sponsor and the steering committee

A working session with the sponsor allowed to :

- Clarify the terms of reference of the mission;
- Planning the consultation ;
- Identify the key players to be met and the relevant documentation;
- Agree on a methodology, data collection and analysis tools and ;
- Develop a clear timeline for the mission.

This step was important because the amendments and contributions of the steering committee helped to improve the quality of the data sought.

2.3.1.2 Literature search

The desk research consisted of the consultant team deepening its understanding of the subject of the study through the collection of secondary data.

It is also important to note that this study is a continuation of a first study commissioned in 2020 by a consortium of organisations coordinated by IPBF. This study, which was intended to be the first of its kind in Burkina Faso, focused on community philanthropy. It provided a panoramic view of the philanthropy sector in Burkina Faso and identified avenues for the implementation of projects aimed at encouraging resource mobilisation, especially at the local and national levels.

In addition to this baseline study on community philanthropy in Burkina Faso, many other documents were used, including

- The Global Fund for Community Foundations and the Foundation for Just Society;
- the Mallet Institute's collection of documents to strengthen the culture of philanthropy among young people
- etc.

2.3.1.3 Tools and techniques for collecting data from different targets

The data collected from these different targets is both qualitative and quantitative. Interview guides and questionnaires were designed for each target group in order to collect the data needed to better understand the study.



2.3.1.4. Sampling techniques

To survey potential donors, the sampling technique chosen was based on the probabilistic method of two-stage random sampling. The first stage is the geographical criterion (main ethnic communities covering the national territory) and the second stage concerns all natural or legal persons likely to make donations in a philanthropic spirit.

As for the general public survey, the probabilistic method was chosen according to the data collection channels, in particular the online completion of the google form. Furthermore, it is important to note that for the geographical criterion, a division of the territory into eleven (11) zones corresponding to the main ethnic communities was proposed so that the specificities of the large geographical areas could be taken into account.

2.3.1.5 Sample size

The sample size was determined by the parent population and the data collection strategy.

- **Sample size for potential donors, including individuals (general public).**

Within the framework of this study, the data collection method for potential donors, particularly individuals, was done online with the Google form, in a voluntary and random manner. This form, which was distributed through social and professional networks to a wide audience, enabled 411 people to fill it in.

- **Size of focus groups for women's groups in ethnic communities**

Out of an initial forecast of 4 focus groups to be organised, only 2 were carried out, with an average of 7 people per focus group.

2.3.2 The field phase

The collection phase consisted of gathering data from all stakeholders and actors in the community philanthropy sector. These included

- ABF and some of its partners
- NGOs and associations as well as individuals active in the philanthropic sector (NGOs and associations)
- women's groups and associations within the main ethnic communities
- current and potential donors of financial or in-kind donations (individual philanthropists)
- donors in terms of working time (volunteers, volunteers, voluntary organisations and/or volunteers).

As with the previous study on community philanthropy in 2020, this study took into account the representativeness of the main ethnic groups. The data



were collected in the following communes: Ouagadougou, Tenkodogo, Zorgho, Ouahigouya, Dori, Toma, Dédougou, Bobo-Dioulasso, Banfora and Gaoua. These selected localities are representative of the 11 ethnic groups covering the national territory.

2.3.3 The data collected in the field was analysed and classified into sub-themes according to the objectives grouped into research questions. They were then divided into categories of responses with similar characteristics and analysed in order to obtain an in-depth diagnosis of community philanthropy in Burkina Faso. An analysis grid was established and software for processing qualitative and quantitative data (Nudist software, Excel spreadsheet, Googleform) was used.

Once the analysis was completed, the overall draft report of the study was produced and submitted to the sponsor for reading and amendment.

2.4 Difficulties of the study

As in the baseline study on community philanthropy in Burkina Faso in 2020, it also emerged from this study that the term 'philanthropy' is not well known by the general public, especially young people. To facilitate a better understanding, the terms 'local giving' or 'form of solidarity within communities' were used.

III. HISTORY AND EVOLUTION OF TRADITIONAL AND CULTURAL PHILANTHROPY IN BURKINA FASO

3.1 History of traditional and cultural philanthropy in Burkina Faso

In Africa in general and in Burkina Faso in particular, solidarity is an obvious, historical, even legendary fact. Indeed, various solidarity organisations have always functioned here and there as institutions aiming at least at maintaining the living conditions of the



This is particularly true in rural areas and in customary societies. Burkinabè societies have therefore known, since their origins, the importance and practice of cooperation actions, most often described as "traditional solidarity". This "traditional solidarity" can be defined as the set of material and immaterial services to which the individual is subject due to his incompleteness and his membership of a community, services characterised by participation, sharing and reciprocity.

Solidarity, in Durkheim's sense¹, corresponds to the invisible links that bind individuals together and make society "hold together": solidarity is the "cement" of society.

It is important to note that Burkinabe traditions take into account the importance or strengthening of social relations at the traditional, ethnic, village and community levels. In other words, in Burkina Faso traditions, at the social, economic and cultural level, there is a cooperative fund for savings, credit, production and consumption, a fund in which individuals join together to promote their businesses and their individual and collective interests.

One of the essential characteristics of traditional societies in Burkina Faso, as in other societies, is that in all activities they emphasise the security of individual and collective survival without concern for the accumulation of capital along the lines of Western market capitalist societies.

In traditional society, security is more important than the hope of increased income. In reality, each person is required to fulfil his or her customary duties and share in community life in order to receive support from the community in return

Before colonisation, African countries, including Burkina Faso, had various solidarity associations in their traditional social structures that aimed at least at maintaining the living conditions of groups of people. These associations were far removed from capitalism, characterised by a certain egoism and individualism, and from totalitarian socialism. They were practised among the relatively poor masses of the population and functioned more or less as a means of community development

In sum, this solidarity sums up traditional and cult philanthropy in Burkina Faso, as it is a strong phenomenon of feelings and actions of people belonging to the same group. These expressions can only be understood through the frameworks of the family, the tribe, the ethnic group, the nation and the continent.

3.1.1 Family solidarity

The family is the basic unit of society and it is within it that the individual learns to live together, to be born, to cultivate the virtue of solidarity. The family structures and summarises ideas,

¹ <https://ses.webclass.fr/notions/solidarite-mecaniqueorganique> of 20-07-2020



It is based on the networks of belonging, participation, sharing and reciprocity that link the individual to the group and allow him/her to benefit from various solidarities.

This 'private' or family solidarity manifests itself on a daily basis through mutual aid, visits and the mobilisation of all members during happy events (marriage, birth, etc.) or unhappy ones (death, illness, etc.). It also takes the form of transfers, in cash or in kind, between members of the family.

3.1.2 Lineage/clan solidarity

The lineage and clan, a larger entity that brings together several families, is a community made up of people who agree to live in their original community by descent from a common ancestor and sharing culture and language.

Without having the intensity of family solidarity, in Burkina Faso, the lineage or clan solidarity that is supported by tribalism obliges co-tribalists to help each other and to stand together in the face of the enterprises of other groups that threaten their identity as well as their interests.

For example, among the Peulh, the poor are those who do not have enough milk to feed their families. This gives rise to solidarity and generosity through the loan or donation of dairy cows, a very old and widespread practice among the Peulh of pastoral tradition. The loan is made to neighbours or members of the same lineage. It is based on trust and has different modalities. Either the cow remains in the herd but is milked for a neighbouring person or family in need. Or the cow is placed with the beneficiary with her calf for the duration of her lactation and then returned, still with her calf, to her owner. In addition to the material help it provides, the loan has a social and religious dimension. Lending a suckler cow to a needy family means respecting Fulani morality. Anyone who receives a cow on loan must respect the same values. In addition to this, we have the gift of livestock: "le dokal" is a form of solidarity towards the youngest with the aim of helping them to become economically autonomous in adulthood and to be able to take charge of their own lives, entering the process of socialisation.

3.1.3 Ethnic solidarity

Ethnicity is defined as a community of people who share the same culture, language and justify their origins by a common ancestral stock of which they have a close or distant memory.

As in the case of the tribe, ethnicity reflects the awareness of belonging to the group and the duties of solidarity that it imposes on members both inside and outside the group in the face of survival issues.

Burkina Faso is a country with more than sixty communities or ethnic groups characterised by people who share the same culture, language or dialect. Among the Mossé, for example, a proverb reminds us that "*One hand does not pick up the flour, but several*" - *When performing the Buudou (ethnic) dance, it is imperative*



for community members to join in. We often hear, let's help him, he is part of our Buudu (lineage or ethnic group). In Burkina Faso, this mechanical ethnic solidarity exists and is materialised nowadays by the multitude of associations of nationals, associations of sons and daughters, etc. for the development of

3.1.4 The village chief, distribution and redistribution function

The traditional chieftaincy, represented by the village chief and head of the land², plays an important role in traditional societies in Burkina Faso in that it distributes and redistributes resources in a spirit of collective solidarity. The village chief, while collecting donations of food and other items (labour, etc.), organised solidarity actions for the benefit of the members of his group, in particular for the vulnerable and deprived. It was at the chief's house that widows and orphans could find help and consolation, but also food donations for the benefit of the population in times of famine.

In centralised societies such as the Mossé, where the chief plays a predominant social role, he is the very symbol of the union of men and women in society. He is the very symbol of the union of men and women in society, and each season, in solidarity, the largest field in the community, which was the chief's field, is cultivated. In return, any member of the community in need of food could count on the chief to help them through the lean season. In addition, the chief would welcome strangers who stayed in the village before moving on.

Nowadays, with the emergence of modern forms of state, many traditional leaders have lost this function of distribution and redistribution. It is the modern state that collects donations and organises these outpourings of collective solidarity.

3.1.5 Habitat construction

In traditional societies, building a house mobilised the whole village around the event. While the men dug the earth, the women brought the water needed to wet the earth. All the members of the families of the village and sometimes of the neighbouring villages were invited to the task. This solidarity strengthened the bonds between members of the community.

In traditional societies in Burkina Faso, building a hut was a matter for everyone. However, in the event of natural disasters such as floods caused by heavy winter rains, the whole village was mobilised for rapid reconstruction. Everyone contributed by bringing soil or water or by serving as a mason. The whole village was involved in the construction of the village buildings.

