CONVERSATIONS WITH INSPIRATIONAL WOMEN
VOLUME II: WOMEN IN PHILANTHROPY

AFRICAN WOMEN'S DEVELOPMENT FUND

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EDITOR:
Amina Doherty

CONTRIBUTING EDITORS:
Theo Sowa, Jessica Horn

ORIGINAL INTERVIEWS CONDUCTED BY:
Nana Darkoa Sekyiamah, Amba Mpoke-Bigg

ILLUSTRATION AND LAYOUT:
Azola Dyonta

COPY EDITING:
Akwaeeke Emezi

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The African Women's Development Fund (AWDF)
Plot 78 Ambassadorial Enclave, East Legon, Ghana
www.awdf.org
Tel: + 233 28 966 9666
‘And then the **women** came’
‘And then the women came’

Leymah Gbowee, the Liberian Nobel Peace Prize laureate, told a story at AWDF’s 15th anniversary event. She had made a trip to the Democratic Republic of Congo with a number of fellow Nobel Prize laureates and many journalists, mainly from the global north. Arrangements had been made for the group to meet with a number of Congolese women who had survived the violence that has torn the DRC apart for so many years.

The first woman told a horrific story of rape, despair, self-loathing, and hitting a wall in terms of looking forward in her life. Just as Leymah herself was despairing at the horror of the woman’s experiences, the woman said, “And then the women came. They held me and told me I was ok. They helped me feed my children. They helped me recover—physically, economically, mentally, and spiritually—and I was able to resume my life and my place in my community.”

With those words came a lifting of Leymah’s spirit at the strength of sisterhood, the reviving power of women’s solidarity, and the astounding resilience of African women. Then the next woman told her story, a similar tale of horror—rape, violence, and violation on so many fronts. Part way through, she said, “And then the women came to help me and my family recover from this violence. They found clothing for me, they helped heal my wounds, they helped care for my children and they held me while I cried.”

Woman after woman came and all had similar stories of rape, abuse, exploitation, violation of all rights—and each of them had a version of the phrase, ‘and then the women came.’

When the women had finished speaking, the forum was opened to questions and journalist after journalist asked the same questions. How many times were you raped? How many times were you beaten? How often were you violated? Where Leymah had heard stories of African women supporting themselves to recover and rebound from horror, stories of the power of women’s solidarity, stories about the strength of African women, the journalists seemed to have stopped hearing anything once the word ‘rape’ was introduced. Leymah realised how deeply ingrained some people’s stereotypes of African women were, so much that only a pre-set mental narrative could be heard or responded to.

It is some of these deeply worrying stereotypes about African women that AWDF’s ‘Women Leading Africa’ series is trying to challenge. By facilitating the voices of African women leaders of all kinds to be heard, in conversations unmitigated by other people’s perceptions, we hope to challenge the generally negative and undermining stereotypes that abound about African women, our roles in the world, and our achievements in a range of settings.

This volume of ‘Women Leading Africa’ focuses on African women and philanthropy. Philanthropy has increasingly attracted public attention in recent years. As a philanthropic feminist organisation, AWDF has partnered with a number of other African foundations and philanthropic actors to promote a better understanding of the nature and volumes of African philanthropy.
Yet even as we work in this arena, we are constantly reminded of how the narratives about philanthropy and philanthropists make the philanthropic activities of African women almost invisible. When people speak of philanthropists, they often think immediately of wealthy individuals, mainly male and mainly from the global North. Philanthropy is seen as something ‘done to’ African women, rather than something practised by African women.

An easy definition of philanthropy is ‘private giving for public good’, with that giving being defined as ‘time, talent and/or treasure’ (the treasure being the financial gifts). When philanthropy is understood in that context, it is clear that some of the current, more limited perceptions of philanthropists underestimate the range, depth, and value of philanthropic actors and activities not just in the global south, but across the world.

My personal experience has been that while there are clear and constructive examples of high net worth individual and organisational giving, African philanthropy in particular is more horizontal than vertical in nature. I learned at the feet of my mother, father, and other family members about the nature and necessity of personal giving for public good as part of a generations-old tradition of mutual responsibility and accountability for the correction of injustices and the wellbeing of our communities, nations, and the African continent (Ghana having a strong legacy of pan Africanism). Indeed, as part of a family that travelled extensively due to my father’s work, I watched as my parents undertook philanthropic activity whether we were in the USA, Mali, or Pakistan. I have seen African women, young and old, take on responsibility for school fees, for redeveloping public infrastructure in their villages or urban areas, for developing responses to violence and physical insecurity, and much more. At the height of the devastation of the HIV/AIDS pandemic, many of us witnessed grandmothers in East and Southern Africa take on the care of hundreds of thousands of children orphaned by the disease, take on the care of people affected by HIV, and basically keep their communities alive. Most of these grandmothers were not rich women. Many were only just surviving in terms of income and assets, yet the giving of their time, talent, and treasure with regard to percentages of income was probably far greater than that of some of our wealthy, better-recognised philanthropists. At the same time, the giving of many high net worth African women is equally under recognised.

Should we be surprised that women’s work and contributions are under recognised and undervalued in philanthropic activity when we see the same phenomenon in so many other arenas? Probably not, but as AWDF, we are determined to shine a light on African women’s contributions in all spheres. So in this volume of Women Leading Africa, you will find a range of different types of giving, different levels of giving, different motivations for giving, and different focuses for that giving — all by a diversity of African women. The interviews in this volume are necessarily few and only a small representation of philanthropic activity by African women, but we hope they are a prompt for more diverse understandings of African women and philanthropy.

We hope to do our part in changing the narrative. We want everyone to hear, ‘And then the women came.’

Happy reading!

Theo Sowa
Chief Executive Officer, AWDF
Women Leading Africa: Biographies
ABENA AMOAH

Abena Amoah is an accomplished investment banker, financial advisor, and stockbroker in Ghana. She has served on several boards as a Director, including those of the Ghana Stock Exchange, the Ghana Venture Capital Trust Fund, and more. She currently serves on the board of the AFS Intercultural Exchange Programme Ghana—a philanthropy promoting intercultural learning. She is also an assessor of the High Courts of Ghana.

ANGELLA KATATUMBA

Angella Katatumba is the founder of the Angella Katatumba Development Foundation. In 2010, the British Council commissioned Angella and appointed her as the International Climate Change Icon in Uganda, a position she held from 2010-2011. She attended the Global Climate Change summit and her song Let’s Go Green was used as one of the theme songs at a number of events during the summit. She visits schools and villages in Uganda to teach about climate change.

DR ANNA MOKGOKONG

Born in Soweto and raised in Swaziland, Dr Anna Mokgokong is a South African businesswoman who has received international acclaim for her entrepreneurial ability. As President of the South African Women Entrepreneurs Network (SAWEN) and the International Women’s Forum of South Africa (IWFSA), she is a much sought-after public speaker with a keen interest in community development and women’s empowerment. In 1998, she was inducted into the Leading Women Entrepreneurs of the World—an independent, international club of the world’s most powerful and successful female entrepreneurs.

BEVERLY NAMBOZO

Beverley Nambozo Nsengiyunva is a Ugandan author, award-winning poet, leadership trainer, and children’s facilitator. Beverley was Uganda’s 2014 BBC Commonwealth Games poet and in 2017, she became the founding President of Bukoto Toastmasters Club—an international public speaking platform. She runs the Babishai African Women and Girls’ Leadership Academy.

BISI ADELEYE-FAYEMI

Bisi Adeleye-Fayemi is a feminist activist and thinker, with experience as a gender specialist, social entrepreneur, policy advocate, social change philanthropy practitioner, communications specialist, and social sector expert. She is one of the three Co-Founders of the African Women’s Development Fund (AWDF) and served as the first Executive Director from 2001-2010. Her leadership established AWDF as a leading institution in the area of social change philanthropy in Africa. In June 2011, the New African Magazine named Bisi as one of the 100 Most Influential People of Africa.

BONGI SIBONGILE MKHABELA

Sibongile (Bongi) Mkhabela is the current Chief Executive Officer of both the Nelson Mandela Children’s Fund (NMCF) and the Nelson Mandela Children’s Hospital Trust. She served in the office of then-Deputy President Thabo Mbeki as Programmes Director and was responsible for programming, with specific reference to civil society-government partnerships, as well as ensuring that South Africa implemented the United Nations Agreements on the Rights of the Child.
Her personal story of the Soweto uprisings is captured in her book, Open Earth and Black Roses. She serves, among others, on the boards of Trust Africa, based in Senegal; Global Fund for Community Foundations; Global Philanthropy Alliance, and the Black Sash.

**FOLORUNSO ALAKIJA**

Mrs. Folorunso Alakija is a dynamic Nigerian businesswoman and philanthropist. She was a business administrator and banker before following her heart and creative calling to join the fashion industry. Her label, Rose of Sharon House of Fashion, is a household name in Nigeria. Mrs. Alakija is the Managing-Director of the Rose of Sharon Group, whose holdings include FAMFA Oil Limited—her family’s oil exploration and production business, Dayspring Property Development Company Limited, the Rose of Sharon Prints & Promotions, and Digital Reality Print Ltd. She is an acclaimed public speaker and the first woman to be appointed as Chancellor of a public university in Africa.

**LINA ZEDRIGA**

Lina Zedriga Waru Abuku is an activist working to end social exclusion and all forms of discrimination against vulnerable groups, especially women. She is also a practicing attorney, educator, trainer of trainers on alternative and transformative leadership, and mentor. Lina has carried out extensive research on UN Security Council Resolution 1325, advocated for the inclusion of women at peace negotiation tables, and mediated for peaceful resolution of land conflicts.

**PROFESSOR SESAE MPUCHANE**

Professor Sessae Mpuchane is one of Botswana’s most respected academics and worked at the University of Botswana for over three decades. She chaired the task force that discussed the establishment of a second university in Botswana, culminating in the genesis of the Botswana International University of Science & Technology (BIUST) and then served as the institution’s Founding Executive Chairman for the first two years of its development. She is currently the Chairperson of the Associated Fund Administrators (AFA) and has served as Chair of the Board of the African Women’s Development Fund (AWDF).

**SITAWA WAFULU**

Sitawa Wafula is a blogger and mental health advocate with a major interest in the social and preventative aspects of mental health in Africa, as well as policy implementation. Sitawa contributes regularly to Kenya’s Daily Nation Newspaper and recently became a contributing blogger for The Huffington Post. Her work has been featured on both local (NTV, Citizen) and international media outlets (BBC, Al-Jaazera, WNYC Radio), and she has graced platforms like TED, MOTH, and Aspen Ideas Festival. In 2014, her blog won a Google Award and she used the award to set up Kenya’s first free mental health SMS support line, providing support to over 11,000 Kenyans in the first year.
SYLVIA NAGGINDA
(Queen of Buganda)

Her Royal Highness the Nnabagereka Sylvia Nagginda is the Queen of Buganda and wife to King Ronald Muwenda Mutebi II. She is a traditional and cultural leader of the people of Buganda, the largest Kingdom in Uganda occupying almost a quarter of the country with a population exceeding 7 million people, which is equivalent to 25% of the total population. HRH is a core member of the African Philanthropy Forum and an Advisory Board member of the Global Thinkers Forum.

PRINCESS UMUL HATIYYA IBRAHIM MAHAMA

Princess Hatiyya Ibrahim Mahama is a Ghanaian entrepreneur and writer. She is also an international speaker on leadership, business strategy, and mindset. She is the bestselling author of The Mad Duck and A Dinner Date with The Mad Duck—two inspirational books which shatter the limits people place on themselves and instruct them on how to live a fully expressed life. She founded the PUH Foundation, an educational charity with a focus on building a first-class Africa, one classroom at a time.

YVONNE CHAKA CHAKA

Yvonne Chaka Chaka is an internationally recognised South African singer, songwriter, entrepreneur, Global Health Advocate, and Humanitarian. Dubbed the “Princess of Africa”, Chaka Chaka has been at the forefront of South African popular music for 30+ years. She has also served as a Goodwill Ambassador for UNICEF and the Roll Back Malaria Partnership for the past 12 years. Yvonne is the first African woman to have been awarded the Crystal Award by the WEF World Economic Forum in Davos in 2012, recognising her humanitarian work.
"Philanthropy is about giving what you can afford to give, but it’s also about going above and beyond that and mobilising to give what is actually needed. That is where, in my mind, ‘real’ philanthropy comes in."

— ABENA AMOAH
On Building a Dream

I first became involved with the Princess Marie Louise Children’s Hospital in Accra when I attended the St. Rose’s secondary school in my early teenage years. The hospital was built over 100 years ago, and was probably (until recently), one of the only hospitals in West Africa exclusively caring for children. As a teenager, I would support the hospital by going on sponsored walks, and with other fundraising efforts, but it wasn’t until I’d finished my O levels, when I joined the hospital’s administration as part of my national service that I realised how under-resourced it was. There was no theatre and there were barely any paediatricians. The laboratory didn’t have the most basic malaria test kits, and the pharmacy was in need of resources as well. Even the access road to the hospital was in bad shape. If there was an emergency, or someone needed to be rushed to the hospital, they would have to be transported to Korle Bu instead. I was really frustrated and those feelings remained, even after I had completed my national service.

In 2007, I started making small donations towards things like the Christmas party and other hospital events. One day, I was approached by Father Campbell (one of the hospital’s patrons), who shared with me his dream of building a well functioning operating theatre. I was really excited at the possibility and began to explore how much it all might cost to make Father Campbell’s dream a reality. I was told that it would cost about three million dollars, but that didn’t deter me. I immediately began soliciting donations.

The first donation we received for the hospital came from an Irish family in Ghana. After that, I began making personal appeals to companies and individuals in my network and through small donations, we managed to raise our first million. With that, we started construction and finished building in early 2010. Father Campbell and I worked closely together to start acquiring the necessary equipment for the hospital. I began approaching friends in my network who were working in the oil industry and encouraging them to support to the development of the new theatre. It became my goal to have all of my friends give to the hospital in some way—I even made a pitch for it at my son’s christening!

Shortly after, I met with a senior executive from a large oil company (who incidentally had come to my son’s christening). Father Campbell and I showed him around the existing facilities and what we had built with support from private individuals, along with our plans, and we made a direct pitch to him. Though we had quite a bit of negotiating to do, in the end we secured our first $500,000 from that senior executive. And that was only just the beginning. We managed to bring on board many other partners and by 2012 we had reached our goal of three million dollars.

We launched the new hospital in 2013 and it felt fantastic! I am still so proud of all of our work. In addition to a fully functioning theatre, we committed to supporting training for all of the doctors and nurses, and managed to bring a few new surgeons on board as well.
The new hospital has made such a big difference in people's lives, but there is still so much more to do.

I think what people need to understand about philanthropy, is that not everyone is going to have millions of dollars to give; but we all know at least one person who can volunteer their time, or who can provide access to someone who can give their own resources. Sometimes people think that because they've contributed hundreds that they've done enough, but I think when you give more than what is ‘comfortable’ for you, that is when the real change comes.

**Philanthropy is about giving what you can afford to give, but it also about going above and beyond that and mobilising to give what is actually needed. That is where, in my mind, ‘real’ philanthropy comes in.**

**On Philanthropic Strategy**

When I think of my own philanthropic strategy, I think that one of the most important things we did was to show people the progress that had been made, together with pictures of what we hoped to achieve. We worked with an architect who volunteered his time to help come up with the plans and without his contribution, we may never have raised the full amount we needed.

Having a plan and documenting it is critical.

One of the most important things we did was to walk people through our vision of what we wanted the hospital to look and feel like. You really have to tell the story and bring people along with you—make them feel as though they are part of the project. When you can paint a picture and show what you have accomplished and what you hope to do, people will believe in your integrity and support you.

**On AWDF and Giving Back**

I first learned about the African Women's Development Fund (AWDF) and its work in 2009. I was blown away to learn about the scope of the organisation’s work and immediately wanted to be involved. As a woman, I have experienced discrimination, and at the same time I know the transformational impact women can make. I have seen people like my own grandmother make a huge difference. So many people talk about the impact women have made in their lives and it means so much for me to support AWDF’s work and give back in this way.

I have supported AWDF with my time, and access to my networks. What I would love to do more of in the future is to spearhead fundraising for AWDF’s grantmaking efforts. I would also love to volunteer my time and expertise in providing financial management support to AWDF’s grantee partners. I believe that I have a lot to offer both to AWDF and to its grantee partners, and that is just one way I imagine myself to be a philanthropist.
“Philanthropy is investing in humanity.”
— ANGELLA KATATUMBA
On Being a Musician and Starting the Angella Katatumba Development Foundation

I left Uganda as a child. I went to Canada and then to England for my studies, before eventually settling in Chicago, in the United States. I never planned to be a philanthropist or to get involved in charity work; I really just wanted to make music. The first song that I ever released was called ‘Standing in the Rain’. Since then I’ve released several songs including ‘I Live for You,’ ‘Peace,’ and a gospel song called ‘I Surrender’. ‘Peace’ was quite successful in Uganda. It was really a cry for help, a call to stop war and corruption. I didn’t expect that it would become as popular as it did, but I am glad that it did.

In 2005, I was approached to perform ‘Peace’ at a charity event as part of the ‘Gulu Peace Walks,’ which I actually turned down at first. I felt bad turning it down, but I really didn’t know much about Gulu—they didn’t teach us about what was happening there in school so I didn’t know. After being approached to do that performance, I started to research the situation in Gulu on my own. I was really shocked by what I learned. There was a 21-year old war going on that I didn’t know much about. The whole thing was really shocking. It was perhaps one of the most emotional experiences that I’ve ever been through. This bloody war was happening just three hours away from Kampala (where I lived) and I didn’t know anything about it. Learning more about the situation led me to write the song ‘For You Gulu’.

I went to the studio and within four days I had written and recorded it. I shared the song with the organizers of the Gulu Peace Walks, and within a week the song had become a huge hit in 72 cities around the world. Many Ugandans would listen to the song and approach me, thanking me for bringing light to the situation. In a very short space of time, I was being asked to go and visit Gulu. I wasn’t sure about going at first but it was actually my parents who convinced me—they told me I had to go.

I began putting a team together and started fundraising. My father always said to me, “If you are going to do something, do it big, or don’t do it at all.” He said, “If you are going to Gulu, you cannot go there empty handed—you have to take things with you.” I started to connect with people in my immediate network to support my fundraising. One of my father’s friends, H.E Gordon Wavamunno, owned a TV station (WBS), so I went on live television to talk about our fundraising drives and the cause in general. The gift of free airtime on TV was priceless—you have to add up things like that because time is money. H.E Wavamunno put me on prime time television and that gave us (and the cause) so much visibility. It also helped that my father has a great network. People really trusted anything he would put his name on. I learned that people give to people they trust.