In the event of a fire, the men would quickly set to work to find straw and rebuild the roof. In Gurunsi country, for example, or among the Mossé or Bissas, or even among the

²The village chief has authority over the resource, but the rites are performed by the land chief



dagara, the women gather to the rhythm of the songs to undermine the hut and the courtyard of the household of the new house.

3.1.6 Field work

An analysis of social relations in the majority of human communities, in general, and traditional Burkinabe communities in particular, highlights the importance of structures of social solidarity, with the existence of networks of customary obligations and forms of reciprocity required for a certain internal social balance of the populations involved. The practice of these forms of reciprocity refers to a variety of forms of compensation, both symbolic and real, which promote and maintain a sustainable system of social cohesion. This relationship between solidarity, the implicit or explicit demand for reciprocity, and the search for appropriate forms of compensation is crucial for the survival of these communities.

Depending on the type of society, one could have individual or family fields. Ploughing, sowing and even harvesting are less painful when done in groups. So groups were usually formed by age group to help each other. The initial aim is to pool efforts. But more than just a mutual aid society, it is a solidarity machine. Indeed, the groups thus formed go to work in the field of each of the members.

Among the Mosse, for example, the best known is 'soisoiga', which means that a person asks for help from neighbours and acquaintances to plough his or her field. Other variations of this form of mutual aid exist. This is the case of 'remkoobo' when a person wants to help his father-in-law and calls on his friends to go and work in his field. In addition, it may be decided to form a group and help each other by taking turns working in all the members of the group: 'songsongtaaba'.

Among the Bobos, forms of solidarity are also manifested primarily in the cultivation of the fields. A village solidarity is called 'nzio' where the whole population of the village is mobilised to work for the benefit of one person. This form of solidarity has its variants, which are found among women and other social classes. When people are asked to go and work for their parents-in-law, this is called 'hoinvenou'. Women do the same for the ploughing of their small fields.

Among the Bissa, as among the Mossi and the Bobo, the Bissa, who are essentially farmers, live in solidarity with each other through work in the fields called 'zin wölè'. The 'yaole' or 'Yibo' corresponds to the 'soasoaga' of the Mossi, which consists of asking members of the community to help with ploughing or harvesting. Another variant is for the future husband to ask friends and relatives for support in the field for the benefit of the future mother-in-law.

3.1.7 Works of common interest (construction of a bridge, development of a track, etc.)

Community service is an important expression of solidarity.



Although today the notion of interest has taken a hit, historically, members of communities mobilised to carry out works of common interest. These works range from sanitation activities to the construction of bridges, roads, dams, etc. In almost all communities, work of common interest took the form of building markets, constructing tracks, building wells, setting up the chief's shed, but also activities related to the defence of village security.

3.1.8 Natural disasters

Burkina Faso records cases of natural disasters including floods, bush fires, house fires, drought, etc. When these unfortunate events occur, the populations not only show solidarity with the victims but also combine their efforts to rebuild destroyed buildings. When these unfortunate events occur, the populations not only show solidarity with the victims but also combine their efforts to rebuild the destroyed buildings. This is the case during floods where families receive multi-faceted support from community members for the construction of houses, etc. After a fire, the men are often responsible for finding straw to rebuild the roof. If it is the granaries that have burnt down, the community will help the victims with food. For example, during the drought years from 1970 to 1973 in Burkina Faso, the floods in 1994 and more recently in 2009, a very strong solidarity towards the victimised and affected populations was remarkable.

3.1.9 Unfortunate events/events

The occurrence of unfortunate events related to death, such as funerals in Burkina Faso, are major social facts. The sociologist Marcel Mauss describes them as total social facts because they interweave or set in motion several aspects of social reality. In Burkina Faso, the death was not only a matter for the relatives of the deceased. It was the business of the whole village and even of the surrounding villages depending on the importance of the deceased. As soon as the unfortunate event occurred, the whole community set to work, sometimes to understand the causes of the death (reserved for the initiated), sometimes to dig the grave and transport the corpse, or to beat the sacred drum if necessary. Women are appointed to cook and then to share the meal. This functionality of the solidarity drive made it possible to bring together all the necessary skills in one family for the funeral rites.

Just like unfortunate events, happy events allow the group's sense of solidarity to be highlighted. Births and weddings are prime moments for the expression of this solidarity. During births, gifts such as soap for the baby's untimely washing, shea butter, etc. are offered to the new parents to help them manage the burdens of their new situation. Nowadays, these expressions of solidarity continue in both rural and urban areas. However, with the increased monetarisation of society, gifts in kind are increasingly being replaced by cash.



In conclusion, we can say that solidarity is the basis of the sense of belonging of most communities in Burkina Faso. These forms of solidarity are similar to the 'mechanical solidarity' of traditional societies '*in which individuals are little differentiated from each other, share the same feelings, obey the same beliefs*³'. Among the other communities sampled, namely the Samo, Gurmantché, Marka, Lobi, Gourounsi and Sénoufo, the same forms of solidarity exist and are organised around mutual aid during agricultural activities, the construction of dwellings, as well as the support given to members of the community during happy or unhappy events. However, it should be noted that with the increasing urbanisation of our communities, we are witnessing a crisis in social ties, with the result that these ties, which are based on similarities, are becoming looser as social development progresses. Nevertheless, Burkinabe society remains strongly anchored in the values of solidarity.

3.2 An overview of the evolution of traditional and cultural philanthropy

3.2.1 Diachronic analysis of the evolution of traditional and cultural forms of solidarity

In almost all traditional societies in Burkina Faso, the recognition of an individual within his kinship group is based on a common ancestor, real or sometimes mythical. The lineage, or clan, thus becomes a space where the individual's social position is defined, both within his own kinship group and in relation to those who do not belong to it (Segalen, 1981). Belonging to a kinship group, which is both biological and social, entails a set of relationships and obligations between the various members of the group. It corresponds to a system of classification of individuals that designates particular behaviours according to the kinship links between people. Specific relationships are thus imposed between elders and cadets, uncles and nephews, or between peers of the same sex and gender. The kinship group also imposes a set of rights, duties and prohibitions in various areas of social life, such as marriage. The survival of the lineage depends on the respect of these rules, based on the principle of collective interest.

Family mutual aid, or solidarity, is one of the essential components in maintaining the cohesion of sub-Saharan African societies. It can take many different forms,

In the aftermath of independence, under the catalytic effect of urbanisation, new forms of organisation emerged, based on a motivated agreement between individuals, outside the strict framework of kinship and bringing together more socially heterogeneous populations. These groups, of the associative type, develop links that do not stem from imposed principles, but rather from a reasoned choice by the various members; a choice that is based on shared norms and interests

³ Emile Durkheim, *De la division du travail social*, Ed. Felix Alcan, Paris, 1893. P.138



(Balandier, 1985). This development reflects the inability of traditional forms of sociability to meet the specific needs of urban life, and also raises the question of the future of family solidarity systems, which have been weakened by the deepening economic recession. In recent years, there has been a particular interest in new forms of solidarity

Nowadays, one might be led to ask the following question: Is traditional and cultural philanthropy a myth or a reality? If it is a reality, does it still exist, has it disappeared or is it in a state of collapse or in full mutation? Is there a strong tendency towards individualism, selfishness and narcissism?

Indeed, ethnic and kinship ties are no longer sufficient in urban centres to ensure the social cohesion that they maintain in rural societies. They provide models of behaviour rather than a coherent set of values perfectly adapted to the new conditions of existence offered by the urban environment. The city is the scene of a major transformation: the relationships created by kinship are no longer undergone in their entirety. The city offers the restricted family and the individual a greater margin of freedom by making it possible to escape from certain constraints of the customary order.

3.2.2 Emergence of new forms of traditional and cultural philanthropy

Elective relations develop either by adapting the relations imposed by custom or by replacing them. The formidable deployment of associative groups in the large cities of Burkina Faso is certainly one of the most striking signs of this evolution. However, although family relations are becoming more distant in urban areas, they have not been broken off. It is still through the family network that the individual can hope to rise socially. Religious groups, women's associations and tontines are new forms of solidarity.

The most classic modern form is manifested in transfers, represented by the sending of money between an individual who has migrated and his or her household of origin, but also by the sending of foodstuffs to relatives. The emergence of so-called revealed religions and new religions have modified the itinerary of the practice of solidarity in traditional societies in Burkina Faso. Solidarity will no longer be totally ethnic, but more religious from now on.

For example, among Christians, formal contributions are made to the church to support the day-to-day running of the church or for widows and orphans, for example. Among Muslims there are ceremonies on the 7th day and the 40th day. This is an opportunity to put one's hand in one's pocket to help the bereaved family. In some villages there is still a traditional religion, so the old practices still survive, but with major changes. Customs are no longer imposed on everyone. Therefore the solidarity around the death is significantly modified. Christians and Muslims distance themselves from certain practices



This undermines the cohesion of the group whose survival once depended on these forms of philanthropy.

Moreover, with urbanisation, the forms of solidarity have evolved. We continue to provide aid but in new areas such as education through scholarships, payment of school fees for friends or acquaintances. It is no longer necessary to be in the same village to provide aid.

The Catholics, for example, have their solidarity network that transcends villages (OCADES Caritas). Through this system one can ask for help for a village in a critical situation. Protestants and Muslims have their solidarity network that transcends villages. Some villagers can help in the construction of a building that will serve either as a school or a dispensary. This is their contribution to the well-being of the village where they were born. There is help in the form of small projects to increase income. Training in new animal husbandry practices or training in new cash crops. There is also the possibility of helping to sell agricultural production easily.

3.3 Overview of the different actors of traditional and cultural philanthropy in Burkina Faso

In the universe of organisations practising philanthropy in Burkina Faso, there is a plurality of actors that can be divided into three main categories

- *Actors organising the collection and redistribution of resources;*
- *Actors supporting the organisation of forms of solidarity within communities ;*
- *The donors.*

3.3.1 Actors organising the collection and redistribution of resources

The actors who organise the collection and redistribution of resources are legal entities (NGOs and associations) and individuals who raise resources within communities to reinvest them for the benefit of vulnerable populations

3.3.1.1 Legal persons collecting and redistributing resources

With regard to the legal entities collecting and distributing resources, the data collection enabled us to identify several types, including NGOs and associations, associations of nationals, workers' mutual societies, and groups of elders of a given entity (school, service, etc.).

3.3.1.1.1 NGOs and Associations

They collect resources either internally, thanks to members' contributions, or externally from technical and financial partners. These resources are reinvested in vulnerable populations, the vast majority of whom are children, people with disabilities, women, young people, etc. Generally, the issues addressed revolve around education, health, the environment and employment,



etc. Without being exhaustive, the following lines present some NGOs and associations active in community philanthropy in Burkina Faso.

Table 1: List of some organisations that have developed philanthropy initiatives in Burkina

Name of the structure	Name of the initiative	Strategy	Sectors activity targeted / Targets	Comments
OCADES	National Solidarity Fund	Mobilise resources at local level from the Catholic faithful and all other persons (natural or legal) to finance actions of local development.	-Health -Education -Autonomy -Support for vulnerable people	
	Support Fund for Higher Education and Vocational Training	Mobilise funds from private donors (individuals and legal entities) to support the girls' studies through subscriptions.	Education Target: young girls	Although it is a fund exclusively for girls, depending on the situation, the The fund supports some young boys.
	CECI Groups (Internal Savings and Credit Communities)	Mechanism self-financing, allowing people excluded from the traditional banking system to save and lend themselves between them.	Financial and economic empowerment of women and youth	
CREDO	Mobilising local and external resources to support activities education of children and empowerment of women and young people	The NGO has developed many strategies for mobilising resources internally, mainly through the religious fibre, to support its activities	Areas of education, training and employment, food security, refugee care and microfinance.	The mobilisation of local resources through the solidarity of Burkinabe companies is estimated at CFAF 90,452,000 in 2016 and CFAF 150,750,000 in 2010. FCFA in 2017.



SOS Children's Village	Sponsorship of children	Collecting donations at national and international level for child sponsorship. At national level, the organisation proceeds by depositing ballot boxes at selected banking institutions, meeting with companies and organisations and often organise fundraising gala evenings	Education Targets: Children and young people in need	The organisation has the status of a public utility organisation.
Burkina Faso National Volunteer Programme (PNVB)	Placement of volunteers with public/private organisations	The mission of the PNVB is to value, promote and develop all forms of voluntary commitment, to structure and manage the development of national volunteering.	All sectors of activity are concerned. Young people are the priority targets. There are also people of 3 ^{ème} age who are concerned.	Since its creation in 2008, the GIP-PNVB has mobilised 33,329 national volunteers, including nearly 12,000 in 2012, in the various development projects for the benefit of local authorities, the private sector and the public sector, public administration, associations, NGOs and NGOs and development associations.
Burkinabe Fundraising Association (ABF)	Giving for the change	Promote endogenous development by strengthening the voice and capacity of local organisations and groups.	Mobilisation of local resources by civil society actors. Training and coaching	Approximately CFAF 50 million mobilised in 2021 by ABF's partner associations.



Manegdbzanga Association of Loumbila (development for all)	Inter-municipal financing in the agro-sylvo-pastoral field	This is an approach that allows any project beneficiary to contribute in kind or in cash to the financing of new beneficiaries' activities. Through this mechanism, former beneficiaries become donors and technical and financial partners.	Agro-sylvo-pastoral sector Women / Youth	For example, for livestock breeding, beneficiaries are trained and provided with 5 heads of sheep or goats, as well as with feed and health monitoring. After 2 years, the beneficiary brings the capital (5 sheep) which is transferred to a new beneficiary.
Association for the Promotion of Initiatives Local Authorities (APIL)	Restoration and sustainable land management for women	Strengthen mutual support between men and women, and awareness of the importance of working together to restore the land.	Agro-sylvo-pastoral sector Women / Youth	
Swiss Catholic Lenten Fund (SCLF)	Solidarity calabash	The solidarity calabash is a community-based system for strengthening the solidarity, reduction of inequalities and protection	Disadvantaged populations living in rural and peri-urban areas and	No one knows what the other has put in the calabash. This act is called a Voluntary Contribution and
		against all forms of usury based on principles and values of solidarity, transparency, confidentiality and fairness.	lacking access to basic social services such as food, health and education.	Anonymous (AVA) that respects confidentiality.

Source: Constructed from data from the 2020 Burkina Faso Community Philanthropy Study

As mentioned above, there are many other organisations in Burkina Faso that implement projects of common interest based on the principle of traditional and cultural philanthropy. This shows that solidarity and mutual support are concepts that the people themselves must make their own. In this regard, Monsignor Laurent B. DABIRE, former president of OCADES Burkina Faso, said this:

"It is not normal that we continue to wait for external assistance to take care of our populations who are victims of humanitarian crises. It is high time for us to take our responsibilities by gathering our different contributions to deal with emergencies. The aim of this solidarity fund is above all to promote endogenous charity and to make us autonomous in taking care of our people who are victims of humanitarian crises.

In the same vein, the secretary general of the NGO CREDO, Josias S. Sanogo, said: *"Until now, we have depended on the generosity of foreigners, but from now on, we want to call on*

the generosity and sense of patriotism of the Burkinabe. The government cannot do everything, but if every man and woman makes a contribution, we know that the country will move forward in the right direction ⁴

These different exhortations show that the dynamics of self-care in the religious milieu, for example, is truly underway, even if these acts of solidarity shown by the faithful are not always directed towards development actions.

3.3.1.1.2 Association of nationals

National member associations are platforms that bring together sons and daughters who share a common geography or territory, driven by a sense of solidarity for the development of that territory. They organise mostly internal fundraising to make social investments for the benefit of their members or their communities as a whole. In this category, we find Amicales, Associations of members at the local level and Associations of members at the diaspora level:

a) The Fellowships

Amicales are associations of people from the same profession, school or activity. They are numerous and active in the field:

⁴Idem



b) Association of Diaspora Members

The diaspora and its associations actively contribute to the socio-economic development of their countries of origin, in areas such as health, education, rural development, infrastructure and the creation of small and medium enterprises. This commitment also takes the form of social and cultural financial transfers and skills. In recent years, this phenomenon has intensified. For example, the World Bank estimates that, in the case of Africa, these contributions are up to seven times greater than official development assistance.

c) Workers' mutuals :

Several workers' mutuals make up the landscape of companies and the world of workers in Burkina Faso. For example, there are mutuals at SONABHY, ONATEL, ONEA, SONABEL, MUGEF, the tax authorities, the Treasury, CBC, ASECNA, the Chamber of Commerce, CCVA, SONAR, Ludic Lydia, etc. They collect contributions from members to carry out activities that concern their social and recreational well-being. They collect contributions from members to carry out activities that concern their social and recreational well-being.

3.3.1.1.3 Natural persons collecting and redistributing resources

These are individuals with a strong sense of solidarity who undertake fundraising initiatives to support worthy causes or vulnerable people.

With the development of digital technology, these people use their audiences on social networks for fundraising. For example, there is "Alino Faso⁵", Raïssa COMPAORE, Fatym Nina KONE and many other people who have or continue to raise funds via their Facebook page to support distressing causes, generally cases of extreme emergency diseases.

3.3.2 Actors supporting the organisation of forms of solidarity within communities

The typology of philanthropic actors in Burkina Faso includes those who support the organisation of forms of solidarity within communities. There are two types organisations including those supporting savings and credit groups and those supporting community health mutuals.

3.3.2.1 Organisations supporting the establishment of savings and credit groups.

In Burkina Faso, non-governmental organisations are providing support to develop savings and credit groups. The development of savings and credit cooperatives has contributed to poverty reduction in some villages. These cooperatives have increased people's access to financial services (savings and credit). Access to credit

⁵ His real name is Alain Christophe TRAORE. He is an event communicator, TV presenter and radio host who is well known to the public for his strong capacity to mobilise resources for very noble causes.



has been a key factor in developing income-generating activities and consequently in increasing household income. Cooperatives have also improved gender equality, socially, politically and economically.

The main systems supported by NGOs such as Plan International, OCADES Caritas, CRS, Swisscontact, etc. are

3.3.2.2 Organisations supporting community health mutuals

In Burkina Faso, social protection coverage extends to less than 10% of the total population. This coverage mainly concerns workers in the formal public and private sectors. The rest of the population, with a large component of poor and vulnerable people, does not benefit from any form of social protection. This group is mainly made up of people from the informal and rural sectors. In order to meet their basic needs, households have organised themselves to take care of their own health and possibly other types of risks and social events. Thus, many organisations based on solidarity, mutual aid and democracy have been created in order to provide a form of social protection to populations not covered by the formal social security system. The most successful examples of these types of organisations are social mutuals. Social mutuals are frameworks for implementing experiments in facilitating access to health care for the population. There are several organisations that support mutual health insurance in Burkina Faso, one of the best known being the NGO Association Songui Manégré/Aide au Développement Endogène (ASMADE). This NGO is involved in promoting endogenous efforts and fighting poverty. ASMADE has been working to improve access to basic social services, particularly health services, by promoting mutual health insurance for over twenty years through the establishment of nearly one hundred mutual health insurance schemes.

3.3.3 Actors making the donation

There are numerous organisations involved in donation, spread across almost all sectors of activity and the economy of Burkina Faso. Through corporate social responsibility (CSR), these companies support various initiatives for the benefit of vulnerable people via organisations that collect and redistribute.

The individuals making the donation are potentially all the members of the various communities in Burkina who, culturally and socially, show legendary solidarity with the most disadvantaged. This solidarity manifests itself within the extended family, within communities, on the street corner towards beggars and needy people or in the event of natural disasters, etc. In the framework of this study, a point is devoted to the analysis of the determining motives of individuals in terms of donation.



3.4 Analysis of the strengths, weaknesses, opportunities and threats of traditional and cultural philanthropy in Burkina Faso

The table below provides an analysis of the strengths, weaknesses, opportunities and threats of traditional and cultural philanthropy in Burkina Faso.