I really have my father to thank for a lot of the fundraising successes and for my music success. Together we hosted events like the ‘Angella Katatumba For Gulu Awareness Evening.’ For that event, I supported 30 children from Gulu to come to Kampala and we invited people we knew would give, my family, and the press.
We made t-shirts for the children and that’s pretty much how my foundation was born. The children shared stories of their experiences, how their mothers had been burnt, and other terrible things. People were very inspired to give. They contributed clothes, blankets, beds, computers—we collected close to 12 million Ugandan shillings, but the total value of items we collected was over a billion shillings.

On Visibility of the Cause

When I eventually went to Gulu, I took the media with me—I brought 35 local journalists. I learned that it was very important to include the media because they are the ones that really helped us to spread the word. They are the ones that helped us encourage people to really give. I invited them so they could see the situation in Gulu for themselves.

I learned so much through this process. Perhaps most importantly, I’ve learned that transparency is one of the most important things for any organization and philanthropic effort.

I’ve worked extremely hard to build consistency and longevity with my foundation. I’ve learned that even when times get hard, it’s important to keep the work moving, and to keep talking about your cause.

As an artist, I use my music to promote awareness and to talk to people. Everywhere I sing, I talk about Gulu—that’s how so many people came to know about the work I was doing. When I sing, people are moved by the music, they listen and pay attention to my lyrics, my music helps to carry my message, just in a cooler way!

On Using One’s Voice in a ‘Bigger’ Way

Last year, I recorded a song called ‘Supernatural Girl’. It is about domestic violence. When I lived in the United States before coming back to Uganda, I was married to a man who was violent towards me in a mentally abusive manner. He never physically touched me, but his words were so damaging and when he was angry, he would break anything in his path. I didn’t even realize I was in a violent relationship. I got married when I was 20 years old and it took me over eight years to realize that I deserved better and needed to leave. It was a difficult time; I was having suicidal thoughts of praying to the Lord for me to die. I thought about all the education I had received—a Masters in International Management from Oxford University, an Economics degree, a Law degree and to me they were all worth nothing. I was at the lowest point in my life.

One day, I called my father and told him that my marriage wasn’t working and that I couldn’t do it anymore. I asked him if I could come home but he encouraged me to stay there and make it work. I was too embarrassed to tell him that my husband had already left me with nothing. I didn’t even have a dollar to get on the bus; life had hit me hard. It was really unexpected. That experience actually was the best and worst thing to ever happen to me. I learned so much. I learned to pray, to be independent, to work, to be a go-getter. I made it through that experience, but many women don’t get over it; many women commit suicide, or just stay silent and stay in a bad relationship because of the embarrassment. When I came back to Uganda I realized domestic violence was a big issue so I started talking about it and that’s when, after many years, I decided to share my story publicly.
Many women reacted and responded asking for advice and sharing their own stories. Telling my story and sharing that experience through my music became incredibly important. In fact, I made it a project under the Angella Katatumba Development Foundation.

The most recent project I am working on is the Mulago Yaffe Project, where I am soliciting support and raising awareness for the Mulago National Referral Hospital. The focus of the project is the Uganda cancer institute, which is another cause that I am passionate about.

**On Defining Philanthropy**

In my opinion, philanthropy is about doing charity work.

*It is about giving with all of your heart, caring for people, treating others the way you want to be treated, and vice versa. Philanthropy is about giving back to society, and about helping to make it better. Most importantly, philanthropy is investing in humanity. I believe that when one invests in people, the rewards are miraculous from the Lord.*
I’ve always been interested in making a difference in people’s lives.

In my early days as a young community doctor in Pretoria, I had a very successful practice with over 40,000 patients. One day, I started thinking about what I could do to add value to the lives of those around me. I’d noticed that many of the children in the community were not immunised and I wanted to understand why. I realised that many families simply could not afford the cost of the immunisations. I also talked with the mothers who were coming to me and learned that they were struggling to take the time off work to get their children immunised. Many of these women were afraid of losing their jobs, so they sacrificed their children’s immunisations.

With that in mind, I opened a baby welfare clinic in my practice every Wednesday morning, where working mothers could bring their children for baby check-ups. It was a voluntary service that I gave to the community.

I started working together with the government, who provided me with the vaccines since I couldn’t get them myself, and it ended up being a really good example of a public/private partnership that added value to the community.

On Supporting Women

I have always been really passionate about women because I feel we are often the most vulnerable. If you look at what is happening around the world—in Nigeria with the abduction of the Chibok girls, in India at the gang rapes, and even in the corporate sector and the ways that women are marginalised, there is always one common denominator and that is women’s suffering. It doesn’t matter whether you are in South Africa or in Calcutta or in London or New York, or whether you talk to women at high or low levels—women are oppressed everywhere.

On Defining Philanthropy

I think that philanthropy is a modern Western word. To me, it’s about Ubuntu. That is how we Africans are; we take care of each other.

It is very un-African to see an African who doesn’t care for his or her neighbour. We all have extended families. We are very communal in nature.

My philanthropic work is diverse and spread out across many different sectors. Training, however, is something that has always been one of my top priorities. It is important to me to support people with skills so that they can take care of themselves and do not have to rely exclusively on others for support. In addition to supporting training, I also provide support through bursaries. I am very passionate about youth development, and believe that youth must have opportunities to be educated and skilled—so one of the ways I support this is through bursary support.

I think that any thinking around philanthropy must be very African in its approach; we shouldn’t change with the times. We need to build Africa with the spirit of caring, of Ubuntu.
On the journey to success

My journey to success has been that of a young girl who went abroad at a very young age—a go-getter who does not see herself as a girl or woman, but as a human being who can do all things, someone who does not see anything as being beyond her. I believe if any human being can do something, there’s no reason why I can’t do it as well.

I also believe that for me to excel, I should put in my best in whatever I do. I do not believe in executing anything carelessly. In fact, my mantra has always been, “Anything worth doing at all is worth doing well.”

Being a role model

There are a lot of young people in different parts of the world who consider me as their role model. I sometimes wonder what it is that they have seen in me that made them regard me as their role model.

I walked into a store one day and gave my credit card to the cashier and immediately she saw my name, she said, “Oh, you are my role model.” I asked her why and she said that she was studying engineering, a course her dad didn’t want her to study. She had visited my website and used my story as a yardstick to convince her dad, to achieve her heart’s desire. There are many others proving their abilities just because they were given the opportunity.

About being a woman in a man’s world

Extra effort is required to be put into whatever a woman does in comparison with the male gender in order to prove a point. There is nothing a man can do, that a woman can’t do.

I remember at a certain stage in my life when I wanted to study law, my dad had said, “Oh no, you are a girl and your surname will change as soon as you get married; therefore, you should study the secretarial course, you don’t need more than that.” His conclusion was not based on funding, because he was one of the billionaires of his time, but on his conviction that it is more important and valuable to educate the male gender. He did change his mind later, but many of his children had finished their education by then. However, the younger female children were given the opportunity to attend university. Therefore, women should be given equal opportunities, so that their successes can scale up on the quality of life and our environment worldwide.

On Philanthropy

I was called into philanthropy by God, borne out of the need to extend one’s hand of assistance to the less privileged according to God’s Law.
When we compare philanthropy abroad with the way it is done in Africa, it will be observed that the formal arm of philanthropy is new to Africa. Africans have always been natural givers because we are brought up to help our relatives, friends, and others right from our childhood. We have never limited our giving to aid or handouts, because we have always been our brothers’ keeper. We extend our benevolence to those in need informally, contrary to the formal methods the western world is used to.

Giving should not be limited to money; by my own understanding, you can give your talent, time, and spiritual gifts deposited in you by God. You can improve somebody’s life through words of encouragement, which is also part of giving. These are not limited to a sector or gender. Giving is all about being generous and deciding within yourself to make a difference in the lives of others.

We are all gifted and given to give, but the area in which we can excel the most just needs to be identified. Some have money but do not have the grace to give which does not suggest they are bad people by nature. Areas we have grace to give in just need to be identified and by so doing, one will be able to do a new thing in somebody else’s life.

Motivating others to give

I have noticed that some people who have certain talents to achieve certain things may not know their ability. A motivator is required to make them realise what they have in order to have them build on it.

When people see others giving, they may be motivated to give too, because the fact that it doesn’t come to them naturally does not mean they cannot change in that area. They can learn from others and be encouraged to give, especially if they are surrounded by givers. This becomes easier if they are a part of a society, group, or organisation where they have been assigned to do such things.

Rose of Sharon Foundation

It is always my pleasure to put smiles on other people’s faces, especially if they are women who are struggling on their own, or have been through so much and it seems as if society has turned its back on them. There are some people who just feel that maybe sometimes life isn’t worth living anymore, and there are also those who have gone knocking on so many doors and have had the doors shut in their faces. Some want to give up living and some of them actually do so.

When widows die and we are informed, we end up being saddled with many children from that one widow because they are usually quite prolific. At that point, we register their children as our orphans, and we empower them with scholarships. We then provide them with general well-being support such as accommodation and stipends. Therefore, the foundation now plans to partner with other organisations that can help the widows in other areas we are not proficient in—e.g. medicals, technology, skills acquisition, et cetera—and these organisations can in turn use it as their Corporate Social Responsibility programs.

We also empower widows with interest free micro-credits and as soon as they finish repaying their loans, they are allowed to apply for new and bigger loans. That way, they are able to build their portfolio and their capital. This is a big help towards improving their businesses and quality of life. It helps them to become relevant within the society so that they don’t end up being left behind.
“Philanthropy in my mind is about using resources to make positive change.”
— BEVERLY NAMBOZO
Poetry transforms everything. It opens up space for discourse and debate

I’ve loved literature and writing for as long as I can remember. As a child, books were like gold to me. Luckily, both my family and friends supported my love for books and encouraged me to pursue a career that would lead me on to this love of mine.