Table 2: SWOT analysis of traditional and cultural philanthropy in Burkina Faso

Strengths (+)	Existence of a culture of solidarity and a diversity of approaches to traditional and cultural philanthropy; Strong sensitivity of individual philanthropy to the religious fibre; Existence of actors organising the collection and distribution of resources; Existence of many donors sensitive to vulnerable targets such as children and orphans; Strong contribution in terms of resource mobilisation of the diaspora for local development ;
Weaknesses (-)	Lack of a real culture of giving (situational solidarity oriented mostly towards emergencies rather than development); Lack of an appropriate policy and legal framework to promote local philanthropy; Breakdown of trust with certain fundraising organisations due to the absence of a reliable accountability mechanism; Absence of a consultation and experience-sharing framework bringing together the various actors organising the collection and distribution of resources; Increased use of the religious fibre for the development needs of the religious institution very often to the detriment of endogenous development; Weak philanthropic impetus for women's and youth empowerment ; Non-compliance by some donors; Weak capacity of some civil society organisations for resource mobilisation.
Opportunities	There is a potential for donations from both natural and legal persons; Existence of international financial partners ready to accompany projects encouraging the mobilisation of local resources; Existence of an African Philanthropy Network; Possibility of mobilising local resources through mobile money and to social networks.
Threats	Increased dependence on certain donors restricting certain freedoms of beneficiaries ;



	<p>Risk of wear and tear due to increased demands on some large donors; International financial crisis ; Security context that may impact on the level of internal resource mobilisation.</p>
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IV. ARTICULATION BETWEEN LOCAL DONATION AND ENDOGENOUS DEVELOPMENT

Around the world, citizens are reviving the practice of philanthropy in ever-changing ways. These citizens are creating and managing new organisations that mobilise and distribute funds and other resources at the local level. They tailor programmes to meet community needs and raise awareness of local issues. They organise meetings with community leaders, strengthen civil society and do long-term planning.

Most are organisations that support the development of philanthropic practice through flexible organisational models, long-term funding, and the expansion of efforts to strengthen civil society around the world.

Fundamentally, this philanthropy is based on the willingness of local people to help each other, which is a natural asset in all societies and cultures. Indeed, many practitioners equate this practice with both a collective impulse and a form of organisation. Given that traditional and cultural philanthropy has the unique ability to channel this impulse into building sustainable local institutions, that it is flexible enough to be adapted to local realities and those of local donors, and given the high precarity of welfare factors, it is not surprising to see this practice flourish within communities.



By analogy, endogenous development aims to make populations responsible for their common destiny, for their integration into larger regional groupings, and for the opportunities they offer locally to future generations. On this subject, the late Joseph KI- ZERBO⁶ recalls this: *"We do not develop, we develop ourselves"*. This assertion means that development can only be achieved from within and not from outside. In other words, development can only be achieved through mutual aid between members of the same community and not by relying on people who are not familiar with their realities. Thus, small-scale aid between members of the same community is more sustainable and effective in promoting endogenous development than large-scale external aid.

In sum, small-scale resources mobilised at the local level have a strong impact and are more involved in community development because they involve greater empowerment of community members.

In order to better understand the link between local giving and endogenous development, the potential for giving at the level of individuals will be analysed in order to determine the determining motives behind local giving with a brief overview of the potential for giving at the level of legal entities. In addition, some philanthropy initiatives in Africa will be highlighted as well as the main challenges related to local resource mobilisation.

4.1 Analysis of donation potential at the level of individuals in Burkina Faso

The giving potential of individuals in this study measures the generosity or inclination of individuals to do good in their community. To do this, several variables were used to estimate this potential. These are mainly gender, age, socio-professional category, the performance of a solidarity action, the context of the donation, the value of cash donations, the targets and sectors of activity of these donations.

Thus, 314 people, mainly from urban areas of Burkina Faso, filled in the online google form shared through certain professional and social networks. In addition, 97 people, mainly from rural areas, answered the questionnaire administered by an interviewer. In total, 411 individuals were interviewed for this study. The following sections present the main results of this survey, which only gives the reality in urban areas, mainly because of the online information tool used.

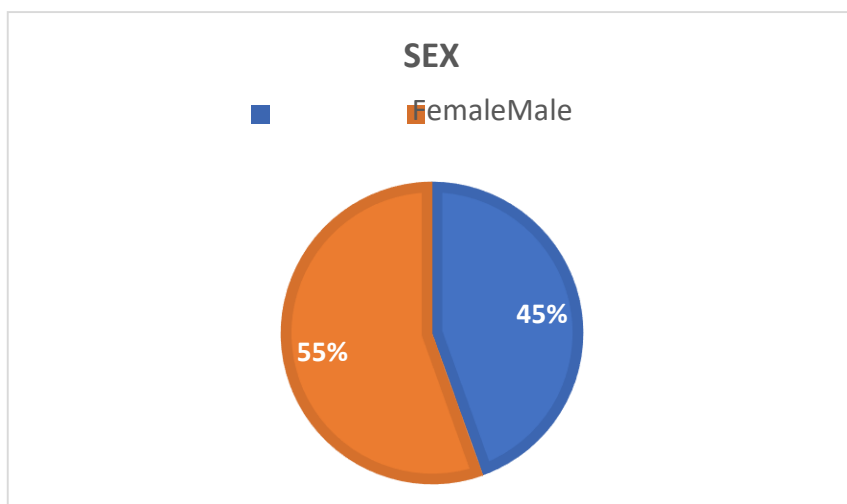
4.1.1 Gender of respondents

The following graph shows the proportion of men and women who responded to the questionnaire.

Figure 1: Proportion of men and women

⁶ Famous Burkinabe historian and politician who died on 4 December 2006 in Ouagadougou.





Sources: Survey data, February 2022

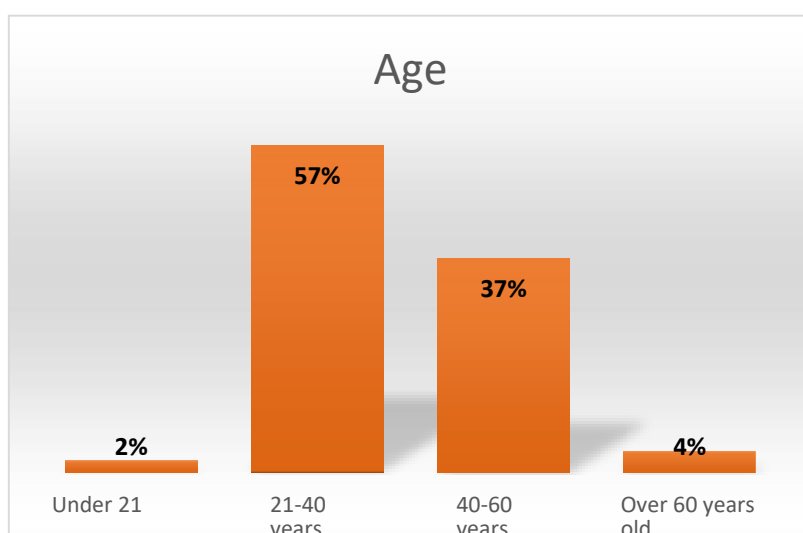
The graph above shows that more men than women responded to the questionnaire. Indeed, men represent 55% while women represent only 45%. This difference between the proportion of men and women is justified by the random selection of respondents.

In contrast to the baseline study on community philanthropy in Burkina Faso conducted in July 2020, 51% of the respondents were women and 49% were men.

4.1.2 Age of respondents

The determination of the age of the respondents is presented in the graph below.

Figure 2: Age of respondents



Sources: Survey data, February 2022

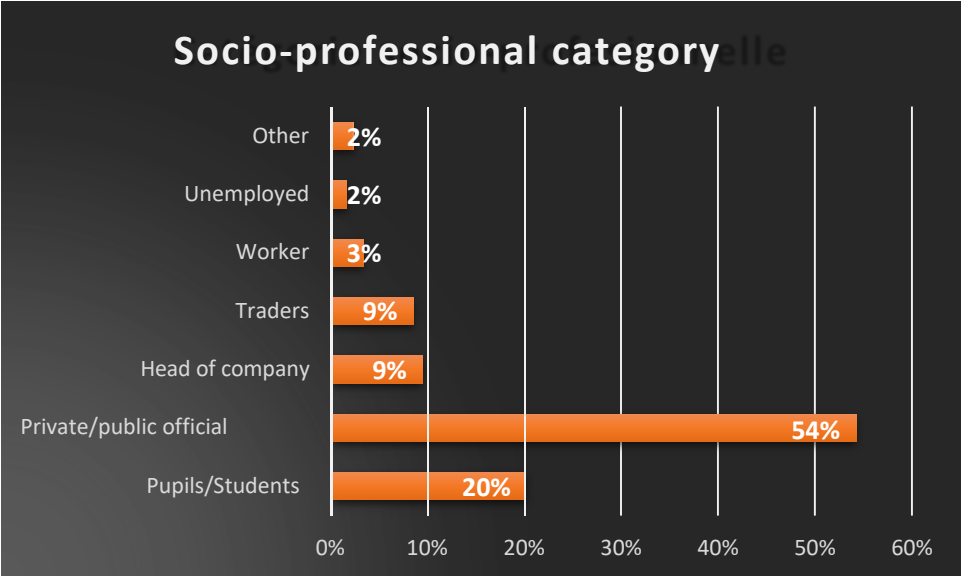


Figure 2 shows that more than half of the respondents are young, as 70% are between 21 and 40 years of age, compared with 37% between 40 and 60 years of age and 4% over 60 years of age. On the other hand, 2% of the respondents are under 21 years of age and their age is between 18 and 20 years.

4.1.3 Socio-professional category

The following graph shows the socio-professional category of the respondents.

Figure 3: Socio-professional category of respondents



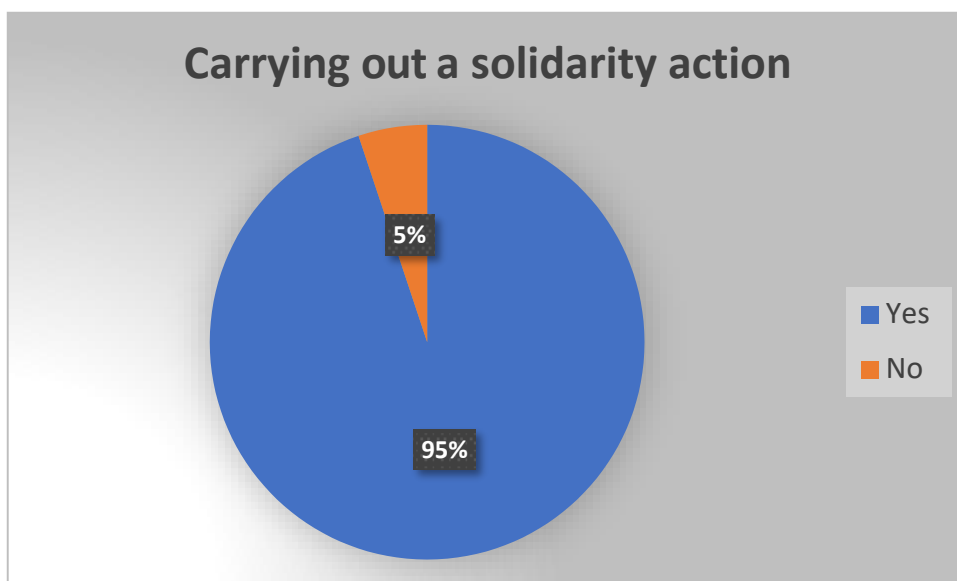
Sources: Survey data, February 2022

The graph above shows that the majority of respondents are public and private sector civil servants with 54% representation, followed by pupils and students representing 20% and 9% for company managers and shopkeepers. The other socio-occupational categories with a low representation are the unemployed, workers and other categories not taken into account. In contrast to the previous study, pupils and students are strongly represented in this study.

4.1.4 Carrying out a solidarity action in the last three years

The graph below shows the proportion of respondents who have already carried out a solidarity action over the last three years.

Figure 4: Carrying out a solidarity action



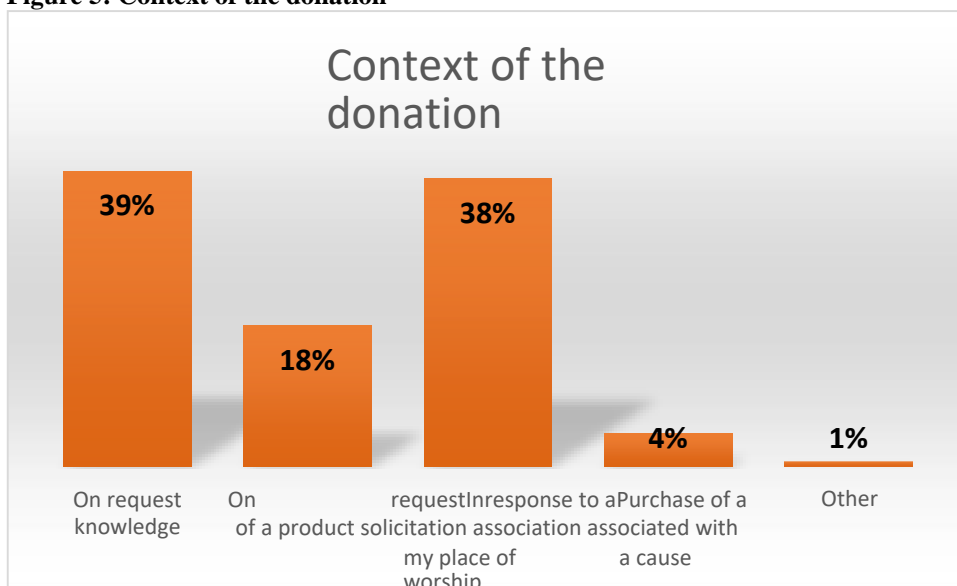
Sources: Survey data, February 2022

Figure 4 shows that almost all, or 95%, of the respondents had already carried out a solidarity action in the last three years, compared with 5% who said they had not carried out any such action. This result is almost similar to the results of the baseline study on community philanthropy in Burkina Faso, which is cited as a reference here. These figures suggest that there is a significant potential for individual giving in Burkina Faso.

4.1.5 Context of the donation

In order to determine the context in which people make donations, Chart 9 presents the following details:

Figure 5: Context of the donation



Sources: Study data, February 2022.



Analysis of the above graph shows that there are two dominant factors: 39% of respondents made a donation at the request of an acquaintance and 38% in response to a request from a place of worship.

In contrast to the baseline study on community philanthropy in Burkina Faso carried out in 2020, solicitation from places of worship was the most determining factor in the context of the donation (with 36%) compared to that made following a request from an acquaintance (33%). These two studies reflect the same reality with the only difference being that the positioning of one of the variables is the opposite in the other. In short, this would mean that the religious fibre is a very important factor taken into account when people make donations. Indeed, philanthropy probably finds its essence in religion, which advocates charity towards others, sharing, mutual assistance, etc. A whole philosophy is built around the couple of giving and receiving. "Give and it will be given back to you". This calls on the followers to give so that in return they will be blessed. This blessing is proportional to the level of generosity, which, moreover, must be done willingly. *"He who sows little will reap little"*. The religious authorities often use philanthropy as a recommendation of the Holy Scriptures to organise mass collections from the faithful for social works or for investments of a religious nature, in this case the building of churches and mosques. Thus, philanthropy is developed in countries with a strong religious culture. For some philanthropists, giving money to the poor is an obligatory ritual imposed by a certain power in order to guarantee the regular supply of one's fortune or to increase one's wealth, by a sort of divine or magical reward, at the risk of experiencing financial drought. The actions also touch many aspects, notably the construction of mosques and churches.

On the other hand, donations made at the request of an association in both studies (18% in the present study and 21% in the previous one) reveal a situation where respondents place less trust in ordinary local associations than in networks of friends and acquaintances, as well as in solicitations at places of worship. The same is true for the purchase of a product associated with a cause and the other reasons that do not explain the context in which the donation is made.

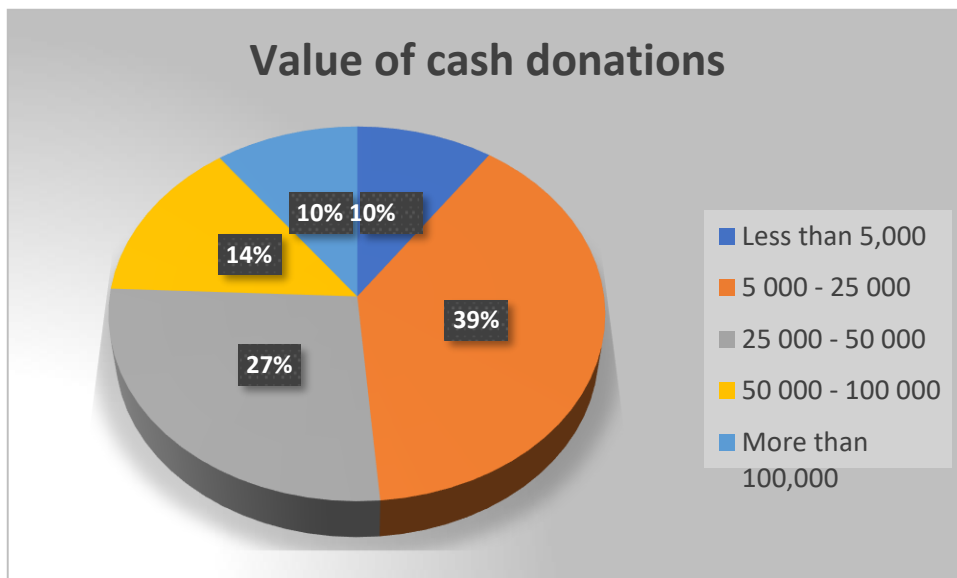
In sum, according to the data from this study, the network of friends and acquaintances and the religious fibre are very decisive for individuals to make a donation.

4.1.6 Value of cash donations in 2021

The graph below shows the cash value of donations typically made by individuals.

Figure 6: Value of cash donations in 2021





Sources: Survey data, February 2022

For the year 2021, Graph 10 shows that the amount of donations between 5,000 and 25,000 CFA francs represents the largest bracket, as 39% of respondents making donations fall into this bracket, compared with 27% for amounts between 25,000 and 50,000 CFA francs. Those who gave more than 100,000 CFA francs represent 10%, 14% gave between 50,000 and 100,000 CFA francs and 10% less than 5,000 CFA francs.

The results of the present study do not deviate too much from the previous one, as the most important bracket for donations is the one between 5,000 and 25,000 FCFA. Furthermore, when cross-referenced with gender, it is clear that women are much more likely to donate than men, however small the amount. Indeed, all the women participating in this survey have already carried out a solidarity action in the last three years, unlike men (Baseline study on community philanthropy in Burkina Faso, July 2020).

Among those who gave more than 100,000 FCFA, women represent 32% and men 68%. For the 50,000 to 1,000,000 FCFA bracket, there is almost equality, i.e. 51% for women and 49% for men. On the other hand, for the 25,000 to 50,000 FCFA bracket, women represent 76% and 34% for the 5000 to 25,000 FCFA bracket.

As in the previous study, it can be estimated that the propensity of women in urban areas to donate is in the range of 25,000 and 100,000 CFA francs, while that of men is at the two extremes, i.e. over 100,000 CFA francs and under 5,000 CFA francs.

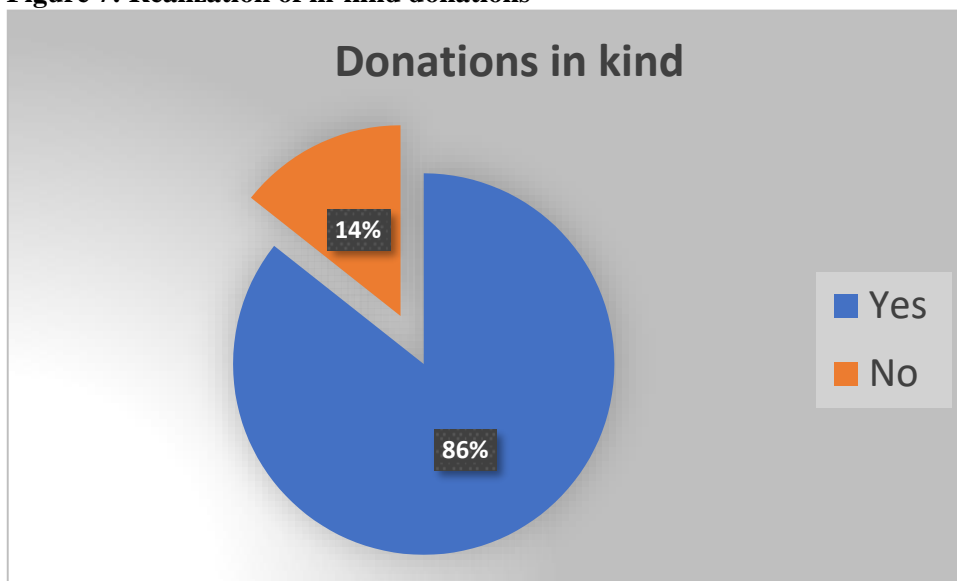
A cross-reference with age shows that the age group that gives the highest amounts, i.e. more than 100,000 CFA francs, is the one between 40 and 60 years old. As for the 21 to 40 age group, the average donation is between 25,000 and 50,000 FCFA.