Fast-forward to several years later in 2008—I started the poetry awards because after many years of working with a women’s NGO, I wanted to give back. I knew that it was a crazy idea, but I knew that it was something that I had to do. I pulled together some funds for a prize—I think around five hundred dollars, and announced the competition. I was pleasantly surprised when we started receiving responses, and one afternoon my friends and I met at a coffee shop and selected a winner.

We didn’t really have anything formal—no website, no office, no logo, nothing.

We held the first awards in 2009 and decided to invite many different people, including the Deputy Speaker of Parliament. I didn’t expect that she would come, so I was pleasantly surprised that she actually came out and supported us. Since then, she has become the patron of the poetry awards and supports us in so many ways.

Over the years, the cash prize that we’ve been offering participants has grown from five hundred to one thousand dollars. We now not only support Ugandan women, but all African poets through the Babishai poetry award. I remember the first prize we offered came from contributions from family and friends and from an MC-ing gig I was doing for the launch of a poetry collection. I remember asking for a contribution of three million shillings. As the awards began to gain public attention, quite unexpectedly, I received a three-year grant from a donor called the Doen Foundation. They really wanted to support creative people working to make change so we were a perfect fit. I must note that we have found it somewhat challenging to mobilise and sustain funds for the awards at the level required here in Uganda. I’ve reached out to bank managers and individuals, but the responses have been somewhat slow. I think they understand music better.

We keep the theme of the awards open, but many of the women that participate in the awards write about relationships and things that they have experienced. You get lots of stories about boyfriends and husbands but a lot of it is about hope. It is about encouraging people not to give up, being strong, and learning to overcome. A lot of what is written highlights the struggles of Sub-Saharan Africa. People write about leaders, corruption, and issues such as education and unemployment.
On Being A Recognised African Poet

As a writer, especially an African writer, and a poet, I’ve come to recognise how marginalised poetry is as a genre. Prizes such as this one offer validation and opportunity. The idea that as a poet, I can receive money, and public attention in the media and opportunities to travel and meet other African writers and poets is a big deal.

To have one’s work reviewed by a panel of judges and selected—I can’t tell you how meaningful that validation is. The winning poets are also featured in Prairie Schooner, which has become the world’s largest literary magazines.

On Philanthropy

Philanthropy in my mind is about using resources to make positive change. It is about taking the abundance we have around us, and channelling that abundance to the right places.

There are many ways people can give back to society. I, for instance, have dedicated my time to groups like Rehab Uganda, which offers support to sexually exploited girls. They offer psychosocial counselling, financial support, and more. For me, making a difference in the lives of young women has been very important. One of the other things I have been involved in has been working to start mobile libraries around Uganda.

In Uganda, I have seen many wonderful people give of their time and talent, and I do not think they are recognised enough. When people ask you to give, they often mean financially, but many people will say things like “I will be your MC for free” or “I will usher at your event”—those things are valuable.

Imagine if ten people came and offered that—you would have cut your costs significantly. Many people offer themselves and whatever they can. I think people have to understand that they should appreciate the spirit of giving in kind more. It is important and I think one good thing about Ugandans, maybe people in East Africa, we do a lot of that which is great.

I am really just getting to know what African philanthropy is but I feel it is different from philanthropy in the Global North. African philanthropy is more socialised and focused on individual needs. I think philanthropy in the Global North is very hyped and superficial. What I mean by that is you hear about ‘giving to Africa’, or for an AIDS thing with celebrities like Bono and so on but you don’t really see the impact.

Philanthropy by Africans in Africa is different because it understands the heartbeat and needs of the people.

The philanthropy that comes from Global North, it goes to Africans but because of the system, it never really reaches the people. I think if we focus on African philanthropy we will really see change in our communities.
“Philanthropy to me is about investing in people in order to give them opportunities.”
— BISI ADELEYE-FAYEMI
**On Defining Philanthropy**

Philanthropy to me is about investing in people in order to give them opportunities. These investments can be to individuals or groups, through donations, grants, scholarships or support in kind. Any act that serves to promote the common good through giving can be termed as philanthropy.

Every African gets immersed in cultures of giving from an early age. I grew up observing my parents helping family and friends with contributions towards school fees, vocational training, medical expenses, and personal milestones such as weddings and funerals. They gave financial support, material assistance, and provided accommodation. I, therefore, understood like many others who had a similar upbringing, that no matter how much or little I had, there was an obligation to assist others.

I think what makes philanthropy for women special is that it comes from a belief system that understands the critical importance in investing in women for sustainable growth and transformative change in our communities. We can do this in different ways—for example, through initiatives to provide women with livelihoods, through making them safe from all forms of violence, giving them facilities to enjoy good health for themselves and their children, and giving them a voice in decision making at all levels. It is work that requires long-term support and involvement, but it also yields results that are unquantifiable in many cases. An empowered girl or woman will go on to have an empowered family, will be self-sufficient, will be able to support her husband better, and the community will be better off for it.

**On Stepping Into The World Of Institutionalised Philanthropy**

My entry point into institutionalized philanthropy was through my involvement as the Executive Director of Akina Mama wa Afrika (AMwA) in London (1991-2001) as well as Comic Relief. AMwA was a development organization that supported African women in the UK and Europe, as well as women’s movements in Africa. In our work with African women, it became obvious that there were expectations that we would be in a position to offer them financial support for work in their various communities in Africa. Initially, we thought that we had no business doing that, since that was deemed to be the exclusive preserve of British development NGOs such as Oxfam, Action Aid, Christian Aid, ACCORD, etc. Funding from bi-lateral agencies and large private foundations went to these large NGOs because they were thought to have more capacity and reach in countries where the needs were to be met. In 1996, I started raising funds for an African Women’s Leadership Institute, which was to be a regional networking and training forum for young African women—I was still young then!
I was very alarmed when I got a letter from a Dutch funding agency (after eighteen months of waiting) declining to fund the leadership institute. What upset me was not the actual ‘no’ but why they had said no.

According to them, African women’s priorities were food, shelter, livelihoods, etc., and not leadership development. I could not understand how a group of people in the Netherlands, no matter how well meaning they were, could decide what African women needed. I went on to raise significant funding for the leadership institute from other sources and today, the AWLI has trained over 6,000 women leaders across Africa. I, however, made sure that we started thinking about funding African women’s priorities as determined by them, and that is how the seeds for my long-term engagement with institutional philanthropy were sown.

On Conceptualising and Building the African Women’s Development Fund (AWDF)

AWDF came out of two separate ideas and processes that happened to come together. In November 1994, during the Africa Regional Preparatory Conference for Beijing (which took place in Dakar, Senegal), Joana Foster from Ghana and Hilda Tadria from Uganda got together to talk about starting a fund for women in Africa. Joana attended a workshop organized by the Global Fund for Women (GFW) in Dakar, and she left the workshop thinking, ‘African women can do this’. She connected with Hilda and they started to make plans. They approached Anne Firth Murray, the then Founder/President of the Global Fund for Women, and GFW was very interested in helping start a fund for Africa. Shortly after, Joana and Hilda had to focus on other professional priorities and the idea was put on hold. One day in March 1996, I was with Joana Foster in London, and we were sharing experiences of dealing with various donors. I told her about my experience with the Dutch funder and said, ‘We African women need our own fund’. Joana said ‘Welcome on board—we have been thinking about the same thing too.’ That is how AWDF was born.

The motivation was the need to provide African women’s movements an opportunity to engage in initiatives that would raise the status of women, with needs and priorities determined by them. We wanted to fund initiatives that would transform women’s lives and not simply uphold the status quo. We also wanted to complement the work of larger donors who were either unwilling or unable to make what they termed to be small grants.

The experience of co-founding AWDF and leading it for the first ten years has been one of the most fulfilling of my life. AWDF has grown from a handful of institutional donors in 2000 to a large network of institutional, corporate and individual donors, with over $25 million in grants made over the years to at least 2,000 women’s organizations in 42 African countries.

As I embarked on the journey to raise AWDF’s profile, I discovered that it was not feasible to make the case for funding to one entity in Africa without taking into consideration the context within which people were making decisions, the politics of international funding, the unique situation in various African countries and regions, and the existence of other organizations with the same goals as ours. I therefore found myself in spaces where, in the early days, I would be either the only African in the room or the only vocal one. I would hear things like ‘We would like to fund in xyz country but we don’t know who to support’ or ‘We have a lot of money to give away for xyz thematic issue but we can’t find the right partners.’
Of course I found a lot of these assertions patronizing and insincere, masking an ambivalence about African capacity to manage and deliver on programs, and to be trusted with resources, but I decided that the best way forward was dialogue, advocacy, and setting an example. I worked with many large funding agencies around the world that had either never funded in Africa before, or had never funded women’s rights work. In addition to working on raising the money from various sources, I also had to develop thoughtful, creative, and sustainable ways of awarding grants. Together with the board members of AWDF and staff, we developed a grantmaking portfolio that enabled us reach various women’s groups using a variety of strategies. We were also then able to connect this to the requirements of various donor agencies. Every time I said ‘Yes’ to a grant, I wondered if another agency would have said ‘No.’ Each time we declined to make a grant, I made sure that it was not for reasons we ourselves had been declined a grant in the past. AWDF is a Women’s Fund that was inspired by the African women’s movement. Most of the applicants to AWDF are organizations that were well known for their work and contributions. In cases where we do not know the applicants, we rely on references from regional advisers and existing grantees within the countries. We also have a practice of regular convenings of current and potential grantees in countries when we go on site visits, and this draws new organizations and projects to our attention.