4.1.7 Making donations in kind

The proportion of respondents who made in-kind donations is shown in the graph below:

Figure 7: Realization of in-kind donations

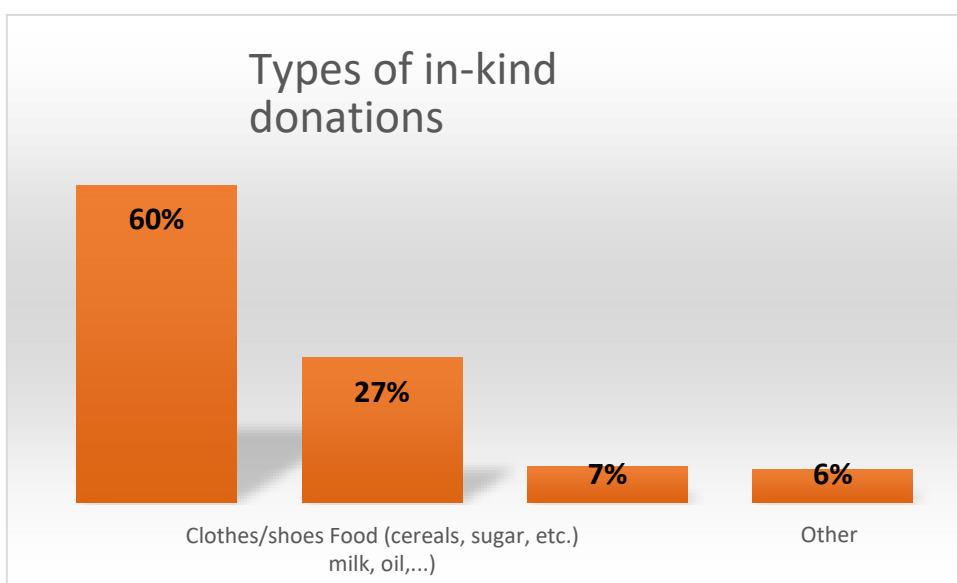


Sources: Survey data, February 2022

The graph above shows that 86% of the respondents have already made donations in kind, while 14% have never done so.

Furthermore, of these in-kind donations, clothing and footwear represent 60%, foodstuffs 27%, working materials 7% and other in-kind donations estimated at 6%. This is illustrated in the graph below:

Figure 8: Types of in-kind donations

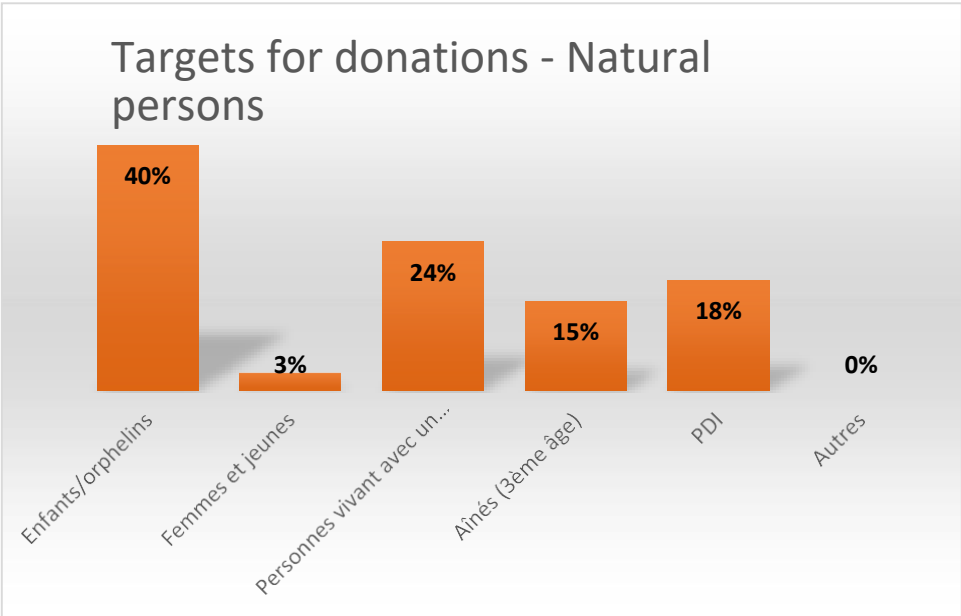


Sources: Survey data, February 2022

4.1.8 Targets for donations

The target beneficiaries of individual donations are represented in the following graph:

Figure 9: Targets for donations



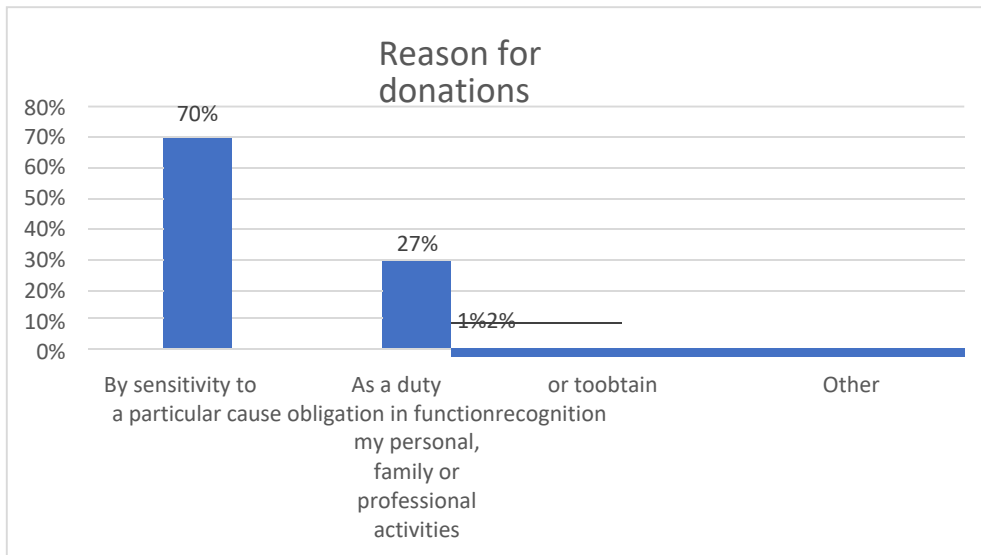
Sources: Survey data, February 2022

Analysis of this graph shows that children and orphans are the main target for donations, with 40% of respondents making donations being sensitive to this target. Next come people living with disabilities, prioritised by 24% of respondents making donations, and 18% target internally displaced people (IDPs). Finally, people of 3^{ème} age represent 15%, while women and young people represent targets for only 5% of respondents.

4.1.9 Reasons for donations

The responses to the question of why respondents donate can be found in the graph below:

Figure 10: Reason for donations.

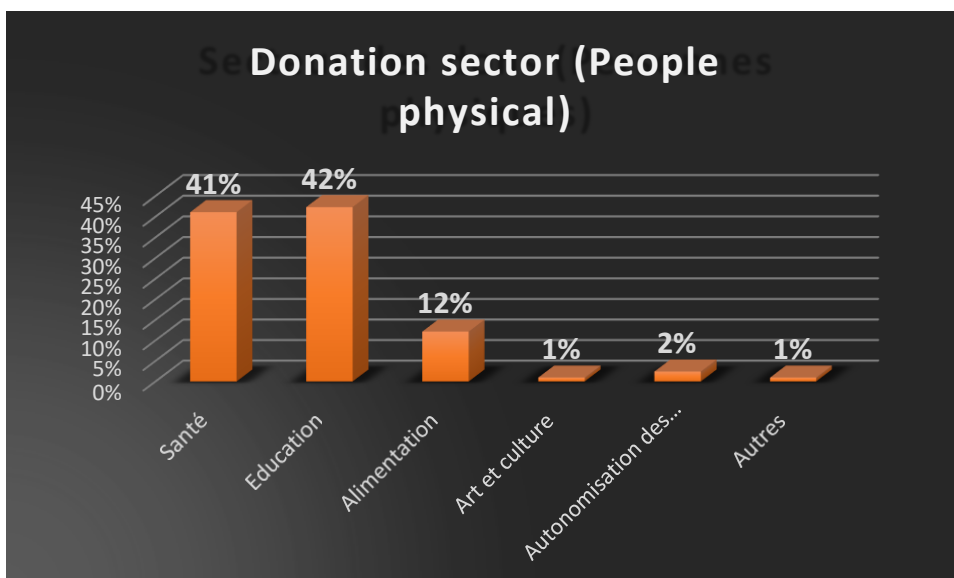


According to the graph above, the majority of respondents (70%) donate out of sensitivity to a particular cause, while 27% do so out of duty or obligation to their personal, family or professional activities. On the other hand, only 1% of the respondents do so to obtain recognition and 2% do so for reasons that are not explained. However, in the previous study, this aspect was not taken into account.

4.1.10 Sector of activities towards donations

The following graph shows the sectors of concentration of donations.