One of the things I have always said about successful philanthropic endeavors is that people give to people. They don’t give simply because they know you or like you. People are easily convinced when they see passion, vision, knowledge, and clear planning working together.

Together with my colleagues on the board and staff, we built AWDF to become one of the model institutions for emerging foundations around the world. The track record, credibility, and good will that has been built over the years has strengthened AWDF in so many ways.

**On the Future of African Philanthropy**

It is a very welcome development to see African philanthropists, male and female, stepping up to add value to the field. I would like to see more of a willingness of these wealthy philanthropists to do more social change philanthropy.

This way, we can have some impact on the processes and systems that keep hindering Africa’s development. I would like to see specific commitments to the current architecture and infrastructure of African grant making on the continent, led by institutions such as Trust Africa, AWDF, Akiba Uhaki, Urgent Action Fund-Africa, Kenya Community Development Foundation, Southern Africa Trust, Foundation for Civil Society (Tanzania), to mention a few. And I of course would like to see more support for women’s empowerment. Most African philanthropists do not have a strategy for funding work to promote gender equality, beyond social welfare issues. I would like this to change.

I think the future of African women and philanthropy is very bright. We now need to encourage women to be at the forefront of philanthropic giving for social justice. We give already—to our families, friends, community associations, and religious institutions. Women should now be more deliberate, bold, and ambitious in their giving. I would like women to work together through professional associations, cooperatives, networks of women in leadership, and so on, to pool resources for transformative change.
It is important to raise money to assist with the building of schools, clinics, retirement homes, and a wide array of social inclusion programs. We, however, need to start looking at some of the root causes of these social disparities, especially where it concerns women’s well-being. Women should fund awareness and prevention of all forms of violence, women in political leadership, and changing attitudes and behaviors that underpin a culture of oppression. I am dedicated to ensuring that Women’s Funds become bigger and more sustainable with a broad donor base.
“Whether we are starting our own businesses or using community strategies for organising, I think we have a responsibility to build up our own collective resources.”

— BONGI SIBONGILE MKHABELA
Philanthropy, by its very definition, means having wealth.

On the other hand, there is activism, there is action, there is what I call ‘creative society.’ Through activism and this idea of creative society, I see communities that centre the fight for equality and justice for all people.

I am not sure that the two—philanthropy and activism are necessarily connected. That would be almost like taking the extreme left and the extreme right and saying that they are the same thing. There is a political agenda within philanthropy. It’s not a neutral space. As such, I am not sure that I would call myself a philanthropist.

When I think of philanthropy as a concept I wonder whether it has been designed as part of a broader effort to maintain the status quo and keep the poor quiet and comfortable.

I have to ask myself why 3% of the world’s population owns 90% of the wealth?

On Harambee And Building A Sense Of Belonging

I don’t relate to the term philanthropy from an emotional perspective. I relate to the idea of harambee better. It feels more relevant, more African—that is what makes the mama in the field feel like she is also part of this.

I think there is power in vocabulary and I worry about this vocabulary we have adopted and what it means. I don’t feel empowered when you call me a philanthropist. I don’t feel as though I belong. Does it matter? Absolutely, because it determines how I see myself.

We can call it harambee, people’s movement, money organiser. Somehow all of these phrases feel more authentic.

I don’t really see myself as a ‘women who gives’ either. I think I participate in social change.

As activists and members of the community, I think that it is important that we at least have a say in the issues that matter to us, and how we prioritise resources. If the community decides that education is a priority, then the money should go there. At the moment, it is donors that decide what issues are important. If you look at ten years ago, every NGO was working on HIV/AIDS, nowadays environment is the focus of every organisation.
That is likely to change as more and more donors are becoming interested in funding LGBTIQ work (which isn’t a bad thing), but my point is that all of these issues are determined in places like Brussels and Geneva—everywhere but here at home. I spend a lot of time thinking about issues of community ownership and accountability.

On Raising Our Own Money

I think it is crucial for us to raise our own money, as that is the only way we can determine how those funds are spent. On the continent, we have all kinds of structures for this. In South Africa for example, we have women’s stokvels. Every village has women who gather every month and put money together towards a particular goal. Any South African woman can tell you about the idea of the stokvel. Everybody has a stokvel, from the leaders to grassroots folks. In simple terms, it is a money pooling system.

One of the most important things about the stokvel is that it helps to build community accountability. The social bonds it helps to create are very important. If, for example, something happens such as a death in the family—the people in the stokvel are usually the first people to support you. They are the people who assist with things like running errands and whatever you need really. It is much more social than, for example, a bank. I think we could build on the idea of the stokvel to pool our resources together for overall community empowerment.

Whether we are starting our own businesses or using community strategies for organising, I think we have a responsibility to build up our own collective resources.

On the Practice of Giving

I do not take issue the practice of giving, but instead with the word philanthropy. I think about the many ways people give to their churches—they commit their time, money, and resources. Giving is inherent—it is what we do but that does not necessarily make us philanthropic. It is part of our Ubuntu—making sure that you are looking out for your neighbour. It is making sure there is food for everybody’s children (not just your own). Stories like this have never really been written—but they are stories about who we are and how we relate to each other as Africans. I think back to South Africa before 1994, when many people were giving and supporting each other in so many ways. As an example, Zamanpilau was set up as an alternative clinic to the apartheid government providing clinical services. Professionals were giving to this and everyone understood that we needed to make Zamanpilau survive. I think of the example of the Children’s Fund where I work and the fact that my youngest donor is twelve and he has been giving since he was seven. He brings in his piggy bank with his ten rand because he knows that there are people out there who need to be helped. I also remember this one lady who used to contribute her pension money. This was before the card systems, so she would come with it in cash. She didn’t really know much about the Children’s Fund except that she wanted to give to orphan children so she brought her 700 rand. These are probably my most treasured members because there is such a connection…such electricity between us. These are examples in my mind of how we as Africans ‘give’ of ourselves and to each other. This is our own African practice of giving.
“I have a strong belief that when you support others— somehow, somewhere, you will get this back three times over.”

— LINA ZEDRIGA WARU ABUKU
My name is Lina Zedriga Waru Abuku.

Let me share a little about the political situation in Uganda and what inspires my current work. 2001 was an election year in Uganda. It was supposed to be one of those elections that brought about real change. My husband was a member of the opposition. He was backing the reform agenda and was very prominent and vocal in this movement. At the time, I was a magistrate and spending a lot of time working to implement the children’s statute 1996 as the presiding magistrate in the Family and Children’s Court. There was so much injustice being met towards women, such as women being sold off by their spouse alongside things like the family house and other property. I was doing what I could within my power to have justice delivered by hearing disputes in the family and children’s court. When the elections were held, the opposition believed strongly that they had won, and that the votes had been rigged. They went to court, but the constitutional court decided against them. Members from the reform agenda movement went on to appeal to the Supreme Court where they lost. That was when the security issues started and there were reports that members of the reform agenda movement were being followed. They went to court, but the constitutional court decided against them. Members from the reform agenda movement went on to appeal to the Supreme Court where they lost. That was when the security issues started and there were reports that members of the reform agenda movement were being followed. On 14 August 2001, most of those very prominent and vocal members ‘disappeared,’ one of whom was my husband. At first I thought that perhaps they had been taken to safe houses but to this day, most of them have never returned, including my husband. There have been lots of rumours about what happened to him in the media, with every media house purporting a different story.

The loss of my husband affected me very significantly. I had five children, one girl and four boys, and my youngest was still breastfeeding. It really shook me. I couldn’t understand why there was so much intolerance, why someone would disappear because they had a different political opinion. Following my husband’s disappearance, I experienced quite a lot of harassment. I was arrested by the military and questioned about where my husband was. I wondered whether if the tables had been turned if a man would be subjected to as much violence and harassment as I had been. Subsequently, more rumours emerged that a new rebel group had formed and that my husband was alleged to be part of, and at one point I was also accused of being part of it as well.

In 2002, I went to Gulu to do a consultancy because I had to find ways to supplement my income as well find ways to deal with the shock. I travelled to Gulu and saw the terrible situation there in the Internally Displacement Camps. Many women were living in the Internally Displaced Camps with very deplorable conditions and I remember asking—Why? Why were so many women here when their most intimate, most basic needs were not being met? There were so many things on my mind after that trip, so many issues that I wanted to address. The situation in the camps was deplorable and particularly for women.

When I returned home, I decided that I would go on a peace trip to Gulu. I went and I worked in Gulu for six months with ACORD before I was posted to Karamoja.
At the time, there was so much insecurity in Karamoja that being posted there felt like punishment. It became too much and I decided that I would take a sabbatical for one year. Given everything that I had experienced and seen, I felt as though I needed some time to heal and consider what I would do next. It was around that time that Chief Mediator Betty Bigombe started the informal peace negotiations between the Lord’s Resistance Army (LRA) and the government of Uganda. The message was effective and the rebels had actually accepted the terms of the agreement, but there was too much ego from the government side, which offered the LRA an ultimatum. As you can imagine, that just made things worse. At that time it was really important to be in Gulu to offer Betty and the others that support. We started working with women on pushing for negotiation and peace. At one point, we had over 300 women in the first ever women’s only peace camp held at St. Monica Tailoring School in Gulu, and all of us were promoting peace. We really wanted to scale up women’s presence in the peace building processes. We knew that we needed to engage both parties, and to condemn the war.