Figure 11: Sector of activity towards donations



Sources: Survey data, February 2022



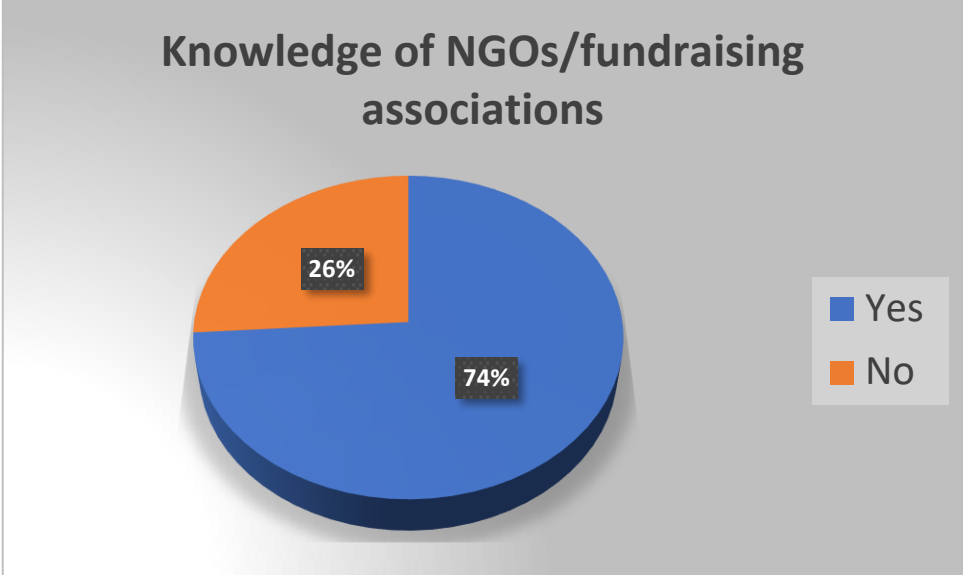
Analysis of the table above shows that over the last three years, the education and health sectors are the two main sectors to which donations are directed. Unlike the baseline study on community philanthropy in Burkina Faso (July 2020) where the health sector was dominant (with 47%), in the current study, the two sectors are almost at the same level with a slight lead for the education sector where 42% of respondents directed their donations against 41% for health. In addition, 12% of respondents directed their donations to the food sector, mainly through the purchase of foodstuffs.

Other sectors are very poorly represented in terms of donations, with only 2% of donations going to women's and youth empowerment and 1% to art and culture, as well as other sectors not included.

4.1.11 Knowledge of NGOs and associations raising funds in Burkina

The following graph shows respondents' knowledge of NGOs and associations that raise funds in Burkina Faso.

Figure 12: Awareness of NGOs and associations mobilising funds in Burkina



Sources: Survey data, February 2022

The graph above shows that 74% of respondents know of NGOs and associations that raise funds at the local level in Burkina Faso to support noble causes, compared to 26% who do not.

The main NGOs and associations most cited by the respondents in order of citation are the following

- OCADES
- SOS Children's Village
- Remar Burkina
- AMPO
- Emmaus Association



- ABF
- CREDO
- IPBF
- AEEMB and CERFI
- APIL
- The girls' network leader
- Association of the visually impaired of Burkina Faso
- ASMADE
- My Hope Association
- Lions Clubs International
- Junior Chamber International
- Rotary Club International
- Roots of hope

Furthermore, integrity and transparency in the management of the funds raised are the main **expectations of the organisations that mobilise local resources.**

4.2 Donation potential at the level of legal persons⁷

There are numerous organisations involved in donation, spread across almost all sectors of activity and the economy of Burkina Faso. Through corporate social responsibility (CSR), these companies support various initiatives for the benefit of vulnerable people via organisations that collect and redistribute.

- The mobile phone sector, such as Orange, Télécel, Telmob, etc., is also a major player in the sector.
- The mining sector: I'm Gold, SEMAFO, etc.
- The banking and insurance sector: BOA, Coris Bank, etc.
- The construction sector: EBOMAF, Abdoul Services, etc.
- The agri-food sector: SODIBO/Brakina, SOSUCO, SN CITEC, DAFANI SA, etc.
- The cement/metallurgy sector: CIMFASO, CIMASSO, CIMBURKINA, etc.
- The retail sector: Marina Market, CFAO, Mégamonde, Jinchen Moto, etc.
- The hydrocarbon sector

The conditions for donations vary from company to company.

In sum, the conditions for donations from large companies in Burkina Faso are highly dependent on their sectors of intervention and especially on the impact on the beneficiary populations. Even though large companies do not give directly to local organisations, canvassing and lobbying are necessary to work in

⁷ This section refers to the study on community philanthropy in Burkina Faso, July 2020.



partnership with them, particularly in the promotion of initiatives encouraging the empowerment of women and young people.

4.3 Socio-economic development through popular ownership: the case of the SOFATO project

If there is another form of mutual aid that better contributes to socio-economic development, it is popular shareholding. Indeed, the Société Faso Tomate (SOFATO) is an initiative of young people committed to the socio-economic development of Burkina Faso through a Cooperative Society for Popular Shareholding which calls on domestic savings for investments that create wealth and jobs. The aim is to open the share capital to public subscription. In total, 340,000 available shares were distributed. The cost of a share is 5,000 CFA francs. A single person cannot take more than 1,000 shares, i.e. a maximum stake of 5 million CFA francs.

The processing unit is located in Yako and should be operational by the end of 2022 with a processing capacity of 90 tons/day and will create 100 direct jobs and 15,000 indirect jobs.

This type of funding for such a large-scale project is a first in Burkina Faso and deserves to be supported.

4.4 Some community philanthropy initiatives in Africa

In this section, some community philanthropy initiatives developed in Africa, notably in Kenya and Egypt, as well as some community philanthropy foundations will be presented.

4.4.1 Community philanthropy initiatives developed by organisations in Kenya.

4.4.1.1 Merti Integrated Development Program (MID-P)

The Merti Integrated Development Programme (MIDP) was established when Action Aid Kenya (AAK), the only NGO active in Merti, closed down in 2000. Indeed, MIDP was created to facilitate and coordinate development initiatives through policy influence and resource mobilisation that promote good governance.

In developing its programme, MIDP has adopted and promoted the philosophy of community-managed / community-led development, where communities, through their institutions, play a central role in needs / risk identification, intervention design, implementation, monitoring and learning.

4.4.1.2 Kenya Community Development Foundation (KCDF)

The Kenya Community Development Foundation (KCDF) is working to encourage the growth and promotion of organised giving in Kenya. The aim is to change the mindset



Kenyan communities to move away from reliance on external resources and start financing their own development.

Many Kenyans are responding positively through what has become known as 'crisis philanthropy', offering donations in kind, money and even land. This shows that thousands of Kenyans are willing to help where the structures and accountability mechanisms are in place. Kenyans also came together to raise nearly 10 million shillings in response to the famine in northern Kenya through the 'Kenyans for Kenya' initiative.

While KCDF applauds these responses, it wishes to encourage the attitude of Kenyans towards continuous and organised systems of giving to initiatives that address the root causes of problems. KCDF recognises that African culture is based on the basic spirit of society, 'Ubuntu', which is philanthropic. Similarly, the Kenyan nation was built on the spirit of 'Harambee' which also recognises the power of coming together.

However, in the face of many challenges, unscrupulous campaigning, political uncertainty and more, KCDF still reminds Kenyans to preserve this dying culture, to give to worthy causes.

"In Kenya, people are not poor because they lack resources; they are poor because they don't know how to use the resources available to them

"Raphael Masika, a local leader who was instrumental in the formation of the ADCM⁸.

4.4.2 Some funding organisations for philanthropy initiatives in Africa.

There are a number of organisations that fund philanthropy initiatives in Africa, but of these organisations we have chosen to focus on. They are the Global Fund for Community Foundations (South Africa) and the TrustAfrica Foundation (Senegal).

The Global Fund for Community Foundations (GFCF) seeks to strengthen and promote local philanthropic institutions around the world so that they can realise their full potential as key players in the development process. The fund makes small grants to build the capacity of community foundations and other local philanthropic institutions that are grantmakers and raise funds from local sources.

The TrustAfrica Foundation, based in Dakar, Senegal, supports philanthropic institutions in generating knowledge and influencing practice, piloting innovations in giving, and encouraging philanthropy to address issues of democratic governance and creating equity in societies.

⁸ This is the Makutano Community Development Association (MCDA)



4.5 Resource mobilisation challenges

Although the study noted the existence of a potential for donations in Burkina Faso, it is clear that the mobilisation of resources through participatory financing faces difficulties. These include

- ***Inaccessibility of donations at the level of large companies:*** organisations have difficulty accessing donations at the level of companies, the latter preferring to intervene directly with beneficiaries through foundations or projects benefiting the State.
- ***Unfulfilled promises:*** donations, whether from individuals or companies, are often marred by false promises, particularly during event-based fundraising operations. This situation creates discomfort and tarnishes the credibility of the donor structures vis-à-vis their targets.
- ***The propensity of donations at the level of individuals for disasters, calamities or emergency situations than for development projects:*** in a development context where everything seems to be a priority, individuals are much more sensitive to making donations to save emergency situations than to support development projects over a certain period. This is the bridge that most celebrities who collect money exploit, sometimes using images or photos showing people in distress (illnesses, accidents, etc.) or highlighting the impact of a disaster (Covid-19) or a humanitarian problem (the case of internally displaced persons).
- ***The purpose of donations for publicity or marketing purposes and value conflicts:*** Most companies that make donations as part of their Corporate Social Responsibility aim through organisations to clean up their image but above all to reach a given target audience. The most common difficulties are that there are very often conflicts of values between the scope of the actions of the donating company (corruption scandal, non-respect of employees' rights, abuse, overexploitation of the country's natural resources, moral values promoted, etc.) and the organisations that collect the funds, which moreover, do not want to sacrifice their values under the prism of resource mobilisation.
- ***The "political business" of certain large companies:*** certain companies have a propensity to make large donations when it is often a cause supported by the State (the government and its branches, politicians, etc.) in order to improve the rating of their relations with the latter and benefit from any advantages (public contracts, facilities linked to its expansion, etc.).

In view of all these challenges, it should be noted that fundraising in the context of Burkina Faso, as elsewhere in Africa, is an adventure that requires a great deal of patience, endurance, tact, courage and determination. In order to meet these challenges, there is a need for education and awareness-raising accompanied by advocacy with companies and individuals (population). It is also important to develop



strategies for mobilising resources from small and medium-sized enterprises (SMEs), which, although they have the particularity of giving small amounts, have the advantage of being relatively more accessible and of entailing fewer conflicts of value.



V. IDENTIFYING INDICATORS FOR MONITORING LEARNING AND CHANGE

Based on the expected results of this project, the table below presents the indicators for monitoring learning and change.

Table 3: Indicators for monitoring learning and change

Outcomes/Résultats ⁹	Indicators/ Indicateurs ¹⁰	Baseline data/ Données de base	Targets ¹¹	Data source /Data source	Data collection methods data	Frequency/ Fréquence	Responsibility/ Responsabilité
CSOs lead political authorities to change their community development policies and practices to include CSOs and local people	Number of advocacy events organised by CSAs	0	4	Activity report	Interviews / Advocacy	Each quarter	ABF
	Number of decisions (laws, policies, decrees) adopted that promote resource mobilisation at local and national level	0	2	Compte rendu des conseils de ministres; Journal officiel du Faso; Law adopted by the DA	Compilation of decisions rendered	Each year	ABF
CSOs catalyse inclusive community-led social transformation for endogenous development	Level of change in the community for endogenous development	Low level of inclusive social transformation	High level of social and inclusive community transformation	Evaluation and/or capitalisation report	Focus group interview	From the end of the 2nd year	ABF Consultant

⁹List of outcomes from the Logical framework analysis - at least two indicators per outcome. ¹⁰Gender and location specific

¹¹Includetimeframe (whenpossible) | Include timeframe (whenpossible)

	Number of good practices identified, documented and disseminated in terms of local donation	0	10	Evaluation and/or capitalisation report	Focus group interview	Each year	ABF Consultant
	Number of people sensitized in the community by CSAs on local donation issues	Low level of awareness	Large number of people reached	Report of CSA and ABF activities	Awareness campaign Focus group	Per quarter	CSA / ABF Project Officer
Increasing local and national donations for socio-economic transformation	Volume of local and national donations (cash and in-kind)	Low level of local and national donations	High level of local and national donations	Assessment and/or evaluation report capitalization	Surveys	Per semester	CSA / ABF Project Officer
	Number of local and national donors	Low number of local and national donors	High number of local and national donors	Activity report	Statistics on the number of donors	Each quarter	CSA / ABF Project Officer
	Number of CSAs per ABF	Low number of CSAs with capacity	High number of CSAs capacities	Training report	List of participants Evaluation form	After each course	ABF



VI. RECOMMENDATIONS

In Burkina Faso, community-based organisations engage in a variety of philanthropic initiatives. They engage the vulnerable populations that are the main targets of their interventions in mobilising local resources to address challenges they face, particularly those related to their empowerment. The initiatives to be developed in the framework of this project should aim to alleviate the bottlenecks that limit local giving.

Table 4: Recommendations

Recommendations	Strategy	Responsible for
Encourage and implement a real culture of giving that is part of a development dynamic rather than just an emergency situation.	Organise awareness campaigns for the general public; Develop a programme to raise awareness of local giving culture among pupils and students	ABF ASC
Develop an appropriate policy and legal framework to promote local philanthropy with fiscal measures incentives for businesses	Advocacy and lobbying of political authorities	ABF ASC
Strengthen the accountability mechanisms of fundraising organisations to increase their trustworthiness among donors	Strengthen the capacity of CHWs in resource mobilisation Develop monitoring and accountability tools	ABF
Create a consultation framework or experience-sharing platform bringing together the various actors organising the collection and distribution of resources in Burkina Faso	Identify good practices in philanthropy in Burkina. Create a laboratory (physical or virtual) for sharing good practice and resources. Develop a communication plan to promote local development initiatives	ABF
Promoting volunteering or voluntary engagement in communities	Set up a programme that will encourage volunteerism or civic action by volunteers. This would contribute to local anchoring and help communities to get involved without waiting for aid for their own development	ABF

Develop a programme to empowerment of women and youth	Promote self-financing mechanisms such as savings and credit groups and develop their IGAs	ABF
Establish a community foundation to facilitate the collection of local resources by CSAs	Create a foundation by bringing together the main CSAs supported by the project	ABF
Taking into account traditional and cultural philanthropy practices to adapt them to the current context of modernity	Identify best practices in traditional and cultural philanthropy and contextualize them current.	ABF

VII. CONCLUSION

Philanthropy is an approach to development that involves enlisting the support of community members, leveraging community resources so that the community can best meet its challenges and improve its quality of life.

The objectives of the study were achieved. These included presenting the history and evolution of traditional and cultural philanthropy in Burkina Faso, presenting an overview of the situation and defining indicators that will enable the learning and change that the programme aims to stimulate to be captured. Thus, the study made it possible to establish a reference situation concerning the different forms and practices of philanthropy in Burkina Faso. It also enabled an assessment of the perceptions of philanthropists in the communities in order to build a good strategy to increase the efficiency and sustainability of local resource collection. In addition, the study identified the traditional forms of solidarity practiced by ethnic communities in Burkina Faso.

Several types of actors collect, distribute and make donations, each with different logics and strategies. Burkina Faso has a great potential for donations by both individuals and legal entities for the benefit of vulnerable groups. However, although the study noted the existence of a strong donation potential, it must be noted that mobilising resources through participatory financing requires a great deal of patience, endurance, tact, courage and determination. Consequently, strategies capable of mobilising this potential must be implemented. To do so, a real culture of giving should be encouraged and put in place, based on a development dynamic rather than an emergency situation, and an appropriate policy and legal framework should be developed to promote local philanthropy with tax incentives for businesses. In addition, strengthening the accountability mechanisms of fundraising organisations is necessary to increase their trustworthiness among donors.

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IX. ANNEXES

ANNEX 1: DATA COLLECTION TOOLS

INTERVIEW GUIDE FOR ACTORS IN THE PHILANTHROPY SECTOR (NGOS AND ASSOCIATIONS)

I. GENERAL INFORMATION

1.1. Organization

Name:

Code: _____

Address:

1.2. Contact persons

	Person carrying out the interview
Name	
Position/Title	
Telephone	
Email	

1.3. PURPOSE/MISSION/GOAL OF THE ORGANISATION

- What is the purpose of your organisation?

Areas of intervention	
Targets	
Areas of intervention	
Year of existence	

II. LEVEL OF KNOWLEDGE/PERCEPTION OF PHILANTHROPY

- What traditional and cultural philanthropic practices are you aware of in Burkina Faso in general, and more specifically focused on the empowerment of women and girls?
- What do you see as the constraints to traditional and cultural philanthropy in Burkina Faso?

II. TYPOLOGY AND NATURE OF PHILANTHROPIC PRACTICES

2.2 What are your current practices in community philanthropy or resource mobilisation: describe the target, sector of intervention, history, scope and issues, effectiveness?

2.3 What are the socio-cultural drivers that can be used to build a philanthropic project?

2.4 What are the obstacles to mobilising resources at the local level?

III. MOBILISATION/PARTICIPATION CAPACITIES

3.1 Do you think there is potential for traditional philanthropy in Burkina Faso?

3.2 What is the typology of the resources you mobilise?

3.3 Who are your main donors? What motivates them to donate?

3.4 How much can you mobilise per campaign or per year depending on the resource mobilisation actions?

3.5 What are your strategies for engaging donors in your philanthropic projects and programmes?

3.6 What are your strategies for engaging the public in your community philanthropy projects and programmes?

IV. MANAGEMENT MECHANISMS

4.1 What resource management mechanisms have you put in place?

4.2 What are your monitoring mechanisms for accountability?

4.3 What is the level of donor participation?

4.4 What capacity building is needed at the organisational level for effective philanthropic action?

V. GOOD PRACTICES AND LESSONS LEARNED

5.1 What are your good practices in traditional and cultural philanthropy? And more specifically in the field of defending the rights of girls and women in Burkina Faso (if applicable)?

5.2 What are your lessons learned in resource mobilisation?

ANNEX 2:

QUESTIONNAIRE FOR CURRENT AND POTENTIAL DONORS OF FINANCIAL OR IN-KIND DONATIONS (INDIVIDUAL PHILANTHROPISTS)

I. Identification

City/Village :

Sex : Male Female

Age: Less than 20 years 21 to 35 years 36 to 50 years Over 50 years

Socio-professional category: Pupils/Students Public/private employee
 Worker Company manager Tradesman (specify) Unempl
 oyed Other (to

Marital status: Married Widow(e Single
 r)

II. History of traditional and cultural philanthropic practices

2.1 What forms of traditional and cultural solidarity do you know of from the past?
 (name a few)

.....

2.2 Have these forms of solidarity evolved? Yes / No If yes,
 which ones?

III. Philanthropic practices

3.1 Have you ever done solidarity actions in your community? Yes No

3.2 If yes, how often did you make (financial) donations per year?
 Less than 3 times 3 to 6 times 6 to 12 times More
 than 12 times

3.3 How much do you estimate the value of your cash donations per year?
 Less than 5 000 5000-25 000 25000-50000 50000-
 100000 More than
 100 000

3.4 Have you ever made a donation in kind? Yes Other (please specify)
 If yes, what type of donation?

- ✓ Clothing/Shoes
- ✓ Food (cereals, sugar, milk, oil, etc.)
- ✓ Working materials

No

3.5 In what context did you make your donations?

- ✓ In response to a request from a relative (family, friend, colleague)
- ✓ When purchasing a cause-related product
- ✓ In tribute to a loved one (birthday, baptism, death)
- ✓ In response to a request from my place of worship
- ✓ Other (please specify)

3.6 In general, you make a monetary donation:

- ✓ by sensitivity or interest in a particular activity or cause
- ✓ by duty or obligation according to your personal, family or professional activities
- ✓ to get recognition
- ✓ other (please specify)

3.7 What are the causes (targets) for which you are particularly sensitive in terms of donations? (in order of priority)

- ✓ Children/orphans
- ✓ People living with a physical disability
- ✓ Seniors (3^{ème} age)
- ✓ Women and girls
- ✓ Other (specify)

3.8 In which sector(s) have you made donations in the last three years? (In order of priority)

- Health
- Children and youth
- Combating poverty and social exclusion
- Education
- Sports and leisure
- Arts and culture
- Advocacy

3.9 What are your expectations of organisations that mobilise or collect resources for endogenous development actions?