Eventually, when the government began to feel the pressure, they agreed to go to Juba to participate in peace talks. After all of the work we had done, we realised that there wasn’t a single woman that had been assigned to the peace process. That was unacceptable, so we went to the Ministry of Internal Affairs, and met the Minister and others. We were told that these were not ‘priority issues.’ That led us to come together with other women’s organisations and networks and we agreed that we needed to work with each other and to move forward as a coalition. We agreed that we would make this a big political issue and would make it very difficult (and expensive!) for the government to move without us. We named ourselves the ‘Uganda Women’s Coalition for Peace’ and started working around the country consulting with women asking them what they thought about the war and how they imagined peace. All of the women expressed their frustration and many talked about the costs of war. We started to determine the economic costs of war—it was unbelievable! We documented everything we heard and made a documentary called ‘Peace at All Costs.’ We learned that the war was costing Uganda billions of shillings; it was so expensive, more than our total GDP. We worked on our ‘Peace Protocol to the Juba Peace Process’ and with women from DRC, Rwanda, Burundi, Kenya, Tanzania, and South Sudan, we marched from the Constitutional Square in Kampala to the Parliament of Uganda. We trekked across Uganda from Luwero, to Masindi, to Gulu, and then to Kitgum. It took us over a week. When we marched to the Parliament, it was the first time that women were received through the main gate. We mobilised women and came in on foot, lorries, and on buses. We wanted to make sure they saw women in solidarity with each other—we were the Uganda Women’s Peace Caravan. It was a powerful moment in our country’s history.

On Funding the Uganda Women’s Peace Caravan

At the time, there was consortium of organisations that came on board to support us—UNIFEM, Action Aid, Care International in Uganda, CECORE, UMWA, AMWA, ISIS WICCE, FIDA-Uganda, UWOPA, among others, and UWONET was coordinating the organization. We were being supported and even funded for our work because people had begun to see the impact of what we were doing. People could see that our energies, convictions, and passions were real.
It was also evident that we were moving collectively and not individually, and our work was grounded in our actual lived experiences. We were talking about what we all knew first hand. We had support from many external NGOs that came to offer support and solidarity. They helped with many things like communications and helping us package our messaging.

On Personal Sacrifices and Giving

I am a career woman—a magistrate, practicing lawyer, and mediator. I had two offers to attend university, one from Harvard to do my PhD, and the other from Pretoria University. I decided not to take up either offer. I understood that I had so many things to give to so many people—it would be too costly if I left.

The other thing that I had to consider was the cost of my arrests for being involved in the campaigns that I’d been involved in. I believe in the power of numbers and of having security in numbers—every person’s presence matters.

I offer my time and personal resources in many different ways. I do a lot of consulting, I have a farm produce business, I support an adult saving group, and several village saving organisations. I find myself part of so many things. I support many organisations like the Mothers Union with training, capacity building, strategic thinking—I call it my Personal Social Responsibility (PSR).

I look at the ways that I support children (and not just my own)—you just find yourself doing it. You don’t budget, you don’t plan, you just find the resources and give it to the people that need them.

I have a strong belief that when you support others—somehow, somewhere, you will get this back three times over.

I have received support too! Some people will just give me money and say ‘Lina, this is for your transport’ or will ask me ‘What do you need?’ I have faith and I believe that you will never receive more than you can bear. Somehow we always make it through.

On Philanthropy

My understanding of who a ‘philanthropist’ was always involved a rich person or entity. I remember being asked to share my thoughts on philanthropy and I wanted to decline because here I am running around trying to pay my taxes, support so many initiatives that deal with injustice, vulnerability and social exclusions, things like that. I really didn’t see myself as a philanthropist. A fellow sister from Uganda proceeded to tell me,

“Lina, you are a philanthropist because you give so much. The way you give is so infectious; you have given your life and you give from your heart.”

She began to talk about philanthropy as selflessness and giving of one’s self and time. Things like jumping on the bus to go to Karamoja, Gulu, Kitgum, Mbarara to train grassroots women, supporting and adopting a number orphaned and disadvantaged children, taking cases pro-bono in the interest of justice and not for money, giving the women with babies who have come to court money for transport—all of those things matter. That is why I travel to DRC, Goma, South Kivu, and Kisangani in solidarity with women.
It is why I travel to Burundi and convened the three day ‘Peace Beyond Borders’ workshop; it is why I go to South Sudan and join the women in the IDPs and refugee camps and so on. Women of the region need peace and peace cannot happen without women. I do not need to be invited to these places—it is where I belong.

One thing I have learned is that if you are going to be a person who gives you can expect that the costs are going to be high. If, for instance, you look at the lives of Mother Theresa, Nelson Mandela, Mahatma Ghandi, and other transformative leaders, they made sacrifices but they also made significant impacts. We must always ask what are the lessons we can take from women like Mother Theresa, Saint Bakhita (the Sudanese woman who was traded as a slave and then went on to become a nun), Wangari Maathai and others. These were extraordinary women who gave so much of themselves. We must ask ourselves—who are the next generation of these women who will lead by example, who will lead from their hearts, that the younger generation now can learn from? We need women like this but we must first start with ourselves. We must practice selfless giving that is both sustainable and dignified. This is something that I will commit my life to.
“I think it’s when you selflessly give of your time, your experience, your talent, your skills, your money, knowing that money is not the greatest thing. Philanthropy is about giving selflessly.”

— PROFESSOR SESAE MPUUCHANE
I grew up in a home surrounded by other children. My mother was a teacher and she would always bring lots of other children around. I remember having lots of sisters even though they were not our blood relations. My mother used to bring children from all over and bring them to our home, especially those that wanted to go to school. After I retired, and inspired by my mother, I decided I wanted to do something for orphans in my community. One of the first things I did was to host a Christmas party for the kids from Francistown, which is about 450 km from Gaborone (the capital of Botswana). I wasn’t sure what to expect when I made the offer to help, but I ended up with a list of 241 children! I spoke to my husband about it (he is a business man) and we put together the money to buy the children things like shirts, dresses, trousers and so on. I asked my friends to contribute to the Christmas party as well. Many of them did, and we were able to donate those funds to SOS village for the children’s school fees.

The second year I took a different approach. I didn’t just want to ask people for money—I wanted them to put it towards something specific. I decided to go to Johannesburg with some of my savings. I bought fabric and lots of wool and needles. When I returned to Botswana, I called a few friends, there were about six of us, and I started teaching them how to knit. We knitted about 200 scarves. Sometimes people would come to visit me and I would recruit them, teach them to knit and in no time, we were making so many scarves. We started finding out about the farmers’ markets that happen in town, and so we’d book stalls and take the scarves there to sell. Since people only use scarves in the winter, we had to do them fast and to ensure that they all sold. We made a lot of money out of the scarves; in fact, from the scarves, we were able to buy clothing for the kids for the next year. Following the success of the scarves, we then started to make food covers out of net and lace, and then we went on to produce products like jam, because we had a lot of fruit. We had marula fruit, melons, and so on. We’d make melon and ginger jam, which we took to the markets and whatever we didn’t sell, we would take to the orphanage for them to use. We went on to make things like pickles and hot sauces, which were very popular. People are still calling for our products even though we are taking a bit of break from that. Also, we have decided that going forward we should try to do something that will raise a bigger amount of money than previous years. Our target is a million dollars.

On Collective Fundraising

I think all of the women who got involved in knitting the scarves, making the jams, and so on were already committed to the cause. As friends, we’ve always talked about community problems and, in particular, how kids can just be left without the bare necessities. I think that it is often just a question of the common interest that brings people together. I really didn’t have to persuade them—I just said let’s do something, we’ve been talking about these problems, let’s do something. Because many of them were already retired and had time on their hands, they agreed. It’s just a little way of showing how they care about the organization.
I honed my own fundraising skills through the former First Lady—Lady Masire’s Charity Fund. I worked with her for about ten years raising money. We’d have these gala dinners and go around asking people for support. Lady Masire was really committed to the needs of society, but especially the youth—she really had a passion for the youth. That was around the time that the University Foundation was formed. I was made chairman of the foundation, a post I held for ten years. Again, it was an opportunity to interact with some of the corporate funders and really get to know them. Of course, corporates change, but they became used to receiving requests like ours and they really began to see value of supporting different initiatives through their social corporate responsibility. I learned that if you go to corporates asking for support for something ‘cultural’, there’s a little more resistance than if you go asking them to support something like orphans. I think everybody’s heart is touched by an orphan, and I must say that it has not been so difficult, especially because we have mobilized youth like our own children, who are executives in some of these companies. My daughter, for example, is a lawyer in one company and now has a circle of other executives who work for other companies, so a lot of the young people that we mobilized, also mobilized more. I would challenge them to say each of them should sell at least five tables, so I could guarantee that at least 50 tables would be sold. I gained a lot of experience of approaching people and convincing them to support the cause.

I think this thing of giving is something that we learn from our own roles. In every family, there’s always somebody who needs something, somebody you must pay school fees for, somebody you must help with clothing, somebody you must bury, even. And so you start at home but you realize that you have been privileged, in that maybe you have a little extra in your pocket than others and there is definitely a responsibility when you are given a little more than others, to fill those gaps that exist.
“And so you start at home but you realize that you have been privileged, in that maybe you have a little extra in your pocket than others and there is definitely a responsibility when you are given a little more than others, to fill those gaps that exist.”

— SITIWA WAFULA
I used to think that philanthropy was all about money, so when I got nominated for the 2013 East Africa Youth Philanthropist award, I thought it was interesting. I also thought that I’d been doing this work for a long time—I just wasn’t calling it ‘philanthropy.’ I think a lot of people out there are doing a lot of good work but they don’t really believe that it is philanthropy.

I’m still battling with a definition, but I think it’s when you selflessly give of your time, your experience, your talent, your skills, your money, knowing that money is not the greatest thing. Philanthropy is about giving selflessly.

Nowadays we see companies doing Corporate Social Responsibility (CSR) and it’s more of a PR thing. We know that there will be a photo opportunity, then people will say “Company X makes this profit and it gives back to society.” I think, however, that when you just do it without any expectations, with an element of selflessness—that is philanthropy.

On Supporting Community

I won this award for my work around mental health and epilepsy. Many people put the two together, but they are different. I’m a rape survivor and I have dual diagnoses of epilepsy and bipolar disorder, which is a mental health condition. We don’t have any proper support systems in Kenya, and as I have since discovered, across Africa as well. In Africa, we think of mental health as a taboo, a curse, witchcraft, payback from God for the evil that you’ve done, so those have been some of my own struggles.

I’d never really envisioned myself talking to people, sharing information, sharing support but I suppose that’s what interested people like the East African Grantmakers group. They learned about my work and awarded me for it. Mental health is an area that most people don’t want to talk about or will talk about behind closed doors or sees it as something to be ashamed of, or to make fun of. It is interesting because we all know someone who has a mental health condition so it is an important conversation that needs to be had.

Winning the East African Grantmakers award has certainly changed the way I work and how I look at what I do. Prior to winning the award, I’d done a lot of campaigns for instance that involved mobilising sanitary towels in order to help girls in North-Eastern Kenya stay in school, and things like collecting books for libraries in the slums. I did these things but never really thought of myself as being philanthropic.

I would also run poetry nights in Nairobi and used that as an avenue to let people know about was happening to people in the country. When I first started the poetry nights, most of the themes people would write about involved love or politics—but I wanted to share about the nights when I just wanted to cry myself to sleep. I wanted to share about days I would do things and not really be in control. The thing is with bipolar disorder is that you have mania and then you have depression, and there are things that you want to be brave enough to share. So I started at a coffee house because I wanted to sure that everyone would be heard because people weren’t drunk like they would be at night.
It went really well because everybody else who had issues or who wanted to talk about living in the slums, or heartbreaks, or whatever really had a space to do that. It was so raw and people were so honest. People also addressed topical issues, so we spoke about sexuality, we spoke about rape, and for me it became a healing process. Initially I didn’t come out and tell people “this is my story” but I opened up slowly until I had the confidence to share that this had been part of my journey all along.

The poetry space became more popular, and I started to encourage people to bring donations of things like books and sanitary towels instead of paying an entrance fee. I was responding to the fact that so many people were dealing with issues around rape. Girls would write and talk about living in the slums and not having enough money for basic things like sanitary napkins. They would share how they would go and have sex with men just so they could pay for their sanitary napkins and I just thought it wasn’t worth it. That was how my work really started.

Before I won the East African Grantmakers award, I attended the conference and just hearing people speak and put into perspective what I was doing, helped me gain some much needed perspective on philanthropy and in some ways has helped me develop my work even further.

My work around mental health for example, has continued to develop. I set up a project called “My Mind, My Funk,” and what we do is offer information and support to people with mental health conditions and their families, so we have a group of psychologists from across the country and what I’ve been able to do is negotiate their fees. Many people do not go to therapists because of the cost so I’ve been able to negotiate the fee to almost I’d say a quarter of what they normally charge. I was able to do this largely because the psychologists realised that no one was coming to them—there was such a taboo around it. Also many people did not realise that they even needed to visit a psychologist, so through my project we create awareness, and provide them with a whole database of psychologists that they can work with. I also did mental health training for students in Kibera. I chose Kibera because during the 2007/8 post-election violence, so many traumatic things happened. We had bomb blasts, grenade attacks in Kenya, and people always think about the physical and not the psychological first aid. When the post-election violence happened in Kenya, Kibera was one of the places that was affected and the same happened, there was no psychological care provided. We have an issue with the health system in Kenya, which is worse when you think about mental health, and even worse when you consider the slum areas in the country. All of this is really what inspired me to start working on mental health and wellness in Kibera. I’ve been able to go through some lessons on basic mental health knowledge, how to give care and support, and on wellness. The students are now sharing this information via two main platforms—blogging and art. We organised poems and plays, which we share with the community. Every month we hosted a community event where we worked with artists around Kibera. People come to events when they see their favourite local artists dancing and singing, and in between, one or two of my students will come and do a poem and do a play on mental health, and the community members are able to identify with some of those issues.

On Fundraising and Focus

Before I got organised, I used the money from my poetry to support my efforts. People would invite me to perform or sometimes they would just ask me to write a poem for something and I would get paid for that.
I still do that to some extent, but I now have an events company which helps to supplement my income. I needed to narrow my focus because I was doing too much. It eventually got to a point where people knew that if something needed to be done, Sitawa would be there to help. I started to feel as though I was doing everything for everyone. I was all over the place. It really began to affect my health and I would just shut down completely.

I needed to centre myself so I decided to narrow down my work and focus on mental health and epilepsy. I am much more productive now. In terms of funding the work, I've received a few grants and a couple of financial awards. I've put all of those resources into my work. I used my Google Award to set up Kenya’s first free SMS line and in the one-year it ran, we were able to support over 11,000 Kenyans. I also put in a lot of my own time—mostly people just want to talk. I want people to understand the value of being present in whatever it is that you do—pay attention to what matters most and don’t try to take on too much. I’ve learned that I am most impactful and responsive when I am doing fewer things and fully present in my work.
If you look around Uganda today, you will see that a lot of work needs to be done in terms of social development in our communities. When I first started my community work, I focused primarily on working with children, and later with women. These were the two constituencies where I identified the most need. I started this work because I wanted to help and make an impact in Uganda. When I was still in school, I always thought about the kind of role I could play in terms of supporting Uganda’s development. When I went to the United States in 1981, I told everybody that I would be coming home to help Uganda. That was at a time when things were quite bad politically in Uganda but I always knew that I would come back to make change. Eighteen years seemed to fly by, but I eventually came home.

When I returned home and observed the education system and the quality of schools, I realised that the majority of children in Uganda were not getting a quality education. The healthcare systems were pretty much the same. I believed that by establishing my foundation that I would focus on women and children in the areas of health and education. Through my work I also became very passionate about supporting women living with HIV.

On Being a Nnabagereka (Queen) and Giving Back

I think that it is extremely important for my office to be doing something good for the country. I set up this office and my foundation because I thought it would contribute to making a difference in people’s lives. All of the Nnabagerekas (Queens) before me have, in various capacities, supported women’s groups and projects. The previous Nnabagereka (Queen) did not set up an office as I have, but her commitment to support was there. It is also important to recognise that times have changed, and in the past it was much more difficult for women who belong to such an important cultural institution like the royal family to actively take on causes in this way. Culturally I think the idea is that the queen should just stay in the palace and be taken care of.

My title ‘Nnabagereka’ means to serve the people. I believe that everything I’ve ever done in my life has prepared me for this role. I never really dreamed of being a Nnabagereka (Queen) when I grew up, but I’ve found myself in this position and am thankful that my passions and position have aligned themselves.

It feels good because times are changing and nowadays you will find women in parliament—we have ministers, vice-presidents, and so on. We are still not 100% there but I think things are changing. Women have led the country in so many ways but unfortunately their contributions are not adequately recognised. Most of the time their contributions tend to be overshadowed by men. I am very grateful to the current King because he really has encouraged all of my ideas; he is very progressive.
On Social Transformation – Obuntubulamu

Among the Buganda people, I would say one of the most important things is the concept of Obuntubulamu. We understand it to mean respect for others, caring, loving and putting others first. It is one of those things that means so much to us as a people.

You have to have the discipline, know how to talk to others, know how to relate to others, have respect for the elders—it encompasses all of that. When I talk about my foundation, it carries this same ethos. In developing the foundation, we used Obuntubulamu as the basic value set because with that spirit you care for people whether they are from your own culture or not. I am trying to describe in very simple terms something that is a very important Ugandan value.

On Philanthropy

Most people think of a philanthropist as a person who has and who gives a lot of money. I think philanthropy is also about giving time. I, for example, do a lot of advocacy work in different areas. I go out and talk to women about maternal health issues, nutrition, and so on.

I think philanthropy is about mobilising and supporting people.

There was a time when many children were dying because they were being given wrong medication. I had to spend a lot of time going out and talking to women about the importance of immunising their children and giving them the right medications. My philanthropic efforts aren’t about politics, it isn’t about looking for votes, but it is about having the interests of our people at heart.

We know that in order for the Kingdoms to grow, our people have to be strong, healthy, and educated so we have to provide these supports. You cannot really put a value on that like in terms of money. With my personal investment of time and resources—that’s philanthropy.

Looking back, one of the things that I am most proud of includes the fact that through my work, I have been able to mobilise and move people into action. I am proud of the fact that I have been able to help people get things done for themselves and for the community. I am also really proud of being able to support younger people—whether through our scholarship programmes or other educational assistance programs—by giving someone the gift of education you are really giving them the gift of life. I really thank God for blessing me and allowing me to support in these ways. My dream is to be able to go to different villages and areas in Uganda and see the difference we are making both in terms of education and health. I want to see a Uganda where women don’t have to travel for miles to access healthcare.

Education and health are the two most basic things that I think a country needs to move on. If we don’t have an educated population and healthy people, then what do we have? That will be the focus of my philanthropic efforts in years to come.
“I know how much a difference a good education can make in someone’s life. As part of my desire to support education, I decided that I would set up a foundation, and I started thinking of an innovative way to do that.”

— PRINCESS UMUL HATIYAA

IBRAHIM MAHAMA
My name is Princess Umul Hatiyaa Ibrahim Mahama and I come from Tamale, Ghana.

Education has always been a big passion of mine, particularly education for underprivileged children. I know how much a difference a good education can make in someone’s life. As part of my desire to support education, I decided that I would set up a foundation, and I started thinking of an innovative way to do that. I wanted to do something that really out of the box and different, so that’s how I decided to fuse together both of my passions—education and cycling.

People always say that one of the first things you are given as a child is a bicycle. When I was younger, we rode bicycles everywhere. It was our way of life.

In January 2009, I commenced the marathon cycle which took me about six days to finish. I had trained for the marathon for over a year. When I look back now, I realise that when I decided that I was going to do the marathon, I didn’t even own a bicycle at the time. I harassed one of my colleagues to help me get one. I then got myself a cycling coach and trained for a whole year. He was a great coach and when I told him I was doing this for charity—he trained me for free! When we first started training, I could ride from Adenta to Penyasi, that’s 15 kilometres without stopping. I was so excited! I just kept on increasing my distance little by little until I could finally ride to Elmina—that was 150 kilometres.

The actual marathon was so much tougher than I’d imagined. Like all things, you have an idea for something you want to do, and only after do you realise how much longer and tougher it actually is. This idea really pushed me to my limits. I was used to riding long distances, but nothing like this. By the second day I was in Kumasi, which was great, but by the third day that’s when my body started to hurt. I was in so much pain, but I knew that there was no point stopping to rest because the pain wouldn’t go away. I had to just carry on. Sometimes now when I watch the video, I can’t believe it’s me. It feels like an out of the body experience and it’s somebody else doing it.

On Giving to a Cause

When I decided that I would start fundraising for this, I sent out a lot of proposals to companies and so on. I explained what I was going to do and that all proceeds would go towards building a school. I researched and reached out to companies who I knew had an interest in education through their Corporate Social Responsibility (CSR) arms. Many didn’t take me seriously at first, but after I finished the ride they saw me as both credible and committed and subsequently funded me. I also received some funding from individuals—roughly about 10,000 or 15,000 cedis.
Raising money from individuals wasn’t that difficult. I would just go around talking to people (mostly people that I know or who I have worked with). Even if people give 20 or 50 cedis in a year, it’s something that can support our work, so it’s valuable. With the money I raised, I was able to build a six-classroom block in Tuulingli, in Tamale. At the time the school just had a roof and a shell, so we gutted it and built a library, which we filled with books. It made such a difference because during the rainy season, the children didn’t go to school. Our efforts also inspired the Millennium Development Authority (MIDA) to come and build more classrooms. It has actually grown to become a model school in the Tamale metropolis and there are only six model schools in the Tamale metropolis. Following the success of that first project, we went on to build another school in the northern region, known as Guunayili Primary School. There we built another six-classroom block, with a kitchen and water tanks. That particular school had a school meals programme but during the rainy season, cooking became a problem so the children wouldn’t come to school. We gave them a place to cook so that they could cook all the time.

We decided to work in these areas because the northern region is much deprived than the south. We worked with the Ghana Education Service to determine which school needed the most support.

There is so much need out there, but we want to focus on providing buildings especially libraries and providing books. I think books like autobiographies are important. If a child of ten years reads a story about Nelson Mandela, they can be challenged and they can realise that their circumstances should not define them. Building classrooms is important but so is building libraries. Our children must read. My family love what I do and have been very supportive. My parents have been so instrumental in how I’ve turned out.
“If you want to do this work to save lives, change people’s lives or teach people to believe in themselves and change people’s mindsets—that’s really what matters most!”
— YVONNE CHAKA CHAKA
I grew up in Soweto. I was accustomed to real poverty and saw it all around me. I would always say to people that in order to understand poverty, you have to see if and feel it—that’s how you ‘know’ it. I remember a friend who first became my friend when we were about four or five years old. We used to pick up this vegetable in the street called ‘morocco’ and make a whole meal out of it. It is just a green vegetable that is a bit like spinach but smaller. Today, when I go and visit my friend in the township, we still talk about it. She asks how I remember these things, but you never really forget. Even when you are on television and surrounded by all these ‘big’ people, you don’t forget.

I’ve always had a very tight knit family. My mother has always been the rock that kept us all together. My father died when I was 11 years old. My mother worked as a domestic worker to support us, which wasn’t always easy you know, being a single mother, but she always did things for us. She would come home from work with her lunch; she would bring her bread and cheese to us at home. Growing up, I could see the injustices in my country and I could not understand, for example, why I was not allowed to go to school with the children my mother worked for. I just wanted good things for myself and for my family, and all of the people around me. I always wanted to help people, so although I may not be giving lots of money to different organisations, I give so much of my time. I say to myself because I’ve got this platform, I’ve got this voice, I need to use it constructively and for me it’s knowing where I come from and knowing what it is like not to have, just wanting to help others.

On Becoming a Goodwill Ambassador

I was always giving in small ways. I had a trust called the ‘Chaka Chaka Helping Hand’ where I would just give in small ways. Children would phone in and ask for things like help with their school fees and so on. I would cover things like that. I was doing this when I first started singing and only really doing it in South Africa. In 2004, I started the Princess of Africa Foundation, because I had started travelling outside South Africa much more. I think it was 1988/89 when I got the title of ‘Princess of Africa’ from my fans.

In 2004, I travelled to Gabon to perform. On the way back, one of my musicians contracted malaria. She complained of a headache and went to the doctor in South Africa who first diagnosed what she had as malaria. She eventually died. That was a big wakeup call for me—I knew something needed to be done. I didn’t know what I would do, just that I would do something. I never anticipated that one day I would become a Goodwill Ambassador and find myself in the United Nations headquarters with Ban Ki-moon and all the presidents. I just knew that I needed to do something. My husband being a doctor, I started asking him, “Why malaria?” because I really think just like all other people I was totally ignorant about the risks of malaria. When I started researching it, I learned that malaria kills children under five and pregnant women, but that it is preventable and curable.
That was a lightbulb moment for me and I thought Phumzile’s death should not be in vain.

Later that year, I received a call from UNICEF in Ethiopia. They wanted me to perform at Bob Marley’s sixtieth birthday celebrations. I flew to Ethiopia with my band to perform with Rita Marley and Ziggy Marley, Angelique Kidjo, and others. The following day, UNICEF asked me to be a Goodwill Ambassador. They wanted me to be a Goodwill Ambassador for AIDS because during that time, there was so much controversy in South Africa about AIDS and things like that. I told them that there were many spokespersons for AIDS and that I’d like to do something about malaria. They weren’t very receptive about the idea at first, but eventually they came around. I think I became the first Goodwill Ambassador for the UN to choose my own cause! It was important for me to do that because it was something that I really wanted to do. I then began to understand all the ways that things like this connect. I discovered that half of the women who died from malaria are also HIV positive or have TB—it really is a vicious circle. We can’t separate these issues from each other.

As an Ambassador, I talk to different governments to put in money and contribute to the Global Fund. I go out there and lobby and ask for more money. I can’t just help one person, for me it’s about helping lots of people. I am lobbying for nations, for people. For me though is it not about the recognition, I do this because I’ve got the voice and the platform and the stage to do this.

Sometimes people ask me, “Don’t you sing anymore?” I still sing but then what good would it be for me to become a millionaire or to have lots of money, with no one to buy or listen to it? Balance is important. I would love to be a billionaire, but I am not and I am happy with what I have. All of this work started with my music—if it wasn’t for my music I would not have been the special envoy for the Millennium Development Goals for Africa; I would not have been a UNICEF and Roll Back Malaria ambassador; I would not have had all the titles that I have now if it wasn’t for my music.

**On The Power Of Networks and Leveraging Resources**

With the Princess of Africa Foundation, I collaborate with everybody, including the African Women’s Development Fund (AWDF). I think collaborations are so important. Every small amount, every relationship, everything counts.

**I think that funding is important, but I think that we need to be advocating to ensure that our governments invest in our communities as well. When money from donors comes, that should really just supplement what our governments are already investing in.**

I think it is also important to make sure that the money that is raised actually goes to the people that need it the most.

I really get so angry when people think Africa is a stark continent. I don’t think that it is. Africa is one of the greatest continents today—we have so many resources. The thing is we cannot sit around feeling sorry for ourselves and waiting for people to come and help us. I think it is important that we instil a sense of self-reliance in our people and aim to be the best we can be with what we have. I often tell people, you don’t need to live in a five million dollar house, whether you live in a shack or in a beautiful house, you have to keep your surroundings clean. Don’t sit around thinking somebody owes you—you have to do for yourself. I think it starts there.
Whenever I am traveling and speaking, I always say people in Africa do not need hand-outs, they just need a hand up, they just need a hand up to be able to do things for themselves. I think everybody is a philanthropist in their own way. Before I actually started doing this full time, I’d been fundraising for many years and many causes. I also know so many artists, painters, models, and others in the arts that give quite a lot of their time. I really think that people in the arts do so much good, which is often not recognised.

Some people think I’m a millionaire because one minute I am in New York, the other in Brussels, and Australia, but what they don’t realise is that I don’t get paid for all of this work. Being a Goodwill Ambassador means just that, you do this out of the goodness of your heart. People have to do this work (in fundraising and philanthropy) because they believe in it, and because they think they’ve got what it takes to convince people and not do it for the sake of doing it, really, or for the sake of publicity.

I have no qualms with people who just want to make music and so on, but if you want to support causes just for the publicity, I have a big problem with that. If you want to do this work to save lives, change people’s lives or teach people to believe in themselves and change people’s mindsets—that’s really what matters most!
Volume II: Women in Philanthropy

Women Leading Africa: Conversations with Inspirational Women